

The Midnight Cry

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

9/11 and The First and Second Angel’s Messages

“I saw a company who stood well guarded and firm, giving no countenance to those who would unsettle the established faith of the body. God looked upon them with approbation. I was shown three steps – the first, second, and third angels’ messages. Said my accompanying angel, ‘Woe to him who shall move a block or stir a pin of these messages. The true understanding of these messages is of vital importance. The destiny of souls hangs upon the manner in which they are received.’ I was again brought down through these messages, and saw how dearly the people of God had purchased their experience. It had been obtained through much suffering and severe conflict. God had led them along step by step, until He had placed them upon a solid, immovable platform. I saw individuals approach the platform and examine the foundation. Some with rejoicing immediately stepped upon it. Others commenced to find fault with the foundation. They wished improvements made, and then the platform would be more perfect, and the people much happier. Some stepped off the platform to examine it and declared it to be laid wrong. But I saw that nearly all stood firm upon the platform and exhorted those who had stepped off to cease their complaints; for God was the Master Builder, and they were fighting against Him. They recounted the wonderful work of God, which had led them to the firm platform, and in union raised their eyes to heaven and with a loud voice glorified God. This affected some of those who had complained and left the platform, and they with humble look again stepped upon it. *EW*, 258.3

“I was pointed back to the proclamation of the first advent of Christ. John was sent in the spirit and power of Elijah to prepare the way of Jesus. Those who rejected the testimony of John were not benefited by the teachings of Jesus. Their opposition to the message that foretold His coming placed them where they could not readily receive the strongest evidence that He was the Messiah. Satan led on those who rejected the message of John to go still farther, to reject and crucify Christ. In doing this they placed themselves where they could not receive the blessing on the day of Pentecost, which would have taught them the way into the heavenly sanctuary. The rending of the veil of the temple showed that the Jewish sacrifices and ordinances would no longer be received. The great Sacrifice had been offered and had been accepted, and the Holy Spirit which descended on the day of Pentecost carried the minds of the disciples from the earthly sanctuary to the heavenly, where Jesus had entered by His own blood, to shed upon His disciples the benefits of His atonement. But the Jews were left in total darkness. They lost all the light which they might have had upon the plan of salvation, and still trusted in their useless sacrifices and offerings. The heavenly sanctuary had taken the place of the earthly, yet they had no knowledge of the change. Therefore they could not be benefited by the mediation of Christ in the holy place.” *EW*, 259.1



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, PIP 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. PIP 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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Abbreviations

BC	SDA Bible Commentary, volume 1-7	GC	The Great Controversy
CTBH	Christian Temperance and Bible Hygiene	LS	Life Sketches
DA	The Desire of Ages	MR	Manuscript Releases, Vol. 1-21
EW	Early Writings		

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



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



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.



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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



9/11 PART 2: The First and Second Angel's Messages

Introduction

In our last article we saw how one could parallel the events of September 11, 2001 with the events of August 11, 1840 and thereby place the commencement of the third woe at 9/11. Therefore if you were to construct the line of the 144,000 by comparing it to the Millerite line, you now have one witness that 9/11 can be placed as the second waymark. By relooking at August 11, 1840 we will try to show how the first angel's message was empowered and how that also finds it's parallel at 9/11. Then by looking at the omega, or the end of ancient Israel, this paper will attempt to show that on 9/11 the second angel's message arrived for the 144000, all of which is further evidence that 9/11 can be correctly placed as our second waymark. By further comparing the second waymark from the end of ancient Israel we will attempt to show God entered into covenant with His people and the leadership of the Seventh-day Adventist church was passed by, and exactly what this means.

The First Angel's Message Empowered

The first angel's message arrived in 1798, "... since 1798 the book of Daniel has been unsealed, knowledge of the prophecies has increased, and many have proclaimed the solemn message of the Judgment near" *GC*, 356.2. This unsealing of the book of Daniel involved a prediction based on time setting, "The unsealing of the little book was the message in relation to time" *7BC*, 971.4 So in its most basic sense the first angel's message taught that using a day for a year methodology one could predict "the hour of His judgement".

Therefore when Josiah Litch's prediction, using Miller's day for a year methodology came true, the first angel's message was empowered, or proven to be true, "and a wonderful impetus was given to the advent movement" *GC*, 335.1. When a message is rapidly and widely accepted, often because a prophecy or prediction has come true, we say that message was "empowered". Litch's prediction confirmed that Miller's day for a year methodology was true and

correct and therefore could be trusted in application to Daniel 8:13. So on August 11, 1840 the first angel's message was empowered and we have already seen how this waymark parallels 9/11. Just as Miller's day for a year methodology was confirmed on August 11, 1840, our methodology of line upon line (the repeat of history) was confirmed at 9/11.

If we apply this principle to the first angel's message, it is flying in the midst of heaven in Revelation 14:6 but we actually see it landing on Earth, and therefore empowered in Revelation 10:1-2. So both angels "come down from heaven" (Rev. 10:1 and 18:1), "set his right foot upon the sea, and his left foot on the earth" (Rev. 10:2) or "lighten the earth with his glory" (Rev. 18:1) and "cry with a loud voice" (Rev. 10:3) or "a strong voice" (Rev. 18:2). All of this language describes the empowerment of their respective messages.

Ellen White says Revelation 10 is a prophecy of the first and second angel's messages, "The special light given to John which was ex-

pressed in the seven thunders was a delineation of events which would transpire under the first and second angels' messages." *7BC*, 971.6 We know Revelation 10 is not the empowerment of the second angel's message as she says Revelation 18 is fulfilled at the Sunday Law GC, 603.1-2. So when she mentions the second angel's message above she is referring to its arrival. Therefore this empowerment described in Revelation 10 is the empowerment of the first angel's message which we have now seen occurred on August 11, 1840 and how that parallels the empowerment of our first angel's message at 9/11.

So to conclude, when an angel is flying in the midst of heaven it represents that angel's message arriving. Landing on Earth represents that angel's message being empowered.

The Arrival of the Second Angel's Message

Each reform line has five waymarks, which have been likened to the hand of God gathering His people in Ezekiel 20:34, or the hand of Daniel 5:5. At Belshazzar's feast the bloodless hand writes a symbol of the 126 or 2520 on the wall, both of which represent the scattering and gathering. By the way, the fall of Babylon pronounced at Belshazzar's feast represents the second angel's message, Babylon is fallen. So it is no coincidence that the doctrines of the 2520 and the 126 were introduced to this movement after 9/11 (the arrival of the second angel's message). The first three waymarks of any reform line are the first, second and third angel's messages (without distinguishing the arrival from the empowerment) and the last two represent the close of probation (which marks the close of all messages), and the second advent for each line.

If we refer to the diagram of the lines in the previous article one can see that 27 A.D. and the baptism of Christ parallels 9/11. While John the Baptist was the first messenger bringing

their first angel's message, Christ was the second messenger who brought their second angel's message. His baptism was when He was anointed the Christ and was declared fit for service so to speak. This is when His ministry began, hence the second angel (Christ) arrived on the prophetic scene as that prophetic actor. While He had been on Earth for 30 years prior to His baptism, he had not started His prophetic role to "confirm the covenant with many" foretold in Daniel 9:27. Furthermore, at His baptism the Father confirms this is the Christ (Matthew 3:16-17), thereby empowering John's message, "...to proclaim the first advent of Jesus" *EW*, 155.1. Here again we see the fulfillment of a prophecy, Daniel 9:27 (see *DA*, 232-233) and in recognition of this, a rapid acceptance of the message. So by comparing the second waymark from the end of ancient Israel with 9/11 we find further evidence that the first angel's message is empowered and the second angel's message arrives.

God Enters into Covenant with his New Church

On the testimony of two witnesses we have seen how God confirms the message of the first angel to be true and correct at this second waymark. Litch's prediction came true and the Father confirmed that Christ was the coming Messiah that John had predicted. No human being could have fabricated the fall of the Ottoman Empire on that exact day nor a voice from Heaven and a dove descending upon Christ. Yet God does not waste His efforts, and the reason He confirms the message and methodology at the second waymark demands investigation.

"Those who rejected the first message could not be benefited by the second; neither were they benefited by the midnight cry, which was to prepare them to enter with Jesus by faith into the most holy place of the heavenly sanctuary. And by rejecting the two former messag-

es, they have so darkened their understanding that they can see no light in the third angel's message, which shows the way into the most holy place." *EW*, 260.1

Once God has confirmed that the message and methodology of His movement is true and correct, His people have no excuse to reject it. If you saw Litch's prediction come true, or you witnessed the dove and the voice from Heaven, but still rejected the message or the messenger, you will have, "so darkened [your] understanding that [you] can see no light in the third angel's message" (*Ibid*). What is more, if you actually believe the first and second messages and still go on to reject the movement you are equally guilty. You have no legal right to leave the movement of God once you accept the doctrine of 9/11, and yet in every shaking we have seen brothers and sisters depart who have heard the voice of God from Heaven at 9/11 and even claim to still hold to it, but engage in a futile attempt to go back and try to rewrite our history and it's doctrines. It is akin to saying, "I believe Jesus is the Messiah but I don't believe what He teaches from a certain point in time". To say it plainly, when confronted with the doctrine of 9/11 God expects you to come aboard and stay aboard, having given ample evidence for you to do so. He expects you to enter into covenant with Him. Just as baptism is represented at this second waymark by 27 A.D., the very act of baptism represents the entering into covenant with God. This waymark and it's corresponding doctrine represents when the movement, the 144,000, entered into covenant with God.

Leaders of the Seventh-Day Adventist Church Passed by

Furthermore, when the Jews were being baptised into this new church, it meant that the previous church was being passed by. One is baptised into a church, an organized church, and not just a set of doctrines or beliefs. If

Jesus was calling Jews into this new Christian church, which church was He calling them out of? Obviously it was the Jewish church led by the Pharisees. These then were being passed by as leaders. They were no longer the leaders of God's flock and His flock was being called into the new church led by Jesus. Hence at 9/11 God has passed by the leaders of His former church, the Seventh-day Adventist Church and entered into covenant with His new church, calling them out of the former.

This was waymarked by the obligatory study of Spiritual Formation for all employees of the Seventh-day Adventist Church. Both the church and the world were judged at the same time, when it can be declared, Babylon is fallen. While we understand the Seventh-day Adventist Church is not Babylon, as it is Laodicea, the call to come out of her still applies here. A study of the seven churches of Revelation two and three shows how God expects you to identify and respond to the one church pertaining to the dispensation in which you live. This is definitely not saying the leaders of the Seventh-day Adventist church are all lost or their probation is closed or any such thing. It simply means they are not able to lead God's flock any longer simply because they have not learned the truths of the first and second angel's messages for our time line. But like Joseph of Arimathea and Nicodemus, individually they can join God's last day remnant church until that door is shut when the mark of the beast law is passed.

In the line of the end of ancient Israel we actually see that this process began at the birth of Christ in 4 B.C. While the angels attempted to stir the Jewish leaders to recognize the birth of their Messiah, they did not answer the call, so the call went to the shepherds and the wise men. Please do not lose the significance of the symbology. God was calling new shepherds to lead His flock now, and they not only had to be shepherds, or leaders, but wise rather than foolish.

Conclusion

We have now covered the first four topics listed in the first part of this series. In this article we saw two further pieces of evidence that 9/11 can be placed at our second waymark, namely that the first angel is empowered here, paralleling August 11, 1840 and the voice from Heaven with the dove at the baptism of Christ. We also saw how the second angel arrives from 9/11 in the message of the 2520 which parallels the arrival of Christ's ministry at His baptism. We also saw how at this point the message and methodology is confirmed and as a result God expects us to commit to the movement and enter into covenant with Him, represented by the baptism of Christ. In doing so one cannot stay in the former church, hence the leadership of the Seventh-day Adventist church was passed by as now unfit for service as they cannot teach the messages which lead their flock

through the third angel's message and into the most holy place. Now that we understand the second angel's message arrived for the line of the 144,000 at 9/11, in the next article we will try to understand the relationship the latter rain, judgment of the living and the sealing of the 144000 has with 9/11.

Sources:

Elder Tess Lambert - Brazil, February 2019, "Acts 27 - Part 12".

https://www.youtube.com/watch?v=Fell-c9Z0kak&feature=emb_title

Elder Parminder Biant - Réunion, March 2019, "1st Angel Empowered".

https://www.youtube.com/watch?v=Jubc6sd-m8&feature=emb_title



Unfit for the Constitution: Nativism and the Constitution, from the Founding Fathers to Donald Trump



Jared A. Goldstein*

II. WHO IS FIT FOR THE CONSTITUTION? THE LONG HISTORY OF THE NATIVIST ARGUMENT THAT UNWANTED FOREIGNERS ARE HOSTILE TO THE CONSTITUTION

As the American historian John Higham has explained, nativism should be understood as “intense opposition to an internal minority on the ground of its foreign (i.e. ‘un-American’) connections.”¹ The basis for nativist opposition to different minority groups has varied over time – some were singled out because of their religion, others for their race, others for their ethnicity, and others for their political views.² As Higham has noted, however, “While drawing on much broader cultural antipathies and ethnocentric judgments, nativism translates them into a zeal to destroy the enemies of a distinctively American way of life.”³

This Part provides a history of nativist invocations of constitutional commitment as a touchstone for dividing good Americans from dangerous foreigners. As this history shows, nativists have long employed the patriotic language of constitutional devotion to argue that some peoples must be excluded from the nation. Subpart A discusses nativist movements from the founding era to the Chinese Exclusion Act. As that Subpart shows, throughout the nineteenth century, American political movements asserted that only people of British descent were capable of embracing America’s constitutional system, and this belief repeatedly formed the basis for immigration and naturalization policies. Subpart B focuses on the crowning achievement of American nativism, the adoption of the National Origins Act of 1924. The history leading up to the 1924 reveals a clash between competing conceptions of American national identity, between those who believed that, through Americanization programs, immigrants of various backgrounds could embrace America’s national values and those who believed that only members of the groups comprising America’s long-standing ethnic core were suited to become American citizens. In enacting the National Origins Act, Congress sided with the nativists and declared that the preservation of the Constitution and American national identity required closing the doors to immigrants who did not share the racial background of the nation’s original ethnic stock.

1 JOHN HIGHAM, *STRANGERS IN THE LAND: PATTERNS OF AMERICAN NATIVISM 1860–1925*, at 4 (2d ed. 1977); see also BRIAN N. FRY, *NATIVISM AND IMMIGRATION: REGULATING THE AMERICAN DREAM 1–8* (2007) (cataloging various definitions of nativism and defining it as “a collective attempt by self-identified natives to secure or retain prior or exclusive rights to valued resources against the challenges reputedly posed by resident or prospective populations on the basis of their perceived foreignness”).

2 HIGHAM, *supra* note 51, at 4.

3 *Id.*

* Professor of Law, Roger Williams University School of Law. A revised version of this Article will appear in *To Kill and Die for the Constitution: How Devotion to the Constitution Leads to Hatred and Violence* (forthcoming), which explores additional episodes in the history of constitutional nationalism, the conviction that American identity is defined by commitment to ideals expressed in the Constitution. The Author thanks Alison Hoffman for her invaluable research assistance.

A. A Brief History of Nativism and the Constitution from the Founding Era to the Chinese Exclusion

Traditions of American nativism predate the establishment of the United States.⁴⁵⁴ In 1751, Benjamin Franklin expressed his belief that immigration to the American colonies should be limited to “the lovely white” and should exclude “all blacks and tawneys.”⁵⁵ Franklin conceded that his racial preferences arose because he was “partial to the Complexion of my Country,” but he insisted that “such Kind of Partiality is natural to Mankind.”⁵⁶ Franklin further argued that it was not merely whites who should be preferred, but British subjects alone should be allowed to immigrate, while Germans (whom he referred to as “Palatines”) should be excluded:

Why should the Palatine Boors be suffered to swarm into our Settlements, and by herding together establish their Language and Manners to the Exclusion of ours? Why should Pennsylvania, founded by the English, become a Colony of Aliens, who will shortly be so numerous as to Germanize us in- stead of us Anglifying them, and will never adopt our Language or Customs, any more than they can acquire our Complexion.⁷⁵⁷

Franklin’s call to keep out the Palatines expresses many familiar nativist themes: immigration should be restricted to those who share the traits of the native-born population – their complexion, culture, national origin, and language. Foreigners who do not share these traits are inherently suspect; they are “Boors” who “herd together” instead of assimilating, maintaining their “Language and Manners” instead of adopting British ones. As with many subsequent nativists, Franklin described unwanted immigrants in animal metaphors, as a “swarm” and as a “herd,” and their arrival in military metaphors, as an “invasion.”⁸⁵⁸ Admitting these foreigners, Franklin warned, would undermine and ultimately destroy the predominant culture of the American colonies.

At the time of the nation’s founding, beliefs about the nation’s republican values were often linked to beliefs about the nation’s ethnic heritage. Thomas Jefferson, for instance, appealed to Americans’ “Saxon” heritage, which he declared established in Britain “that system of laws which has so long been the glory and protection of that country.”⁹⁵⁹ Members of the new American nation identified the nation’s republican values as uniquely British. As John Higham has written, Americans “had always proclaimed orderly self-government as the chief glory of Anglo-Saxons – an inherited capacity so unique that the future of human freedom surely rested in their hands.”¹⁰⁶⁰ As Rogers Smith has similarly written, the American revolutionary leaders believed that their “Anglo-Saxon heritage ... bestow[ed] a special awareness of men’s natural liberties and also unique capacities for self-government.”¹¹⁶¹ Indeed, the American Revolutionaries often justified their cause by arguing that as British men they were uniquely driven toward self-government while colonial subjugation thwarted this natural inclination.¹²⁶²

4 The history of American nativism is traced most authoritatively in HIGHAM, *supra* note 51.

5 BENJAMIN FRANKLIN, OBSERVATIONS CONCERNING THE INCREASE OF MANKIND (1751), re-printed in 4 THE PAPERS OF BENJAMIN FRANKLIN 234 (Leonard W. Labaree et al. eds., 1961).

6 *Id.*

7 *Id.*

8 *Id.* For a discussion of how the same metaphors are often used to describe unwanted immigration and unwanted insects, see generally Jared A. Goldstein, *Aliens in the Garden*, 80 U. COLO. L. REV. 685 (2009).

9 THOMAS JEFFERSON, A SUMMARY VIEW OF THE RIGHTS OF BRITISH AMERICA 14 (Historical Printing Club 1892) (1774).

10 See HIGHAM, *supra* note 51, at 137.

11 SMITH, *supra* note 41, at 86.

12 *Id.*

Thus, by the time the Constitution was adopted, Americans had a long history of thinking of the nation's republican values as uniquely British. In Federalist No. 2, John Jay emphasized the connection between the nation's shared civic values and its shared national and religious heritage:

Providence has been pleased to give this one connected country to one united people – a people descended from the same ancestors, speaking the same language, professing the same religion, attached to the same principles of government, very similar in their manners and customs, and who, by their joint counsels, arms, and efforts, fighting side by side throughout a long and bloody war, have nobly established general liberty and independence.¹³⁶³

As Sanford Levinson has pointed out, Jay was greatly mistaken in asserting that at the time of ratification the people of the United States shared a homogenous culture, religion, and heritage, or even that they spoke a common language.¹⁴⁶⁴ Yet Federalist No. 2 makes undeniably clear that, in urging the ratification of the Constitution, its framers believed that the Constitution arose out of a common national and religious heritage.

In the year after ratification, the newly created Congress acted quickly to enact into law the conviction that the ability to embrace the nation's Constitution was connected to race. The Naturalization Act of 1790 provided that naturalized citizenship could only be bestowed upon someone who was both a “free white person” and who swore to “support the constitution of the United States.”¹⁵⁶⁵ In linking these two traits, Congress effectively declared that only people of the dominant race were capable of forming an attachment to the nation's fundamental principles. These dual requirements for naturalized citizenship – commitment to constitutional principles and membership in the white race – persisted, with relatively few changes, until 1952, when Congress finally repealed any racial criteria for citizenship.¹⁶⁶⁶

Belief in the uniquely British capacity for self-government also served to justify the enslavement of Africans and the conquest and displacement of Native Americans, because those peoples were understood to lack the capacity of self-government.¹⁷⁶⁷ In *Dred Scott v. Sandford*, the Supreme Court incorporated into its constitutional interpretation this nativist belief about the capacity of different peoples to participate in American self-government, concluding that the Constitution was written by and for white people, while persons of African descent could not be considered any part of “We the People” for whom the Constitution was written.¹⁸⁶⁸ Native Americans too, the Court explained, could not be considered part of the American people because they too were not “capable of enjoying[] the privileges of an American citizen.”¹⁹⁶⁹ The Court's majority was far from alone in believing that the Constitution was uniquely suited to white persons. In his debates with Abraham Lincoln, Stephen Douglas defended *Dred Scott* by saying that “this government was made

13 THE FEDERALIST NO. 2, at 38 (John Jay) (Clinton Rossiter ed., 1961).

14 See Sanford Levinson, What One Can Learn from Foreign-Language Translations of the U.S. Constitution, 31 CONST. COMMENT. 55, 64 (2016) (arguing that John Jay must have been aware that languages other than English were spoken, given the prevalence of Dutch speakers in New York).

15 Naturalization Act of 1790, ch. 3, 1 Stat. 103 (1790). In 1795, Congress amended the act in several ways but maintained the limitations that naturalization was only available to “free white persons” who could show they were “attached to the principles of the constitution of the United States.” Act of Jan. 29, 1795, ch. 20, 1 Stat. 414 (1795).

16 Immigration and Nationality Act, Pub. L. No. 414, 66 Stat. 163, ch. 477, § 311 (1952) (stating that the right of naturalization will not be denied on account of race).

17 SMITH, *supra* note 41, at 63–67.

18 60 U.S. 393, 407 (1856).

19 *Id.* at 420.

by our fathers on the white basis. It was made by white men for the benefit of white men and their posterity forever, and was in-tended to be administered by white men in all time to come.”²⁰⁷⁰ Lincoln disagreed with Dred Scott yet agreed with Douglas that persons of African descent were not capable of participating in American democracy and should not be allowed to vote, a position he later moderated to some degree.²¹⁷¹

Around the same time as Dred Scott, the Know Nothing movement sought to exclude Irish Catholic immigrants by invoking the same principle, that the Constitution was intended solely to protect persons of English descent, who had a unique capacity for self-government.²²⁷² In 1856, the American Party (the official name of the “Know-Nothing” Party) adopted a platform that articulated its opposition to Irish immigration in expressly constitutional terms.²³⁷³ Irish Catholics brought disease and stole American jobs, the Know-Nothings charged, but, even worse, Catholics would always be loyal to a foreign despot and could never embrace the principles of the American Constitution. As one Know Nothing tract warned: “The strange, cruel monster of Rome ... can never amalgamate with the beautiful form of America. Liberty and Despotism are two eternal opposites.”²⁴⁷⁴ In order to protect the Constitution and the American way of life, the Know Nothings argued, Catholics must be excluded from immigration and barred from positions of power.²⁵⁷⁵

Although the Know Nothings achieved only limited success in stopping Irish immigration, in the following decades nativists succeeded in restricting immigration from China. In 1876, the Democratic Party adopted a platform that denounced all “Mongolian” immigration.²⁶⁷⁶ As the party’s platform declared, such immigration should be barred because it amounted to “the incursions of a race not sprung from the same great parent stock, and in fact now by law denied citizenship through naturalization.”²⁷⁷⁷ In particular, the Democrats charged, Chinese were unsuitable to immigration because they could never participate in constitutional self-government: they were “unaccustomed to the traditions of a progressive civilization, one exercised in liberty under equal laws.”²⁸⁷⁸ The Republican Party soon adopted a similar policy, and in 1882, Congress enacted the Chinese Exclusion Act.²⁹⁷⁹ It did so based on the widespread belief that the Chinese were simply incapable of participating in the nation’s constitutional system. As one Senator said:

20 Stephen A. Douglas, Fifth Joint Debate, at Galesburgh, Ill. (Oct. 7, 1858), in *THE POLITICAL DEBATES BETWEEN ABRAHAM LINCOLN AND STEPHEN A. DOUGLAS* 107 (1912); see also Speech of Stephen A. Douglas, Third Joint Debate, at Jonesboro (Sept. 15, 1858), in *POLITICAL SPEECHES AND DEBATES OF ABRAHAM LINCOLN AND STEPHEN A. DOUGLAS* 239, 250 (Scott, Foresman & Company 1895) (“I hold that a negro is not and never ought to be a citizen of the United States. . . . I do not believe that the Almighty made the negro capable of self-government.”).

21 Abraham Lincoln, Fourth Joint Debate, at Charleston (Sept. 18, 1858), in *THE LINCOLN-DOUGLAS DEBATES* 189 (Harold Holzer ed., 1993) (“I will say then, that I am not nor ever have been in favor of bringing about in any way, the social and political equality of the white and black races—that I am not nor ever have been in favor of making voters of the negroes”); *id.* at 226 (“I am not in favor of [negro citizenship].”).

22 See KEVIN PHILLIPS, *THE COUSINS’ WARS* 483 (1999) (“The huge midcentury Catholic wave, how-ever, stirred Protestant fury at a population that seemed to equal squalor, drunkenness, crime, and unthinking support for big-city political machines.”); see also ROGER DANIELS, *GUARDING THE GOLDEN DOOR: AMERICAN IMMIGRATION POLICY AND IMMIGRANTS SINCE 1882*, at 10–11 (2004) (describing the circumstances that gave rise to anti-Catholic sentiment in the mid-1800s).

23 See American Platform Of Principles, ¶ 2 (Feb. 21, 1856), <http://www.yale.edu/-glc/archive/974.htm> [hereinafter American Platform] (“The perpetuation of the Federal Union and Constitution, as the pal-ladium of our civil and religious liberties, and the only sure bulwarks of American Independence.”).

24 PETER SCHRAG, *NOT FIT FOR OUR SOCIETY: NATIVISM AND IMMIGRATION* 31–32 (2010) (in-ternal quotation marks omitted) (quoting Rome and America Eternal Opposites, in *THE TRUE AMERICAN’S ALMANAC AND POLITICIAN’S MANUAL FOR 1857* (1857)).

25 American Platform, *supra* note 73, ¶ 3 (“Americans must rule America, and to this end native-born citizens should be selected for all State, Federal, and municipal offices of government employment, in preference to all others.”).

26 1876 Democratic Party Platform, *AM. PRESIDENCY PROJECT*, <http://www.presidency.ucsb.edu/ws/?pid=29581> (last visited Jan. 31, 2018).

27 *Id.*

28 *Id.*

29 See Act of May 6, 1882, 22 Stat. 58.

Free institutions are only possible with the favored races. It is not because they are a monopoly of the favored races, but because no other race is capable of creating them; no other race is capable of perpetuating them; no other race is capable of treading freedom's heights with firm and unwavering step.³⁰⁸⁰

Only the white race could create and sustain a free government, Congress concluded, and that government would be destroyed by allowing immigration of other people who were incapable of participating in the American political system. As one Congressman put it: “[I]f the Republic endures it must be a homogeneous population,” while another declared that “unrestricted Mongolian immigration means ultimate destruction.”³¹⁸¹

Thus, by the time of the great nativist movement that began in 1894 and succeeded thirty years later in limiting immigration to persons of the so-called Nordic race, it had long been asserted that the Constitution was made solely for members of the nation's native racial stock and others must be excluded as a threat to the Constitution and the American way of life.

to be continued in our next issue

³⁰ 13 Cong. Rec. 1742 (1882) (statement of Sen. Jones); see also Gabriel J. Chin, Segregation's Last Strong-hold: Race Discrimination and the Constitutional Law of Immigration, 46 UCLA L. Rev. 1, 22-36 (1998) (reviewing legislative history of the Chinese Exclusion Act).

³¹ 13 Cong. Rec. 2223 (statement of Rep. Cannon); id. at 1978 (statement of Rep. Cassidy).

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.

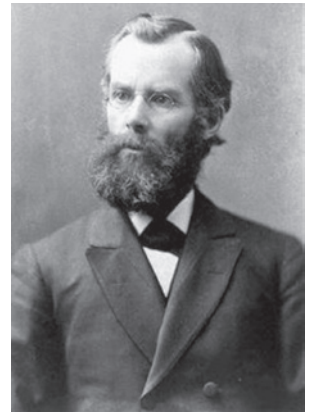
“We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history.” *LS, 196*

J. N. Andrews – In Defense of the Truth

by Marlene Steinweg

Shortly before October 22, 1844, J. N. Andrews, a youthful but stalwart believer, began nearly 40 years in defense of Bible truth at a bridge in Paris, Maine. Had the Associated Press reported on Andrews' brave stand against a mob there, the news release might have read as follows:

**AP Paris, ME, October 1, 1844, 19:30 EST (surmised day and time)
Persecution Retreats in the Face of Youth's Brave Stand**



Today an inspiring scene was enacted at the bridge in Paris, Maine. Young John Nevins Andrews confronted and confounded an angry mob that threatened worshippers crossing the river to attend advent meetings.

Andrews and an Advent Brother Davis approached the bridge, when a man from the mob, brandishing his horsewhip, inflicted several blows on Brother Davis.

Andrews, barely fourteen years of age, threw his arms about Davis and declared, ‘We are commanded to bear one another's burdens. If you whip Brother Davis, you must whip me also.’¹

Confounded and not wishing to whip a boy, the man drew back with the mob and let them pass. ‘It's too bad to whip a boy,’ he declared in admi-

ration of the youth's courage and presence of mind. This brave act reflects the spirit of Andrews' paternal ancestors who landed at Plymouth Rock eighteen years after the Mayflower. All but one male member of their family were massacred defending their homestead against Indians.

Andrews' grandfathers, David Andrews and John Nevins, defended the nation's freedom during the Revolutionary War. They would be proud of him today. (End AP news item.)

This brave young man is remembered today for his valuable contributions in the early history of the Seventh-day Adventist Church. What made him the man he was? What were his accomplishments?

Andrews was born July 22, 1829 and spent his childhood and youth quietly with his parents and brother, William, in Paris, Maine.

His spiritual training included faithful attendance at Methodist meetings. He recalls how impressed he was at five years of age when the preacher solemnly read Revelation 20: 11, "I saw a great white throne, and Him that sat on it, from whose face the earth and heaven fled away." John commented, "I have rarely read the passage without remembering that discourse."² When John learned to read, the Bible was one of his favorite books.

Though Andrews had to leave school at an early age, he continued studying on his own. Ellen White wrote, he "... was a self-educated man. I do not think he was in school a day after he was eleven years old."³ 'His Uncle Charles' wife remarked in 1842, that John, was "... a perfect gentleman by nature, and a fine scholar."⁴

W. A. Spicer believed that Andrews received from his formal schooling "the tools for study... , [and] the open door pointed out. ..."⁵ "His thirst for education was great, yet he could not spare the time nor the means to take a regular course,"⁶ said White.

In January of 1843, Andrews became a Christian and accepted the Advent message. His family was soon caught up in the Millerite teaching of Christ's coming to cleanse the earth. When Christ failed to return to earth on October 22, 1844 as they believed, they, too, were deeply discouraged: In 1845, after reading Preble's treatise on the Sabbath, Andrews began observing the seventh-day Sabbath.

There were problems within the group at Paris, Maine. The believers split over the many doctrinal controversies that arose after 1844. By September, 1849, the group had not met for over a year for fear of being visited by fanatics like Joseph Turner, Jesse Stevens, F. T. Howland, and others.⁷ Andrews was caught up in fanaticism led by the well-known fanatic, F. T. Howland. When James and Ellen White visited Paris, Maine

on the 14th, a meeting was called. As was feared, F. T. Howland attended.

Brother Stockbridge Howland, his face alight with the power of the Holy Spirit, confronted him, declaring, "You have tom the hearts of God's children and made them bleed. Leave the house, or God will smite you!"⁸ The man fled in terror.

Pentecostal power descended upon the group. Ellen White reported, "Such a scene of confessing and pleading with God we have

seldom witnessed."⁹ Andrews was moved to exclaim, "I would exchange a thousand errors for one truth."¹⁰ Mrs. White later commented regarding the 20-year-old, "The Lord was bringing out Brother Andrews to fit him for future usefulness, and was giving him an experience that would be of great value to him in his future labors ... teaching him that he should not be influenced by the experience of others, and to decide for himself concerning the work of God."¹¹

Andrews first began writing in *The Present Truth*. In the fall of 1850, he was appointed to the publishing committee that supported editor, Elder James White. In the Review of May, 1851, a five-page commentary on the thirteenth chapter of Revelation was published by Andrews identifying for the first time the United States of America as the two-horned beast.

In December, 1851, at twenty-one, Andrews worked as a traveling evangelist with Samuel Rhodes.¹² John N. Loughborough attended a series of conferences by Andrews in 1852 in Rochester, New York, where he learned and accepted Present Truth. In 1853, Andrews was ordained by Elder White.

During these first three years of labor, Andrews "conducted evangelistic meetings in 20 different localities in Maine, New Hampshire, Vermont, New York, Ohio, Michigan, and Eastern Canada, and published 35 articles, totaling some 170,000 words."¹³ Andrews was physically exhausted by 1855. He declared, "Had I understood the laws of life in the right use of food, and in the principles of hygiene generally, I could have gone longer

than I did in the exhausting labor which I attempted to sustain. But, in less than five years, my voice was destroyed; my eyesight was considerably injured; I could not rest by day, and I could not sleep well at night. ...”¹⁴ In 1859, after regaining his health enough to work, he returned again to an extremely fatiguing schedule. Nevertheless, “since 1864, when his attention was called to the subject of health reform,” James White reported, “... his health has been improving.”¹⁵ Because of adopting health reform practices, he was relieved of “long-continued digestive distress, and catarrh and other ailments.”¹⁶

Andrews’ multiple contributions to the Adventist cause would fill several books. Practically any work that needed to be done, he at one time or another performed it.

- Editor of the Review? Yes, he was the third editor after James White and Uriah Smith, from 1859 to 1862.
- President of the General Conference? Yes, from May 14, 1867 to May 12, 1868.
- Foreign missionary? Yes, in 1874, he was the first missionary sent by the church to Europe. He and his family pioneered the work in Switzerland.
- Did he have anything to do with affirming the Sabbath’s limits? Indeed, his research established the Biblical basis for sunset to sunset observance of the Sabbath.
- Tithing? His perceptive mind was behind the adoption of the principle known as “systematic benevolence” that called for the tithe to support the ministry.
- Publishing? Again, the answer is yes: in Switzerland, he published the Signs of the Times in French.
- How about noncombatant status for our youth? Andrews visited Washington, D.C., in 1864 and secured that special classification during the Civil War.

“Few men have left behind them a record of greater purity of life, or of more earnest effort for Christ and humanity. His indefatigable labors did more, perhaps, than any other man, to develop the Bible evidence of the views advocated by this people; and the debt of gratitude which we owe him should lead us to study earnestly the principles that he loved so well, and to emulate his noble example in a life of temperance and self-sacrifice, and of devotion to the good of others.”¹⁷

1 W. A. Spicer, *Pioneer Days of the Advent Message*, RHPA, 1941, p. 204.

2 Ellen and James White, *Christian Temperance* (CTBH), Good Health Publishing Co, 1890.

3 Ellen White, *Sermons and Talks*, Vol. 1, 1990, White Estate, p. 245.

4 *Pioneer Days*, p. 205.

5 W. A. Spicer, “J.N. Andrews: Youngest Pioneer Becomes First Foreign Missionary,” *Review & Herald*, 5-2-40, p. 8.

6 CTBH, p. 259.

7 A. W. Spalding, *Captains of the Host*, RHPA, 1949, p. 190.

8, 9, 10, 11 *Life Sketches*, Vol. 1, pp. 260, 261.

12 Dr. J. N. Andrews, Elder J. N. Andrews’ grandson,” *Elder J. N. Andrews, ... Review & Herald*, May 11, 1944, pp. 11, 12.

13 *SDA Bible Commentary*, Vol. 10, RHPA, 1976, p. 43.

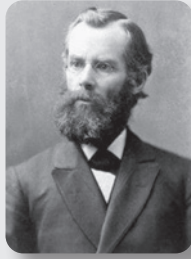
14 CTBH, p. 263

15 *Ibid.*, p. 259.

16 *Review & Herald*, May 11, 1944, p. 12.

17 CTBH, p. 268.

J. N. Andrews



- 1829 — Andrews was born
- 1840 — Formal schooling ended
- 1843 — Accepted Millerite teachings
- 1844 — Defended Brother from mob
GREAT DISAPPOINTMENT
- 1845 — Began keeping Bible Sabbath
- 1849 — Was rescued from fanaticism
- 1850 — Began writing for Advent publications
- 1851 — Wrote 5-page exposition on Rev. 13.
Became a traveling evangelist
- 1852 — Led J.N. Loughborough into Present Truth
- 1853 — Was ordained by James White
- 1855 — Exhausted, retired to Paris, Maine,
then Waukon, Iowa to recover health.
Bible study on Sabbath limits fixed beginning
and end at sunset.
- 1856 — Married Angeline Stevens
- 1857 — First child, Charles Melville, was born
- 1859 — Taught from Bible regarding tithing to sup-
port the ministry. Editor of Review to 1862
- 1861 — Second child, Mary Frances, was born
- 1862 — Confessed with Angeline confidence
in E.G. White's visions
- 1863 — Third child born, but died after 4 days
- 1864 — Andrews won non combative status
for SDA youth. Charles' leg healed.
Fourth child, Carrie Matilda, was born
- 1865 — Carrie Matilda died of dysentery
- 1867 — Andrews voted president
of General Conference
- 1872 — Angeline died from a stroke
- 1874 — Andrews & children were sent to Switzerland
- 1876 — *Signs of the Times* published in French
- 1879 — Mary died of tuberculosis in USA
- 1883 — Andrews died of tuberculosis in Switzerland

The Blessed Hope

by Dr. Ray Foster

John Nevis Andrews, Pioneer Foreign Missionary

There are numbers of men whom we count as pioneers in this cause, but three, Joseph Bates, James White, J. N. Andrews, were closely joined together in laying the first foundations. It was these three men of the first days whom one of our early hymns described.¹

The first stanza refers to Joseph Bates. The next stanza describes James White. The third stanza was written of the youngest of the trio, J. N. Andrews.² Our pioneer foreign missionary, Andrews symbolizes thousands of others who have followed into the open doors of other lands.

*“And there was one who left behind
The cherished friends of early years.
And honor, pleasure, wealth resigned,
To tread the path bedewed with tears.
Through trials deep and conflicts sore,
Yet still a smile of joy he wore;
I asked what buoyed his spirits up,
‘O this!’ said he - ‘the blessed hope.’”*

Annie R. Smith.

Adapted from *Pioneers of the Advent Message*, by W. A. Spicer, RHPA, 1941, pp. 202, 213, 214. Picture by permission.

¹ “I Saw One Weary,” the new SDA Hymnal, p. 441.

² Not all SDA historians agree, SDA Bible Commentary, 10:1355.

A Gift to the World

by Dr. Ray Foster

John Nevis Andrews, His Work and its Value

The greatest contribution any man or woman can make in life is to improve the opportunities they have to the glory of God. When the individual uses his talents at the correct time and in a way to glorify God, a contribution from God is given to the world. The life and work of J. N. Andrews was such a gift of God.

Opportunity consists of talents and timing. God is the source of both. John Nevins Andrews' talents were a brilliant mind, and an ability with language. The timing of his life was that of the birth of the Seventh-day Adventist Church, a church designed to prepare a people for Christ's coming—a remnant people filled with the Holy Spirit and empowered to demonstrate the Divine nature in fallen human flesh—a people fitted to give the warning gospel message from God to the final generation on earth.

Andrews systematized and clearly stated the foundation doctrines of the remnant church and became the first missionary sent by the church in America to a foreign land (Europe.) In J. N. Andrews: The Man and the Mission, 1985, in the chapter, "The Architect of Adventist Doctrines," Konrad Mueller has outlined Andrews' thought processes and arguments when clearly stating the central doctrines of the remnant church. Three central doctrines of Seventh-day Adventists, that Andrews clearly stated, are:

- 1) the gospel in the Sanctuary in relation to the 2300 days and the "great disappointment" of October 22, 1844, and the controversy between Christ and Satan;
- 2) the gospel in the three angels' messages;
- 3) and the gospel in the law of God.

What is so relevant about these great views of the Everlasting Gospel is their specific application to what the church faces today.

All need a knowledge for themselves of the position and work of their great High Priest.

Otherwise it will be impossible for them to exercise the faith which is essential at this time or to occupy the position which God designs them to fill. *GC*, 488.

In order to endure the trial before them, they must understand the will of God as revealed in His word; they can honor Him only as they have a right conception of His character, government, and purposes, and act in accordance with them. *Ibid.*, 593.

The reasons for the "great disappointment" of October 22, 1844, do not occupy our minds today as they did those who passed through that experience. Yet we live in the time of the culmination of the events that started on that specific date more than 150 years ago.

Unless we understand and daily experience the cleansing of our hearts and minds which will be faithfully reflected in the "cleansing of the sanctuary" in heaven, we will not have understood the gospel nor experienced it. This will lead to an even greater "disappointment" for Jesus and for ourselves, from which there will be no possibility of recovery.

We live in the time of the fulfillment of the abomination of desolation which takes away the "daily." Andrews had a clear understanding of these symbols. His presentation of their meaning was clear, logical, and persuasive.

Andrews adopted Miller's view that the two desolations are paganism and papacy. Miller held that the only available clue to identify the "daily" is given in 2 Thess. 2:7,8 ("the mystery of iniquity ... will be taken "out of the way.") He considered "the man of sin" and the "wicked," to be popery. He posed the question: "What hinders popery from being revealed?" and answers, "paganism"; hence, "the daily" must mean paganism. *Mueller*, p. 80.

Dan Rather's of CBS recently produced a documentary video, "Faith and Politics," that reveals the political conflict between the two dominant

forces in our nation today. From the perspective our church pioneers had on the meaning of the “daily” and the “abomination that makes desolate” that takes the place of the “daily,” it is apparent that this very phenomenon is going on before our eyes and is depicted in Rather’s video. Soon all events predicted in Revelation 13 are to be completely fulfilled.

In the very recent past the astonished world saw the beginning of this change in power in the Soviet Union when the “daily” (atheistic communism) was replaced by the power of the Papacy. While the Papacy claims credit for the change, it is not yet fully apparent to all that it is indeed the Papacy itself that has taken the place of atheistic communism. This replacing of pagan power with papal is more apparent in history when pagan Rome was replaced by Papal Rome, and ushered in the era in world history known as “the dark ages” when the Papacy ruled Europe with an iron hand.

The Papal power was crushed at the time of the French Revolution. However, the “deadly wound” inflicted on the Papacy at that time is nearly fully healed. History is repeating itself in our present world affairs and atheistic forces are being replaced by Papal powers including her “daughters.” These are the root issues behind the present political struggles we see in our world today.

Andrews correctly understood and defined the term “Babylon.” Mueller commented,

What then is Babylon? He (Andrews) defines it as the symbol of a corrupt church. He further argues that if the virtuous woman of Revelation 12 has seed, her counterpart must also be assumed to have off spring. Consequently Babylon cannot be limited to a single ecclesiastical body, but is the sum of all corrupt churches, or the universal worldly church. One of its major characteristics is a spirit of intolerance leading often to persecution. Such a spirit, Andrews avers, is to be found in many churches, not excluding those in the U.S.A. Andrews recognizes hardly any difference between Protestants and Catholics. ...

claims and presumptions. “Romanists never can err, Protestants never do err.” *Mueller*, p. 92.

Andrews and the other church pioneers understood that the second angel’s message had been given in the summer and autumn of 1844. They could not preach the third angel’s message in its fullness because the image to the beast had not been fully formed nor the mark of the beast fully developed. We are living in the time of its complete formation. Are we understanding these things as clearly and as accurately as did the pioneers of our church?

The best way to understand and “give a reason for the hope that is within us” is to study the books of Daniel and Revelation in Scripture, the Spirit of Prophecy, especially the Great Controversy, and what Andrews and others of our pioneers wrote on these subjects in the light of what is taking place in the world around us today.* One good example is Andrews’ *The Sanctuary and the Twenty-Three Hundred Days*, 2nd edition, published in Battle Creek, Michigan, 1872.

Andrews is perhaps best known for his monumental work, *The History of the Sabbath*. It is the everlasting gospel portrayed in the Law of God that is the “bigger picture” that motivated Andrews to write the history of the Sabbath. We are told that the Jews rejected Christ and the last generation of “Christians” reject the law of God. In both instances “He came to His own, and His own received Him not.”

The great sin of the Jews was their rejection of Christ; the great sin of the Christian world would be their rejection of the law of God, the foundation of His government in heaven and earth. The precepts of Jehovah would be despised and set at nought. Millions in bondage to sin, slaves of Satan, doomed to suffer the second death, would refuse to listen to the words of truth in their day of visitation. Terrible blindness! Strange infatuation! GC, 22.

* These writings are available in Heritage Rooms, from Leaves of Autumn books and on compact disks of Ellen G. White’s Writings (E.G.W. Estate) and Words of the Pioneers (Adventist Pioneer Library).

Nevertheless, there is a remnant who will receive Jesus and, in His power, keep His law. To these He gives power to become the “sons of God.” This is our destiny. This is our heritage. May we not be disobedient to the heavenly vision, but as

did J. N. Andrews, let us dedicate our God-given talents to the task in this momentous time of the climax of all things relating to this earth and the everlasting gospel.

Andrews & his Family

by Frances Foster

Wholly Dedicated to the Lord

John Nevins Andrews' family was dedicated to Christ. This is noted in his childhood, youth, life ministry, and in the home he formed after his marriage.

Andrews grew up with a brother, William, two years younger than he. His faithful Christian parents took them to the Methodist meetings. Neither the boys nor their father were in good health. William was crippled, and unable to do much on their New England farm, and John felt a responsibility for helping his father all he could.

At 11 years, John quit school, but continued studying on his own. His Uncle Charles was willing to help him study law at the college of his choice, but when he understood the three angels' messages, he felt the Lord's call to make known the true Sabbath and the soon coming of the Lord.

In 1851, John began working for God, writing articles for the Review and Herald, holding meetings, and visiting adventists all over the northeast. So intent was he in his public ministry that less than five years later, in 1855, he was prostrated from overwork, poor food, and insufficient rest. To recover his health, he had to go home. Not long afterwards, with his family and others from Paris, he moved to Waukon, Iowa, where the soil promised better results than rocky New England. With the outdoor work and more rest, he began to regain his health and strength.

The following year the Cyprian Stevens family, also believers from Paris, moved to Waukon. Ellen White counseled John to marry Stevens' daughter, Angeline. “... after you had gone thus far, it would be wronging Angeline to have it stop here,”¹ she advised. They were married October 29, 1856.

The Whites made a dangerous, winter trek to Waukon just several weeks after John and Angeline were married. At first they were received coldly, but finally a new spirit of love and forgiveness replaced the icy atmosphere. Ellen White hoped to call two preachers, Andrews and J. N. Loughborough back into the Lord's work. When he was physically able, Andrews did return to preaching and writing.

John and Angeline had four children, of which two survived infancy. The four children were: Charles Melville: born October 5, 1857, just short of a year after they were married. Mary Frances: born September 29, 1861.

Unnamed baby girl: born prematurely on September 5, 1863, after Angeline's bout with “fever and ague.” She lived four days.

Carrie Matilda: born August 9, 1864. She died of dysentery at thirteen months.

Some believers at Waukon had lingering doubts about Ellen White's “visions.” John and Angeline wrote in February, 1862, testifying of their confidence in the visions. In an encouraging letter written in June of 1862, Ellen White assured him,

“God has accepted your efforts. Your testimony in New York has been acceptable to Him”²

Soon other family members, including John’s father and Angeline’s mother and sister, were also reconciled with the Whites on the same issue.

Mary and Charles were seventeen months and five years old in 1863, when Angeline moved to New York on the train. When they arrived, Mary did not recognize the strange person who was her father, and it took two days before she was willing to sit on his lap.

The Andrews family adopted the health message after seeing the results in their son.. In 1864, Charles’ crippled leg was healed after about 15 weeks of hydrotherapy treatments and a nutritious diet at “Our Home” in Danville, New York. The Andrews family determined to remove unhealth full foods from their diet and to use whole wheat flour and more fruits and vegetables, and to eat two meals a day.

Angeline had a stroke on February 17, 1872. She seemed to be improving for a month, but on March 18, as John helped her into her coat, she fell unconscious to the floor. She died the following morning, at 48 years of age. In her eulogy, John wrote, “ ... no unkind word ever passed between us, and no vexed feeling ever existed in our hearts.”³

After Angeline died, John dedicated his life to guiding his children, who were just 14 and 11 years old, towards heaven, and to preaching Christ more urgently to those who were ready to perish. When a call came for a missionary to help the growing cause in Europe, he willingly agreed to go. He departed for Europe on September 15, 1874, taking with him Charles, almost seventeen, and Mary, almost thirteen.

Sister White strongly encouraged Andrews to remarry before starting for Europe. He needed someone to make a home for his family; someone to fill his emotional and physical needs, as well as help with the work when she was able. He did not take her advice. Seven months before

he passed away, she wrote the following to him, saying, “I was shown that you made a mistake in starting for Europe without a companion. If you had, before starting, selected you a godly woman who could have been a mother to your children, you would have done a wise thing, and your usefulness would have been tenfold to what it has been.”⁴

In Switzerland his children were his emotional support and helpers in the printing and publishing work which was his emphasis in Switzerland. He wrote of Charles in 1876, “He is perfectly steady and quiet and gives me no trouble. He is my companion by day and by night, and seems to prefer my company to that of any young person. ... I should not know [how] to live without him.”⁵

In order to learn French more quickly, the family signed a pact to speak English only between five and six P.M., and for emergencies. Mary became proficient in French within two years, and was an excellent proofreader.

Their diet was deficient in many ways, and with the poor sanitation and overwork, John developed pneumonia, and Mary, tuberculosis. In the fall of 1878, John went to the General Conference, taking Mary with him, in the hopes she could be healed at the Battle Creek Sanitarium. But even under Dr. J. H. Kellogg’s able care, Mary passed away November 27, 1878. Charles wrote from Switzerland that he was confident they would see her again, if they remained faithful.

Mrs. White wrote from Texas: “We deeply sympathize with you in your great sorrow; but we sorrow not as those who have no hope. ... Mary, dear precious child, is at rest. ... Through faith’s discerning eye, you may anticipate ... Mary with her Mother and other members of your family answering the call of the Lifegiver and coming forth from their prison house triumphing over death....”⁶

After Mary’s death, Andrews returned to Switzerland, but couldn’t regain his health. “I seem

to be having hold upon God with a numb hand,”⁷ he said. We have reason to believe that if he had followed Mrs. White’s advice, and married a suitable wife and mother to care for the family, neither Mary nor himself would have died so young. Sister White’s counsel, to look at the broader picture, recognizing the long-term results of our actions, and following the divine counsels given, is valid for us today.

Andrews died of tuberculosis in 1883. Soon after this, Charles married Maria Anne Dietschy and returned to Battle Creek. He worked in the Review and Herald Publishing House all his life. Charles and Maria had three children. Harriet, who married Sanford Harlan, Art Director for Liberty magazine; John Nevins, who became a doctor and missionary to China and married Elder W. A. Spicer’s daughter, Dorothy; and Edwin, who died in 1915 from a tragic lightning accident.⁸

J. N. Andrews’ family was indeed wholly dedicated to the Lord, and has left an impact on the church and the world that we may only begin to comprehend in Heaven.

1 Manuscript Releases, Vol. 9, p. 313.

2 Ibid. p. 315.

3 Review & Herald, April 2, 1872, p. 124.

4 9MR, p. 316.

5 Graybill, “The Family Man,” Andrews University, p. 33, see below.

6 Ellen G. White Letters, Dec. 5, 1878, White Estate.

7 C. Mervyn Maxwell, “John Nevins Andrews”; p. 20, see below.

8 Graybill, p. 41.

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Poem

by Angeline M. A. Lyon Cornell



Christ Comes

He comes to raise the sleeping just,
Who long have slumbered in the dust;
His voice will break their long repose,
And snatch them from the last of foes.

O then repent ere the decree,
He that is filthy let him be,
From the stern Judge's lips shall fall,
And thou for rocks and mountains call.

He comes to change the waiting ones,
Who now endure the world's cold frowns.
Their feet are planted on the rock;
They fear not though a little flock.

Sweet Mercy still doth plead for thee;
o then to Jesus quickly flee;
His blood can wash thy sins away;
Then haste, 'tis fatal to delay.

They hear the peace and safety cry,
The token of destruction nigh,
And know the fearful doom that waits
The scoffer, who his coming hates.

God's perfect law no more despise,
But have his fear before thine eyes,
And keep the faith of his dear Son,
That thou mayst wear a glorious crown.

Sinner! Dost thou not dread thy doom?
The retribution hastens on,
Stern justice lifts the avenging sword,
to slay the mocker of God's word.

Eternal life! the prize is worth
Far more than all the wealth of earth;
Then on that treasure fix thine eyes,
Till thou shalt win the blessed prize.

Review, September 19, 1854, p. 41.



RECIPE

Spinach Ranch Dip

Ingredients

- 1 cup frozen spinach, thawed
- 1 (12 ounce) package soft silken tofu
- 1 tablespoon lemon juice
- 2 teaspoons garlic powder
- 2 teaspoons onion powder
- 1 tablespoon chopped fresh parsley
- 1 tablespoon chopped fresh dill
- 1 tablespoon chopped fresh chives
- Sea salt



Instructions

Place the spinach in a kitchen towel and squeeze out any excess water. Place in a blender along with the tofu, lemon juice, garlic powder and onion powder. Blend into a creamy paste.

Transfer the mixture to a bowl and stir in the parsley, dill, chives, and salt to taste. Mix well and adjust the seasoning.

Chill before serving. Store in an airtight container in the refrigerator for up to 3 days.