

A Bimonthly Publication of the Ellen G. White Seventh-day Adventist  
Research Centre, Northern Caribbean University

## *Spirit of Prophecy Newsletter*

### THE INDISPENSABLE ROLE AND RELEVANCE OF MRS. ELLEN G. WHITE IN SEVENTH-DAY ADVENTIST TERTIARY EDUCATION: A CURSORY ACCOUNT

Gosnell Yorke

#### The Spirit of Prophecy Newsletter

The *Spirit of Prophecy Newsletter* is a publication dedicated to the promotion of the truth concerning God's revelation through Jesus Christ and the Spirit of Prophecy. This Newsletter is published by the Ellen G. White SDA Research Centre, NCU, to encourage and equip readers to participate in the ministry of the Seventh-day Adventist Church especially throughout the English-speaking Caribbean.

#### Editorial Staff:

Dr Gosnell Yorke, Director;  
Ms. Manifa Riley, Secretary;  
Mrs. Sonia Lewis, NCU  
Editor.

#### Inside this issue:

Thought for the Month	2
Did you know?	3
Health Corner	3
Pattern of Student Use	4
A Higher Experience	5
Youth Issues	6
Pioneer of the Month	7

For one who had little or no formal schooling beyond age nine, it is the marvel of many (especially those outside of the Seventh-day Adventist [SDA] Church) that Mrs. Ellen G. White (1827-1915) was able to have such an indelibly positive impact on SDA education at all levels. And it is an educational system which not only spans the globe but is now also the largest school system operated by any Protestant denomination. As Greenleaf and Moon remind us: "Beginning in 1872 and continuing nearly to her death in 1915, Ellen White was...the primary voice shaping the philosophy of Seventh-day Adventist education." (p.132).

It means, therefore, that we cannot limit our understanding of what constitutes authentic education here at Northern Caribbean University (NCU) or at any of our many other SDA tertiary institutions around the world by simply perusing through the various academic journals (print and/or online) to which our libraries happen to subscribe. For example, a quick walk through our own library here at NCU would reveal an

inexhaustive list of titles with the word, Education (or a variation thereof), in them. A sample list of such publications is as follows: 1) *Education Index*; 2) *Research Studies in Music Education*; 3) *Educational Research Quarterly*; 4) *The New Educator*; 5) *Action in Teacher Education*; 6) *Nurse Educator*; 7) *Studies in Higher Educational Research*; 8) *Children Literature in Education*; 9) *Liberal Education*; 10) *The Education Digest*; 11) *Higher Education Quarterly*; and 12) *Educator's Digest* (published by the Ministry of Education, Government of Jamaica).

For Mrs. White, the pith and substance of her philosophy (or, better yet, perhaps, her *theology*) of education is best captured in her book, *Education*, which was first published in 1903; in particular, pages 13 and 30 of the edition which is being cited in this relatively succinct article. Of course, her volume, *Education*, resonates with much of what she had to say

and would later reiterate. Reference can readily be made, for example, to her *Fundamentals of Christian Education*. For Mrs. White, "education is more than pursuing studies. It covers the preparation for this life and for the life to come. It encompasses not only cognitive development but also physical, moral, and spiritual growth." (*Education*, page 13, quoting Julian Melgosa, p. 796). For Mrs. White who, incidentally, was born in the month of November (1827), one of the two months which this bi-monthly Newsletter is meant to cover, "... the work of education and redemption are one." (*Education*, page 30).

(continued on p. 2)

**THE INDISPENSABLE ROLE AND RELEVANCE OF MRS. ELLEN G. WHITE IN SEVENTH-DAY ADVENTIST TERTIARY EDUCATION: A CURSORY ACCOUNT (cont'd from p. 1)**

That being the case, it also means that Seventh-day Adventist education—at all levels—is bibliocentric or Bible-centred. Likening the Bible to the greater light and to her voluminous and inspired writings to the lesser light (e.g., see *Colporteur Ministry*, page 125), and in so doing, echoing the language of the Creation account as recorded in the book of Genesis where the sun is called the greater light to rule the day and the moon, the lesser light, to rule the night (Genesis 1:16 [KJV]), Mrs. White held a consistently high view of Scripture. For that reason, then, any Seventh-day Adventist curriculum which is being offered at the tertiary level, and worthy of its name, has to make generous allowance for the

*Seventh-day Adventist curriculum... has to make generous allowance for the Bible and its teachings.*

Bible and its teachings. It is not in the least surprising, therefore, that, no matter what one's major or discipline is here at NCU—be it Art or

Accounting, Business or Biology,

Communications or Chemistry, Dietetics, Education, French, Geography, History, Information Technology, Justice-related or any other—each and every student is required to earn a minimum number of credits in Bible-based courses—beyond an involvement in other religious activities such as Chapel sessions and Church services. In addition, each and every course across the curriculum should be suffused with biblical principles so as to foster the integration of faith and learning, spirituality and scholarship. Such a pedagogical approach to education, though not always sufficiently appreciated by those for whom it is meant to benefit—including, perhaps, some of our own SDA students—is not an anomaly by any means but one which is entirely consistent with what Mrs. White had to say and teach about education throughout her long and productive prophetic ministry—spanning some seventy years. Further, such a Christian, Bible-centred and values-driven approach to education constitutes an integral part of the NCU brand—as is true of all its “Sister Institutions” around the world. If anything, therefore, the Ellen G. White SDA Research Centre here at NCU, one of twenty or so such facilities that have been established in

the world-wide SDA Church, is meant to be a tangible expression of the stubborn commitment of the SDA Church in this part of the world to such an understanding of, and approach to, education. In this regard, the Centre is here to serve all those who fall principally within the ambit of its English-speaking Pan-Caribbean jurisdiction—including our students studying here at NCU.

**Select Bibliography**

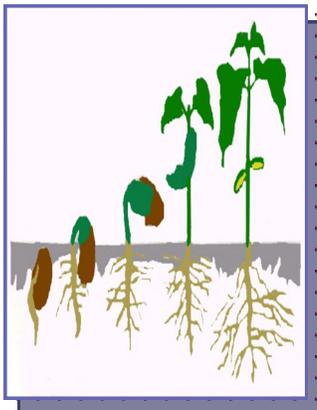
Cadwallader, E.M. 1951. *Principles of Education in the Writings of Ellen G. White*. Ph.D. Dissertation, University of Nebraska.

Greenleaf, F. and J. Moon 2014, “Builder,” in *Ellen Harmon White: American Prophet*, edited by T.D. Aamodt, G. Land and R.L. Numbers. Oxford University Press.

Melgosa, J., “Philosophy of Education,” in *The Ellen G. White Encyclopedia*, 2013. Edited by D. Fortin and J. Moon. Hagerstown, MD: Review and Herald Publishing Association.

White, E.G. 1903. *Education*. Mountain View, CA: Pacific Press Publishing Association.

**For Christian Growth**



**“Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new.” ...**

**1 Corinthians 5:17 (NKJV)**

## Did you know?

Ellen's schooling was limited to three years because of an accident suffered at age 9 when she was hit on the nose with a rock thrown by a schoolmate. The accident nearly cost Ellen her life; she was unconscious for three weeks and was reduced to almost a skeleton. [Bailey, P. (1983).

*Fascinating Facts about the Spirit of Prophecy*, Review and Publishing Assoc.]

## Effects of CAFFEINE on the Brain



“The brain is the organ and instrument of the mind, and controls the whole body. In order for the other parts of the system to be healthy, the brain must be healthy. And in order for the brain to be healthy, the blood must be pure. If by correct habits of eating and drinking the blood is kept pure, the brain will be properly nourished. ” (*Medical Ministry*, p. 291)

For one to maximize the efficiency of his/her brain they ought to

develop positive practices and put away detrimental habits.

### Caffeine undermines the function of the brain

Research shows that caffeine has extensive effects on the brain. According to Doctor Neil Nedley in his book, *Proof Positive*, caffeine impinges on the brain's communication system in a number of ways.... Caffeine upsets the delicate balance of nerve transmission in the brain, which prevents good blood from going to the brain. Additionally, a neurotransmitter called dopamine rises when you partake of a caffeine product. This increases the risk for mental illnesses such as schizophrenia, depression and insomnia. Moreover, it has been proven that caffeine impairs physical performance

and can cause drug withdrawal reactions, toxicity and even death.

Ellen White also stated that, “Tea has an influence to excite the nerves, and coffee benumbs the brain; both are highly injurious.” (*Testimonies for the Church Vol.4*, p.364)

**Some common products that contain caffeine include:** coffee, green tea, colas, some energy drinks, chocolate, weight-loss pills, some pain relievers and breath fresheners. Be sure also to read your labels carefully.

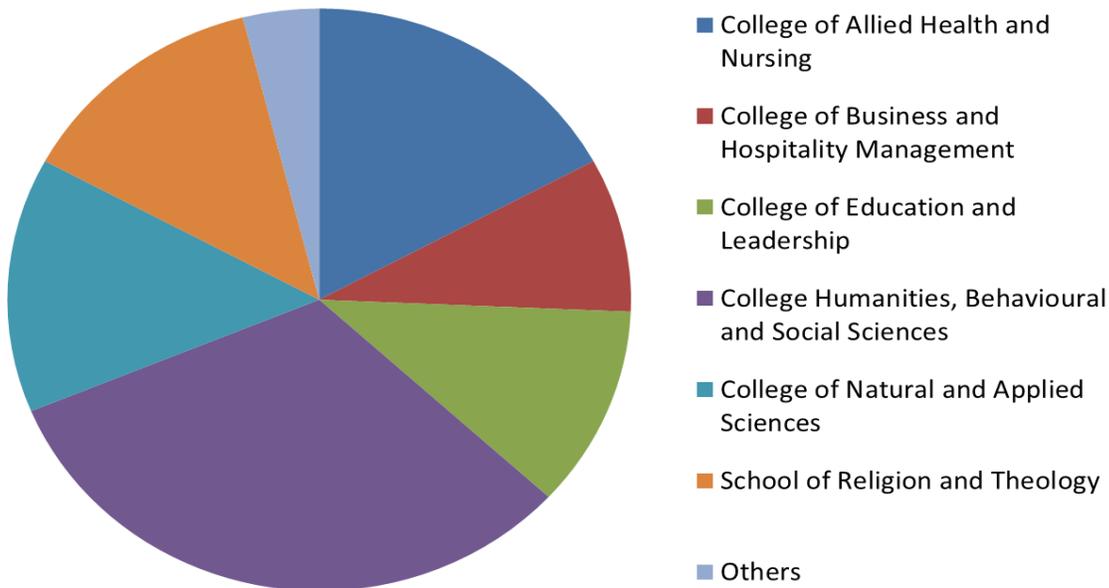


**H  
E  
A  
L  
T  
H  
  
C  
O  
R  
N  
E  
R**

## Pattern of Student Use of the Centre for September, 2014

The pie-chart below shows the use of the Ellen G. White SDA Research Centre by students at Northern Caribbean University. It shows that the majority of students were from the College of Humanities, Behavioral and Social Sciences, followed by the College of Allied Health and Nursing, and the College of Natural and Applied Sciences.

**Student Use in September 2014**

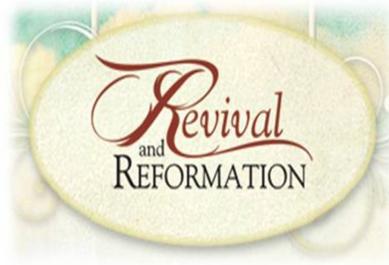


## Camp Meeting in Trinidad

On the 13th-16th of August, 2014, the Director conducted five presentations on the book of Revelation and the work and writings of Mrs. E. G. White at the South Caribbean Conference Camp Meeting in Trinidad.



## A HIGHER EXPERIENCE



We need constantly a fresh revelation of Christ, a daily experience that harmonizes with His teachings. High and holy attainments are within our reach. Continual progress in knowledge and virtue is God's purpose for us. His law is the echo of His own voice, giving to all the invitation, "Come up higher. Be holy, holier still." Every day we may advance in perfection of Christian character.

Those who are engaged in service for the Master need an experience much higher, deeper, broader, than many have yet thought of having. Many who are already members of God's great family know little of what it means to behold His glory and to be changed from glory to glory. Many have a twilight perception of Christ's excellence, and their hearts thrill with joy. They long for a fuller, deeper sense of the Saviour's love. Let these cherish every desire of the soul after God. The Holy Spirit works with those who will be worked, molds those who will be molded, fashions those who will be fashioned. Give yourselves the culture of spiritual thoughts and holy communings. You have seen but the first rays of the early dawn of His glory. As you follow on to know the Lord, you will know that

"the path of the righteous is as the light of dawn, that shineth more and more unto the perfect day." Proverbs 4:18, R.V., margin.

"These things have I spoken unto you," said Christ, "that My joy might remain in you, and that your joy might be full." John 15:11.

Ever before Him, Christ saw the result of His mission. His earthly life, so full of toil and self-sacrifice, was cheered by the thought that He would not have all this travail for nought. By giving His life for the life of men, He would restore in humanity the image of God. He would lift us up from the dust, reshape the character after the pattern of His own character, and make it beautiful with His own glory.

Christ saw of the travail of His soul and was satisfied. He viewed the expanse of eternity and saw the happiness of those who through His humiliation should receive pardon and everlasting life. He was wounded for their transgressions, bruised for their iniquities. The chastisement of their peace was upon Him, and with His

stripes they were healed. He heard the shout of the redeemed. He heard the ransomed ones singing the song of Moses and the Lamb. Although the baptism of blood must first be received, although the sins of the world were to weigh upon His innocent soul, although the shadow of an unspeakable woe was upon Him; yet for the joy that was set before Him He chose to endure the cross and despised the shame.

This joy all His followers are to share. However great and glorious hereafter, our reward is not all to be reserved for the time of final deliverance. Even here we are by faith to enter into the Saviour's joy. Like Moses, we are to endure as seeing the Invisible.

*"High and holy attainments are within our reach."*

Now the church is militant. Now we are confronted with a world in darkness, almost wholly given over to idolatry. *Ministry of Healing*, p. 504.

# YOUTH ISSUES

## Yield not to Temptation

He who has once yielded to temptation will yield more readily the second time. Every repetition of the sin lessens his power of resistance, blinds his eyes, and stifles conviction. Every seed of indulgence sown will bear fruit. God works no miracle to prevent the harvest. "Whatsoever a man sows that shall he also reap." Galatians 6:7.

*Patriarchs and Prophets*, pg. 268.

## When is it best to begin courtship?

I wish I could make the youth see and feel their danger, especially the danger of making unhappy marriages.

Marriage is something that will influence and affect your life both in this world and in the world to come. A sincere Christian will not advance his plans in this direction without the knowledge that God approves his course. He will not want to choose for himself, but will feel that God must choose for him. We are not to please ourselves, for Christ pleased not Himself. I would not be understood to mean that anyone is to marry one whom he does not love. This would be sin. But fancy and the emotional nature must not be allowed to lead on to ruin. God requires the whole heart, the supreme affections.

*Adventist Home*, pg. 43.

Before giving her hand in marriage, every woman should inquire whether he with whom she is about to unite her destiny is worthy. What has been his past record? Is his life pure? Is the love which he expresses of a noble, elevated character, or is it a mere emotional fondness? Has he the traits of character that will make her happy? Can she find true peace and joy in his affection? Will she be allowed to preserve her individuality, or must her judgment and conscience be surrendered to the control of her husband? As a disciple of Christ, she is not her own; she has been bought with a price. Can she honour the Saviour's claims as supreme? Will body and soul, thoughts and purposes, be preserved pure and holy? These questions have a vital bearing upon the well-being of every woman who enters the marriage relation.

Let the questions be raised, Will this union help me heavenward? Will it increase my love for God? And will it enlarge my sphere of usefulness in this life? If these reflections present no drawback, then in the fear of God move forward.

*Letters to Young Lovers*, pg. 23.

## PIONEER OF THE MONTH

### Goodloe Harper Bell (1832-1899)



Goodloe Harper Bell, the eldest of 12 children, taught his first school at age 19. Overwork placed him in the Western Health Reform Institute in Battle Creek, in 1866, shortly after it opened. There he accepted the Seventh-day Adventist faith. Soon after his recovery in 1867, Bell started a private school for SDA children in Battle Creek. His students included William and Edson White, sons of James and Ellen White, and the Kellogg brothers, Will K. and John Harvey.

While teaching school, Bell also edited the *Youth Instructor*. Beginning in 1869 he became superintendent of the Battle Creek Sabbath School, and served as General Conference Treasurer between March 1870 and February 1871. He also was one of the directors of the Health Institute. On December 10, 1871, Ellen White was given a vision in which she saw "Bell in connection with the cause and work of God in Battle Creek." It is not surprising that Ellen White wrote that

"more was expected of Bro. Bell than can reasonably be of any one man" (*Testimony to the Church at Battle Creek*, p. 8).

Bell was a strict disciplinarian, which brought both approval and criticism from parents and students. Ellen White wrote: "It is true his style is in marked contrast with the generality of teachers. But it is this kind of teaching that is needed, that will give stability to the character. The lack on the part of some of the parents to sustain Bro. Bell made his work doubly hard." But she also had correction for him: "Bro. Bell did not realize that he was depending more upon system to bring up the church of God to the right position and in working order, than on the influence of the Spirit of God upon the heart. He trusted too much to his own ability."-- Ibid.

By 1872 Bell had left Battle Creek, discouraged about his reputation. But Ellen White wrote, urging him to return to teach in the school that was to open that year. On June 3, 1872, twelve students went up to the second story of the old Review print shop, where Bell welcomed them. The school was a success from the beginning, and in December 1874 it was moved to the newly erected Battle Creek College. Bell headed the English Department, under Sydney Brownsberger, as President.

After Brownsberger left the College in 1881, Alexander

McLearn, a new Seventh-day Adventist, succeeded him. The rules were relaxed, and Bell resisted the lack of discipline. In December 1881 Ellen White warned that the college was standing "in a position that God does not approve." Included were rebukes for both McLearn and Bell (see *Testimonies*, volume 5, pages 21-36).

Bell was severely treated, and left the school in the spring of 1882. Ellen White wrote a strong letter of support for Bell, and rebuke to others for how they had dealt with him. McLearn

also left, and the school closed for the year. Bell went to South Lancaster, Massachusetts, where he opened a new

---

*Bell was a strict disciplinarian, which brought both approval and criticism from parents and students.*

---

secondary school that same year. After a one-year closure, Battle Creek College reopened, and, with the opening of Healdsburg Academy [in California] (also in 1882), the church now operated three secondary schools. In his later years, Bell also started the first church correspondence school.

Source: <http://www.whiteestate.org/pathways/gbell.asp>



Ellen G. White Seventh-day  
Adventist  
Research Centre  
Northern Caribbean University  
Mandeville, Manchester, Jamaica,  
W.I.

## Sabbath Programmes at the Research Centre



The Centre opens its doors to one church per month to worship on a Sabbath at our facilities. We also conduct seminars and AY programmes at local churches. For appointments, contact us at the address on this page and then work through the official channels of the Church.

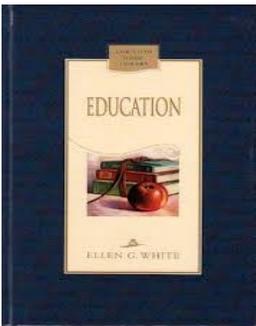


**We are on the Web:**

<http://egw-sdaresearch.ncu.edu.jm/>

## BOOK OF THE MONTH

### Education



This classic work on education sets forth the unique and challenging idea that “the work of education and the work of redemption are one.” The ultimate goal of all learning should be to understand more about our Creator and Redeemer and to reflect that understanding in our personal

lives. In her writings on this subject, Ellen White was concerned, not with details of curriculum or educational systems, but with great, guiding principles. The result is a penetrating look at the factors that make up true education in its broadcast sense. The reader will find in these pages insights to guide not only parents, students and teachers, but all who seek true education in the great school of life.

*Do you have any questions or comments on Spirit of Prophecy matters?*

*If you do, please call us or send your questions to:*

*Ellen G. White SDA Research  
Centre  
Northern Caribbean University,  
Mandeville, Manchester, Jamaica,  
W.I.*

*Tel: (876) 963-7768-9*

*E-mail:*

*gosnell.yorke@ncu.edu.jm*

*manifa.riley@ncu.edu.jm*

*egwresource@ncu.edu.jm*