

Q. & A. File No. 43-J-4

Cornflake Crusade: Visions would end at Elder's  
menopause.

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May 14, 1959

Return to  
D. G. Kellogg

Mrs. Margaret White  
College of Medical Evangelists  
Loma Linda, California

Dear Margaret:

This morning's mail brought your letter of May 8 which contains several questions. We are always happy to hear from you, and we appreciate the news items along with the questions.

The first question relates to the statement made in Gerald Carson's book, Cornflake Crusade, on page 113 where the author states, "Even the good Adventist, Dr. John Harvey's half brother, M. G. Kellogg, who observed Mrs. White closely in Australia, wrote to John Harvey predicting that the visions would cease when Mrs. White arrived at the menopause. And so they did." This is a very careless statement. As far as the observation of M. G. Kellogg of Mrs. White in Australia is concerned, we would point out that she went to Australia at the age of sixty-three and returned to the United States at the age seventy-two; therefore, Dr. M. G. Kellogg's observation of Mrs. White, as far as it would have to do with this particular item is concerned, certainly wasn't in Australia.

As to just the time when Mrs. White passed through the menopause, I cannot at this juncture give documented information. Sometime ago in reading a letter written to Edson she makes reference to the fact that she was then passing through this critical period of her life. This was along about the year 1876 or 1877, which would place it at about its normal time.

Elder Loughborough, speaking at the General Conference of 1893, in his second study on the testimonies given at that conference deals with the questions of the visions and the physical phenomena in connection with the visions. He states that he had seen Sister White in vision about fifty times, the first time was "about forty years ago," which ~~would~~ would put it in about 1853, and then he deals with the physical phenomena in connection with that first vision which he himself had the privilege of observing. You will find this in the General

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Conference Bulletin of 1893 on page 19-20. Then Elder Loughborough writes:

"Her last open vision was in 1884 at the campground in Portland, Oregon. She has visions at the present time, but they are not open visions in a public assembly. It is a heavenly place to be in, where there is an open vision, as some of those here who have seen her at such times, can testify."

It doesn't take very much figuring with a pencil to discover that Mrs. White was fifty-six years of age at the time of this vision accompanied by the physical phenomena which was observed by Elder Loughborough just nine years before he made his statement concerning the vision, as recorded in the General Conference Bulletin. This certainly would discount the wild assertion made in the Cornflake Crusade.

In regard to Elder Loughborough's witness of the visions in Portland, Oregon, that the campmeeting in 1884 was held in East Portland from June 19 to 30 and that this campmeeting was attended by a group of workers going up from Oakland, listed in the Signs of the Times of June 5, 1884, as follows: W. C. White, M. C. Wilcox, J. N. Loughborough, Prof. Brownberger, Elder Wm. Ings and his wife, in addition to Sister White. The report of the campmeeting given in the Signs of the Times on July 17, 1884, makes no mention of the vision. This is understandable in view of the fact that the Signs of the Times is a paper issued for the general public. It does make mention of the fact that it was a meeting of very earnest labor, and the meeting ended in victory. That is all the documentary evidence that we are able to find to lend support to Loughborough's statement which we pointed out was made only nine years after the experience which he reports.

Of course, when we deal with the visions we must keep in mind that there were the visions given during the day, and the visions which were given during the night. We think of the text given in Numbers 12:6. We think of the reference to the vision with physical phenomena as recorded in the 10th chapter of Daniel, and the vision given during the night as recorded in the 7th chapter. No line of differentiation can be drawn between the value of the vision accompanied by the physical phenomena, and the visions given during the hours of the night. I think it is rather significant that in Joel 2:28 we find reference made to the fact that the young men would have visions and the old men would dream dreams. Since the work of the prophet had been established, it was unnecessary for the Lord to furnish physical phenomena as a substantiating evidence.

As to visions being given to Mrs. White, the Lord manifested Himself to her up to within a very few weeks of her death. The last such revelation would appear to have been given on the night of March 3, 1915. It was reported in the Review and Herald of April 15, 1915, and is to be found today in Messages to Young People on page 287. You will observe on page 288 she makes the statement, "In the night season I was

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selecting and laying aside books." This is a kind of a reference Mrs. White made to the visions which were given to her at night.

You might find it worthwhile in this connection to turn to my brochure, Ellen G. White Messenger to the Remnant, to the discussion of the visions as found in the opening chapters.

Now, as to your second question, asking if Sister White has made the statement that the final apostasy would be within the framework of CME. We have absolutely nothing from Sister White's pen along this line. This is some wild fantasy, and there is nothing in Sister White's writings to support it. You have certainly discovered as you refer in your letter to the fact that it is quite foreign to the concept which Ellen White had.

You make reference to the possibility of my visiting CME next fall. This is still in the stage of some uncertainty. Brother Amundsen is very anxious to have me attend the annual meeting of the Self-Supporting Institutional workers to be held in Loma Linda in mid-September. If the brethren choose to send me out to meet that appointment, I shall be on the Pacific Coast for a few days, and, of course, will spend some time with you. I will be pressed hard for time, for I will be in the midst of teaching at that time, and cannot be away too long. On the other hand, I can arrange with Brother Delafield to take my classes in my absence. If we do come West, it will probably work out something like this. We are thinking that Frieda might drive out with Bill with the Volkswagon, as he goes West for the opening of school. She could spend two or three weeks with her parents in Northern California. This is quite important for her father is growing weaker all the time.

Then if I come out to meet the appointment, I would fly out, and after meeting my appointments, we would spend a few days on the West Coast, and drive back together. I must be back here for my teaching for the tour of New England with the Seminary students the second week of October. This is all a sort of day dream on our part, for as I say there has been no authorizing action taken. I observe that you would like to have me help you while I am there, and that, of course, I would like to do.

I am happy to know that Mother is feeling well and doing well. It is marvelous that she is enjoying such good health at this time when the years have crept up on her. We are so happy about this. I am glad that she can be at Azusa, and that she can have the good care of the grandsons nearby.

I am sorry to hear of the illness of your step-mother and of Henry. I am pleased to know that your father is keeping so well. We are looking forward to Bill's coming. We received a nice letter from