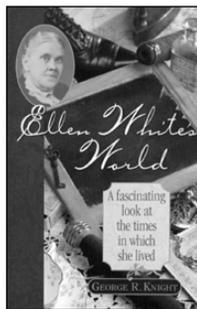


## All about Ellen



**Ellen White's World: A Fascinating Look at the Times in Which She Lived.** By George R. Knight, MA '66, BD '66, professor of church history. Review and Herald Publishing Assoc., 1998, 144 pages.

As a Seventh-day Adventist student who seeks to find relevance and new insight for today in the writings of Ellen G. White, George Knight provides a fascinating perspective into her life and times.

Covering every topic from dress to temperance to technological changes, this book aids the reader in understanding why Ellen White felt so strongly about the issues she addresses in her writing.

*Ellen White's World* answers questions like *Why did Protestant anti-Catholicism emerge in the United States? What prompted the health reform that even to this day holds such an important part of our identity as Adventists? Where did our tent revival tradition come from? and What was Ellen White's stand on the Women's Rights issue of the 1800s?*

*Ellen White's World* also sheds light on Ellen White as a person. One can almost imagine her as a woman passionate about the right and good, an independent thinker, and a radical stand-

ing up for what was best for human nature, health and life, battling the evils of her time.

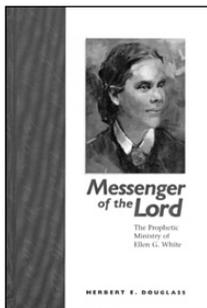
However, one also notes how closely she followed the Bible as the source of all truth and

compared any contemporary issue or trend against it.

George Knight weaves the different aspects of life in the 1800s together to create an informative view of Ellen G. White and then finally points the reader to the timeless applications of Ellen White's writings.

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*Reviewed by Andrea Connell, a senior English major from Lincoln, Neb.*

There has not been a com-



**Messenger of the Lord: The Prophetic Ministry of Ellen G. White.** By Herbert E. Douglass, MA '56, BD '57) Pacific Press Publishing Assoc., 1998, 586 pages.

prehensive study of Ellen White's prophetic ministry since the publication of T. Housel Jemison's *A Prophet Among You* in 1955.

Jemison's solid work was widely used as a textbook for Adventist college cours-

es dealing with the prophetic gift; but in recent years it has fallen into some benign neglect.

Sensing the need for an updated textbook in 1989, the Trustees of the Ellen G. White Estate authorized the production of a new textbook by theologian, educator, editor and administrator Herbert E. Douglass. With the strong editorial collaboration of Kenneth H. Wood (board chairman of the Ellen G. White Estate), *Messenger of the Lord* is the fruition of this nearly-decade-long effort.

Douglass writes with clarity and gives comprehensive coverage of the whole range of issues appropriate to the ministry of Ellen G. White. In fact, I would rate the coverage as bordering on magisterial. His command of

both the primary and secondary literature on Ellen White is impressive. On any given issue, if one is not satisfied with Douglass' treatment, the footnotes provide a wealth of references for further study and alternative perspective.

While the volume has a mildly polemical tone and can at times be a bit labored (especially in the treatment of the "Shut Door" controversy), one does not feel undue defensiveness. The author also has been quite

evenhanded in dealing with the central theological concerns of Ellen White. He, for instance, did not use this volume as a "bully pulpit" to proclaim his well known views on the "Final Generation" vindication of God—the so-called "Harvest Principle" explanation for the delayed Advent.

Although projected as the new college textbook on prophetic guidance, the book feels too cumbersome for such use. Despite its clarity and completeness, it is too daunting for the average college student to tackle (though it might work in the Seminary classroom). The daunting nature of the book is amplified by its double-column page format and numerous appendices.

For primary textbook selection, I would urge the use of George Knight's *Meeting Ellen White* (Hagerstown: Review and Herald, 1996) and *Reading Ellen White* (Hagerstown: Review and Herald, 1997) and employ Douglass' *Messenger* as an encyclopedic reference source for further research on specified topics.

Even though I have reservations about its suitability for the college classroom, this should not take away from the fact that this volume is a very important publishing milestone in the history of Ellen White studies. Thus, I would urge its

# BOOK SHELF

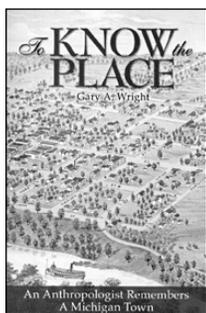
acquisition by Adventist college religion teachers, ministers, church school teachers, lay leaders, and local church libraries for ready reference

when questions arise about Ellen White.

Lastly, college and seminary libraries would do well to acquire numerous copies to be available as a ready,

reserve reference for classes dealing with the gift of prophecy.

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*Reviewed by Woodrow W. Whidden, professor of religion*



***To Know the Place.***  
By Gary A. Wright, professor of anthropology at SUNY, Albany. Andrews University Press, 1999. 152 pages.

Black and white television was beginning to penetrate its isolation, but the past seemed buried and irrelevant to him and his teenage peers.

"In the Edgware Road" sketches the early history of "Wolf (or Wolf's) Prairie" and its setting, also the coming of his maternal great-grandfather to this settlement which eventually became Berrien Springs, a name change he explains in the third chapter, "The Assurance of Recorded History."

"Across the Field" and "A People Without History" further describe the environment and Native Americans and early French missions, along with boyhood exploits. "The Dialect of the Tribe" includes more Potawatomi lore. "A Strong Brown God" tells about the St. Joseph River and the interurban line that ended in bankruptcy in 1934 (I had one ride into town and back on it, that spring of my freshman year!).

In "The Directory of Directors," it is enlightening

to read of people whose names we now know as street names.

"Eating and Drinking" and "Children in the Foliage" describe the town's usual meals and the history and subculture of the Adventists who had come with the move of Emmanuel Missionary College in 1901. "Directly across the street from me lived my frequent playmate Eddie Lugenbeal [BD '64]. His mother was my piano teacher. He was a Seventh-day Adventist."

"When my friend Eddie Lugenbeal's mother started frying choplets, I always fled—as if the Devil were hot on my tail—across the street to my home and the sweet smell of boiling potatoes. Until I went away to the University of Michigan, I knew no other vegetarians." He also describes the House of David people.

"An Antique Drum" discusses clothing; "On the Field of Battle" concerns baseball and football; "Words Move" tells of Wright's early reading and discovery in Sparks Library that Berrien Springs "actually might have had its own unique past." "Distant

Panorama" describes the early history of the area, the rural cemetery movement (often including the name *Rose*), the orchards, and Lot 138 at South Main and Julius Streets—his home.

In "We Shall Not Cease From Exploration," the final chapter, he writes: "As I sit here, I find myself frustrated by a question: What can I accurately know about the past, even about the one I have lived? After all, I am an archaeologist by training, and I am charged with thinking clearly about what transpired long ago. . . . When I moved to Ann Arbor from Berrien Springs in 1958, I entered a university environment that was totally new to me. . . . It seems ironic to me now to realize that it was in that university setting that I first became actively aware of the past as an entity worth thinking about."

This is a book worth reading and thinking about.

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*Reviewed by Leona Running (BA '37, MA '55, professor of biblical languages emerita)*

This is not an ordinary, chronological autobiography, but, as the subtitle says, "An Anthropologist Remembers a Michigan Town."

Professor Wright, who graduated from Berrien Springs High School in 1958, dedicated this book "to my great grandmother, Mary Hoppingarner, and to my mother Margaret Miller (nee Hoopingarner) who alone can attest to its accuracy."

There is no table of contents; a remark at the beginning states that "Book and chapter titles are taken from *Four Quartets* by T. S. Eliot."

"Home Is Where One Starts From" discusses dialect differences and other cultural peculiarities of Midwesterners in the year 1956, when the author was 16 and the village of Berrien Springs celebrated the 125th anniversary of its founding.