

# The Midnight Cry

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“Sanctify them through thy truth: thy word is truth.” John 17:17

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## Where are My messengers?

“Where are My messengers? saith the Lord. Why is there not seen among My people a greater burden for the souls of those who have not heard the message of warning? Our workers should dwell much on the prophecies and the scenes brought to view in the books of Daniel and the Revelation. These books especially contain the message for our time. In the fourteenth chapter is given the last message of mercy to the world. This last testing message should now be brought before all people. In the eighteenth chapter of Revelation is given the call to the churches to come out of Babylon. The time has now come when all God’s people must be gathered into a company and denominated as His special people, keeping the commandments of God and the faith of Jesus. The world must be warned, and there must be a decided reformation among our churches.” Ms101-1906.62

“Some are earnestly and faithfully presenting the Word of God to the people, but many others should unite with these faithful laborers to present the Bible truths in their order. Let the Bible speak for itself. Eating the Word, receiving the Word, believing the Word – this will bring about the greatest reformation ever yet seen. Our past experience, under the power of the Holy Spirit, is to be revived.” Ms101-1906.63

“We must carry on the Lord’s work unitedly. Firmly and decidedly we are to proclaim the words of God. But we must guard against creating unnecessary prejudice. Let no one, in conversation or in discourse, give sharp thrusts; for by this means doors have been closed, and opportunities have been [lost].” Ms101-1906.64

“If all our churches had been wide-awake, we would not now see poisonous influences at work and many who ought to understand the truth being taken in the snares of Satan’s sophistry. Satan is at work among God’s people, even as he worked among the angels in the heavenly courts.” Ms101-1906.65

“The judgments of God are in the land, and our testimonies are to be given under the influence of the Holy Spirit. Now, just now, is our time to work under the sanctifying influence of the Holy Spirit. We must give the message quickly, line upon line. Men will be forced to a decision, and it is our part that they are given an opportunity to understand the truth, so that they may take their stand intelligently on the right side. Ms101-1906.66”

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**The Midnight Cry** is a magazine by Seventh-Day-Adventists for Seventh-Day-Adventists. It is the editors' intention to bring the foundations underlying the faith of the Millerites and the Advent Pioneers back to light and to examine current prophetic topics. This includes information regarding practical country life as well as health matters. All our articles published to date are available for download on our website. Please visit: [www.pip-ministry.com](http://www.pip-ministry.com).

## About our Ministry

**PIP** is a ministry active in the German speaking countries and run by Seventh-Day-Adventists. We have set ourselves the task of promulating the last warning message in Revelation 14 as it is found in the Bible and the Spirit of Prophecy. The biblical statements regarding the times of the end are being fulfilled today before our very eyes. The historic and prophetic understanding of the Seventh-Day-Adventists has become the present truth. We are the last generation. Our focus is the Prophetic Word but also each and every council God gives us through His Word. Wanting to know what the future holds is of no use to us unless we are already making experiences and being steadfast in these serious times. Through obedience towards the Word of God and through faith in God's promises we will be given this experience.

Together with the prophetic message, fin puts great emphasis on the missionary health work, the latter being considered an 'entry wedge' that needs to be particularly realised by those who wish to accomplish God's work during the last hours of earth's history.

In our times, country life becomes increasingly important each day. Fin proclaims and upholds these truths of the end times. God's people have to prepare for the coming storm. This preparation requires experience and we need to learn how to live and survive in a simple manner – far away from the big cities.

## Imprint

### PIP e.V.

Web: [www.pip-ministry.com](http://www.pip-ministry.com)  
Email: [info@pip-ministry.com](mailto:info@pip-ministry.com)

Edition 15- 2021 digital  
© PIP

### Bank Details

PIP - Das Private ist Politisch, das Private ist Prophetisch  
IBAN: DE90 6229 0110 0335 1670 04  
BIC: GENODE33SHA  
[Info@pip-ministry.com](mailto:Info@pip-ministry.com)

Text credits: PIP  
Image credits: PIP  
Design: PIP

**PIP** is a charity registered at the Stuttgart, Germany court under registration number VR 580386. Declared a non-profit organisation by the financial authorities of Heilbronn, PIP is exempt from taxation and is authorised to issue donation certificates.

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## Abbreviations

Ms	Manuscript
T	Testimonies for the Church, Vol. 1-9
RH	The Review and Herald

## We need your Help in the Lord's Final Work!



**PIP** launched its first English newsletter called Advent News. The purpose and desire of this newsletter is to publish the Midnight Cry message in a written format. Many videos exist and proclaim the Midnight Cry message, yet PIP has recognized the need of compiling the information, (given in many presentations and at different locations) into a formalized written message. Therefore, we need your help to spread the Midnight Cry message. If you are interested in writing articles on the Midnight Cry message or you have proof-reading and grammar skills, please contact: **[www.pip-ministry.com](http://www.pip-ministry.com)**



### Studies & Testimonials

Share your studies and special testimonies with us! We would love to hear them.



### True Education

Education is an important component of the present truth work, as we know the Lord has opened up schools of the prophets all around the world. Share your knowledge on what you have learned about true education from Inspiration.



### Worldwide News

How is the Lord working in your part of the vineyard? It is always a blessing to read updates and news from those working in a personal capacity for the Lord and from those in ministry work.



### Country Living

The Lord calls His people to separate from the city life and move to the country – often times a new experience for most of us. If you have any tips, experiences, or studies on this that you would like to share with our readers, please do!



### Events

Have an event coming up? – Let us know! Camp-meetings, schools of the prophets, health seminars, etc.



### Gardening

Growing your own food is a skill that many of us want to learn about! Whether you are a pro or a newbie to this activity, we would love to hear your tips, preferred methods, and any information that you have found beneficial or interesting for our readers.



### Advent Pioneers

Millerite history and the works of our pioneers are an integral part of our learning experience in this movement. Please share any interesting information you know or an insightful passage from their writings that we would all enjoy reading!



### Health & Natural remedies

The health message is the right arm of the Gospel. This realm of our message is of utmost importance! Share your knowledge with us on: hydrotherapy, natural remedies, diet and nutrition, homemade products, etc.



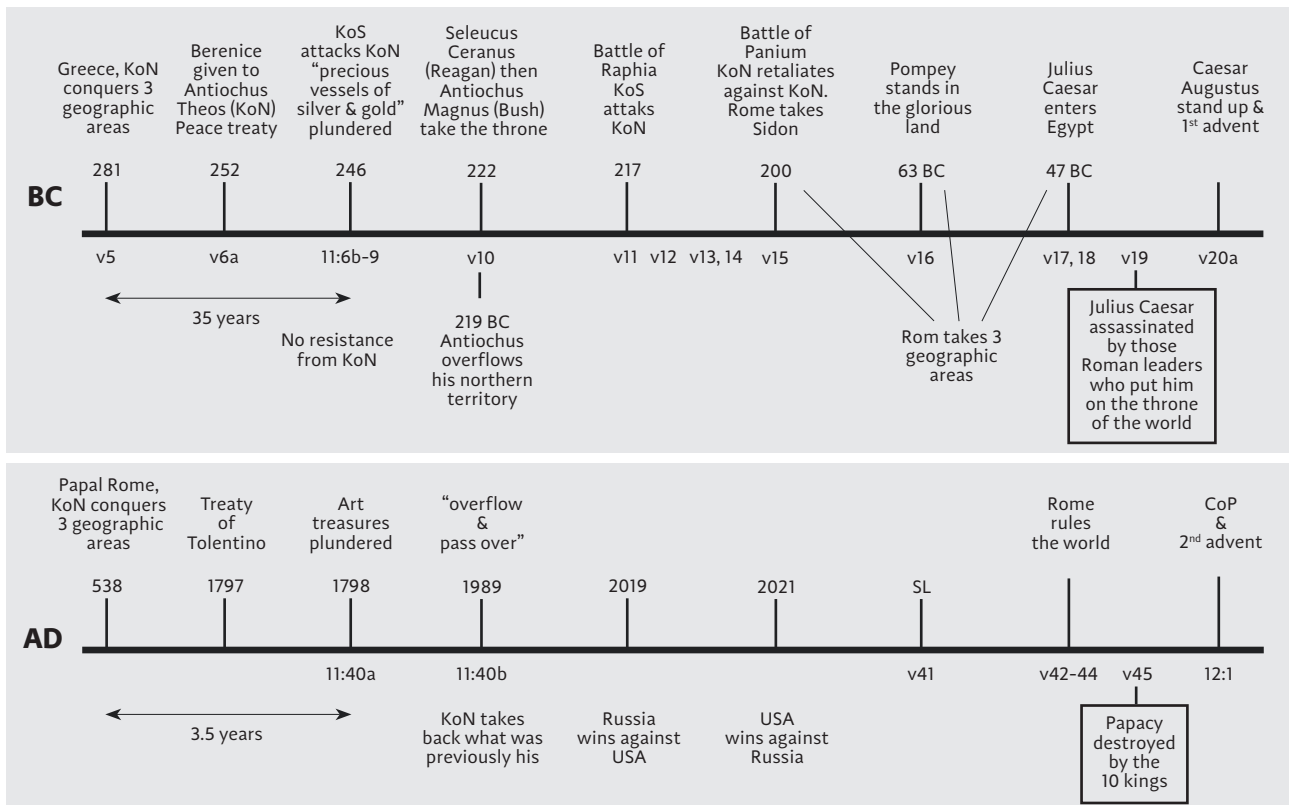
# Bible Study

## DANIEL 11, PART 2:

### The Repeat of Daniel 11 Identifies Raphia and Panium

#### Introduction

In December 2016 a message that Daniel 11 would repeat at the end of the world was unfolded. The principle guiding this study is that history repeats (Ecclesiastes 1:9, 3:15 and Isaiah 46:10) in a very specific fashion, which we call line upon line, parable methodology. The diagram below illustrates how Daniel 11:5-20 repeats from 538 A.D. to the second advent. Previous to this study we understood that two waymarks existed between 9/11 and the Sunday Law waymark, calling them Midnight and the Midnight Cry. The main outcome of this study was the further characterisation of these two waymarks, now also named Raphia and Panium respectively. However it was not until our Midnight Cry message of September 2018 that Elder Tess identified the dates of these two, then future waymarks and could more correctly explain their corresponding characteristics. As I understand it, the message of the repeat of Raphia and Panium introduced the reemergence of Russia to eschatology, as previous to this we thought Russia had died from the prophetic stage. It may be that this opened the way for us to more fully accept our Midnight Cry message which initially focussed largely on the role and identity of Russia in future prophecy.



### Daniel 11:5-9 Repeats from 538 to 1798

Uriah Smith's "Daniel and the Revelation" offers a reliable and comprehensive narrative on the entire chapter of Daniel 11, so this study will not detail all these events, only those we currently apply to the repeat of history.

Verses 1 + 2 of Daniel 11 place us in the history of Medo-Persia, with verses three and four taking us down into the Grecian empire and identifying Alexander the Great. Verse four details his death in 323 B.C. followed by the four generals of Bible prophecy who inherited his kingdom:

1. Lysimachus who took the north of the kingdom (Thrace).
2. Seleucus the east (Syria and Babylon).
3. Ptolemy the south (Egypt and Libya).
4. Cassander who took the west (Macedonia).

### 281 B.C Parallels 538 A.D. and the Conquering of Three Geographic Areas

Verse 5 introduces the phrase, "the king of the south" in reference to Ptolemy I Soter and, "one of his princes", or one of his generals, Seleucus Nicator. It says Seleucus Nicator, "shall be strong above him, and have dominion" because Seleucus the general took the northern and western territories of Macedonia (now Greece) from Cassander in 286 B.C., and Thrace (now Bulgaria) from Lysimachus in 281 B.C. Thus verse six now ascribes the title, "the king of the north" to Seleucus.

Most important to note is that the king of the north always conquers three geographic areas. Medo-Persia conquers the three ribs of Daniel 7:5, Babylon, Lydia and Egypt (Smith, "Daniel and the Revelation", 128). Pagan Rome "waxed exceeding great, toward the south, and toward the east, and toward the pleasant land"

in Daniel 8:9, which chronologically was Syria in 65 B.C., Palestine in 63 B.C. and then Egypt in 30 B.C. A third witness is how Papal Rome plucked up three geographic areas in Daniel 7:8, "the Heruli, the Ostrogoths, and the Vandals" by 538 A.D. (Ibid. 134). With the above three witnesses we can safely apply this principle to modern Rome, the modern-day king of the north, and see in Daniel 11:40-42 that to rule the world supremely she must conquer the king of the south (Russia), the glorious land (America) and Egypt (the world).

It is noteworthy that Seleucus Nicator helped Ptolemy I Soter in battle so was "his prince", meaning Seleucus was Ptolemy's general. Smith however explains this phrase differently, interpreting "one of his princes" to mean "one of his [Alexander's] princes" (Ibid. 249). However the verse does seem to indicate the prince, or



general, belongs to the last person mentioned, which would be Ptolemy and not Alexander. So the king of the south (Ptolemy) first helps the king of the north (Seleucus). Only by Ptolemy's help does Seleucus rule the north.

### 252 B.C. Parallels 1797 and the Peace Agreement

Verse 6 begins by identifying a time period, "in the end of years", that the following events

were to occur in. This is referring to the end of the years of the king of the north, which was thirty-five years later. If you remember in 281 B.C. Seleucus took the third and final territory to become the king of the north, and now, thirty-five years later, in 246 B.C. the king of the north is dead. This finds its parallel in the three and a half prophetic years ending in 1798, since she subdued her third geographic territory in 538 A.D.

Verse 6 continues to describe the marriage of Berenice to Antiochus Theos (the king of the north) in 252 B.C. Essentially a peace agreement to end the Second Syrian War. Berenice was the daughter of Ptolemy Philadelphus (the king of the south). This peace agreement repeats, finding it's parallel in the Treaty of Tolentino in 1797 between papacy (the king of the north) and Revolutionary France (the king of the south).

#### **246 B.C. Parallels 1798 and the Deadly Wound**

Antiochus Theos was actually already married, so he had to divorce his first wife Laodice in order to marry Berenice. When Berenice's father died in 246 B.C., Antiochus Theos returned to his first wife Laodice. She was restored to the royal court where, as verse six explains, she then murdered Antiochus Theos, Berenice, her son, and all her servants and attendants.

Verses 7 to nine of Daniel 11 all describe one event, the Third Syrian War, also known as the Laodicean War, from 246 B.C. to 241 B.C. "But out of a branch of her roots" simply means someone from Berenice's family line (see Isaiah 11:1) and refers to Berenice's brother Ptolemy Euergetes.

Ptolemy Euergetes travelled to save Berenice but arrived too late. When he arrived "with an army" he "enter[ed] into the fortress of the king of the north" and not meeting any resistance, took revenge on the new king of the north, Seleucus Callinicus. Ptolemy Euergetes captured Seleucus Callinicus, then exiled him where he died. Thus in 246 B.C. the king of the south delivered a deadly wound to the king

of the north, bringing to an end his "great dominion" (verse 5), and all due to a broken treaty, when Antiochus Theos took back Laodice to be his wife again.

In parallel, in 1798 General Berthier marched into the pope's fortress, the Vatican, also not meeting any resistance, and took captive Pope Pius VI, also for retaliation as well as a broken agreement. Placing the pope in exile where he too later died in 1799.

Verse 8 stays in the events of 246 B.C. further detailing how Ptolemy Euergetes conquered the territory of Seleucus Callinicus, plundering all his treasures and then reigned longer than the king of the north's thirty-five year dominion. In an almost perfect repeat of history, General Berthier plundered the Vatican art treasures in 1798 and took them to the Louvre.

Verse 9 then summarises the two previous verses, that the king of the south came into the king of the north's kingdom with an army, intent on war, and returned with plunder.

#### **Daniel 11:10-20 repeats in Dan. 11:40-12:1**

#### **219 B.C. Parallels 1989 and the Fall of the Soviet Union**

Verse 10 begins by introducing the two sons of Seleucus Callinicus, who were Seleucus Ceraunus and Antiochus Magnus the Great. Seleucus Ceraunus, being the king of the north, was first to take the throne. He began to assemble a great army but was assassinated in 223 B.C. by two of his own generals because he was deemed physically and financially weak, as well as pusillanimous. So in 222 B.C. his brother, Antiochus Magnus takes the throne and continues to, "assemble a multitude of great forces".

This parallels 1989 and how typically at the time of the end we often see two leaders. The army which Rome, the king of the north had assembled by 1989 was America, and the two sons of Seleucus Callinicus are paralleled by Presidents Reagan and Bush, who both over-

saw the deadly wound and complete death of the king of the south from 1989-1991.

In 219 B.C. in the Fourth Syrian War, Antiochus Magnus “overflowed” his northern territory, and “passed through” Palestine, taking back the territory he formerly ruled, up to the border of Egypt, “even to his fortress”. This verse parallels Daniel 11:40b when in 1989 the king of the north had assembled an army, the army of Rome, and “shall overflow and pass over” the territories of the king of the south. Although they are translated slightly differently, the Hebrew words for “overflow and pass through” are exactly the same as “overflow and pass over”.

When the Soviet Union collapsed the west only took back the old eastern European territories which the papacy used to own. The king of the north only reclaimed territory up to the border of Russia. This perfectly parallels the fourth Syrian War in 219 B.C. when the king of the north took back Coele-Syria from the king of the south. So verse forty has been prefigured in 219 B.C. Russia is still the king of the south after 1989 just as Egypt was still the king of the south after the Fourth Syrian War ended in 217 B.C. The main difference being that Russia received a deadly wound in 1989 and then fully and completely died in 1991.

However, by using parable methodology and comparing and contrasting the king of the south with his counterpart, the king of the north, we can see that Russia’s deadly wound will heal and he will be resurrected. This, like the healing of the king of the north, happens gradually, remembering when a body resurrects, it looks different (1 Corinthians 15:51, John 20:14, 15). So when Russia’s deadly wound is healed she does not resurrect as Soviet Russia with a Communistic union.

### **217 B.C. and the Battle of Raphia Parallels 2019**

Verse 11 details the Battle of Raphia, when the king of the south, Ptolemy Philopater, son of Euergetes, “moved with choler, and shall come

forth and fight with him, even with the king of the north” in 217 B.C. After losing his territories to the king of the north in verse ten, the king of the south is now stirred up against the king of the north. The king of the north, Antiochus Magnus, had the “great multitude” or the greater army (see Judges 4:7), as it is throughout the whole of Daniel 11.

So America is always the superpower when this repeats at the end of the world. Yet at the Battle of Raphia in Palestine in 217 B.C., the king of the north loses to the king of the south. Under our midnight cry message of September 2018, Elder Tess predicted that Raphia would be repeated in 2019, but would be an information war between Russia and America, as well as the various proxy wars they are fighting around the world, in particular the Syrian civil war.

Still in 217 B.C., verse 12 is an account of Ptolemy Philopater’s self exaltation and subsequent attempt to enter the temple in Jerusalem (Smith, “Daniel and the Revelation” 254 and 3 Maccabees 1). In an entirely different story but with notable similarities, King Uzziah of Judah in 2 Chronicles 26:16-20 also tried to enter the temple in Jerusalem, and it was the fourscore valiant priests with the high priest who tried to stop Uzziah, eighty-one being a number which symbolises this waymark. It is also interesting to note that Pyrrhus desecrates a temple in Sicily between Askulum and Beneventum which represent Raphia and Panium respectively.

### **200 B.C. and the Battle of Panium Parallels 2021**

In verse 13, the king of the north, Antiochus Magnus, returns with an even greater army, to retaliate against the king of the south, now Ptolemy Epiphanes in 204 B.C. Then in 200 B.C. at the Battle of Panium, the king of the north defeats the king of the south. This event, Elder Tess has predicted to be repeated toward the end of 2021. It will also parallel 1989 in that it is another deadly wound to Russia, then at the Sunday Law waymark Russia dies forever from the prophetic stage.

Verse 14 sees the introduction of Rome, “the robbers of thy people”, to the prophetic stage. Rome managed to hold off Antiochus Magnus who had allied with Philip of Macedon to battle with the king of the south at Panium. So Rome is rising into prominence on the world stage, trying to “exalt themselves to establish the vision”.

Verse 15 describes the Battle of Panium, where, with the support of Rome, the king of the north, Antiochus Magnus and Philip of Macedon, defeated the king of the south, the young king of Egypt, Ptolemy Epiphanes in 200 B.C. Thus Antiochus Magnus and Philip take back Palestine, which Ptolemy Epiphanes had previously taken. So neither the young king of Egypt, nor those he chose to defend him, namely the Egyptian general Scopos, could withstand the king of the north.

### **63 B.C. Parallels the Sunday Law Waymark**

Verse 16 parallels verse forty-one, where we see in both verses, the king of the north enters into the glorious land, representing the Sunday Law waymark. Verse sixteen uses the symbol of a hand to denote power, “which by his hand shall be consumed”, and we see this same symbol in verse forty-two in reference to the mark of the beast law, “but these shall escape out of his hand”. Antiochus Asiaticus could not stand against Rome and in 65 B.C. Pompey took Syria, and thereby Rome became the king of the north, eventually to stand in the glorious land when Rome took Judea in 63 B.C. When Pompey marched into Jerusalem in 63 B.C. he arrived to find a rivalry between the two Jewish aires to Jerusalem, Aristobulus and Hyrcanus. Pompey tried to resolve it but the underdog, Aristobulus, rebelled and after reneging on an agreement, sought war with Pompey. So Aristobulus brought destruction on his own Jewish people. Pompey invaded Jerusalem and walked into the city as the followers of Hyrcanus opened the city gates granting him access. Pompey battled his way to the temple doors while the Jews retreated into the

temple and a three month siege ensued. By the end of the campaign, Pompey had slaughtered twelve thousand Jews and imposed tribute, handing jurisdiction over to Syria. This parallels verse forty-one when the papacy will “cometh against” America and “shall do according to his own will” and pass the mark of the beast law as he “stand[s] in the glorious land”.

### **47 B.C. Parallels the Papacy Sitting on the Throne of the World**

In verse 17, we see Rome “set his face to enter” into Egypt, and thus Julius Caesar took Egypt in 47 B.C. Only Egypt was left after Rome took Jerusalem, Syria, and previously Macedonia and Thrace. This parallels verse forty-two, where “the land of Egypt shall not escape”.

### **44 B.C. Parallels the Fall of Babylon Under the Loud Cry**

Verse 19 prophesies how Julius Caesar then “turns his face” back to Rome in 44 B.C. “but he shall stumble and fall, and not be found” because he was assassinated when he sought kingship overturning the Republic. The same people who voted him to be king delivered him a deadly wound. Caesar died at the height of his reign paralleling Revelation 17:16-17 when those who put the pope, the king of the north, on the throne of the world, “eat her flesh, and burn her with fire”. So verse nineteen parallels verse forty-five when “he shall come to his end, and none shall help him”. In fact we see this principle again with Clovis of France who places the papacy on the throne of the world and Revolutionary France which delivers the deadly wound in 1798.

### **217 B.C. Parallels the Close of Probation for the World**

Then in verse 20, Caesar Augustus, also known as Octavianus, “stands up... in the glory of the kingdom” paralleling Daniel 12:1 when Michael, the true King of the north, stands up. Notice the kingdom is referred to as a kingdom of glo-

ry here because, “Rome reached in [Caesar Augustus] days the pinnacle of its greatness and power. The “Augustan Age” is an expression everywhere used to denote the golden age of Roman history. Rome never saw a brighter hour.” (Ibid. 266).

This glorious kingdom symbolises the glorious kingdom of Christ at the second advent. Verse twenty is literally the first advent of Christ as Augustus’ taxes therein mentioned refer to Luke 2:1, “And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed” which is the event that brought Jesus to Bethlehem (Luke 2:4). So verse twenty is a narrative about the first advent of Christ which parallels Daniel 12:1 and the second advent of Christ.

**Conclusion**

Understanding that history repeats in a line upon line fashion, one can see how the events of Daniel 11:5-20 repeat from 538 A.D. to the second advent. Many of these events are already detailed in Inspiration. Books such as The Great Controversy and Early Writings for example give an explicit narrative of these events, but nowhere in Inspiration are we told that the battles of Raphia and Panium will be repeated at the end of the world. This is hidden treasure, only for the wise, which can only be derived from parable methodology.

### THE KING OF THE NORTH & SOUTH

Literal 301 E 1897 UrS, DAR 250 1901 SMH, SDP 188	286 W 1897 UrS, DAR 250	281 N 1897 UrS, DAR 250	252 Peace Treaty Dan 11:6 1897 UrS, DAR 250-252	246 Enters into Fortress KN dies in Exile Dan 11:7 1897 UrS, DAR 250-252	219 Return to His Own Land Dan 11:8 1897 UrS, DAR 253	217 Overflow Pass Through To His Fortress Isa 8:7,8 1897 UrS, DAR 253	217 Retaliation of the KS Moved with Choler Unexpected Victory Not Strengthened by Victory Heart lifted up 2 Chr 28:16; Dan 5:23 Persecution Decree 1897 UrS, DAR 253-254	200 Great Army Much Riches 1897 UrS, DAR 255-258	65-63 He Shall Stand in the Glorious Land Sabbath 1897 UrS, DAR 176 1897 UrS, DAR 257-260
Before Christ Great Dominion of the King of the North 35 years			In Those Times the Robbers of thy People Shall Exalt Themselves to Establish the Vision (Dan 11:14)						
Spiritually 377 Ostrogoths 1897 UrS, DAR 132 1905 SMH, SDP 229	407 Vandals 1897 UrS, DAR 132	476 Heruls 1897 UrS, DAR 132	538 Peace Treaty of Tolentino Dan 7:8 1797	1798 Deadly Wound Enters into Fortress KN dies in Exile Dan 11:40 A 1798	1899 Return to His Own Land Dan 11:40 B 1899	Russia M 1899	USA MC 1899	1899 Russia Defeated Horses, Chariots, Ships First Sunday Law 1899	1899 He Shall Enter Also Into the Glorious Land Sabbath 1899
After Christ Great Dominion of the King of the North 3 1/2 Times - Rev 12:4			In Those Times Rome Comes up.						

**Battles Information**

301 BC, Ispus Seleucus becomes king of the east.

286 BC, Corpendium Seleucus conquered his third obstacle and becomes king of the north.

281 BC, First Syrian War Seleucus I leaves Antiochus I. The First Syrian War was a major victory for the Ptolemies.

260-261 BC, Second Syrian War The Second Syrian War ends with a peace treaty between the KS&N. Antiochus II (KN) repudiated his previous wife Laodice and marries Berenice the daughter of the Ptolemy II (KS).

246-241 BC, Third Syrian War Juba&C Ptolemy II and Antiochus II die. Ptolemy III (KN) declared war on Laodice's newly crowned son, Seleucus III (KS), in 246 BC as revenge for his dead sister Berenice which was poisoned by Laodice. Ptolemy enters into the fortress of Seleucus and takes all the treasures which were given to his sister as a marriage portion back to Egypt. Seleucus dies as a captive falling off his horse.

219-217 BC, Fourth Syrian War Antiochus III (KN) wanted to restore imperial possessions of Seleucus I. In 219 BC, he starts the Fourth Syrian war. He conquers much of the territory of Ptolemy IV (KS) yet though he does not invade Egypt. Therefore he (KN) only came up to the fortress of the King of the South.

217 BC, Raphia The battle of Raphia ended the Fourth Syrian war with the surprising victory of the KS, which was considered the under dog.

**Battles Information**

200-199 BC, Fifth Syrian War The death of Ptolemy IV (KS) in 204 BC was followed by a bloody conflict over the regency as his heir, Ptolemy V (KS), was just a child. Seeking to take advantage of this turmoil, Antiochus III (KN) made an agreement with Ptolemy V of Macedonia to conquer and share the Ptolemies' non-Egyptian territories.

200 BC, Panium The Battle of Panium is part of the Fourth Syrian War and was fought in 200 BC between Antiochus III (KN) and Ptolemy V (KS). The Seleucids (KN) won the battle. The battle was fought near Paneas (Caesarea Philippi), and marked the end of Ptolemaic rule in Judaea.

179-168 BC, Sixth Syrian War The causes of this conflict are obscure. The war ended with Antiochus meeting the ambassador of the senate in Rome on the outskirts of Alexandria. The ambassador offered the ultimatum to evacuate Egypt and Cyprus immediately. Antiochus begged to have time to consider but Popilius drew a circle round him in the sand with his cane and told him to decide before he stepped outside it. Antiochus chose to obey the Roman ultimatum. The "Day of Eleusis" ended the Sixth Syrian War.

63 BC, Jerusalem conquered The Siege of Jerusalem (63 BC) occurred during Pompey the Great's campaign in the east, shortly after his successful conclusion of the Third Mithridatic War. Pompey had been asked to intervene in an interdecade war between Hyrcanus II and Antigonus II Ifar the throne of the Hasmonean Kingdom. His conquest of Jerusalem, however, spelled the end of Jewish independence and the incorporation of Judea becomes Roman Republic's client kingdom.

**King of the South B.C.**

Ptolemy I Soter *367/6 - † 282/1	373
Ptolemy II Philadelphos *282 - † 246	282
Ptolemy III Evergetes *246 - † 222	246
Ptolemy IV Philopator *245 - † 204	245
Ptolemy V Epiphanes *210 - † 180	210

**King of the North**

Seleucus I Nicator *358 - † 281	358
Antiochus I Soter *324 - † 261	324
Antiochus II Theos *261 - † 246	261
Seleucus II Callinicus *246 - † 226	246
Seleucus III Ceraunus *226 - † 223	226
Antiochus III Magustus *223 - † 187	223

**MC = Panium = Caesarea Philippi**

Paniam was later called Caesarea Philippi. In Panium are two temples. One for the God of Pan which is Hades the God of the underworld (religion). His temple was considered the entrance to hell. And the second one for the Roman emperor (state). Therefore we see the combination of church and state. In Matthew 16:18 Christ is in Caesarea Philippi and says that the Gates of Hell (Hell) will not prevail. Phi (the root of Phillip) is the mathematical ratio of 1.618 which governs the universe. It is also called the golden ratio. Sister White talks about Matthew 16 in the Desire of Ages, chapter 45. The title of the chapter is "The foreshadow of the cross". This chapter shows what will occur before the Sunday law. If you multiply the alphabet numbers of the letters of Ptolemy's name you get 1444. This shows that Christ is building his church upon the rock and that the gates of hell (Panium) will not prevail against them.

The root of Panium is Pan. In a lot of words we find the root of Pan. For example: Pan (Goat God); Pandemonium (Hell); Pandemic (mass sickness); Panic (sudden uncontrollable fear); Pandora (all gifts); Panorama (scenic view); Pantheon (temple dedicated to all Gods); Panacea (universal remedy); Peter Pan (counterfeit Peter).

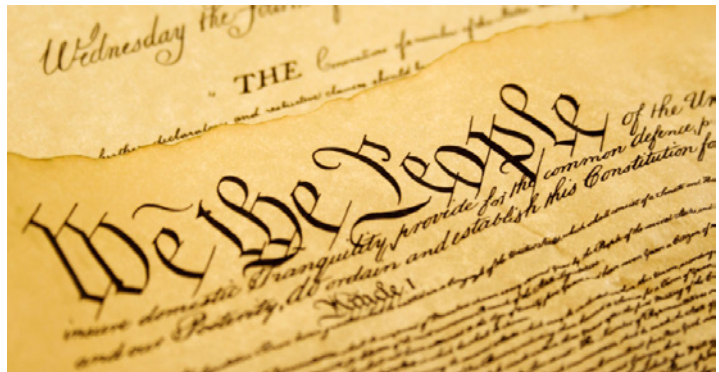
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THE PERSONAL IS POLITICAL. THE PERSONAL IS PROPHECY.  
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# The King of the North & South

## How the Constitution Became Christian

Jared A. Goldstein\*



Movements dedicated to making the United States a “Christian nation” have been a recurrent feature in American politics for more than 150 years. Over that time, however, the relationship between Christian nationalism and the Constitution has undergone a dramatic change. Nineteenth century Christian nationalists denounced the Constitution as a godless document unworthy of a Christian nation and fought for an amendment to express the nation’s Christian faith. In contrast, the contemporary Christian Right that coalesced in the 1970s lauds the Constitution as the highest expression of the nation’s Christian identity.

This Article asks how the Constitution became – for many Americans, at least – Christian. The answer lies in America’s constitutional culture, which channels conflicts over national identity into constitutional disputes. The Constitution is conventionally portrayed as the embodiment of what it means to be American, but it is more accurate to describe the Constitution as the battleground over which disputes over national identity are fought.

This Article illustrates the dynamics that transform conflicts over national identity into constitutional conflicts by examining three movements in the longstanding debate over whether the United States should be understood to be a Christian nation: the nineteenth century Christian Amendment movement, mid-twentieth century Judeo-Christian nationalism, and the New Christian Right that began in the 1970s and 1980s. Although these movements differ in significant ways, they follow a similar pattern. In each case, members of the dominant religious group mobilized in response to perceived threats to their status – from Catholics, immigrants, communists, and secular humanists. In each episode, members of the mobilized movement believed Christian devotion to be part of America’s essence and therefore considered threats to Christian dominance as attacks on America itself. And in each case, the movement attempted to preserve the nation’s supposed Christian identity by making constitutional demands, either to amend the Constitution to proclaim the nation’s Christian devotion or to interpret the Constitution to be Christian.

Through this recurring pattern – in which a threat to group status is understood in nationalist terms and motivates a movement that makes constitutional demands – fights about what it means to be American become fights over the meaning of the Constitution. Rather than embodying what it means to be American, the Constitution provides a seemingly neutral and patriotic language for making claims of national inclusion and exclusion, for asserting that some people and some values are authentically American, while others are dangerously foreign and must be rejected.

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## Introduction

In the conventional understanding of American national identity, being American means believing in a creed, a set of universal values like equality and justice that are enshrined in the Declaration of Independence and the Constitution. It is a conviction repeated endlessly in high school textbooks, Hollywood movies, and presidential addresses.<sup>1</sup> Here is how Franklin Roosevelt put it in 1943:

The principle on which this country was founded and by which it has always governed is that Americanism is a matter of the mind and the heart; Americanism is not, and never was, a matter of race or ancestry. A good American is one who is loyal to this country and to our creed of liberty and democracy.<sup>2</sup>

George W. Bush invoked the same notion of a unifying American creed in his first inaugural address: “America has never been united by blood or birth or soil. We are bound by ideals that move us beyond backgrounds, lift us above our interests and teach us what it means to be citizens.”<sup>3</sup> Barack Obama said the same thing in almost identical language in his second inaugural address.<sup>4</sup> The notion that American nationalism is defined by a creed and that the Constitution encapsulates that creed is repeated so often and by so many that it can seem obvious and banal, even meaningless.<sup>5</sup> It is one thing upon which liberal and conservative law professors can agree.<sup>6</sup>

The conviction that American identity is defined by devotion to principles embodied in the Constitution is a type of civic nationalism that I refer to as *constitutional nationalism*. It is a conviction that, in the classical sense, is based on a myth – a story frequently told to explain who the American people are.<sup>7</sup> The proposition that American nationalism is defined by commit-

1 See Rogers M. Smith, *CIVIC IDEALS: CONFLICTING VISIONS OF CITIZENSHIP IN U.S. HISTORY* 33 (1997); Mary E. Stuckey, *DEFINING AMERICANS: THE PRESIDENCY AND NATIONAL IDENTITY* (2004). The myth often appears in popular culture. In Steven Spielberg’s film *Bridge of Spies*, a CIA agent demands that a lawyer for an accused Soviet spy disclose confidential information about his client, saying that the stakes of the Cold War were so high that no rules apply, but the lawyer, played by Tom Hanks, rejects the demand, saying that the rule book is called “the Constitution, and we agree to the rules, and it’s what makes us Americans.” *BRIDGE OF SPIES* (Dream Works Pictures 2015).

2 *Praises Army Plan for Japanese Unit: President Says Loyal Citizens, Whatever Ancestry, Have a Right to Serve*, N.Y. TIMES, Feb. 5, 1943, at 6 (quoting Letter from Franklin D. Roosevelt, President of the United States, to Henry L. Stimson, U.S. Secretary of War (Feb. 4, 1943)).

3 George W. Bush, President of the United States, First Inaugural Address (Jan. 20, 2001), in *SELECTED SPEECHES OF PRESIDENT GEORGE W. BUSH 2001-2008* 2, [https://georgewbush-whitehouse.archives.gov/in-focus/bushrecord/documents/Selected\\_Speeches\\_George\\_W\\_Bush.pdf](https://georgewbush-whitehouse.archives.gov/in-focus/bushrecord/documents/Selected_Speeches_George_W_Bush.pdf).

4 See Barack Obama, President of the United States, Second Inaugural Address (Jan. 21, 2013). <https://www.whitehouse.gov/the-press-office/2013/01/21/inaugural-address-president-barack-obama> (“What binds this nation together is not the colors of our skin or the tenets of our faith or the origins of our names. What makes us exceptional – what makes us American – is our allegiance to an idea articulated in a document made more than two centuries ago. ...”).

5 The ubiquity of the notion that the Constitution embodies what it means to be American is an example of what Michael Billig has described as „banal nationalism“ – The everyday habits by which national loyalty and national identification are reproduced. See Michael Billig, *BANAL NATIONALISM* 6 (1995).

6 As Laurence Tribe has written, the Constitution’s “text and invisible structure are part of the nation’s beating heart.” Laurence H. Tribe, *America’s Constitutional Narrative*, 141 *DAEDALUS: J. Am. Acad. ARTS & SCI.* 18, 34 (2012). Steven Calabresi, on the other hand, has exclaimed that “[t]he Constitution is the focal point of American exceptionalism: it is our holiest of holies, the ark of the covenant of the New Israel.” Steven G. Calabresi, “*A Shining City on A Hill*”: *American Exceptionalism and the Supreme Court’s Practice of Relying on Foreign Law*, 86 *B.U. L. REV.* 1335, 1411 (2006).

7 As Rogers Smith has written, civic myths provide explanations “of why persons form a people, usually indicating how a political community originated, who is eligible for membership, who is not and why, and what the community’s values and aims are.” Smith, *supra* note 1, at 33. For the American people, the Constitution provides one of its central civic myths. Jack Balkin has written that the Declaration of Independence and the Constitution together “constitute[] us as a people ‘conceived in liberty, and dedicated to a proposition.’” Jack M. Balkin, *CONSTITUTIONAL REDEMPTION* 19 (2011). Mark V. Tushnet and Akhil Amar have each explained that the Constitution constitutes the American people. Mark Tushnet, *TAKING THE CONSTITUTION AWAY FROM THE COURTS* 12 (1999) (“[T]he nation’s commitment to the thin Constitution constitutes us as the people of the United States....”); Akhil Reed Amar, *Of Sovereignty and Federalism*, 96 *YALE L.J.* 1425, 1463 n.163 (1987) (“Thus, the most important thing that the Constitution constitutes is neither the national government, nor even the supreme law, but one sovereign national People ...”).

ment to a creed found in the Constitution is also a myth in the more everyday sense: a belief that is utterly false.<sup>8</sup> Although many have conceived of American identity in civic republican terms grounded in constitutional values, others have believed that real Americans are white or Christian or Anglo-Saxon.<sup>9</sup> The never-ending disputes that have arisen over what it means to be American preclude any monolithic understanding of American identity.

As this Article begins to show, the relationship between the Constitution and national identity is quite different than conventional wisdom suggests. Rather than defining what it means to be American, the Constitution has been the battleground on which disputes over national identity are fought. In the nation's countless conflicts over national identity, the Constitution has served as a magic mirror upon which we gaze and see ourselves. Some find in the Constitution confirmation that the nation is committed to a set of universal ideals, though what those ideals consist of depends on the viewer: Libertarians read a libertarian Constitution, while progressives read a progressive Constitution. Others find in the Constitution confirmation that the nation is defined by race, ethnicity, and religion: Nativists read a nativist Constitution, while white supremacists read a white Constitution.

This Article illustrates the dynamics that transform conflicts over national identity into constitutional conflicts by examining three episodes in the longstanding dispute over whether the United States is a "Christian nation." Part I looks at the nineteenth century movement to amend the Constitution to proclaim national devotion to Jesus Christ. As that Part discusses, some evangelical Christians rejected the Constitution because they considered it a godless document that lacked any expression of religious devotion.<sup>10</sup> Beginning during the Civil War and continuing through the end of the century, they organized a national movement to make the Constitution Christian. The movement was propelled by concerns over the increasing population and power of Catholics, Jews, Seventh Day Adventists, and religious freethinkers. Increasing religious diversity generated a variety of challenges to Protestant preeminence, including objections to Christian prayers and Bible reading in public schools, Sabbath observance laws, and religious oaths. Leaders of the Christian Amendment movement considered these challenges to be nothing less than a war on Christianity and therefore an attack on America itself. The nation's Christian identity could be saved, the movement argued, if only the Constitution could be made Christian.

Part II looks at "Judeo-Christian" nationalism of the Eisenhower era. Like the Christian Amendment movement, religious nationalists of the 1950s understood religious devotion to be a core aspect of America's national identity, but they developed a more ecumenical rhetoric, which

<sup>8</sup> See Smith, *supra* note 1, at 33 ("As Plato suggested long ago, the stories of civic identity fostered by political elites are virtually always false or at least highly dubious in important respects.").

<sup>9</sup> *Id.* at 14-20. As Smith documents, for much of American history ascriptive notions of national identity were embodied in law, such as the 1790 limitation that only "free white persons" could become naturalized citizens, a limitation that remained on the books until 1952. See An Act to Establish a Uniform Rule of Naturalization, ch. 3, 1 Stat. 103 (1790), *repealed by* Immigration and Nationality Act of 1952, Pub. L. No. 82-414, 66 Stat. 163. Even among those who have asserted that a set of universal values found in the Constitution defines what it means to be American, the identification of those values has also been fundamentally contested. Compare *Dred Scott v. Sandford*, 60 U.S. 393, 407 (1856) (declaring that, under the Constitution, persons of African descent "had no rights which the white man was bound to respect"), with Frederick Douglass, *The Dred Scott Decision, Speech Delivered Before the American Anti-Slavery Society, New York (May 14, 1857)* ("We, the people, - not we, the white people - not we, the citizens, or the legal voters - not we, the privileged class, and excluding all others but we, the people; not we, the horses and cattle, but we the people - the men and women, the human inhabitants of the United States, do ordain and establish this Constitution[.]").

<sup>10</sup> See, e.g., *Address to the President, in PROCEEDINGS OR THE NATIONAL CONVENTION TO SECURE THE RELIGIOUS AMENDMENT OF THE CONSTITUTION OF THE UNITED STATES IX (1872)* [hereinafter *PROCEEDINGS OF THE 1872 CONVENTION TO SECURE THE RELIGIOUS AMENDMENT*] ("[E]ither from inadvertency, of following some Godless theory of civil government, we have omitted even the mention of His blessed name in the most significant and highest act of the nation.").

valorized the nation's Judeo-Christian heritage, rather than its Christian (or specifically, Protestant) faith. In an effort to counter Communism abroad and at home, religious nationalists of the 1950s sought ways to gain official recognition of the nation's religious identity. With little opposition, they succeeded in legislative campaigns to add "under God" to the Pledge of Allegiance and to adopt "In God We Trust" as the national motto. The drive for recognition of the nation's religious identity faltered, however, when it sought to protect the nation's religious identity through a constitutional school prayer amendment.

Part III examines the constitutional vision of the New Christian Right, the Christian conservative movement that coalesced in the late 1970s, led by televangelists Jerry Falwell and Pat Robertson, founders of the *Moral Majority*<sup>11</sup> and the Christian Coalition.<sup>12</sup> The New Christian Right arose to combat a perceived decline in the nation's Christian values through the acceptance of abortion rights, women's rights, gay rights, pornography, and rock music. Although the New Christian Right is not ordinarily considered a constitutional movement, it had a well developed constitutional philosophy. In contrast to the Christian Amendment movement of the nineteenth century, which condemned the Constitution as godless, the New Christian Right insisted that the Constitution embodies Christian values and can only be understood as a charter for a Christian nation.<sup>13</sup> The Constitution must be Christian, these leaders declared, because the American people are Christian.

How did this happen? How did the godless Constitution condemned by nineteenth century Christian nationalists become the Constitution that more recent Christian nationalists laud as an expression of the nation's religious devotion? In short, how did the Constitution – for many Americans – become Christian?

The answer lies in America's constitutional culture, which transforms disputes over national identity into constitutional disputes. Despite their differences, the three movements examined here – the Christian Amendment movement of the nineteenth century, Judeo-Christian nationalism of the mid-twentieth century, and the New Christian Right of the late twentieth century – each followed a similar pattern:

- **Group threat.** Each of these movements arose when members of a religious community that considered itself prototypically American believed that outgroups threatened their status and power.<sup>14</sup>
- **Nationalist framework.** In each of these episodes, members of the movement considered religious identity to be a core national trait and therefore understood threats to their religious status as attacks on America itself.<sup>15</sup>

11 See Jerry Falwell, ENCYCLOPEDIA BRITANNICA (last updated Oct. 11, 2007), <https://www.britannica.com/biography/Jerry-Falwell#ref928683>.

12 See Christian Coalition, WEST'S ENCYCLOPEDIA OF AM. LAW (Nov. 30, 2016), <http://www.encyclopedia.com/sports-and-everyday-life/social-organizations/private-organizations/christian-coalition>.

13 As Reverend Falwell put it in his classic book *Listen, America!*, „the goal of the framers of our Constitution was to govern the United States of America under God's laws . . . .“ Jerry Falwell. LISTEN, AMERICA! 53 (1980). Reverend Robertson agreed that „[t]he Constitution of the United States is a marvelous document for self-government by Christian people.“ UNITED PRESS INT'L, *Rulings 'Not Law of Land,' Robertson Says: Evangelist Takes Aim at Supreme Court*, L.A. TIMES (June 28, 1986), [http://articles.latimes.com/1986-06-28/news/mn-25509i\\_1\\_supreme-court-ruling](http://articles.latimes.com/1986-06-28/news/mn-25509i_1_supreme-court-ruling) (quoting Reverend Pat Robertson, *The 700 Club* (CBN television broadcast Dec. 20, 1981)).

14 Group threat theory has its origin in Herbert G. Blumer, *Race Prejudice as a Sense of Group Position*, 1 Pac. Soc. Rev. 3 (1958), and has been developed by Lawrence Bobo and others. For a review of the literature on group threat theory, see Lincoln Ouillian, *Prejudice As a Response to Perceived Group Threat: Population Composition and Anti-Immigrant and Racial Prejudice in Europe*, 60 Am. Soc. Rev. 586 (1995).

15 I rely chiefly on the social theory of national identity developed by Elizabeth Theiss-Morse in a book she published in 2009. ELIZABETH THEISS-MORSE, WHO COUNTS AS AN AMERICAN? THE BOUNDARIES OF NATIONAL IDENTITY (2009).

- **Constitutional demands.** Because each of these movements looked to the Constitution as the ultimate embodiment of national identity, they responded to what they saw as an attack on the nation's religious identity by making demands to amend or interpret the Constitution to entrench that identity.

In short, in each of these episodes, a constitutional movement arose when a dominant group perceived a threat to its status, saw the threat in nationalist terms as an attack on the nation itself, and responded by demanding that the Constitution reflect the group's identity.

The same pattern of perceived group threat, followed by nationalist mobilization, followed by constitutional demands can be discerned in many other disputes over national identity, such as nativist campaigns against immigration, white supremacist campaigns to save Jim Crow, and the Tea Party movement. Through this recurring pattern, America's constitutional culture translates disputed claims about what it means to be American into constitutional form. Rather than embodying what it means to be American, the Constitution serves as a seemingly neutral and patriotic source for making claims of national inclusion and exclusion, for asserting that some people and some values are authentically American, while others are dangerously foreign and must be rejected.

*to be continued in our next issue*

# Lest we Forget



The section “Lest we Forget” is a republishing of a series of articles printed in the 1990s by the SDA church. Since these articles give much historical background about the past history of our church, we thought it to be beneficial to republish the articles in our Newsletter. However, we alert the reader to keep in mind that these articles are simply published to learn historical background without any comment of present truth. The publisher of this Newsletter does not agree with every single statement in the articles. (Example: we do not consider W.W. Prescott to be a Pioneer)

“We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history.” LS, 196

## Making us a Name

by Fred Bischoff



Was it wrong to incorporate legally, to Adoption a name by which the Government and the world could recognize the believers in present truth as a Corporate Body, and by which property could be Held and insured? Was such a move an Alliance with “Babylon”, rejecting God’s principles for those of His enemy?

In the discussion that Took place in the *Review and Herald* R.F. Cottrell was a key participant. In his initial Arguments against church Order, (reprinted RH, April 26, 1860.) Cottrell suggested there were two choices; when, in fact, there were three. The two choices he suggested on page 180 were:

(1) **To incorporate**, to „make us a name, lies at the Foundation of Babylon.“

- To do so would result in having a „name with the two-horned beast,“ (Rev. 13, referring to the United States of America.)
- The Sabbatarian Adventists could be accused of looking, “... to the civil arm for aid and protection.” (Skin to “spiritual fornication of Babylon with the Kings of the Earth.”)

- It was not right “for any believer to strike hands [sign a contract] with Insurance companies at all.”

(2) **Not to incorporate**, to “do our duty and trust Him to take care of His own.”

- “The church ... need not trust in ... worldly capitalists to insure ... property.”
- May we „get the victory over the Beat, his image, and the *number of his name*,“ he urged.

This blurring of the issues by R.F.C. into two choices, created confusion. Note the three actual choices and the spiritual underpinnings of each position:

(1) **To incorporate** - with a mind Set of trusting in the things of this world rather than in God, being “of this world” (John 17:11,14); setting down as full residents.

- Referring to worldly protestant sects, James White Said, „The professed church of Christ has left the arm of her true husband, and now Jeans on the strong arm of the law. She Sees protection, and to be nourished by the cor-

rupt governments of the world. ...“ *RH*, April 26, 1860, 181. Here he Quote an eight-year old article.

- “To come down from the high vocation of the Christian, bury the cross of present truth out of sight, and seek the friendship of the world would be spiritual adultery.” *Ibid*.

Since name denotes character, to “make us a name” would be to adopt principles of character that are not God’s, but our own-principles of darkness - with no attempt to follow God. Babel here is being our own god, with no attempt to be religious, or with an attempt to wed our religion to the state, resulting in confusion and disunity. This is spiritually akin to “works of the flesh.”

(2) **To incorporate** - with a heart focused on God, but wise to deal with the realities of this world without violating principle in the least; to be “in the world”, but not “of the world,” as faithful stewards. Ellen White counseled, “Stewards of God can by faithful, judicious management keep their business in this world square, exact and straight.” *5T*, in *1T*, 200.

James White said, “Will not the question be asked, ‘Who hath required this at your hand [Isa. 1:12]?’” *RH*, April 26, 1860, 181

“It is our duty to conform to the laws of the land necessary to the faithful performance of our stewardship, as long as human laws do not oppose the divine law.” *Ibid*.

He also believed the Lord guided through the gift given to Ellen. “Testimony No.5 called our attention to the subject of holding church property legally.” *Ibid*. 180

Ellen White emphasized, “Order must be observed, and there must be union in maintaining order, or Satan will take the advantage.” (*1T*, 210.)

God has principles of character that He desires to give; we take a name that God gives; not one we make ourselves. This position rejects the very foundation of Babylon. The individual and corporate heart focus is on God, actively seek-

ing His will and doing it out of a heart response to the revelation of His will. This removes confusion and disunity and is spiritually akin to “works of faith.”

(3) **Not to incorporate** - “not in this world” - to withdraw in ways that are unnecessary and damaging, which R.F.C. advocated as “duty”:

To James White this was “A blind conscientiousness, unenlightened by the word of God.” *RH*, April 26, 1860, 180. It was “... dangerous to leave with the Lord what He has left with us, and thus sit down upon the stool of do little, or nothing.” *RH*, April 5, 1860, 152

Ellen White declared, “God was displeased with the slack, loose manner in which many of His professed people conduct their worldly business.” *1T*, 200

James White reasoned, “There are altogether too many brakemen along for the benefit of the train. How much better it would be if all would walk with God, so they could keep pace with His opening providence, as He is leading out a people for the last great work.” *RH*, April 26, 1860, 182

Cottrell’s letters in the Review produced, “... a scattering influence, “according to Ellen, that would “... lead minds to wrong conclusions,” [and] “... encourage many in their slack ideas of managing matters relating to the cause of God. She “... saw that in temporal matters Brother B. [R.F. Cottrell] was too easy and negligent. He has lacked energy, considering it a virtue to leave to the Lord that which the Lord has left to him.” *1T*, 211,212

This position is an attempt to be godly, on our own, following our own mistaken principles. To “make us a name” would here be the effort to weave our own robe of righteousness - an impossibility, which could be either vigorous legalism or passive pietism, both being “our works” with a religious appearance. Babel here is being our **own** god, with an attempt to be religious. This results in confusion and disunity, and is spiritually akin to “works of law.”



Elder R. F. Cottrell,  
**RIDGEWAY,**  
**ORLEANS CO.**

R. F. C.'S BUSINESS CARD AT ONE TIME.

The choice that the body of believers actually faced was not between organizing or not organizing. It was not that to organize was of Babylon and not to organize was ideal. There was a godly alternative to both the error of too much rigid control (the hierarchy of Babylon or popery), and that of too much slackness (independent congregationalism or anarchy). That third choice which God was holding out to the scattered believers in present truth was “Bible order, discipline and government in the church of God,” just what R. F. Cottrell declared in a profound statement he made in the *Review*, May 3, 1860, 188. Desiring to clarify his spirit, though still unconvinced that his position was in error, he also stated the two ditches to avoid at this point, “division or insubordination,” and expressed his commitment to press together. *Ibid.*

James White proposed “... the simplest form of organization possible, that would secure the object.” *RH*, June 19, 1860, 86. He urged believers to “*become united upon a plan upon which we as a people can act.*” *Ibid.* Italics supplied.

In the *Review*, September 11, 1860, on p. 136, J. N. Andrews, U. Smith, J. H. Waggoner, and J. White, invited believers to a “... a General Conference at Battle Creek, to commence on sixth-day, at 6 p.m., September 28, 1860.” R. F. Cottrell sent a letter to the conference proposing a congregational form of government, which was not adopted. The leaders adopted a constitution for the publishing association, the first official, legal entity of the church as a whole, and on Monday, October 1, 1860, they chose a church name, — “Seventh-day Adventist.” *RH*, Oct. 23, 1860, 179

Perhaps R. F. Cottrell felt opposed to “making us a name” because of “... undue prejudice against church names,” which he believed promoted “... the sectarianism of the present day.” *RH*, June 5, 1860, 20. This is one of the most important issues he leaves with Seventh-day Adventists today. If this movement under God IS His last call for honest seekers of truth to unite on the platform of Scripture, and if He despises party spirit (see Gal. 5:20, RSV); then the godly unity that is to bind us together must display none of the sectarian spirit now evident in the Seventh-day Adventist church. While recognizing the corporate and denominated nature of this church that God has raised up, we must also admit to and abandon the “us-versus-them” mentality that leads us to feel more pious than our fellow Christians who have not yet joined us, or to feel superior to any other human being whose understanding of present truth we so readily judge as erroneous.

# The Three Persecuting Powers

## The Dragon • The False Prophet • The Beast

by Roswell F. Cottrell

*On Patmos' lonely island the loved disciple saw  
Three notable oppressors with saints proclaiming war;  
The first, the great red dragon, with features fierce and rare,  
The Pagan superstition erecting everywhere.*

*But after some few ages the dragon's power grew weak,  
His votaries forsook him, the living God to seek,  
So feigned he too conversion, and lo, the beast uprose,  
With all his Papal terror, truth's progress to oppose.*

*The ancient Pagan images, its doctrines and its laws,  
Were now entitled Christian, to help his hellish cause;  
'Twas thus the wily serpent pursued his artful plan,  
And ages upon ages the blood of martyrs ran.*

*But two and forty months was all the time allowed the beast,  
And ere the period ended, so had his strength decreased,  
His days of rule were shortened, his power to call for blood,  
The earth had ope'd her mouth for saints and swallowed up the flood.*

*And yet there is another to act upon the stage,  
Through whom the same old serpent will manifest his rage;  
A beast which though he outwardly was lamb-like, fair and mild,  
Spake like the Pagan dragon, ferocious, loud and wild.*

*Though all men are made equal, so holds he in his creed,  
The slaves from out their bondage must nevermore be freed;  
And though in things religious all men are to be free,  
It means, when laws divine with human laws agree.*

*Once empires, thrones and kingdoms with Papacy made bold,  
To slay the host of martyrs with cruelties untold;  
But now a fair republic, a Protestant so mild,  
Usurps the dangerous power, and with the same runs wild.*

*The old red Pagan dragon turned Papist on the day  
He saw that Christian doctrines were like to bear the sway;  
He seizes on the Scriptures and keeps them all unseen,  
And offers for a stipend to tell what they must mean.*

*At length from out its prison the Bible has been freed,  
And loudly now is heralded as Protestants' sale creed;  
The cry is now, 'The Bible, the Bible, that alone –  
Come drink from the pure fountain that flows from out the throne.'*

*High hope is widely cherished, the Bible has been freed!  
And now 'tis thought that Satan is overcome indeed –  
He sees that mere profession is but an azure gauze,  
And lo, he now espouses with Protestants their cause.*

*The Bible, scattered broadcast, is laid upon the shelf.  
And man is seldom met with who reads it for himself,  
And though some few, like Timothy, have read it from their youth,  
Tradition still is followed instead of living truth.*

*The last great persecution is drawing on because  
Some few will heed the Bible, and keep its righteous laws,  
While others, the great masses professing still the same,  
Hold on to Papal errors and all their groundless claim.*

*The battle soon is coming, choose now while yet ye may,  
The Bible and its precepts and Jesus to obey;  
Soon closes up probation - then will the dragon rage,  
And battle with the remnant most cruel will he wage.*

*But short shall be the conflict, victorious the saints,  
Redeemed from all oppression, and freed from all complaints,  
With shouts and songs celestial, triumphant will they sing  
The praises and the victories of Jesus Christ their King.*

*Review & Herald, April 16, 1861, p. 174.*

## Roswell Fenner Cottrell 1814 - 1892

by Marlene Steinweg

It was 1178 in southeastern France. Pope Alexander the Third had issued a decree calling upon all the faithful to help silence the heretics. Included in the long list of heretics were "... the Albigensians, Catharins, Patarins, ...Aragonese, Navarese, Basques, [and] Cotterells."<sup>1</sup> The Pope promised remission of sins and freedom from any oaths or treaties with the heretics, and urged, "... to confiscate the heretics' goods, reduce them to slavery, and put to death all who were unwilling to be converted."<sup>2</sup> This decree resulted in terrible suffering to those who would not relent their faith. John Cotterell, "... one of the very few survivors ... escaped into northern France,"<sup>3</sup> and eventually settled in England. [Cotterell, which meant Cottage dwellers, was later changed to "Cottrell."]

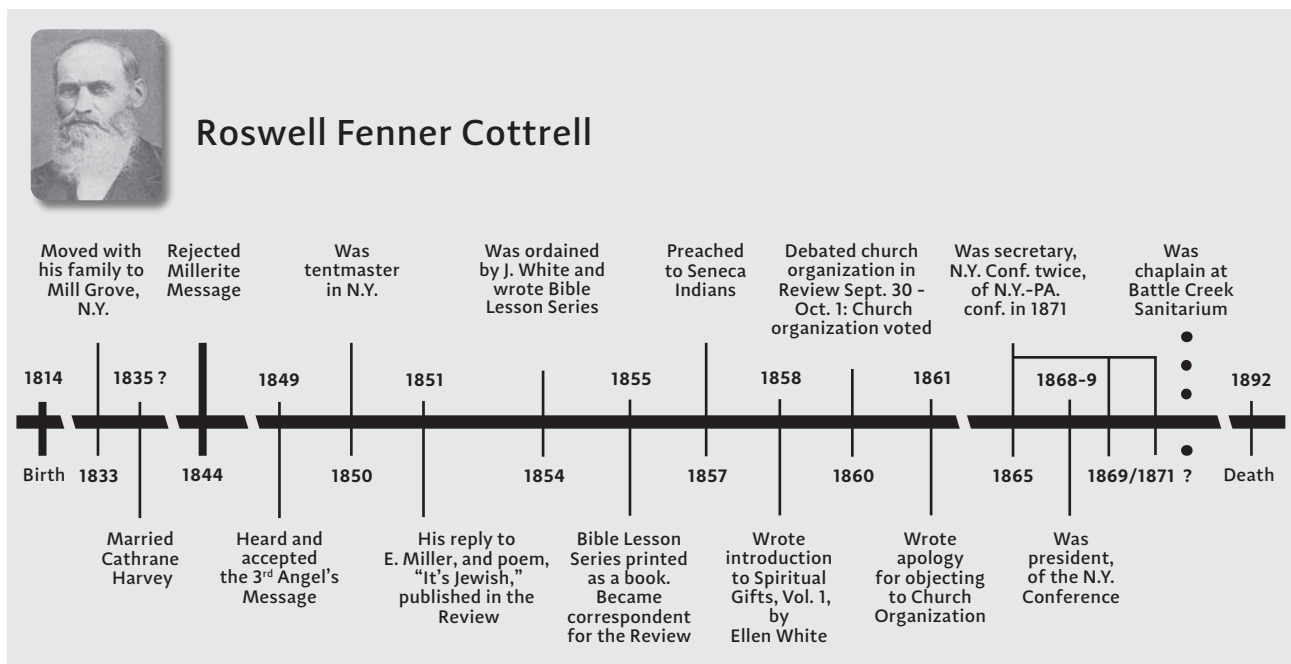
In 1638 Nicholas Cottrell, one of John's descendants, settled in Rhode Island just two years after it was founded. He Was a Seventh Day Baptist who sought freedom to worship according to his conscience.

Six generations later, on January 17, 1814, Roswell Fenner Cottrell was born in Brookfield, New

York. When he was 19 years old, his family moved to Mill Grove, New York. There he met, courted, and married Cathrane Harvey, and taught public school for ten years. They had three boys, Willet, Frank, and James Uriah (for Uriah Smith), and a daughter, Nancy. Two of his descendants known also as R. F. C., are James's son, Roy Franklin, the missionary to China; and grandson, Raymond, former book editor of the *Review*.

R. F. C.'s father, John, taught his children to keep the seventh-day Sabbath, though "Years before ... this family had left the Seventh Day Baptists over the question of the immortality of the soul and other teachings. ... A good-sized group grew up... called 'Cottrellites.'"<sup>4</sup>

When the Millerites were preaching about the second advent of Christ, R.F.C. was thirty years old. He had always believed in the personal coming of Christ; but did not trust in the Millerite preaching. "I saw the proclaimers of the advent in darkness in regard to the commandments of God, and bowing to an institution of the Papacy," He explained, "... this was the reason I did not believe."<sup>5</sup>



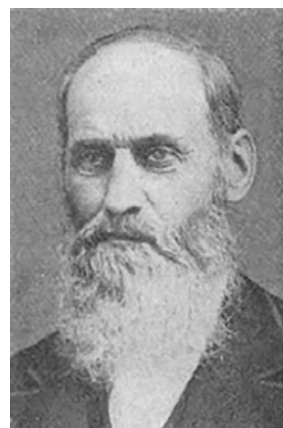
But, when "... Elder Rhodes and Joseph Bates came preaching the definite message, explaining the truth of the heavenly sanctuary and the judgment hour that began in 1844, and lifting up the standard of 'the commandments of God, and the faith of Jesus,' setting forth the great system of the advent faith in the framework of prophecy fulfilled,"<sup>6</sup> Roswell, his father, and brother, John were interested. They made a nine-month investigation of the doctrine, and whole heartedly accepted the message. Roswell testified, "I believe with all my heart, [the message] ... was from Heaven ..."<sup>7</sup>

Before long, Elder J. N. Loughborough held the first tent meetings in the State of New York on John's land. Roswell joined this evangelistic thrust of the sabbatarian adventists as "tentmaster." Through the years he often worked as tentmaster, and preached at the meetings from time to time. He once preached, through an interpreter, to a group of Seneca Indians.

Cottrell wrote extensively for the *Review* and other publications of the church. Between August, 1854 and July, 1855, he wrote a series of Bible lessons much like those used for Sabbath School, including doctrines like "the law of God ,the faith of Jesus ..., the falling stars of 1833, national troubles, widespread perplexities, war talk, and ... the three messages of Revelation 14..."<sup>8</sup> This series was published weekly in the *Youth's Instructor*, and, in 1855, as a book called, "*The Bible Class*."

When the *Review and Herald* was moved to Battle Creek in 1855, Elder Cottrell was named one of its five corresponding editors. He contributed articles of profound, yet practical, reasoning from the Scriptures. His favorite subjects were the seventh-day sabbath, the sanctuary and conditional immortality, with titles like, *The Mark of the Beast*, *The Two-Horned Beast*, *The Sanctuary*, *Spiritualism*, and *The Nature*

and *Destiny of Man*. In 1858 he wrote an 11-page introduction to *Spiritual Gifts*, Vol. 1, by Ellen White, affirming his belief in the Spirit of Prophecy.



R.F.C. was also an accomplished poet. Many of his poems were published in the *Review*, and several were set to music and included in the 1941 and 1985 church hymnals. His poems, like the two reprinted in this issue, greatly inspired the advent believers.

In the late fifties, when James White and other leaders were discussing the need for church organization, several letters Cottrell wrote were published in the *Review* under the heading, "Making Us a Name." Calmly and seriously he reasoned against "... spiritual fornication of Babylon with the kings of the earth."<sup>9</sup> The publication of these letters increased opposition to organization and created division on the issue among *Review* readers.

Ellen G. White rebuked Cottrell in *6Testimony*, for his position on organization. When Elder Cottrell realized that his comments had created a spirit of division and insubordination, he wrote, "I hope that no one will join my party, for when they have severed themselves from the body and look about for me, they will not find me there, for by the grace of God, I shall be found with the body. I do not believe in popery; neither do I believe in anarchy; but in Bible order, discipline, and government in the church of God."<sup>10</sup>

On May 12, 1861, the *Review and Herald* printed a letter of apology in which Cottrell acknowledged that he had not considered the matter prayerfully before speaking up. Later, when church organization and a church name were voted, R.F.C. "... swung into line, and kept his place as a strong supporter of the cause."<sup>11</sup>

R. F. C. often traveled, sometimes moving his family close to where he found openings to preach. This way he could attend to his writing at home where he had access to his books. Other times, brethren provided him temporary lodging. Referring to the latter arrangement, he said, "I thank God, and all his dear people who have kindly provided me a little place for a temporary home." He prayed, "May I never be left to apostatize from the truth, and pervert the gift of God and the ...contributions of His people, by turning to fight against Him and His cause. ..."<sup>13</sup>

**"Each one can, by the help of promised grace, do the very work assigned by the Master."**

Roswell Fenner Cottrell did remain faithful. During the forty years he lived after accepting the three angels' messages, he worked in evangelism; he defended the Seventh-day Sabbath and conditional immortality by the written and spoken word; accepted the health message; and he held offices of Secretary and President of the New York Conference. As an elder pastor, he was Chaplain at the Battle Creek Sanitarium.<sup>7</sup> He never wavered from his decision to move up onto the platform of the apostles: the commandments of God and the faith of Jesus.

What was the secret of this pioneer's faithful witness? He first consecrated his life to God, then asked what work he should do, and finally moved forward to accomplish that revealed work. May his words inspire us today as they did readers of the *Review*, "Here is my heart, o Lord! what wilt thou have me to do? What can one so weak accomplish? By prayer, by consecration, and by labor, each one can, by the help of promised grace, do the very work assigned by the Master. ..."<sup>14</sup> "In the strength of the Lord we can run through a troop, and leap over a wall; but our own strength is weakness, and our wisdom is folly."<sup>15</sup>

(1)(2)(3)(4) Spicer, W. A., *RH*, June 13, 1940, pp. 8,9.

(5)(6) Spicer, W. A., *RH*, August 15, 1946, p.4.

(7) *RH*, June 13, 1940, pp. 8,9.

(8) Froom, L. E., "*The Prophetic Faith of Our Fathers*, Volume IV, *Review & Herald* Publishing Association, Washington, D.C., 1954, p. 1090.

(9) *RH*, March 22, 1860, p. 140.

(10) *RH*, May 3, 1860, p. 188.

(11) Spalding, A. W., "Origin and History of Seventh-day Adventists," Vol.1; *RH*. Publishing Association, Washington, D.C., 1961, p. 310.

(12)(13) *RH*, Sept. 25, 1866, p. 133.

(14) *RH*, Oct. 2, 1866, p. 140.

(15) *RH*, July 21, 1853, p.38.

## S.D.A. Church Organization Why and How

Shortly after October 22, 1844, many adventists thought church organization was a form of ecclesiastical depotism. They kept no list of baptized members, and had no system of finance. Ministers were supported by voluntary donations. But, as the small group of sabbatarian adventists grew, it became evident that some form of organization was necessary. How God led as the Seventh-day Adventist church was organized is briefly outlined below:

- 1853: Ministerial cards were issued, signed by leading elders.
- 1854: James White wrote on Gospel Order in the Review, identifying the need for organization.
- 1858: A Bible Class led by J.N. Andrews recommended "systematic benevolence" on the tithing principle. The plan was adopted by the Conference Jan. 26, 1859, (See RH, Feb. 6, 1859.) resulting in a fund for paying ministers, but with no one to receive and administer it.
- 1860: Organization was debated by R.F.C., J.W. & others in the Review.
- 1860, September 26, October 1: A General meeting was held with representatives from five states. They voted to legally organize a publishing association and, chose a church name- "Seventh-day Adventist." (See 1T, 224.)
- 1860: State meetings or conferences were held to coordinate evangelism.

1861, May 3: The S.D.A Publishing Association was organized.

1861, October: The Michigan conference organized, and during the next two years developed an initial operational pattern.

1861, October 6: Seven leading ministers met in Battle Creek and recommended a church covenant for properly organizing churches.

1863, May 20-23: Michigan State Conference united with other states in the FIRST General Conference, in which they adopted a constitution with nine articles and elected the first G.C. president.

Ellen White wrote, "Unless the churches are so organized that they can carry out and enforce order, they have nothing to hope for in the future; they must scatter into fragments ... If ministers of God would unitedly take their position, and maintain it with decision, there would be a uniting influence among the flock of God. Separating bars would be broken to fragments ... *there would be a power and strength in the ranks of Sabbathkeepers far exceeding anything we have yet witnessed.*" 1T, 270,271. (Italics supplied.)

This counsel was true then and is of even greater importance today as the last solemn events of earth's history approach in thundertones. Church order and discipline will unite and embue with power: its lack will divide and weaken. – MS

## Poem from Annie Smith



### Live for God

The offering has been made,  
The ransom has been paid;  
On one full strong to save  
Has help for us been laid.  
Behold, O God, our shield,  
On thine Anointed look,  
And blot, for his dear sake,  
Our sins from out thy book.

Sins now of deepest dye,  
Can all be washed away;  
God just, and justify  
Those who his laws obey.  
“Glory to God on high;

Good will to men on earth:”-  
Such was the rapturous cry,  
That told a Saviour’s birth.

The Saviour’s life and death,  
“Has ruined Satan’s throne;”  
His mighty arm, alone.  
Can crush his empire down.  
Though god now of this world,  
His triumph soon is o’er.  
We hail the dawning day  
When he shall reign no more.

Salvation’s wondrous plan,  
Has made all Heaven rejoice;  
‘Tis wisdom now in man  
To make this boon his choice.  
By this can he o’ercome,  
And when each sin’s forgiven,  
Be found at last an heir  
Of glory and of Heaven.

Ere long at home in Heaven,  
His place of final rest-  
There’s no oppressor there;  
And none will be oppressed.  
All harmony and love,  
All joy and glory there  
Say, would you not in these  
Eternal blessings share?

Live then for joys like these;  
Hear Jesus’ voice today,  
Who comes to me, I will  
In no wise cast away.

Just as you are, then, come;  
Secure his pardoning love,  
And have, at last, the bliss,  
And joy of Heaven above.



# RECIPE

## Veggie chicken pot pie

### Crust:

- 2 ½ cup flour
- ½ salt
- ¾ cup oil
- ½ boiling water

Mix together and then divide the dough into two equal balls. Put one ball between two layers of wax paper. Roll out into a large circle and transfer to a pie pan. Roll out second crust and set aside.

### Filling:

- Vegetables (potatoes, corn, green beans, peas, carrots ect)
- Veggie meat
- Gravy

### Gravy:

- 2 Tablespoons vegan butter
- Tablespoons flour
- 1 cup water or Vegetable broth
- Beef or chicken seasoning

In medium sauce pan heat butter until melted. Sprinkle in flour. Cook until browned. Add water or broth and bring to a boil. Cook until thick, add more liquid if needed.

Put Veggies in prepared pie crust with Veggie meat and gravy. Place second pie crust on top and press down edges with fork. Bake at 350° for 45 minutes to an hour.

