

Reflecting
CHRIST

ELLEN G. WHITE



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"During her 70-year ministry the author spoke, through her pen, to young people, to church members, and to the world in the *The Youth's Instructor*, the *Review and Herald*, and *The Signs of the Times*. Selections for this book have been drawn from these three periodicals as well as from her books and previously unpublished manuscripts and letters"--Foreword.

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FOREWORD

This volume, originally issued in 1985, was the fourteenth book of day-by-day devotional readings to be published from the pen of Ellen G. White. Ellen White's writings are so voluminous, so Christ-centered, and so practical that they continue to provide an almost endless source of materials that are admirably suited for devotional reading.

During her 70-year ministry the author spoke, through her pen, to young people, to church members, and to the world in the *The Youth's Instructor*, the *Review and Herald*, and *The Signs of the Times*. Selections for this book have been drawn from these three periodicals as well as from her books and previously unpublished manuscripts and letters.

In order to bring each reading within the compass of a single page, frequent deletions have been necessary. Such omissions are indicated by marks of ellipsis. In every instance great care has been exercised to preserve the thought and intent of the writer without distortion. Reflecting Christ—the title of this book—is a theme that recurs constantly through the writings of Ellen White. Loving the Lord deeply, the author earnestly endeavored to walk in His footsteps herself, and she ever encouraged others to look to Christ as their example. Underlining the theme of this book, she wrote: “When those who profess to serve God follow Christ's example, practicing the principles of the law in their daily life; when every act bears witness that they love God supremely and their neighbor as themselves, then will the church have power to move the world.”—*Christ's Object Lessons*, p. 340.

Reflecting Christ—this should be every Christian’s highest goal. The pursuit of this objective, under the impetus of the indwelling Spirit of God and the grace of Christ, can bring with it only peace and true happiness.

That the meditations in this book may aid and encourage each reader in his or her walk with the Lord is the fervent prayer of

The Trustees of the
Ellen G. White Estate
Silver Spring, Maryland

THE AUTHOR

Ellen Gould (Harmon) White, cofounder of the Seventh-day Adventist Church, writer, lecturer, and counselor, and one upon whom Seventh-day Adventists believe the gift of prophecy was bestowed, was born in Gorham, Maine, November 26, 1827, one of eight children of Robert and Eunice Harmon.

During her 70 years of active service to the church, she found time to write voluminously. She is credited with having written 100,000 manuscript pages. This remarkable legacy to the church could alone have occupied Ellen White's entire life, had she dedicated her time to little else but writing.

However, her service for the church embraces much more than writing. Her diaries tell of her public work, her travels, her personal labor, hostessing, contacts with neighbors, as well as of her being a mother and housewife. God blessed her abundantly in these activities. Her ambitions and concerns, her satisfactions and joys, her sorrows—her whole life—were for the advancement of the cause she loved.

Ellen G. White is reputed to be the most translated woman author and the most translated author in American history. For example, her little book *Steps to Christ* is available in more than 100 languages.

After a full life dedicated to the service of God and others, she died on July 16, 1915, confidently trusting in Him whom she had believed.

BIOGRAPHICAL NOTES

ELLEN G. WHITE, 1827-1915

The Early Years, 1827-1860

Born on a late fall day in a farmhouse near Gorham, Maine, Ellen Harmon spent her childhood and youth in nearby Portland. She married James White in 1846, and the struggling young couple lived in a variety of New England locations as they sought to encourage and instruct fellow Advent believers by their preaching, visiting, and publishing. After eleven irregular issues of *The Present Truth*, they launched the *Second Advent Review and Sabbath Herald** in Paris, Maine, in 1850. Thereafter they followed a steadily westward course—to Saratoga Springs, New York, and then Rochester, New York, in the early 1850s, and finally, in 1855, to Battle Creek, Michigan, where they resided for the next 20 years.

1827, November 26	Born at Gorham, Maine.
1836 (c.)	Broken nose and concussion at Portland, Maine.
1840, March	First heard William Miller present the Advent message.
1842, June 26	Baptized and accepted into Methodist Church.
1844, October 22	Disappointed when Christ did not come.
1844, December	First vision.
1845, Spring	Trip to eastern Maine to visit believers; met James White.
1846, August 30	Married James White.
1846, Autumn	Accepted seventh-day Sabbath.
1847-1848	Set up housekeeping at Topsham, Maine.
1847, August 26	Birth of first son, Henry Nichols.
1848, April 20-24	Attended first conference of Sabbathkeeping Adventists at Rocky Hill, Connecticut.
1848, November 18	Vision to begin publishing work—"Streams of Light."
1849, July	First of eleven numbers of <i>The Present Truth</i> , published as a result of the vision of November, 1848.
1849, July 28	Birth of James Edson, second son.
1849-1852	Moved from place to place with her publisher-husband.
1851, July	First book published, <i>A Sketch of Experience and Views</i> .

1852-1855	In Rochester, New York, where husband published <i>Review and Herald</i> and <i>Youth's Instructor</i> .
1854, August 29	Third son, William Clarence, born.
1855, November	Moved with the publishing plant to Battle Creek, Michigan.
1855, December	"Testimony for the Church," number 1, a 16-page pamphlet, published.
1856, Spring	Moved into their own cottage on Wood Street.
1858, March 14	"Great Controversy" vision at Lovett's Grove, Ohio.
1860, September 20	Fourth son, John Herbert, born.
1860, December 14	Death of John Herbert at three months.

Years of Church Development, 1860-1868

The 1860s saw Ellen White and her husband in the forefront of the struggle to organize the Seventh-day Adventist Church into a stable institution. The decade was also crucial in that it encompassed the beginnings of Adventist health emphasis. Responding to Mrs. White's appeal, the church as a body began to see the importance of healthful living in the Christian life. In response to her "Christmas Vision" of 1865, our first health institution, the Western Health Reform Institute, was opened in 1866. The institute later grew into the Battle Creek Sanitarium.

1860, September 29	Name Seventh-day Adventist chosen.
1861, October 8	Michigan Conference organized.
1863, May	Organization of General Conference of Seventh-day Adventists.
1863, June 6	Health reform vision at Otsego, Michigan.
1863, December 8	Death of eldest son, Henry Nichols, at Topsham, Maine.
1864, Summer	Publication of <i>Spiritual Gifts</i> , volume 4, with 30-page article on health.
1864, August-September	Visit to James C. Jackson's medical institution, Our Home on the Hillside, Dansville, New York, en route to Boston, Massachusetts.
1865	Publication of six pamphlets, <i>Health: or How to Live</i> .
1865, August 16	James White stricken with paralysis.
1865, December 25	Vision calling for a medical institution.
1865, December	Mrs. White takes James White to northern Michigan as an aid to his recovery.
1866, September 5	Opening of Western Health Reform Institute, forerunner of Battle Creek Sanitarium.
1867	Purchased a farm at Greenville, Michigan, and built a home and engaged in farming and writing.

The Camp Meeting Years, 1868-1881

Residing at Greenville and Battle Creek, Michigan, respectively, until late 1872, and then dividing her time between Michigan and California, Ellen White spent her winters writing and publishing. During the summer she attended camp meetings, some years as many as 28! *Testimonies*, numbers 14-30, now found in *Testimonies*, volumes 2-4, were published during these years.

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| 1868, September 1-7 | Attended first SDA camp meeting, held in Brother Root's maple grove at Wright, Michigan. |
| 1870, July 28 | Second son, James Edson, married on his twenty-first birthday. |
| 1870 | <i>The Spirit of Prophecy</i> , volume 1, published; forerunner of <i>Patriarchs and Prophets</i> . |
| 1872, July-September | In Rocky Mountains resting and writing en route to California. |
| 1873-1874 | Divided time between Battle Creek and California, attended camp meetings, and spent some months in 1873 in Colorado resting and writing. |
| 1874, April 1 | Comprehensive vision of the advance of the cause in California, Oregon, and overseas. |
| 1874, June | With James White in Oakland, California, as he founded the Pacific Press Publishing Association and the <i>Signs of the Times</i> . |
| 1875, January 3 | At Battle Creek for dedication of Battle Creek College. Vision of publishing houses in other countries. |
| 1876, February 11 | William Clarence, third son and manager of the Pacific Press, married at the age of 21. |
| 1876, August | Spoke to 20,000 at Groveland, Massachusetts, camp meeting. |
| 1877 | <i>The Spirit of Prophecy</i> , volume 2, published; forerunner of <i>The Desire of Ages</i> . |
| 1877, July 1 | Spoke to 5,000 at Battle Creek on temperance. |
| 1878 | <i>The Spirit of Prophecy</i> , volume 3, published; forerunner of last part of <i>The Desire of Ages</i> , and <i>The Acts of the Apostles</i> . |
| 1878, November | Spent the winter in Texas. |
| 1879, April | Left Texas to engage in the summer camp meeting work. |
| 1881, August 1 | With husband in Battle Creek when he was taken ill. |
| 1881, August 6 | Death of James White. |
| 1881, August 13 | Spoke for ten minutes at James White's funeral at Battle Creek. |

The 1880s, 1881-1891

Following James White's death in August 1881, Ellen White resided in California, at times in Healdsburg and at times in Oakland. She labored there, writing and speaking, until she left for Europe in August 1885, in response to the call of the General Conference. During the two years in Europe she resided in Basel, Switzerland, except for three extended visits to the Scandinavian countries, England, and Italy. Returning to the United States in August 1887, she soon made her way west to her Healdsburg home. She attended the 1888 General Conference session at Minneapolis in October and November; following the conference, while residing in Battle Creek, she worked among the churches in the Midwest and the East. After a year in the East she returned to California, but was called back to attend the General Conference session at Battle Creek in October 1889. She remained in the vicinity of Battle Creek until she left for Australia in September 1891.

1881, November	Attended the California camp meeting at Sacramento and participated in planning for a college in the West, which opened in 1882 at Healdsburg.
1882	<i>Early Writings</i> published, incorporating three of her early books.
1884	Last recorded public vision, at Portland, Oregon, camp meeting.
1884	<i>The Spirit of Prophecy</i> , volume 4, published; forerunner of <i>The Great Controversy</i> .
1885, Summer	Left California for trip to Europe.
1887, Summer	<i>The Great Controversy</i> published.
1888, October–November	Attended Minneapolis General Conference.
1889	<i>Testimonies</i> , volume 5, published, embodying <i>Testimonies</i> , numbers 31-33—746 pages.
1890	<i>Patriarchs and Prophets</i> published.
1891, September 12	Sailed to Australia via Honolulu.

The Australian Years, 1891-1900

Responding to the call of the General Conference to visit Australia to aid in establishing an educational work, Ellen White arrived in Sydney, December 8, 1891. She accepted the invitation somewhat reluctantly, for she had wanted to get on with her writing of a larger book on the life of Christ. Soon after her arrival she was stricken with inflammatory rheumatism, which confined her to her bed for some eight months. Although suffering intensely, she persisted in writing. In early 1893 she went to New Zealand, where she worked until the end of the year. Returning to Australia in late December, she attended the first Australian camp meeting. At this camp meeting, plans for a rural school were developed that re-

sulted in the establishment of what became Avondale College at Cooranbong, 90 miles north of Sydney. Ellen White purchased land nearby and built her Sunnyside home late in 1895. Here she resided, giving her attention to her writing and traveling among the churches until she returned to the United States in August 1900.

1892, June	Spoke at opening of Australian Bible School in two rented buildings in Melbourne.
1892	<i>Steps to Christ</i> and <i>Gospel Workers</i> published.
1894, January	Joined in planning for a permanent school in Australia.
1894, May 23	Visited the Cooranbong site.
1895, December	Moved to her Sunnyside home at Cooranbong, where much of <i>The Desire of Ages</i> was written.
1896	<i>Thoughts From the Mount of Blessing</i> published.
1898	<i>The Desire of Ages</i> published.
1899-1900	Encouraged the establishment of Sydney Sanitarium.
1900	<i>Christ's Object Lessons</i> published.
1900, August	Left Australia and returned to United States

The Elmshaven Years, 1900-1915

When Ellen White settled at Elmshaven, her new home near St. Helena in northern California, she hoped to give most of her time to writing her books. She was 72 and still had a number of volumes that she wished to complete. She little realized how much traveling, counseling, and speaking she would also be called upon to do. The crisis created by the controversies in Battle Creek would also make heavy demands on her time and strength. Even so, by writing early in the morning, she was able to produce nine books during her Elmshaven years.

1900, October	Settled at Elmshaven.
1901, April	Attended the General Conference session at Battle Creek.
1902, February 18	Battle Creek Sanitarium fire.
1902, December 30	Review and Herald fire.
1903, October	Met the pantheism crisis.
1904, April- September	Journeyed east to assist in the beginning of the work in Washington, D.C., to visit her son Edson in Nashville, and to attend important meetings.
1904, November- December	Involved in securing and establishing Paradise Valley Sanitarium.
1905, May	Attended General Conference session in Washington, D.C.
1905	<i>The Ministry of Healing</i> published.
1905, June- December	Involved in securing and starting Loma Linda Sanitarium.
1906-1908	Busy at Elmshaven with literary work.

1909, April- September	At the age of 81 traveled to Washington, D.C., to attend the General Conference session. This was her last trip east.
1910, January	Took a prominent part in the establishment of the College of Medical Evangelists at Loma Linda.
1910	Gave attention to finishing <i>The Acts of the Apostles</i> and the reissuance of <i>The Great Controversy</i> , a work extending into 1911.
1911-1915	With advancing age, made only a few trips to southern California. At Elmshaven engaged in her book work, finishing <i>Prophets and Kings</i> and <i>Counsels to Parents and Teachers</i> .
1915, February 13	Fell in her Elmshaven home and broke her hip.
1915, July 16	Closed her fruitful life at the age of 87. Her last words were "I know in whom I have believed." <i>Testimonies</i> , volumes 6-9, were also published in the Elmshaven years.

* Now known as the *Adventist Review*, it is one of the oldest continuously published religious journals in the United States.

TOPICS

January

Reflecting Christ, Our Perfect Example

February

Reflecting Christ by Obedience to God's Law

March

Reflecting Christ Through Justification/Sanctification

April

Reflecting Christ in Our Spiritual Growth

May

Reflecting Christ by Physical and Mental Development

June

Reflecting Christ in the Home

July

Reflecting Christ in the Church

August

Reflecting Christ Through Reaching Out

September

Reflecting Christ Through Our Lifestyle

October

Reflecting Christ Through Our Character

November

How Men and Women Have Reflected Christ

December

Reflecting Christ Through Trials, Affliction, and Deliverance

January 1

CHRIST—ONE WITH THE FATHER

*“The virgin . . . will give birth to a son, and they will call him Immanuel”—
which means, “God with us.” Matthew 1:23, NIV.*

“The light of the knowledge of the glory of God” is seen “in the face of Jesus Christ.” From the days of eternity the Lord Jesus Christ was one with the Father; He was “the image of God,” the image of His greatness and majesty, “the outshining of his glory.” It was to manifest this glory that He came to our world. To this sin-darkened earth He came to reveal the light of God’s love—to be “God with us.” Therefore it was prophesied of Him, “His name shall be called Immanuel.”

By coming to dwell with us, Jesus was to reveal God both to men and to angels. He was the Word of God—God’s thought made audible. In His prayer for His disciples He says, “I have declared unto them thy name”—“merciful and gracious, longsuffering, and abundant in goodness and truth”—“that the love wherewith Thou has loved me may be in them, and I in them.”

But not alone for His earthborn children was this revelation given. Our little world is the lesson book of the universe. God’s wonderful purpose of grace, the mystery of redeeming love, is the theme into which “angels desire to look,” and it will be their study throughout endless ages. Both the redeemed and the unfallen beings will find in the cross of Christ their science and their song. It will be seen that the glory shining in the face of Jesus is the glory of self-sacrificing love. In the light from Calvary it will be seen that the law of self-renouncing love is the law of life for earth and heaven; that the love which “seeketh not her own” has its source in the heart of God; and that in the meek and lowly One is manifested the character of Him who dwelleth in the light which no man can approach unto. . . .

We behold God in Jesus. Looking unto Jesus we see that it is the glory of our God to give. “I do nothing of myself,” said Christ; “the living Father hath sent me, and I live by the Father.” “I seek not mine own glory,” but the glory of Him that sent Me (John 8:28; 6:57; 8:50; 7:18). In these words is set forth the great principle which is the law of life for the universe. All things Christ received from God, but He took to give. So in the heavenly courts, in His ministry for all created beings: through the beloved Son, the Father’s life flows out to all; through the Son it returns, in praise and joyous service, a tide of love, to the great Source of all. And thus through Christ the circuit of beneficence is complete, representing the character of the great Giver, the law of life.—*The Desire of Ages*, pp. 19-21.

January 2

A TEACHER SENT FROM GOD

But when the fulness of the time was come, God sent forth his Son . . . to redeem them that were under the law, that we might receive the adoption of sons. Galatians 4:4, 5.

At the time of Christ's first advent darkness had covered the earth, and gross darkness the people. Truth looked down from heaven, and nowhere could discern the reflection of her image. Spiritual darkness had settled down over the religious world, and this darkness was almost universal and complete. . . .

All things proclaimed the urgent necessity on the earth of a Teacher sent from God—a Teacher in whom divinity and humanity would be united. It was essential that Christ should appear in human form, and stand at the head of the human race, to uplift fallen human beings. Thus only could God be revealed to the world.

Christ volunteered to lay aside His royal robe and kingly crown, and come to this earth to show to human beings what they may be in cooperation with God. He came to shine amidst the darkness, to dispel the darkness by the brightness of His presence. . . .

The Father and the Son in consultation decided that Christ must come to the world as a babe, and live the life that human beings must live from childhood to manhood, bearing the trials that they must bear, and at the same time living a sinless life, that men might see in Him an example of what they can become, and that He might know by experience how to help them in their struggles with sin. He was tried as man is tried, tempted as man is tempted. The life that He lived in this world, men can live, through His power and under His instruction. . . .

Patriarchs and prophets have predicted the coming of a distinguished Teacher, whose words were to be clothed with invincible power and authority. He was to preach the gospel to the poor, and proclaim the acceptable year of the Lord. He was to set judgment in the earth; the isles were to wait for His law; the Gentiles were to come to His light, and kings to the brightness of His rising. He was “the messenger of the covenant,” and “the Sun of righteousness.” . . .

And “when the fulness of time was come, God sent forth his Son.” . . . The heavenly Teacher had come. Who was He? No less a being than the Son of God Himself. He appeared as God, and at the same time as the Elder Brother of the human race.—*Signs of the Times*, May 17, 1905.

What He taught, He lived. . . . What He taught, He was. His words were the expression, not only of His own life experience, but of His own character. Not only did He teach the truth, but He was the truth. It was this that gave His teaching power.—*Education*, pp. 78, 79.