

The Midnight Cry

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

Will there be a Sunday Law?

“The lamblike horns and dragon voice of the symbol point to a striking contradiction between the professions and the practice of the nation thus represented. The ‘speaking’ of the nation is the action of its legislative and judicial authorities. By such action it will give the lie to those liberal and peaceful principles which it has put forth as the foundation of its policy. The prediction that it will speak ‘as a dragon’ and exercise ‘all the power of the first beast’ plainly foretells a development of the spirit of intolerance and persecution that was manifested by the nations represented by the dragon and the leopardlike beast. And the statement that the beast with two horns ‘causeth the earth and them which dwell therein to worship the first beast’ indicates that the authority of this nation is to be exercised in enforcing some observance which shall be an act of homage to the papacy. *GC 442.1*

“Such action would be directly contrary to the principles of this government, to the genius of its free institutions, to the direct and solemn avowals of the Declaration of Independence, and to the Constitution. The founders of the nation wisely sought to guard against the employment of secular power on the part of the church, with its inevitable result – intolerance and persecution. The Constitution provides that ‘Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof,’ and that ‘no religious test shall ever be required as a qualification to any office or public trust under the United States.’ Only in flagrant violation of these safeguards to the nation’s liberty, can any religious observance be enforced by civil authority. But the inconsistency of such action is no greater than is represented in the symbol. It is the beast with lamblike horns – in profession pure, gentle, and harmless – that speaks as a dragon. *GC 442.2*

“‘Saying to them that dwell on the earth, that they should make an image to the beast.’ Here is clearly presented a form of government in which the legislative power rests with the people, a most striking evidence that the United States is the nation denoted in the prophecy. *GC 442.3*

“But what is the ‘image to the beast’? and how is it to be formed? The image is made by the two-horned beast, and is an image to the beast. It is also called an image of the beast. Then to learn what the image is like and how it is to be formed we must study the characteristics of the beast itself – the papacy. *GC 443.1*

“When the early church became corrupted by departing from the simplicity of the gospel and accepting heathen rites and customs, she lost the Spirit and power of God; and in order to control the consciences of the people, she sought the support of the secular power. The result was the papacy, a church that controlled the power of the state and employed it to further her own ends, especially for the punishment of



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.

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.

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‘heresy.’ In order for the United States to form an image of the beast, the religious power must so control the civil government that the authority of the state will also be employed by the church to accomplish her own ends. GC 443.2

“Whenever the church has obtained secular power, she has employed it to punish dissent from her doctrines. Protestant churches that have followed in the steps of Rome by forming alliance with worldly powers have manifested a similar desire to restrict liberty of conscience. An example of this is given in the long-continued persecution of dissenters by the Church of England. During the sixteenth and seventeenth centuries, thousands of nonconformist ministers were forced to flee from their churches, and many, both of pastors and people, were subjected to fine, imprisonment, torture, and martyrdom. GC 443.3

“It was apostasy that led the early church to seek the aid of the civil government, and this prepared the way for the development of the papacy – the beast. Said Paul: ‘There’ shall ‘come a falling away, ... and that man of sin be revealed.’ 2 Thessalonians 2:3. So apostasy in the church will prepare the way for the image to the beast.” GC 443.4

Contents

We need your Help in the Lord’s Final Work! 4

Why Do We Have to be Rebaptised? 5

“How the Constitution Became Christian” from Jared A. Goldstein

 II. Judeo-Christian Nationalism of the Eisenhower Era 14

 A. The Rise of Judeo-Christian Nationalism

 B. Judeo-Christian Nationalism and the proposed Constitutional Prayer Amendment.

Lest we Forget 21

Poem – Annie Smith 29

Recipe 30

Abbreviations

AH	The Adventist Home	LS	Life Sketches
CD	Counsels on Diet and Foods	PP	Patriarchs and Prophets
COL	Christ’s Object Lessons	RH	The Review and Herald
GC	The Great Controversy	SP	The Spirit of Prophecy, Vol. 1-4
GCB	The General Conference Bulletin	T	Testimonies for the Church, Vol. 1-9

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



FIN launched a 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 FIN 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: **publishing@fin1844.info**



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



No Sunday Law

As Adventists we have become used to the understanding that the mark of the beast is a Sunday Law, to the point where we probably think of the mark of the beast as synonymous with the Sunday Law, and that those verses in Revelation 13 and 14 are referring solely and exclusively to a Sunday Law. This article will examine the identity of the mark of the beast in the book *Spiritual Gifts*, and investigate what the implications might have for us today.

We usually take our understanding of the mark of the beast law from *The Great Controversy*.

“The enforcement of Sunday-keeping on the part of Protestant churches is an enforcement of the worship of the papacy - of the beast ... **the enforcement of Sunday-keeping in the United States would be an enforcement of the worship of the beast and his image** ... As men then reject the institution which God has declared to be the sign of His authority, and honor in its stead that which Rome has chosen as the token of her supremacy, they will thereby accept the sign of allegiance to Rome - **‘the mark of the beast.’**” GC, 448.3-449.1

However if you search for the concept of a Sunday Law in *Spiritual Gifts* you will see that it does not exist anywhere in that book. So why the difference? *Spiritual Gifts* was written in 1858 whereas *The Great Controversy* was written in 1888, and if you simply compare their chapter headings, you will see they are documenting identical histories, but the mark of the beast issue in *Spiritual Gifts* is different to the mark of the beast issue in *The Great Controversy*. (See table on page 6)

They seem to be parallel books, except they are written thirty years apart. Although *Spiritual Gifts* begins at the war in Heaven and proceeds through the first advent of Christ, when Ellen White begins her narrative on the first century Christians, these two books start to line up

with each other. We know Christ was intending to return within ten years of the writing of *Spiritual Gifts*, evidenced by the following quote from 1858:

“The long night of gloom is trying; but the morning is deferred in mercy, because if the Master should come, so many would be found unready. God’s unwillingness to have His people perish has been the reason for so long delay.” 2T, 193.3

So *Spiritual Gifts* was the book designed to guide God’s people through their last day events when Jesus intended to return in that dispensation, and there we see the mark of the beast would not have been a Sunday Law. Actually if you read what the sins of Babylon are in *Spiritual Gifts*, it is slavery, not Sunday worship. Below is an excerpt taken from the chapter, “The Sins of Babylon” delineated with the blue lines in the graphic above. The excerpt I would like to look at begins, “Said the angel, Their sins and pride have reached unto heaven...” SP, 190.1

Here, Rev. 18:5, “For her sins have reached unto heaven”, is being quoted, and Revelation 18 is the mark of the beast and loud cry time period. Verses one to three prophesy the mark of the beast, and verse four and onward, the loud cry. Ellen White continues, “The fearful threatenings of the third angel are to be realized, and they will drink the wrath of God” SP, 190.1 So again, we are in the time of the loud cry of the

Spiritual Gifts (1858)

✠ Spiritual Gifts

- ✠ Chapter I. - The Fall of Satan
- ✠ Chapter II. The Fall of Man
- ✠ Chapter III. - The Plan of Salvation
- ✠ Chapter IV. - The First Advent of Christ
- ✠ Chapter V. - The Ministry of Christ
- ✠ Chapter VI. - The Transfiguration
- ✠ Chapter VII. - The Betrayal of Christ
- ✠ Chapter VIII. - The Trial of Christ
- ✠ Chapter IX. - The Crucifixion of Christ
- ✠ Chapter X. - The Resurrection of Christ
- ✠ Chapter XI. - The Ascension of Christ
- ✠ Chapter XII. - The Disciples of Christ
- ✠ Chapter XIII. - The Death of Stephen
- ✠ Chapter XIV. - The Convention of Saul
- ✠ Chapter XV. - The Jews Decided to Kill Paul
- ✠ Chapter XVI. - Paul Visited Jerusalem
- ✠ Chapter XVII. - The Great Apostasy
- ✠ Chapter XVIII. - Mystery of Iniquity
- ✠ Chapter XIX. - Death, Not Eternal Life in Misesy
- ✠ Chapter XX. - The Reformation
- ✠ Chapter XXI. - The Church and World United
- ✠ Chapter XXII. - William Miller
- ✠ Chapter XXIII. - The First Angel's Message
- ✠ Chapter XXIV. - The Second Angel's Message
- ✠ Chapter XXV. - Advent Movement Illustrated
- ✠ Chapter XXVI. - Another Illustration
- ✠ Chapter XXVII. - The Sanctuary
- ✠ Chapter XXVIII. - The Third Angel's Message
- ✠ Chapter XXIX. - A Firm Platform
- ✠ Chapter XXX. - Spiritualism
- ✠ Chapter XXXI. - Covetousness
- ✠ Chapter XXXII. - The Shaking
- ✠ Chapter XXXIII. - The Sins of Babylon
- ✠ Chapter XXXIV. - The Loud Cry
- ✠ Chapter XXXV. - The Third Message Closed
- ✠ Chapter XXXVI. - The Time of Jacob's Trouble
- ✠ Chapter XXXVII. - Deliverance of the Saints
- ✠ Chapter XXXVIII. - The Saint's Reward
- ✠ Chapter XXXIX. - The Earth Desolated
- ✠ Chapter XL. - The Second Resurrection
- ✠ Chapter XLI. - The Second Death

The Great Controversy (1888)

✠ The Great Controversy

- ✠ Preface
- ✠ Introduction
- ✠ 1. The Destruction of Jerusalem
- ✠ 2. - Persecution in the First Centuries
- ✠ 3. - An Era of Spiritual Darkness
- ✠ 4. - The Waldenses
- ✠ 5. - John Wycliffe
- ✠ 6. - Huss and Jerome
- ✠ 7. - Luther's Separation From Rome
- ✠ 8. - Luther Before the Diet
- ✠ 9. - The Swiss Reformer
- ✠ 10. - Progress of Reform in Germany
- ✠ 11. - Protest of the Princes
- ✠ 12. - The French Reformation
- ✠ 13. - The Netherlands and Scandinavia
- ✠ 14. - Later English Reformers
- ✠ 15. - The Bible and the French Revolution
- ✠ 16. - The Pilgrim Fathers
- ✠ 17. - Heralds of the Morning
- ✠ 18. - An American Reformer
- ✠ 19. - Light Through Darkness
- ✠ 20. - A Great Religious Awakening
- ✠ 21. - A Warning Rejected
- ✠ 22. - Prophecies Fulfilled
- ✠ 23. - What is the Sanctuary?
- ✠ 24. - In the Holy of Holies
- ✠ 25. - God's Law Immutable
- ✠ 26. - A Work of Reform
- ✠ 27. - Modern Revivals
- ✠ 28. - Facing Life's Record
- ✠ 29. - The Origin of Evil
- ✠ 30. - Enmity Between Man and Satan
- ✠ 31. - Agency of Evil Spirits
- ✠ 32. - Snares of Satan
- ✠ 33. - The First Great Deception
- ✠ 34. - Can Our Dead Speak to Us?
- ✠ 35. - Liberty of Conscience Threatened
- ✠ 36. - The Impending Conflict
- ✠ 37. - The Scriptures a Safeguard
- ✠ 38. - The Final Warning
- ✠ 39. - The Time of Trouble
- ✠ 40. - God's People Delivered
- ✠ 41. - Desolation of the Earth
- ✠ 42. - The Controversy Ended
- ✠ Appendix

third angel, or when “the fearful threatenings of the third angel” are being realised. Then she writes:

“All heaven beholds with indignation, human beings, the workmanship of God, reduced to the lowest depths of degradation, and placed on a level with the brute creation by their fellow men. And professed followers of that dear Saviour whose compassion was ever moved as he witnessed human woe, heartily engage in this enormous and grievous sin, and deal in slaves and souls of men... Agony, human agony, is carried from place to place, and bought and sold. God will restrain his anger but a little longer. His anger burns against this nation, and especially against the religious bodies who have sanctioned, and have themselves engaged in this terrible merchandise.” *SP*, 191.1

“These professed Christians read of the sufferings of the martyrs, and tears course down their cheeks. They wonder that men could ever possess hearts so hardened as to practice such inhuman cruelties towards their fellow-men, while at the same time they hold their fellow-men in slavery ... God’s anger will not cease until he has caused the land of light to drink the dregs of the cup of his fury, and until he has rewarded unto Babylon double. Reward her even as she rewarded you, double unto her double according to her works: in the cup which she hath filled, fill to her double.” *SP*, 192.1

Above we again see Ellen White quoting directly from Revelation 18, this time from verse six. Then she ends the chapter with:

“I saw that the slave-master would have to answer for the soul of his slave whom he has kept in ignorance; and all the sins of the slave will be visited upon the master. God cannot take the slave to heaven, who has been kept in ignorance and degradation, knowing nothing of God, or the Bible, fearing nothing but his master’s lash, and not holding so elevated a position as his master’s brute beasts.” *SP*, 193.1

Clearly Ellen White is identifying the sins of Babylon as the slavery which existed in America at that time. The sins of Babylon are those sins which are enforced by law as the mark of the beast. The sins of Babylon are detailed in the second angel’s message, “Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.” The wine of Babylon are the sins of Babylon proclaimed under the loud cry in Rev. 18. This is known as “the loud cry of the third angel” *1T*, 186.1 The third angel’s message is the mark of the beast, hence, the mark of the beast is a law enforcing the sins of Babylon, making these two concepts almost synonymous.

Ellen White makes this connection clear below:

“And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb.’ ‘After these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.” *GCB*, January 1, 1900, Art. A § 2

In summary, *Spiritual Gifts* was designed to be the book which leads God's people through end-time events when Jesus intended to return before 1868. If He did, the mark of the beast law would not have been a Sunday Law, but would have been a pro-slavery law. Then, as Jesus did not come by 1868, time continued until 1888, when He next intended to return. So Ellen White wrote *The Great Controversy* for that 1888 dispensation - and in *The Great Controversy*, the mark of the beast law is now a Sunday Law. So you can see that the mark of the beast law is not always and exclusively a Sunday Law. It depends on what dispensation you are in. Perhaps that is why Ellen White wrote, "The Sabbath question has been touched upon, but has not been presented as the great question, the test for this time." *GCB*, January 1, 1900, Art. A § 2

So you have to ask yourself, do we live in the same dispensation as Ellen White? Is the world today, the same world as it was in 1888, or have the social, religious and political landscape changed?

Let us try to discover exactly what law would have been the mark of the beast in that 1858 dispensation. The mark of the beast is enforced at the same time as the loud cry is given, and as we have seen, it is the loud cry of the third angel. The loud cry is essentially to warn the world not to adhere to the mark of the beast law. So the loud cry could not have been given, and therefore the mark of the beast law passed, until the Millerites understood their third angel's message. If we can identify when that was, we can identify when their mark of the beast law would have been.

So when did the Millerites understand the third angel's message? On the 1843 chart you only have the first and second angel's messages, but on the 1850 chart you have the first, second and third angel's messages. The third angel's message was the sanctuary, the Sabbath, and the law in the most holy place. The increase of knowledge on that arrived in 1846, and the

tracts they published on the Sabbath in 1848 was the formalisation.

So by 1850 they understood the third angel's message and were ready to give the loud cry, therefore by 1850 God could allow the mark of the beast law to be passed. So we should be able to find a pro-slavery law in 1850 which would have been the mark of the beast law. It should be a law which tests everyone, and not just slave owners for example.

"The fugitive slave law was calculated to crush out of man every noble, generous feeling of sympathy that should arise in his heart for the oppressed and suffering slave. It was in direct opposition to the teaching of Christ. God's scourge is now upon the North, because they have so long submitted to the advances of the slave power. The sin of Northern proslavery men is great. They have strengthened the South in their sin by sanctioning the extension of slavery; they have acted a prominent part in bringing the nation into its present distressed condition." *1T*, 264.1-2

Ellen White says the 1850 Fugitive Slave Law was in direct opposition to Christ, or perhaps one could say, it was anti-Christ. In the passage below she directly commanded them to break this law, and my suggestion is that this law was the mark of the beast law for the Millerites in that dispensation.

When the laws of men conflict with the word and law of God, we are to obey the latter, whatever the consequences may be. The law of our land requiring us to deliver a slave to his master, we are not to obey; and we must abide the consequences of violating this law. *1T*, 201.2

Spiritual Gifts does reference the Sabbath in much detail, as it was part of the third angel's message for its time. It even says,

"I saw a writing, and copies of it scattered in different parts of the land, giving orders, that unless the saints should yield their peculiar faith, give up the Sabbath, and observe the first day, they were at liberty, after such a time, to

put them to death. But in this time the saints were calm and composed, trusting in God, and leaning upon his promise, that a way of escape would be made for them.” *SP*, 201.1

This passage is not referencing the mark of the beast law. It is identifying the Sabbath as the means by which Seventh-day Adventists would be persecuted during the time of Jacob’s trouble. In each reform line, the test which symbolises the Sunday Law is always different to the persecution after the shut door. In the time of Noah, the test which symbolised the Sunday Law was the animals boarding the ark, but the persecution was the seven days after the door was shut. In the time of Elijah, the test which symbolised the Sunday Law was on Mount Carmel, but the persecution was the death decree. Likewise in the omega of ancient Israel, the test which symbolised the Sunday Law was 34 A.D., but the persecution was the destruction of Jerusalem. So the test for the Millerites which symbolises the Sunday Law test was the Fugitive Slave Law, but when they were to be persecuted, they were being identified as Seventh-day Adventists, so the wicked were to try and force them to give up the Sabbath. It might be akin to persecuting the Jews by making them eat pork, as abstinence from pork is an important part of their identity in society.

Regardless of that, below, Ellen White does seem to say the mark of the beast test will be on “present manifestations”, or current issues.

“Revelation 12:17. “And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.” This prophecy points out clearly that the remnant church will acknowledge God in His law and will have the prophetic gift.

Obedience to the law of God, and the spirit of prophecy has always distinguished the true people of God, and **the test is usually given on present manifestations.** In Jeremiah’s day the people had no question about the message of Moses, Elijah, or Elisha, but they did question

and put aside the message sent of God to Jeremiah until its force and power was wasted and there was no remedy but for God to carry them away into captivity.

Likewise in the days of Christ the people had learned that Jeremiah’s message was true, and they persuaded themselves to believe that if they had lived in the days of their fathers they would have accepted his message, but at the same time they were rejecting Christ’s message, of whom all the prophets had written.” *Loma Linda Messages*, 33.5.

While Ellen White specifically identifies “present manifestations” as the prophetic message for each dispensation, it is also true that each prophet can only test God’s people on the present manifestations in their particular society. Each prophetic message can only be a test on something extant in society during that dispensation. Each test is different for each dispensation and relies on the conditions being extant at the time. The test Moses gave could not have been to board an ark for example.

“Those who have had living faith in the **messages of God for the time in which they have lived**, and who have acted out their faith in obedience to his commands, have been accepted of God, and have escaped the judgments that were to fall upon the disobedient and unbelieving. The word came to Noah, “Come thou and all thy house into the ark; for thee have I seen righteous before me.” Noah obeyed and was saved. The message came to Lot, “Up, get you out of this place; for the Lord will destroy this city.” He placed himself under the guardianship of the heavenly messengers, and was saved. Those who obeyed the warning of Christ in marking the sign of the coming ruin, and in fleeing from Jerusalem, were not involved in her destruction. The message comes in our own time, “Babylon is fallen, is fallen. ... Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.” Those who obey this message will escape the terrible plagues that will surely be visited upon

her.” *RH*, Nov. 5, 1889, § 11 So it is impossible to read *Spiritual Gifts* today and just say, “The sins of Babylon are slavery and I believe it because it is a plain thus saith the Lord”, as slavery does not exist today. By 1888 slavery was abolished, so God could not use that as a test anymore. However, what was extant in 1888 society, religion and politics, was Sunday Laws. You cannot be tested on something that does not exist in your life. If I’m not married, God cannot test me on marriage. If I do not have children, God cannot test me on parenthood, and if I don’t own a business, God cannot test me on good business practices. So the present manifestations of our prophetic message for our time cannot test us on anything but the current issues which exist in our society today.

Sunday Laws do not exist in our society or politics today, in the way they are described in *The Great Controversy*. They are not an issue for the Religious Right, the White House, Supreme Court or Congress. Churches are not talking about Sunday Laws and neither are the media. It is simply not an issue for our time. In fact since the end of World War II, the Christendom holds the Jews in extremely high regard. So again, you can see how things have changed dramatically since Ellen White’s generation. It’s inconceivable now, to think the Religious Right would persecute the Jews through a Sunday Law.

If you still wanted to insist on Sunday Laws today based on a plain thus saith the Lord, then I’d ask you why you chose to take it from *The Great Controversy* and not *Spiritual Gifts*? No doubt you would answer that *The Great Controversy* is for a more recent dispensation, in which case you are using the same logic as I am, and I would again ask you, then are we in the same generation as Ellen White?

To really know what the current issues, or “present manifestations” are today, all you need to do is look at what Apostate Protestantism is fighting for. Revelation 13 says it is America that passes the mark of the beast law (Revelation 13:11-18). Revelation 17 teaches that the

papacy today has a deadly wound and is dead, and it is her American harlot daughter that is currently the church which steers and directs the state. So to find out what the mark of the beast issue will be in our dispensation, we need to look to the Religious Right, and the Trump supporters in America.

So what are their issues? What is the political agenda of the Religious Right? Legislation restricting LGBTQ+ rights, or abortion, or issues concerning Black Lives Matter etc. In other words, racism, sexism, homophobia - or equality.

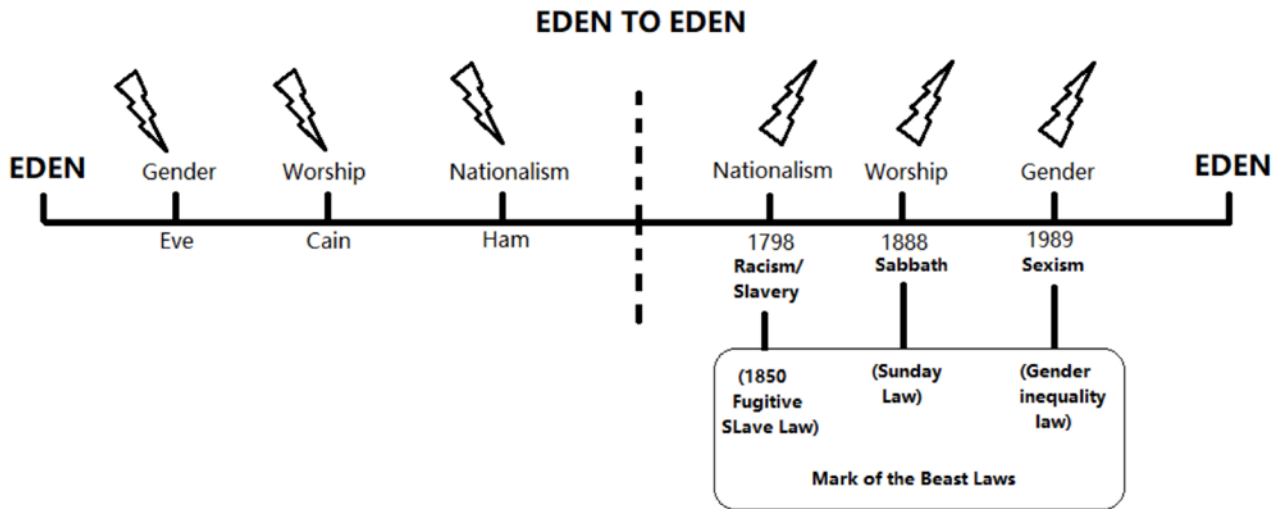
“In every age there is a new development of truth, a message of God to the people of that generation. The old truths are all essential; new truth is not independent of the old, but an unfolding of it. It is only as the old truths are understood that we can comprehend the new.”
COL, 127.4

The quote above demands that “every age” or “generation” receives new light. So again, do you think we are still living in Ellen White’s age, or generation? Are we the same generation as Ellen White, or is the world a very different place now? She died over a hundred years ago, and as we saw, even a gap of thirty years required “a new development of truth” because the world had changed so much between 1858 and 1888.

Therefore this quote demands that we have, “a new development of truth” today. Then she says new truth is dependent on old truth, or Adventists have coined the phrase, “new light cannot contradict old light”. So when Ellen White introduced the health message and a plant-based diet was new truth, what old truth was it dependent on? Because there is nothing in the Bible to uphold a plant based diet after the Flood.

“God is working in behalf of His people. ... He is bringing them back to the diet originally given to man...” *CD*, 81.5

So new truth can seem to contradict old truth, but it is the principle that it must not contra-



dict - and what is the principle of a plant-based diet? God is restoring His people to Eden. He is bringing us from Eden to Eden. Flesh was a curse added after the Flood, but now God is removing those curses one by one.

“We cannot now do as we have ventured to do in the past in regard to meat eating. It has always been a curse to the human family...” *CD*, 412.1

So let us look at some of the other curses added to the world after sin and see how one can create a chiasm when comparing them to their respective removal. Sexism was the first curse to enter the world after sin. Originally God created man and woman to be equal.

“Eve was told of the sorrow and pain that must henceforth be her portion. And the Lord said, “Thy desire shall be to thy husband, and he shall rule over thee.” **In the creation, God had made her the equal of Adam.** Had they remained obedient to God – in harmony with His great law of love – they would ever have been in harmony with each other; but sin had brought discord, and now their union could be maintained and harmony preserved only by submission on the part of the one or the other. Eve had been the first in transgression; and she had fallen into temptation by separating from her companion, contrary to the divine direction. It was by her solicitation that Adam sinned, and **she was now**

placed in subjection to her husband. Had the principles enjoined in the law of God been cherished by the fallen race, this sentence, though growing out of the results of sin, would have proved a blessing to them; **but man’s abuse of the supremacy thus given him has too often rendered the lot of woman very bitter, and made her life a burden.**” *AH*, 115.1

The second curse to enter the world was false worship, as Cain’s offering was a counterfeit offering.

“The Sabbath was honored by all the children of Adam that remained loyal to God. But Cain and his descendants did not respect the day upon which God had rested. They chose their own time for labor and for rest, regardless of Jehovah’s express command.” *PP*, 80.3

Then the next curse was the curse of Ham: “And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren.” Genesis 9:25

“The posterity of Canaan descended to the most degrading forms of heathenism. Though the prophetic curse had doomed them to slavery, the doom was withheld for centuries. God bore with their impiety and corruption until they passed the limits of divine forbearance. Then they were dispossessed, and became bondmen to the descendants of Shem and Japheth.” *PP*, 118.1

The words, “servant of servants” in Hebrew means a slave of slaves. In other words, Ham’s descendents were to be the lowest of the lowest slaves. So this curse is race-based slavery, or racism or nationalism.

By implementing a chiasm you can see the order that God will lift these curses from the world.

From 1798 God began to lift the curse of racism, nationalism and race-based slavery, as we saw in *Spiritual Gifts*. Next God should lift the curse of counterfeit worship, and we saw how He did this in the 1888 dispensation, which we read in *The Great Controversy*. So what curse does God have to lift next, in order to restore us to Eden? Sexism.

Notice in the above diagram how the other two curses became the mark of the beast law for their dispensations. Hence the mark of the beast law will have to do with gender in our dispensation. A law persecuting certain gender minorities will be the mark of the beast test for the final generation, because it has to be the final curse which is lifted before we are restored to Eden. Once we understand this, we can open the news and see the mark of the beast issue literally everywhere, and if Adventists understood this, they should be as excited, and as concerned, as if we were reading about Sunday Laws everywhere. Presently Adventists are scouring the news for stories about the Pope, or Sunday Laws, and when they think they know something is true, but cannot find it anywhere in the news, what do they do? They make it up! They turn to conspiracy theories! And there are so many conspiracy theories you can find anything you want in them. In this way, conspiracy theories have become the Christians’ methodology for interpreting prophecy, as they do not know how to use parable methodology.

Ellen White tells us exactly where the mark of the beast law will come from, so all we need to do is watch the movements to unite church and state, and see what their agenda is.

“The sins of Babylon will be laid open. The fearful results of a union of Church and State...” 4SP, 424.1

The Jews of ancient Israel rejected the Messiah in part because they misunderstood prophecy. They mistook the Messianic prophecies of the second advent for the first advent. They did not understand how to apply prophecy to its correct dispensation. But like the Jews who are still looking for the Messiah even today, will Adventists still be looking for a Sunday Law, way, way after the mark of the beast law has already been passed and probation has closed. Please let’s not be among those that say, “The harvest is past, the summer is ended, and we are not saved.” Jeremiah 8:20. – A.S.

Source:

International Campmeeting 2019

<https://www.youtube.com/watch?v=bM-BXXwNeUds&list=PLGRNyAWPE9R-57lrKdl-NoZ-twBnS6MGDf&index=24&t=2830s>

Australia 2021

<https://www.youtube.com/watch?v=K2dULM-siMpU>

How the Constitution Became Christian

Jared A. Goldstein*



II. JUDEO-CHRISTIAN NATIONALISM OF THE EISENHOWER ERA

While Christian nationalism of the kind advanced by the Christian Amendment movement became increasingly marginalized in the first half of the twentieth century, a new, more ecumenical movement took its place, a movement that valorized the nation’s “Judeo-Christian heritage” rather than its specifically Christian or Protestant heritage. Judeo-Christian nationalism reached its apogee during the Eisenhower era, a time of unprecedented public declarations of religious faith.¹ With Eisenhower’s support, religious nationalists succeeded in gaining legal recognition that religious devotion is central to American national identity, adding the words “under God” to the Pledge of Allegiance and adopting “In God We Trust” as the national motto.² Proponents presented these measures as expressions of America’s authentic national identity, intended to combat the threats posed by atheism and Communism.³

Despite these successes, Judeo-Christian nationalists failed when they sought to enshrine an expression of religious devotion in the Constitution, when a variety of factions advanced pluralism and equality, rather than religious devotion, as central to national identity.⁴

As this Part shows, Judeo-Christian nationalism of the mid-twentieth century followed the same pattern as the Christian Amendment movement. Like the Christian Amendment movement, Judeo-Christian nationalism arose in response to a perceived group threat, in this case the threat that many religious Americans perceived from Communism abroad and at home. Just as the rise of religious pluralism was seen by many nineteenth century Protestants as a threat to national identity, the threat from Communism was understood in nationalist terms as an attack on the fundamental values of America. As with the Christian Amendment movement, Judeo-Christian nationalists sought to gain official recognition of their understanding of American identity, first in the Pledge of Allegiance and the National Motto, followed by the failed attempt to adopt a School Prayer Amendment.

A. THE RISE OF JUDEO-CHRISTIAN NATIONALISM

Although American Presidents and other leaders had long heaped praises on the nation’s Chris-

¹ See KEVIN M. KRUSE, ONE NATION UNDER GOD: HOW CORPORATE AMERICA INVENTED CHRISTIAN AMERICA XII (2015).

² See *id.* at 124.

³ See, e.g., *id.*

⁴ See, e.g., *id.*

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tian heritage, the language of American religious nationalism began to shift during World War II when American political and religious leaders started to praise the nation's "Judeo-Christian" heritage.⁵ The phrase came into usage to express opposition to fascism and anti-Semitism, conveying the notion that Jews shared in the nation's heritage and should not be thought of as outsiders.⁶ During the 1930s, fascists, anti-Semites, and their fellow travelers frequently called their organizations "Christian" – including Father Coughlin's Christian Front and Gerald L. K. Smith's fascist Christian Nationalist Crusade, with its magazine *The Cross and Flag*.⁷ Because political organizations calling themselves "Christian" had become associated with fascism, "Judeo-Christian thus became a catchword for the other side," as Mark Silk explained.⁸

After the war, political leaders continued to use the term, invoking "Judeo-Christian" in much the same ways that earlier leaders had invoked the nation's Christian heritage. Thus, President Eisenhower invoked the phrase to connote the nation's common religious heritage that assertedly was at the root of American history and culture: "Our form of government ... has no sense unless it is founded in a deeply felt religious faith, and I don't care what it is. With us of course it is the Judeo-Christian concept but it must be a religion that all men are created equal."⁹ In this conception, Protestant, Catholic, and Jewish traditions formed the basis for the nation's creed of equality and justice.¹⁰

With Eisenhower's election in 1952, religious nationalism (albeit of a generically monotheistic kind) found an enthusiastic advocate. "One of the reasons I was elected," Eisenhower explained, "was to help lead this country spiritually."¹¹ Religious leadership was necessary, Eisenhower believed, to reinforce the differences between the United States and the atheistic materialism of Communism.¹² As Eisenhower declared in his inaugural address, "[w]e who are free must proclaim anew our faith."¹³ Eisenhower and his allies quickly found a way for the nation to express its religious faith: by adding the words "under God" to the Pledge of Allegiance. Although others had advocated for it earlier, the proposal to add the words "under God" to the Pledge gained sudden momentum in February 1954 when Reverend George M. Docherty, Pastor of the New York Avenue Presbyterian Church, delivered a sermon, attended by Eisenhower, entitled "Under God."¹⁴ Docherty began the sermon by trying to define the "American Way of Life."¹⁵ The American way of life, Docherty declared, means "going to the ball game and eating popcorn, and drinking Coca Cola, and rooting for the Senators."¹⁶ But, he concluded, "it is deeper than that."¹⁷ He explained that America is based upon "fundamental concepts of life [that] had been given to the world from Sinai, where the

5 See STUCKEY, *supra* note 1, at 167-70.

6 Mark Silk, *Notes on the Judeo-Christian Tradition in America*, 36 *AM. Q.* 65, 66-67 (1984).

7 *Id.* at 66; see Gerald L. K. Smith, *This Is Christian Nationalism*, *THE CROSS AND FLAG*, <http://www.thecrossandflag.com/articles/christiannationalism.html> (last visited Jan. 16, 2017).

8 *Id.*

9 *Id.* at 65.

10 See WIT HERBERG, *PROTESTANT-CATHOLIC-JEW: AN ESSAY IN AMERICAN RELIGIOUS SOCIOLOGY* 74-81 (1955).

11 KRUSE, *supra* note 161, at ix.

12 In 1951 Roger Straus, president of the National Federation of Temple Brotherhoods, said that „the ‚greatest peril‘ confronting the western world was ‚the world-wide clash of two divergent beliefs: the Judeo-Christian philosophy and the crass materialism of communism.‘“ Silk, *supra* note 166, at 69. J. B. Matthews, executive director of Senator Joseph McCarthy's Permanent Sub-Committee on Investigations, similarly intoned that the international communist conspiracy aimed „at the total obliteration of Judeo-Christian civilization.“ J. B. Matthews, *Reds and Our Churches*, *AM. MERCURY*, July 1953, at 3.

13 KRUSE, *supra* note 161, at xi.

14 *Id.* at 104.

15 George M. Docherty, Pastor of the N.Y. Ave. Presbyterian Church, *Sermon at Abraham Lincoln's Church: Under God 1* (Feb. 7, 1954), <http://www.christianheritagemins.org/articles/UNDER%20GOD.pdf> [hereinafter *George M. Docherty Sermon*].

16 *Id.*

17 *Id.* at 2.

moral law was graven upon tables of stone, symbolizing the universal application to all men; and they came from the New Testament, where they heard in the words of Jesus of Nazareth the living Word of God for the world.¹⁸

Assured that America is based upon Christian and Jewish values, Docherty said he was shocked when he first paid attention to the words of the Pledge of Allegiance: “I pledge allegiance to the flag of the United States of America and to the Republic for which it stands, one nation, indivisible, with liberty and justice for all.”¹⁹ Parsing the words of the Pledge, Docherty concluded:

There was something missing in this pledge, and that which was missing was the characteristic and definitive factor in the American way of life. Indeed, apart from the mention of the phrase, the United States of America, this could be a pledge of any republic. In fact, I could hear little Muscovites repeat a similar pled to their hammer-and-sickle flag in Moscow with equal solemnity ...²⁰

What was missing, Docherty preached, was an expression of religious devotion, a declaration that the nation’s values and liberties come from God.²¹ He believed that to omit religious devotion was “to omit the definitive character of the American way of life.”²²

Docherty’s proposal to add an expression of religious devotion to the Pledge of Allegiance was quite similar to the proposal to add an expression of Christian devotion to the Constitution. Just as some Christians in the nineteenth century were appalled that the Constitution did not reflect the nation’s Christian faith, Docherty was disappointed to find no expression of faith in the Pledge of Allegiance. While the Pledge does not have the same stature as the Constitution, it too expresses the nation’s essential principles: that the United States is “one nation, under God, indivisible, with liberty and justice for all.”²³ Just as nineteenth century Christian nationalists believed that threats to the Christian nature of America necessitated amending the Constitution, Docherty argued that threats to the nation’s religious identity could be met by revising the Pledge: “We face today, a theological war. ... It is the view of man as it comes down to us from Judeo-Christian civilization in mortal combat against modern, secularized, godless humanity.”²⁴

To be sure, Docherty’s understanding of America’s religious identity was broader than that of nineteenth century Christian nationalists. He chose the words “under God” because he thought they were sufficiently ecumenical to express the full scope of America’s religious identity and embraced by all true Americans.

As a Christian, Docherty stated, he might prefer the words “under Christ,” but the nation had opened its doors to people of differing faiths.²⁵ He emphasized, however, that the revised Pledge would exclude one group: atheists.²⁶ Yet Docherty concluded that atheists should be excluded because they are not real Americans: “Philosophically speaking, an atheistic American is a contradiction of terms.... [T]hey really are spiritual parasites.”²⁷ In short, secularism was un-American.²⁸

18 Id.

19 Id.

20 George M. Docherty Sermon, *supra* note 175, at 3.

21 Id. at 4.

22 Id.

23 4 U.S.C. § 4.

24 George M. Docherty Sermon, *supra* note 175, at 4.

25 Id. at 5.

26 Id.

27 Id.

28 Id. („The dilemma of the secular is quite simple. He cannot deny the Christian revelation and logically live by the Christian ethic. And if he denies the Christian ethic, he falls short of the American ideal of life.“).

Within days of Docherty's sermon, several bills had been introduced in Congress to add "under God" to the Pledge of Allegiance.²⁹ The short, successful campaign for the proposal – no organized opposition to the proposal emerged and it was enacted into law within a few months – echoed the same themes as Docherty's sermon. Like Docherty, many members of Congress reiterated the fear that communism and secularism posed a threat to America's religious traditions.³⁰ They too saw the threat to religion in nationalist terms.³¹ As Congressman Louis C. Rabaut declared, the amended Pledge "ignores a definitive factor in the American way of life and that factor is belief in God."³² As Representative Charles Edward Bennett explained, putting God in the Pledge would serve to protect the nation's identity from foreign attack: "At the base of our freedom is our faith in God and the desire of Americans to live by His will and by His guidance. As long as this country trusts in God, it will prevail."³³

In signing the bill to amend the Pledge, President Eisenhower declared that an expression of national dedication to God was necessary to make the Pledge an accurate reflection of the nation's "true meaning":

From this day forward, the millions of our school children will daily proclaim in every city and town, every village and rural school house, the dedication of our nation and our people to the Almighty. To anyone who truly loves America, nothing could be more inspiring than to contemplate this rededication of our youth, on each school morning, to our country's true meaning.³⁴

Members of Congress celebrated the enactment of the bill on the steps of the Capitol.³⁵ As recounted in the Congressional Record, they first turned toward "the believer's flag as the witness of a great nation's faith" and recited the newly amended Pledge of Allegiance,³⁶ and "[t]hen, appropriately, as the flag was raised a bugle rang out with the familiar strains of 'Onward, Christian Soldiers!'"³⁷

In the next few years, Congress took several more steps to proclaim the centrality of religious devotion to national identity. In 1955, Congress enacted legislation requiring that the words "In God We Trust" be printed on all bills and coins.³⁸ In doing so, the House Banking and Commerce Committee explained that the phrase expressed "the spiritual basis of our way of life."³⁹

The following year, Congress adopted "In God We Trust" as the nation's official motto, replacing the pluralist motto *E Pluribus Unum*.⁴⁰

29 KRUSE, *supra* note 161, at 107-08.

30 *Id.* at 109.

31 *Id.*

32 TOO CONG. REC. H.R. 7530 (daily ed. Feb. 12, 1954) (extension of remarks of the Honorable Louis C. Rabaut on House J. Res. 243).

33 United States Currency Inscription: Hearing on H.R. 619 Before the H. Comm. on Banking and Currency, 84th Cong. 49 (1955) [hereinafter United States Currency Inscription Hearing]; see TOO CONG. REC. H.J.R. 458 (daily ed. June 7, 1954) (statement of Representative Oliver P. Bolton): It comes at a time when throughout our land and throughout the world some people express doubt, yes, doubt and even fear, regarding the future. They see the storm clouds blowing up on the horizon and sometimes not the sun behind. They see arrayed against this Nation, and the way of life which it represents, a dictatorial policy that recognizes no God and no divinity in man. Under communism, men are mere cogs in a machine, without rights, without souls, without future, without hope. – *Id.* at 7757-58.

34 Dwight D. Eisenhower, President of the United States, Statement Upon Signing Bill to Include the Words "Under God" in the Pledge to the Flag (June 14, 1954), <http://www.prscidency.ucsb.cdu/ws/?pid=9920>.

35 KRUSE, *supra* note 161, at 110.

36 TOO CONG. REC. 8617 (daily ed. June 22, 1954) (Representative Homer Ferguson).

37 *Id.*

38 31 U.S.C. § 5T114(b); see KRUSE, *supra* note 161, at 119.

39 United States Currency Inscription Hearing, *supra* note 193, at 48.

40 Act of July 30, 1945, 70 Stat. 732, (codified at 36 U.S.C. § 302); KRUSE, *supra* note 161, at 124-25

B. JUDEO-CHRISTIAN NATIONALISM AND THE PROPOSED CONSTITUTIONAL PRAYER AMENDMENT

By the mid-1950s, religious nationalists could feel secure that their conception of American identity had gained official recognition. The Supreme Court had declared that the United States is a “Christian nation”; school children daily acknowledged that they lived in a nation “under God”; and the nation declared “In God We Trust” on every coin and bill. A constitutional amendment declaring the nation’s religious identity might have seemed superfluous. Yet a new drive was soon launched to amend the Constitution to further express and protect the nation’s religious heritage. As with the drive to amend the Pledge and the national motto, the attempt to amend the Constitution followed the pattern set by the Christian Amendment movement: A perceived threat to the status or privileges of religious Americans was understood in nationalist terms, and propelled members of the threatened group to try to protect their status through a constitutional amendment. As with the Christian Amendment movement, an organized opposition formed of national church bodies, Jewish groups, and civil libertarians, which presented a different conception of American identity and helped defeat the proposed amendment.

The issue that propelled the new drive to amend the Constitution – religion in public schools – had also been a moving force behind the Christian Amendment movement. The instigating event this time was a pair of decisions issued by the Supreme Court that pushed back against religious nationalism. In *Engel v. Vitale*, the Court struck down a nondenominational prayer composed by the New York Board of Regents for use in New York public schools.⁴¹ The Regents had adopted the prayer precisely for religious nationalist reasons, declaring that “[b]elief in and dependence upon Almighty God was the very cornerstone upon which our Founding Fathers builded.”⁴² Citing *Holy Trinity Church* and the addition of “under God” to the Pledge of Allegiance, the New York Court of Appeals had upheld the prayer as an expression of the nation’s core religious identity: “No historical fact is so easy to prove by literally countless illustrations as the fact that belief and trust in a Supreme Being was from the beginning and has been continuously part of the very essence of the American plan of government and society.”⁴³

In *Engel*, the Supreme Court disagreed, ruling for the first time that prayer in public school was unconstitutional.⁴⁴ The next year in *School District of Abington Township v. Schempp*, the Court struck down a Pennsylvania requirement that teachers begin the school day with Bible reading.⁴⁵ Although the Court conceded that expressions of religious faith had been a regular part of the nation’s public life, the Court ruled that a state cannot conduct religious exercises as part of the public school curriculum.⁴⁶

The decisions in *Engel* and *Schempp* provoked outrage. Many saw the decisions as an attack on the nation’s Judeo-Christian essence. The Reverend Billy Graham declared that *Engel* was “another step toward secularism in the United States.”⁴⁷ Former President Herbert Hoover declared that *Engel* accomplished the “disintegration of a sacred American heritage.”⁴⁸

41 *Engel v. Vitale*, 370 U.S. 421, 436 (1962). „Almighty God, we acknowledge our dependence upon Thee, and we beg Thy blessings upon us, our parents, our teachers and our country.“ *Id.* at 422.

42 *Engel v. Vitale*, 176 N.E. 2nd 579, 584 (N.Y. 1961) (Burke, J., concurring) (quoting Regents’ Statement on Moral and Spiritual Training in the Schools (1951)).

43 *Id.* at 581.

44 *Engel*, 370 U.S. at 425.

45 *Sch. Dist. of Abington Twp. v. Schempp*, 374 U.S. 203, 226-27 (1963).

46 *Id.* at 224.

47 KRUSE, *supra* note 161, at 188.

48 *Id.* at 185.

For some, Engel and Schempp were proof of a Communist plot to destroy America's distinctive religious faith.⁴⁹ Governor George Wallace of Alabama agreed that the decisions were "part of a deliberate design to subordinate the American people, their faith, their customs and their religious traditions to a Godless state" and he warned that if the courts were to rule "that we cannot read the Bible in some school, I'm going to that school and read it myself."⁵⁰

Denouncing the Court's rulings as fundamentally un-American, opponents of the Court's decisions sought to rally support for a constitutional amendment, just as the National Reform Association had sought a constitutional amendment to protect against perceived threats to the nation's religious heritage.⁵¹ Opponents of the decisions believed what was really at stake was not simply religious practices in schools but the nation's very identity. As the National Governors' Conference declared in 1962, a constitutional amendment "will make clear and beyond challenge the acknowledgment of our nation and people in their faith in God."⁵²

Like supporters of the Christian Amendment, supporters of the School Prayer Amendment believed that a constitutional amendment would resolve once and for all the nation's true religious identity. An amendment appeared likely to pass when Congress first held hearings on the proposal in the spring of 1964.⁵³ Polls showed that seventy-nine percent of Americans supported it.⁵⁴ It was supported by several leading national organizations, including the American Legion, the Lions, Ki-

49 Congress Fails to Act on School Prayer Amendments, CO ALMANAC (1964), <http://library.cqpress.com/cqalmanac/cqal64-1304697>. As one Congressman warned: I fear there is much more than appears on the surface in the efforts to take religion out of public places. We know that Communism is a Godless doctrine. I am convinced that there is on foot in this nation a deadly attempt by a small minority to make our America officially a Godless nation. - Id.

50 KRUSE, *supra* note 161, at 205; see Proposed Amendments to the Constitution Relating to Prayers and Bible Readings in Public Schools: Hearing on S. J. Res. 148 Before the H. Comm. on the Judiciary, 88th Cong. 311 (1964) [hereinafter 1964 Proposed School Prayer Amendment Hearings (statement of Representative Richard L. Roudebush) („Mr. Chairman, one of the most obvious differences in our American system, compared to that of the Soviets, is our national belief in God, and the tolerance for all faiths and religions. This difference should be emphasized and strengthened, rather than weakened and abandoned in favor of the godless Communist ideology.“); id. (statement of Representative Albert W. Watson) (stating that the decisions amounted to „the establishment of atheism as the state school religion in this nation); see also id. at 642 (statement of Representative Steven B. Derounian) („Secularism; lack of patriotism call it what you will, but it is there. That is why I have some concern because I detect here a moral deterioration in the fiber of our country.“); id. at 968 (statement of Dr. Robert A. Cook, Chairman, Evangelical Action Commission) (stating that the nation must halt the „trend toward the establishment of a religion of secularism“ which would have been „completely foreign to the framers“); id. at 1046 (statement of Representative Frank Becker) (stating that with the Court's decisions the nation's religious „traditions are being sabotaged and eroded. Every day a new formula for godless secularism is being offered.“).

51 See, e.g., 1964 Proposed School Prayer Amendment Hearings, *supra* note 210, at 307 (statement of Representative Arthur Winstead) („The ruling of the Supreme Court, relative to school prayers and Bible reading, has struck a major blow at the religious heritage of our people.“); id. at 318 (statement of Representative James Quillen) („The decisions of the Supreme Court have violated the historical heritage of the American people and have contravened the will of the people as well.“); id. at 638 (statement of Representative L. Mendel Rivers) („[T]he religious faith of the Nation has been subjected to judicial interpretations that deny our heritage, defy our traditions, undermine our beliefs, ridicule our religious resolve, and make a mockery of the faith of our Founding Fathers.“); id. at 1405 (statement of Representative Byron Rogers) (characterizing the Court's decisions „as incongruous to our American way of life, as un-American as is anarchy or totalitarianism“).

52 KRUSE, *supra* note 161, at 205. As Kevin Kruse has written, advocates believed that the nation's Christian identity was at stake. Id. at 206 („To put it in broad strokes, proponents of the prayer amendment believed America was a Christian nation – or, in their more generous moments, a Judeo-Christian nation. They were deeply invested in promoting a prominent role for religion in public life, believing that formal recognition of God was not simply an affirmation of the nation's religious roots but an essential measure for preserving the country's character.“).

53 Congress Fails to Act on School Prayer Amendments, *supra* note 209 („The most prominent of these proposals was submitted by Representative Frank Becker, which provided: Nothing in this Constitution shall be deemed to prohibit the offering, reading from, or listening to prayers or Biblical Scriptures, if participation therein is on a voluntary basis, in any governmental or public school, institution or place. Nothing in this Constitution shall be deemed to prohibit making reference to belief in, reliance upon, or invoking the aid of God or a Supreme Being in any governmental or public document, proceeding, activity, ceremony, school, institution, or place, or upon any coinage, currency, or obligation of the United States. Nothing in this Article shall constitute an establishment of religion.“).

54 Linda Lyons, The Gallup Brain: Prayer in Public Schools, GALLUP (Dec. 10, 2002), <http://www.gallup.com/poll/7393/gallup-brain-prayer-public-schools.aspx>.

wanis, and the Junior Chamber of Commerce.⁵⁵ The Amendment also received the endorsement of the Republican Party, which remains committed to it to this day.⁵⁶

However, the proposed School Prayer Amendment also engendered strong opposition. Like the failed Christian Amendment, the fight over the proposed School Prayer Amendment pitted those who considered the United States a Christian nation (or at least a Judeo-Christian nation) against those who emphasized the nation's religious pluralism.⁵⁷ Like their nineteenth century predecessors, proponents of the School Prayer Amendment believed that the nation's religious identity must be expressed in the Constitution and encouraged in public life, especially in the public schools where national citizenship was inculcated.⁵⁸

Opponents countered by arguing that the Court's broad interpretation of the Establishment Clause, which limited public expression of religion, best protected the nation's religious diversity.⁵⁹

The proposed School Prayer Amendment failed after the national leadership of the nation's most prominent faiths turned against it. The National Council of Churches, representing most main-line Protestant churches, opposed the Amendment, as did the national organizations for Baptists, Episcopalians, Quakers, Seventh Day Adventists, and Jews.⁶⁰ The National Association of Evangelicals supported the proposed Amendment, as it had the Christian Amendment.⁶¹ Despite the defeat, the demand to protect religion in public schools has remained a recurrent source of dispute, once again channeling a dispute over the nation's religious identity into a public contest over the Constitution.⁶²

to be continued in our next issue

55 KRUSE, *supra* note 161, at 211.

56 *Id.* at 212; REPUBLICAN NAT I. CONVENTION, 2012 REPUBLICAN PLATFORM: WE BELIEVE IN AMERICA 12 (2012).

57 See, e.g., 1964 Proposed School Prayer Amendment Hearings, *supra* note 210, at 218 (statement of Rabbi Bernard Zlotowitz) („[W]e do not recognize the one church as the official church, but rather we recognize all houses of worship be they Protestant, Roman Catholic, Jewish, or any others.“); *id.* at 329; *id.* at 740 (stating that separation of church and state is necessary to protect „the secularist point of view as well as to churches and other religious groupings“); *id.* at 780 (statement of William A. Morrison, General Secretary, Board of Christian Education, United Presbyterian Church) (stating that religion should be kept out of public schools because they must prepare „youth for adult life in our complex, pluralistic society“); KRUSE, *supra* note 161, at 189.

58 Indeed, some members of Congress believed that adoption of the Christian Amendment, rather than the School Prayer Amendment, was the proper response to Engel and Schempp. See Proposing an Amendment to the Constitution of the United States to Permit the Offering of Prayer in Public Schools: Hearing on S. J. Res. 205 Before the S. Comm. on the Judiciary, 87th Cong. 43-44 (statement of Representative Eugene Siler); *id.* at 81 (statement of Representative John Anderson); *id.* at 82-83 (statement of Representative J. Floyd Breeding).

59 1964 Proposed School Prayer Amendment Hearings, *supra* note 210, at 1077 (statement of Reverend William F. Creighton); *id.* at 1087 (statement of Reverend Brooke Mosley); *id.* at 1290 (statement of Protestants and other Americans United for Separation of Church and State); *id.* at 1345 (statement of Professor William J. Kencaly); *id.* at 1370 (statement of Dr. Franklin H. Littell).

60 Congress Fails to Act on School Prayer Amendments, *supra* note 209.

61 *Id.*

62 The Republican Party has continued to endorse the School Prayer Amendment in various formulations ever since President Reagan submitted a new version of the proposal in 1982. Pointing to the Mayflower Compact, the Declaration of Independence, the Pledge of Allegiance, the National Anthem, and the use of „In God We Trust“ on coins and bills, Reagan declared: „The public expression through prayer of our faith in God is a fundamental part of our American heritage.“ Reagan Proposes School Prayer Amendment, N.Y. TIMES (May 18, 1982), <http://www.nytimes.com/1982/05/18/us/reagan-proporesschool-prayer-amendment.html>; see Ronald Reagan, President of the United States, Radio Address to the Nation: Prayer in Schools (Feb. 25, 1984), <http://www.presidency.ucsb.edu/ws/?pid=39565>.

Lest we Forget



The purpose of this section is to inform the reader about the lives, beliefs and circumstances of our pioneers along with other members who greatly influenced the church.

Please keep in mind while reading that this section only serves as education. We acknowledge that these people lived in a different dispensation. Thus in our current dispensation we may disagree with some of their statements.

“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*

After October 22, 1844

After the disappointment of October 22, 1844, the Adventists were reviled and mocked by unbelievers. Some abandoned the faith; some set future dates for Christ’s coming; others studied the prophecies for more light to discover any errors of interpretation.

Amidst all this uncertainty, a small group began studying the Heavenly Sanctuary, embraced the Third Angel’s message, learned the importance of the seventh-day Sabbath, and adopted other basic Bible truths.

God sent special messages that consoled this group and guided them into fuller truth through a young, defenseless, ailing girl, Ellen Gould Harmon. As she traveled from place to place sharing these special messages, God inspired her to select Elder James White to accompany her and her female companions while traveling. (See A. L. White, Vol. I, Ellen G. White, *The Early Years*, p. 84.) This issue of *Lest We Forget*, Volume 5, Number 2, features their friendship, marriage, family life, trials, and sacrifices during the development of the Seventh-day Adventist Church.



How did James feel about Ellen and her gift? How did Ellen feel about James and his leadership talents? How did James and Ellen meet their parental responsibilities while, with other advent pioneers, founding the Seventh-day Adventist Church?

What trials did they suffer, what sacrifices did they make for the “truth”? How did Ellen feel about leaving her children in the care of other women?

May James and Ellen White’s special experiences inspire today’s remnant who lift up the torch entrusted to them by these valient pioneers.

A Unique Partnership

by Richard Cooper

James S. White and Ellen Gould Harmon shared similar backgrounds: sincere Christian parents willing to stand for their beliefs limited education due to poor childhood health, conversion to the Millerite message, and God's calling to share new truths with others who were searching. Both were reluctant to respond at first, Both were later dis-fellowshipped from their churches because of their belief in Christ's soon coming. Sincere, willing to learn, and concerned about their lack of education, James and Ellen formed a union that strengthened the growing body of believers and helped set a firm base for future church growth.

Before their first meeting, James had taught school, but he began preaching about the second coming in 1842. At first he thought Miller's teachings were in error, but after discussing them with his mother, who combined Bible study with down-to-earth logic, he commented, "she was ready to calmly and pleasantly meet all my objections." *LS, 21*

After she began receiving visions, Ellen traveled with her sister, Sarah, and sometimes with Sister Foss. James accompanied them on many of their trips, observing Ellen's fainting and illness. He frequently joined other believers in praying for her health. He also saw how critics and disbelievers caused problems. He believed that it was his duty to accompany her to "introduce her and her mission to the people." *LS, 238*

James considered himself a protector for Ellen who said of herself, "[I had] ... a lack of confidence in myself, and a conviction that it would be impossible to make anyone understand my feelings, [that] prevented me from seeking advice and aid from my Christian friends," *1T, 75* and "[was] ...naturally so timid and retiring that it was painful for me to meet strangers." *1T, 62*

James was twenty-five and Ellen eighteen when they were married by a justice of the peace on



THE WHITES: ELLEN, WILLIE, JAMES, AND EDSON, 1865

August 30, 1846. They dedicated their lives to the great challenge of strengthening and educating the believers.

They performed a traveling ministry of encouragement and teaching among the believers, working with small groups in homes and halls, and often had to meet the pressures of critics. Their common purpose was to encourage the believers and organize churches based on New Testament principles.

As they met with believers, James would preach and Ellen would encourage and guide. He often spoke himself hoarse. She was ill, and would frequently faint. James would confront troublemakers firmly, and said to one, "... the Lord does not want your testimony here. The Lord does not want you here to distract and crush his people." *LS, 271*

The White's first home was with Ellen's parents. Later they shared the home of the Holland family. Ellen wrote, "We entered upon our work with few friends, and broken in health... [James'] health had been seriously injured by close application to study at school, and in lecturing ... Without means, with very few who sympathized with us in our views, without a paper, and without books, we entered upon our work." *1T, 75*

The Whites had four sons. Henry Nichols was born August 20, 1847; James Edson, July 28, 1849; William Clarence, August 29, 1854; and John Herbert, September 20, 1860. Henry died at the age of 16, and John Herbert lived for less than three months. Both deaths were terrible blows for the family.

Young Henry traveled much with his parents during the first year of his life. He observed his mother in illness and recovery. Ellen wrote that, "When I grew better, my Little Henry expressed Great joy. He would climb upon the Sofa, throw his Little Arms around my neck, and kiss me many times. He was then one year old." *LS*, 244,245 Eventually he was left with the Holland Family while his parents traveled because "it was for his good to have a good home and steady discipline." *1T*, 87 She once wrote "... the greatest sacrifice I was called to make in connection with the work was to leave my children in the care of others." *1T*, 101

Edson had to spend much time in his early years away from his parents. Lacking a real home May have caused some of this erratic and rebellious behavior. Later he returned and did a powerful and effective work for Southern Black. Ellen wrote faithfully to her sons, encouraging them to remain steadfast and make positive choices. She wisely counseled that "the youth should not feel that they are under an eye that is watching them, ready to reprove and condemn. Approve whatever you can; simple whenever you can." *Letter 19, 1886*

James began his publishing and writing Leadership in 1861. He was never afraid to push himself hard, burning the midnight oil and often taking outdoor work to earn money to pay for printing of church papers. He suffered a Major stroke in 1865, compounding health problems that he had from his youth. Ellen cared for him as best she could.

It appears that the toll of this experience, combined with his aggressive personality, May have made the later years of their Marriage more strained. In 1867, when she was finishing writing in Oakland and he was in Battle Creek, he objected vigorously to something she had written to him. "Your head won't fit my shoulders. Keep it where it belongs, and I will try to honor God in using my own," he declared, and added, "I shall be glad to hear from you, but don't waste your precious time and strength in lecturing me on

matters of mere opinions." (Graybill, Ron, „*Married to the Prophet*,“ *Insight*, October 2,1993, p. 9.)

She was, apparently, frustrated by this, but then wrote this gracious reply, „It grieves me that I have said or written anything to grieve you. Forgive me, and I will be cautious and not start any subject to annoy and distress you. We are living in a most solemn time, and we cannot afford to have in our old age differences to separate our feelings. [Ellen was 40; James, 46, at the time.]

I may not view all things as you do, but I do not think it would be my place or duty to make you see as I see and feel as I feel. Wherein I have done this, I am sorry. I want a humble heart, a meek and quiet spirit.“ *Ibid.*, p. 10.

James died in 1881. She wrote Willie about her sense of loss soon after losing James, saying, „My life was so entwined or interwoven with my husband's that it is about impossible for me to be of any great account without him.“ *Ibid* God's goodness, Willie's faithful support, and her own commitment to Christ, enabled her to provide guidance to God's church for 34 more years.

James and Ellen White gave enthusiasm, love, challenge, and outstanding leadership to their family and the church. They sacrificed all they had for the cause of Christ. Dare we do any less? •

Her Husband's Crown

by Marlene Steinweg

What did James S. White value in his wife?

“James was intensely proud of his wife - not only of her spiritual dedication, but of her speaking and writing abilities. He promoted her, defended her, praised Her. ...”¹ James White described Ellen as his “... Crown of rejoicing.” Let’s take a Look at some experiences that May have Led him to have such a high regard for his wife.

James remembered Meeting Ellen Harmon in her hometown of Portland, Maine, sometime in 1843. He was Impressed with her radiant Christian experience and effective missionary endeavors. “She was then a Christian of the Most devoted type. And although but sixteen, she was a laborer in the cause of Christ in public and for, house to house ... Her experience was so rich and her testimony so powerful that ministers and leading men of different churches sought her labors as an exhorter in their several congregations.”² Did Ellen boldly go fort to answer these calls? No, bat rather with much trepidation. “At that time she was very timid, and Little thought that she was to be brought before the public to speak to thousands.”³

It was more than a year later, in February of 1845, that James again met Ellen in Orrington, Maine. She had traveled there with their mutual Friends, William Jordan and his sister, Sarah, to share her visions with the believers.

James was Led to Believe that “... her wonderful experience and work was of God, and it was his duty to accompany them.”⁴ He offered to accompany Ellen and share her Messages with Advent believers.

His experiences as a traveling companion were inspiring and challenging. In Atkinson, Maine, a few days later, Ellen Fell down in a vision while Meeting with a group of fanatics who performed strange acts, supposedly under the Spirit’s power. It was James who cradled her head. Another time, while in New Hampshire, James was

inspired to rebuke evil spirits in the believers there, who were groaning and shouting „Amen!“ To disturb the Meeting. Time and again God would lead by providing Funds for Ellen’s travels, or directing what moves to make in Order to overcome Satan’s attempts to keep her from sharing the Messages she received from God.

James observed how God used Ellen to bless the believers. She “moved out in the work of public speaking timidly. If she had confidence, it was given her by the Holy Spirit. If she spoke with freedom and power, it was given her of God.”

James observed how God used Ellen to bless the believers. She „moved out in the work of public speaking timidly. If she had confidence, it was given her by the Holy Spirit. If she spoke with freedom and power, it was given her of God.”⁵ Later, she improved so much as a speaker, that he thought she excellent all others in her power to move the people. Her voice “became [so] clear and powerful, and her articulation ... so distinct that acres of people could hear her out-of-doors ... as easily as if seated in a church.”⁶

When did James and Ellen learn to love each other? “When we first met, we had no idea of Marriage at any future time. ... [Later it became clear that] we could greatly assist each other in that work. ... As she should come before the public,” James explained, “she needed a lawful protector. ... God having chosen her as a channel of light and truth to the people in a special sense, she could be of Great help to me.”⁷

James recognized that their Marriage would help them mutually in the gospel ministry. Their friendship Advanced over the period of about a year, and “although their courtship lacked some of the typical elements, Providence Led them on to Marriage.”⁸ Ellen recalled that James’ proposal was somewhat like an ultimatum. “He told me ... he should have to go away and leave me

From that hour to the present, she has been my Crown of Rejoicing

to go with whomsoever I would, or we must be married. So we were married.⁹ On August 26, 1846, James happily informed his friend, Brother Collins, “Ellen says that the Way has been made plain. We shall be married perhaps Monday.”¹⁰ They were actually married Sunday, August 30, 1846 and began their 35 years as man and wife. As James aptly commented, they had “linked life’s destiny. ...”¹¹

Although James and Ellen both had strong personalities, which was a potential source of friction, by God’s Grace they were able to resolve their differences. For example, James Felt at times that Ellen was seeking to control him, and although she didn’t conscientiously do this, she told him she was sorry. She wrote him, “‘Were in my feelings have been permitted to arise in any instance, it was wrong.’ James apologized also, and Felt he had wronged Ellen.”¹²

The near-drowning incident of twenty-month old Willie reveals the full support James gave Ellen and the Trust he had in her judgement. Ellen worked with Willie’s Cold, Lima Body, Messaging it back and forth, bringing up the soapy, was water he had breathed into his tiny lungs after falling into a was tun. There seemed to be no Hope, and an aghast neighbor urged that someone take the dead Child from the distraught mother. “‘No,’ James replied, ‘No one shall take it away from her.’”¹³ Twenty minutes later, signs of life indicated that her efforts had saved Willie’s life, and James’ confidence in Ellen was rewarded.

When James’ health failed, as it so often did, Ellen tried to be there to pray and help work towards his recovery. Her belief in his Leadership abilities and value in the cause of God, and her unfailing efforts to Restore him to health and service, were a Constant inspiration to James. If she had to travel, she would Write him. Once she wrote, “It was been a continual Cross for me to be so far away from you and Friends I love. ... May God bless you, my husband, with His Grace ... Your Ellen.”¹⁴

When James was deeply depressed, Ellen would encourage him to Look up and let Christ take his burdens, and Believe he would be healed. “Let the disagreeables go,” she urged him. “Turn from this things which cause sadness and ... dishearten you.”¹⁵

In 1880, very near the end of his life and After nearly 34 years of marriage, James was preparing an Edition of Life Sketches. In his he stated, “Marriage marks an important era in the lives of men.”¹⁶ He then quoted Salomon’s words from Proverbs 18:22. “Whoso findeth a wife findeth a good thing, and obtaineth favor of the Lord,” indicating he had been thus favored. “This Expression,” he added, “taken alone may be understood to convey the idea that all wives are from the Lord. But Solomon qualifies the Expression by other Statements. ‘A virtuous Woman is a Crown to her husband. ...’ Proverbs 12:4 ...” “[Ellen] has been my Crown of rejoicing,” he concluded, since “we were married ... and from that hour to the present.”¹⁷

1 Graybill, Ron, “*Married to the Prophet*,” Insight, October 2, 1993, pp 8-10

2, 3 White, James, *Life Sketches*, SDA S. Press, Battle Creek, MI, 1880, p. 126

4 *ibid*, p. 238

5 *ibid*, p. 127

6 *ibid*, p. 326

7 *ibid*, p. 126

8 White, A.L., Ellen G. White, Vol. 1, *The Early Years*, Hagerstown, MD, 1985, p. 11

9 Roy E. Graham, Ellen G. White, Co-founder of the SDA Church, Peter Lang Publishing, Inc. 1985 p. 28 (org. In *Manuscript Release* 310, EGW Estate Doc. 701-b-1-a

10 EGW, Vol. 1, p 11.

11 James White, *Life Sketches* p. 125

12 *Insight*, Oct. 2, 1993, p. 10

13 EGW Vol. 1. p. 337

14 White, Ellen G. Vol. 7 *Manuscript*, pp 31-35, May 1880, EGW Estate Silver Spring, MD, 1990

15 EGW, Vol. 2, *The Progressive Years*, 1984, p. 439

16, 17 White, James, *Life Sketches*, p. 125

“The Best Man that ever trod Shoe Leather.”

What led Ellen White to say this about her husband?

by Marlene Steinweg

Ellen White highly esteemed her husband, James. She believed God had qualified him “... for a specific work, and. ... united them to carry forward this work,”¹ and that he was “...the best man that ever trod shoe leather.”² How did Ellen arrive at these conclusions?

In mid-February of 1845, the intense winter following her first vision, Ellen met the man who was to be her husband when William Jordan and his sister Sarah urged Ellen to go with them to Orrington, Maine, to share her visions from then on, Elder James Springer White, a youthful, Advent preacher, traveled with Ellen, accompanying her and her companions from place to place to seek out Advent believers.

Did Ellen ever dream that the friendship started in Orrington would lead to marriage and a special work in the development of a powerful, new religious movement? Not likely. But, as they traveled, she could observe James’ character strengths and flaws, and saw his deep desire to know, follow, and preach the truth. God led in their lives, and they eventually married on Sunday, August 30, 1846.

Ellen recognized many of James’ character strengths. For example, she told of his „head to plan and ... life of experience to balance the inexperienced;“³ of his “firmness and decision ...;“⁴ his ability to “... stand in defense of the truth without yielding ... principle... ;“⁵ and his “unbending integrity and noble courage to vindicate the right and condemn the wrong.”⁶

He was “bold and fearless in acting... ;“⁷ could “... speak more earnestly;“⁸ and “stand more firmly;“⁹ than other men in similar circumstances. “God has given him,” she declared, “the power to form and execute plans with the needed firm-



ness, because he did not refuse to exercise these qualities of the mind, and to venture in order to advance the work of God.”¹⁰ What character flaws did Ellen notice in her husband? Perhaps his temper? She wrote how his peace was destroyed and he was annoyed when others failed “to carry out things just as ... he would carry them out,”¹¹ He “felt he must see to this and that, fearing it ... [would] be done wrong.”¹²

One problem James had was that he would overtax himself physically. This would be a natural result of not letting others do the work. “Even if it was done wrong a few times,” Ellen thought, “[James] ... should not perplex his mind and take the burden of overseeing these things.”¹³

Perhaps James’ unforgiving spirit was a character flaw? Ellen wrote in December of 1865, that James’ “greatest wrong in the past. ... [was] an unforgiving spirit toward those brethren who injured his influence in the cause of God. ...”¹⁴

Although these brethren heartily acknowledged their wrongs and James forgave them and even continued working with them, he could not entirely forget the incidents. He would at times rehash the offenses in his mind, bringing them to life, and this brought him added stress and sadness.

James was able to learn from his mistakes, and later repented of his errors. God “... accepted his humiliation ... the afflicting of his soul before Him ... the confessions of his lack of consecration to God, and his repentance for the errors and mistakes in his course which have caused him such sorrow and despondency of mind. ...”¹⁵

That Brain, that noble masterly mind, shall not be left in ruin. Satan shall not exult over us.

When James suffered a series of strokes, Ellen, who had relied so much on him, missed that "... strong, manly arm [she] ever leaned upon."¹⁶

She vowed to continue working for his healing, "as long as life is left him and me. ... That brain, that noble masterly mind," she declared, "shall not be left in ruin. ... Satan shall not exult over us. You will yet see us standing side by side in the sacred desk, speaking the words of truth. ..."¹⁷

In July, 1874, after James had suffered another stroke, Ellen wrote him, "I have the highest estimate of your ability, and with the power of God to work with your efforts, you can do a great and efficient work. God can mend the broken and worn machinery and make it of essential use to do His work still."¹⁸ She wrote these words when James was very discouraged admonishing him to "believe, ... be cheerful, ... be of good courage."¹⁹ He must have accepted this counsel by June of 1875, for Ellen wrote her friend Lucinda Hall, "My husband is very cheerful and of good courage. He is very attentive to me, seeking in every way to make my journeyings and labor pleasant and relieve it of weariness."²⁰

In August, 1876, when God again healed James and he could return to work, Ellen remarked to Willie, "Your father does the work of three men at all these meetings. I never saw a man work so energetically, so constantly as your father. God does give him more than mortal energy. If there is any place that is hard, your father takes it."²¹ Evidently she realized they both might overdo it again, and James might become discouraged and ill. She prayed for "strength to do the work necessary to be done in these special occasions."²²

James obtained a special victory the next year, for which Ellen praised God in a letter to Edson and Emma, on August 31, 1877. "Father says he will go forward in the name and strength of our dear Saviour. He will go to the camp meetings

and will bear his testimony, exalting Jesus and the power of His grace. Oh! What hath the Lord wrought! Father feels now that he must hide behind Christ. He must exalt Jesus and humble himself. He wants to work in a different manner than he has hitherto done, walking in greater humility and working in God continually."²³

By the next week God had blessed his health so much, that she reported he "... went into the stand, sang and prayed like his own self This is God's doing," she concluded, "and His name shall have all the glory."²⁴

On August 6, 1881, James died from a serious case of malaria, thus ending nearly thirty-five years of marriage.

Though Ellen felt "... deprived of ... [his] wisdom and ability,"²⁵ he lived another thirty four years remembering and missing her husband, James, "... the best man that ever trod shoe leather."²⁶

1 Ellen O. White, *The Publishing Ministry*, RHPA, Hagerstown, MD, 1983, p.29

2 A. L. White, Ellen G. White, Vol. 1, *The Early Years*, RHPA, Hagerstown. MD, 1985, p. 84.

3 Ellen O. White, *Manuscript Releases, Volume 6*, EGW Estate, Silver Spring, 1990, p. 304.

4-,10 *Life Sketches of Ellen G. White*, PPPA, Mt. View, CA, 1915, p. 243.

11,12,13 E. O. White, *Manuscript Releases; Volume 10*, EGW Estate, Silver Spring, 1990, p. 23.

14,15 E. G. White, *Testimonies, Volume 1*, PPPA, Mt.View,-CA, 1948, p. 613.

16,17 6MR, pp. 300-301.

18.19 A. L. White, Ellen G. White, Volume 2, *The Progressive Years*, p. 439, RHPA, Hagerstown MD, 1986.

20, 21,22 10MR, pp. 33, 34.

23,24 10MR, p. 36.

25 6MR, p. 307.

26 Ellen G.White, *Manuscript Releases, Volume 5*, EGW Estate, Silver Spring. MD, 1972, p. 208.

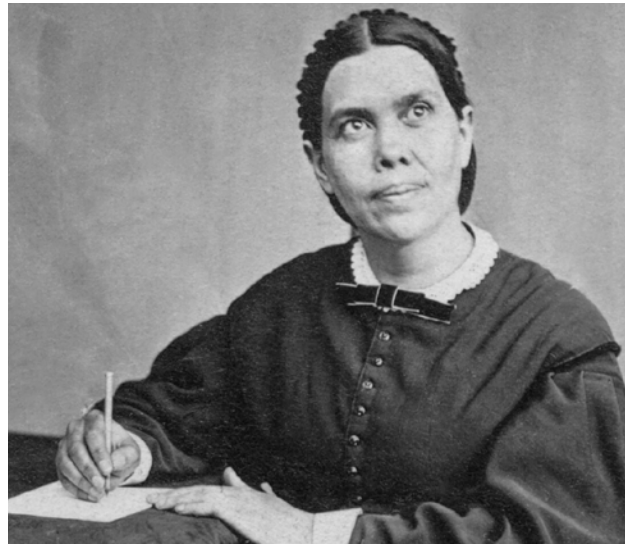
Triumph Through Trial

by Ellen G. White

God has always tried His people in the furnace of affliction. It is in the heat of the furnace that the Cross is separated from the true gold of the Christian character. Jesus passes the test; He knows what is needed to purify the precious metal, that it may reflect the radiance of His love. It is by close, testing trials that God disciplines His servants. He sees that some have powers which may be used in the advancement of His work, and He puts these persons upon trial; in His Providence He brings them into positions that test their character and reveal defects and weaknesses that have been hidden from their own knowledge.

He gives them opportunity to correct these defects and to fit themselves for His service. He shows them their own weakness, and teaches them to lean upon Him ..., their only help and safeguard. Thus His object is attained. They are educated, trained, and disciplined, prepared to fulfill the grand purpose for which their powers were given them. When God calls them to action, they are ready, and heavenly angels can unite with them in the work to be accomplished on the earth. *PP*, 129, 130

The Lord permits trials in order that we may be cleansed from earthliness, from selfishness, from harsh, unchristlike traits of character. He suffers the deep waters of affliction to go over our souls. ... that we may know Him and Jesus Christ whom He has sent ... that we may have deep heart longings to be cleansed from defilement, and may come forth from the trial purer, holier, happier ... If patient under the crucial test, we shall come forth reflecting the divine character. *COL*, 175



“We shall come forth bearing the impress of the Divine.”

Trials of life are God's workmen to ... fit us for the society of pure, heavenly angels in glory. But as we pass through these trials ... let the eye of faith fasten upon the things unseen, the eternal inheritance, the immortal life, the eternal weight of glory, and while we do this the fire will not consume us, but only remove the dross, and we shall come forth seven times purified, bearing the impress of the Divine. *1T*, 706, 707

Poem from Annie Smith



All Trials Cease

Are we assured our home's in Heaven?
That all our sins are now forgiven?
Do we with all the heart believe,
And God's approving smile receive?

Is every weight now laid aside?
The last besetting sin denied?
God then to us this knowledge gives:
"I know that my Redeemer lives."

This consciousness must purify,
And bring eternal glories nigh.
Though here we hear affliction's rod,
No tears "in Heaven, at home with God."

No suffering there; "all trials cease,
In Heaven at home with God," is peace.
Yea, more than this, all there unite,
In sweetest anthems of delight.

There will they hallelujahs sing,
In honor of their Heavenly King;
Forever there, their voices raise,
In songs seraphic to his praise.

This glory Jesus' word reveals;
Each promise with his blood he seals.
We're sure, if here to him we come,
To be in Heaven with God at home.



RECIPE

Tofu Egg Salad

- 16 oz tofu drained and crumbled
- 2/3 cup vegan mayo
- 1/2 cup chopped celery
- 1/2 cup chopped onion
- 1/2 cup black olives chopped
- 2 Tablespoons vegan chicken style seasoning
- 1/4 nutritional yeast flakes

Crumble tofu into a medium sized bowl. Add remaining ingredients and stir together until well mix. Refrigerate until cool. Tofu egg salad can be eaten as a dip or sandwich spread.

