

THE SPIRIT OF PROPHECY

“The Work of Education and Redemption are one.”
Education, p. 13.

Volume 4, No. 2

FEBRUARY, 2006

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Manual Development and SDA Education

By Eric Fullerton

We are living in changing times. It is incumbent upon students to be theoretically and practically balanced in order to survive. They should be equipped with practical skills to become resourceful and resilient in a world that is so unpredictable. They can no longer depend on brains alone to survive. The economic reality dictates that we all should become self-reliant. This self-reliance should be encouraged and fostered in our educational institutions.

Ellen G. White advocates manual training throughout the educational system. She encourages in her writings, the learning of some manual skill even though the student plans to pursue another profession. The school curriculum will lack balance, unless students are required to spend part of their time in gaining proficiency in some line of manual work. It is this type of activity that brings mental and physical faculties to full development.

It is ideal that “in connection with these schools all the different lines of work, whether agricultural, or mechanical, that the situation of the place will warrant, are to be developed (Testimonies to the Church, 7: 32). “Various industries should be carried on in our schools. The industrial instruction given should include the keeping of accounts, carpentry, and all that is comprehended in farming. Preparation should be made for the teaching of blacksmith, painting, shoemaking, and for cooking, baking, washing, mending, typewriting, and printing. <continued page 2>

Would you like to send us your questions or comments on Spirit of Prophecy matters?

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SPECIAL FEATURE FOR 2006

Beginning January, 2006 the Centre is inviting one church per month to come and worship on a Sabbath. Programme includes Sabbath School, Divine Hour, Seminars and touring of the Research Centre. For appointments call:

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Manual Development and SDA Education (continued)

Every power at our command is to be brought into this training work, that students may go forth well equipped for the duties of practical life” (Counsels to Parents, Teachers and Students, 310).

As students are involved in Manual Development, they will tend to develop that practical wisdom which we call common sense, and develop the ability to plan and execute (Education, 220). Manual Training seeks to help students to develop practical skills which will enable and empower them to cope better in our present economic environment.

A practical education is therefore of great relevance in today’s society. Our graduates are consequently not fully educated without this indispensable component.

Eric Fullerton, Director of Manual Development and Work Bank and Community Outreach Department at Northern Caribbean University.

“Moses thought he was well educated and fitted to lead Israel to freedom, but God did not regard him as being educated until he had spent forty years as a herdsman. Those were his years of manual training, and none would deny that Moses in the wilderness learned essential lessons that he could have learned in no other way. Abraham, Isaac, Jacob, and Joseph were occupied in manual pursuits when God called them into His service. Samuel served his time; David and Elisha were called from the land; and when Jesus came to earth He sought out men who were employed in useful manual occupations. Paul was a tentmaker; Jesus Himself, our perfect Pattern, and best-educated man this world has ever seen, spent His youth and early manhood at the carpenter’s bench. The whole pattern of Jewish education...provided that every Jewish youth, irrespective of his proposed future occupation, learn a useful trade. This is God’s plan, and it cannot be improved upon”.

Frederick T. Wright, “A Practical Training.” The Journal of True Education, April, 1961.

THE TESTIMONY OF JESUS

Studies in the Spirit of Prophecy and the Life and Work of Ellen G. White

Written and Compiled by E. L. Cardey

THE GIFT OF PROPHECY

How was the prophet affected while in vision?

- A) The prophet saw the vision and heard what was said, while those with him saw and heard nothing. Daniel 10:7; Acts 22:9.
- B) The prophet became insensible to things about him. Daniel 10: 8, 9; 2 Corinthians 12:1-4.
- C) The prophet’s natural breathing ceased and his eyes were open while he saw events of the future. Daniel 10:15-19; Numbers 24:3, 4, 16.

These physical phenomena manifested among the true prophets of God have been the same through all ages. These same phenomena were manifested in the visions of Ellen G. White. They are only some of the evidences among many of the stamp of God’s approval which is placed upon God’s called and dedicated messenger (See *Life Sketches*, 33-36, 64-68).

How may we further distinguish the true prophet from the false?

“To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.” Isaiah 8:20.

The remnant church will keep the commandments of God, speaking “according to His word,” therefore, God will honor them with “the testimony of Jesus.” Revelation 12:17; 19:10; 1 Corinthians 1:5-8.

A candid reader of the writings of God’s messenger to the remnant church will quickly discern the close harmony between those writings and the inspired writings of the Bible. Both uphold the authority of God’s law; the inspiration of holy writ; the creative power of God; the Deity of Christ; the vicarious atonement; the mediatorial work of Christ; the judgment of sin; the glorious second coming of Christ; and the final restoration of earth to its original Edenic beauty.

What is written of the depth of the spiritual life of those God called as His special messengers in ancient times?

- A) Enoch, a prophet, “walked with God, and God took him.” Genesis 5:24; Jude 14.
- B) Abraham talked with God and was called “the Friend of God.” Genesis 22:1; James 2:23.
- C) Moses, “the meekest man on earth,” talked with God “face to face, as man speaketh unto his friend.” Exodus 33:11.
- D) Samuel was a man of prayer. Psalm 99:6.
- E) Isaiah, in humility depended utterly upon God. Isa. 6:1-8.
- F) Daniel was greatly beloved of God. Daniel 10:11.
- G) Paul was His “chosen vessel.” Acts 9:15.

PIONEER OF THE MONTH:
Goodloe Harper Bell
(1832-1899)



Professor Bell was perhaps the ranking educator of the Seventh-day Adventist denomination in its earliest years of educational work. "The first strong, sound, progressive educational work of Seventh-day Adventists began with the coming to Battle Creek of Goodloe Harper Bell in 1866" (Pioneer Stories Retold, 185).

At that time this young married man was 34 years old and, contrary to most opinion, was largely self-taught except for some months that he spent at Oberlin College. He was prominent in public school work when the public school system began in Michigan in those days.

His first visit to Battle Creek was with a friend who became a patient at the newly established Health Reform Institute, but the next year Professor Bell came back for treatment himself. He liked the Battle Creek methods and enjoyed working on the grounds and in the garden of the Sanitarium. His health greatly improved.

Battle Creek College, dedicated January 4, 1875, was largely the out-growth of a private school begun by professor Bell in that city. He wrote several textbooks for the study of the English language but was best known for his eight little books entitled Bible Lessons for the Sabbath School.

From June 1869 to November 1871, Professor Bell was editor of the Youth's Instructor. When Battle Creek College was founded he was made head of the English Department. He might live to a ripe old age it not been that in 1899, in his 67th year, while riding in a carriage drawn by his spirited horse, he had an accident and was killed. Thousands of people mourned the passing of this beloved teacher.

THE HEALTH CORNER: Nutrition and Crime

In her writings, Ellen G. White established a clear connection between intemperance and crime. She wrote, that "intemperance in eating and drinking, and the indulgence of the baser passions, have benumbed the nobler faculties of man" (Counsels on Health, 111). "The majority [of the youth]...have but little self control and become excited and angry on the slightest occasion. Very many in every age and station of life are without principle or conscience; and with their idle, spend-thrift habits they are rushing into vice....If the appetites and passions were under the control of reason and religion, society would present a widely different aspect" (Ibid, 112).

Dr. Vance Lannaman, in his article "Nutrition and Crime" (*The Gleaner*, December 2, 2005) confirms the nutritional relationship with criminal violence. According to Lannaman, "anti-social or aggressive behaviour is usually caused by unbalanced and chaotic dietary habits leading to impaired health and judgment....Simply out, one's behaviour is influenced by the chemical reactions of his food choices. Our brain is constantly utilizing specific nutrients to determine how we think, focus and reason."

A nutritional perspective may be "food for thought" in addressing antisocial and aggressive behaviour problems.

"The power of love was in all Christ's healing, and only by partaking of that love, through faith, can we be instruments of His work. If we neglect to link ourselves in divine connection with Christ, the current of life-giving energy cannot flow in rich streams from us to the people." *Counsels on Health*, 31.

Words from the Pioneers Regarding the Spirit of Prophecy J. N. Andrews on the "Use of the Visions of Sis. White"

"The object of spiritual gifts is to maintain the living work of God in the church....(The visions) constitute the means whereby God preserved His people from confusion by pointing out errors, by correcting false interpretations of the Scriptures, and causing light to shine upon that which is in danger of being wrongly understood, and therefore of being the cause of evil and division to the people of God. In short, their work is to unite the people of God in the same mind and in the same judgment upon the meaning of Scriptures."

The Advent Review and Sabbath Herald, February 15, 1870.

Questions and Answers



Did Ellen White indicate that whole churches and conferences will be lost?

The report that Mrs. White predicted the apostasy of entire Seventh-day Adventist churches and conferences is without support. See the statement concerning "The Shaking" in her book Early Writings, pages 269-273; and Testimonies to the Church, Vol. 8, p. 41, for these words: "Company after company from the Lord's army joined the foe and tribe after tribe from the ranks of the enemy united with the commandment-keeping people of God."

The Spirit of Prophecy Association

Did you Know?

The Ellen G. White—Seventh-day Adventist Research Centre at Northern Caribbean University has launched a **Spirit of Prophecy Association**. Members of the Association support and benefit from the activities of the Centre.

Activities at the Centre include collecting and preserving Ellen White's writings as well as other materials (supportive and critical) that are relevant to SDA theology and history. We also produce research, present seminars, and answer questions about Ellen White and SDA history and theology.

Church Members Honoured West Jamaica Conference

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Spirit of Prophecy, Vol. 4, No. 2

Spirit of Prophecy Association News Letter
 Ellen G. White—Seventh-day Adventist (EGW-SDA) Research Centre, Northern Caribbean University.

Spirit of Prophecy is a news letter dedicated to the promotion of the biblical truth concerning God's revelation through Jesus Christ and the Holy Spirit of Prophecy. This news letter is published by the EGW-SDA Research Centre to equip the members of the Spirit of Prophecy Association to participate in the ministry of the Seventh-day Adventist Church.

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Did you Know?

"Once grandma [Ellen White] and I went in search of a cow.... We took a cow named Molly home and turned her into the pasture on grandma's place.... One day Molly was bawling for her calf, and I saw grandma put her arm around Molly's neck and tell the grieving mother cow how sorry she was that her calf had been taken away. No matter where we lived, if there were any domestic animals around, grandma made friends with them.... Grandma couldn't bear to see animals abused because, as she said 'they can't tell us of their sufferings.'"

(Ella M. Robinson. Stories of My Grandmother, 19-20).