

THE PROPHETIC GIFT

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WITHIN two months after the close of the twenty-three hundred days (about Jan. 1, 1845), Miss Ellen G. Harmon, of Portland, Me., then only about seventeen years of age, began to receive revelations from the Lord. She was at that time in a very critical condition of health, being indeed, as Foss was told, the instrument God would choose, "THE WEAKEST or THE WEAK. " From a wound received when about nine years of age, she nearly bled to death, and ever afterward was unable to attend school. For several weeks before her first revelation she had scarcely been able to speak above a whisper. One physician diagnosed her case as dropsical consumption, with the right lung decayed, and the left one considerably diseased; and to aggravate her condition, her heart was also affected. All this made her recovery doubtful; in fact, he thought she could live but a very short time at most, and was liable to drop away at any moment. It was with great difficulty that she could breathe when lying down, and at night rest could be obtained only by being bolstered up in bed in an almost sitting posture. Frequent spells of coughing and hemorrhages from the lungs had greatly reduced her physical strength. Her weight at that time was only seventy pounds.

In this weakened condition, she was instructed, in vision, to go and relate to others what the Lord had made known to her. She was directed to go to Poland, Me., the place where Foss had failed when trying to relate the vision given to him. Here she related what the Lord had shown her. In an adjoining room, Foss heard the narration; and after meeting he remarked to others, "The vision Ellen related is as near like what was shown to me as two persons could tell the same thing." The next morning, on seeing Sister Harmon, he said, "That is the instrument on whom the Lord has laid the burden." To Miss Harmon he said, "Be faithful in bearing the burden laid upon you, and in relating the testimonies the Lord shall give you, and you will get through to the kingdom;" and then, in anguish, he said, "Oh, I am a lost man!"

The gift of prophecy, as manifested through Miss Harmon (now Mrs. E. G. White, she having been married to Elder James White in August, 1846), has been connected with the third angel's message for about fifty-three years.

The Scriptures show clearly that such a gift is to be connected with the last work of the people of God; that it is to go before in preparing the way for the development of all the gifts, so that the church will " come behind in no gift; waiting for the coming of our Lord Jesus Christ." Such a gift of prophecy was to

be connected with a message proclaiming obedience to all God's commandments.

The students of Scripture prophecies have ever claimed that "when the time comes for the fulfilment of a prophecy, the genuine fulfilment is there, and not a counterfeit." The Lord's time came for the third angel's message, — for a people to arise, teaching the observance of all the commandments of God,—a message with which should also be connected the Spirit of Prophecy. There is just such a message now being given to the world, and the gift of prophecy is connected with it; not to give a new revelation to take the place of the Scriptures, but simplifying and making clear the truths taught therein, and urging the importance of more earnest study of the Sacred Word.

It comes in these times, when there is a "form of godliness" without the power, to show us where we are liable to be swerved from the way of God's eternal truth. It comes as a counselor and guide in the management and extension of the work.

Paul exhorts those who are called the "children of the light," those who are looking for the second coming of Christ, to "despise not prophesyings [the exercise of the prophetic gift]. Prove all things, holdfast that which is good." 1 Thess. 5:20, 21. The apostle well knew that in the last times there would be so much of Satan's work, and spurious gifts, that the people of God would be in danger of rejecting the genuine manifestations of the prophetic gift, of "despising," before duly considering, the gift; hence the exhortation, "Despise not prophesyings. . . . Hold fast that which is good," which is equivalent to saying, There is to be some good manifestations of the gift of prophecy connected with the last church. Do not allow prejudice to arise, and lead to a despising of such a gift before a candid and careful investigation. Do not at once cast aside a genuine manifestation because you have met something bearing Satan's mark. Exercise care; for there is to be a true work. Prove it, test it, that the good may be discovered.

In view of the apostle's admonition, the Scriptures must furnish rules, or evidence, whereby correct manifestations may be tested. Therefore we are instructed to try the spirits, "because many false prophets are gone out into the world." 1 John 4:1. And Paul told Timothy that the Scriptures thoroughly furnish "unto all good works." 2 Tim. 3:17. It is a "good work" to test the gift of prophecy, that we may find the true workings of the Spirit.

The Scriptures also give account of the condition of true prophets while in vision, as well as of the practical working of the gift, and rules by which the "good" may be known.

Website; <https://theprophetstillspeaks.co.uk>