

The Midnight Cry

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

Communication Technology and the Gospel

“The work of the sower is a work of faith. The mystery of the germination and growth of the seed he cannot understand. But he has confidence in the agencies by which God causes vegetation to flourish. In casting his seed into the ground, he is apparently throwing away the precious grain that might furnish bread for his family. But he is only giving up a present good for a larger return. He casts the seed away, expecting to gather it manyfold in an abundant harvest. So Christ’s servants are to labor, expecting a harvest from the seed they sow. *COL*, 64.1

“The good seed may for a time lie unnoticed in a cold, selfish, worldly heart, giving no evidence that it has taken root; but afterward, as the Spirit of God breathes on the soul, the hidden seed springs up, and at last bears fruit to the glory of God. In our lifework we know not which shall prosper, this or that. This is not a question for us to settle. We are to do our work, and leave the results with God. “In the morning sow thy seed, and in the evening withhold not thine hand.” *Ecclesiastes* 11:6. God’s great covenant declares that “while the earth remaineth, seed-time and harvest ... shall not cease.” *Genesis* 8:22. In the confidence of this promise the husbandman tills and sows. Not less confidently are we in the spiritual sowing to labor, trusting His assurance, “So shall My word be that goeth forth out of My mouth; it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.” *Isaiah* 55:11. “He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.” *Psalms* 126:6. *COL*, 65.1

“The germination of the seed represents the beginning of spiritual life, and the development of the plant is a beautiful figure of Christian growth. As in nature, so in grace; there can be no life without growth. The plant must either grow or die. As its growth is silent and imperceptible, but continuous, so is the development of the Christian life. At every stage of development our life may be perfect; yet if God’s purpose for us is fulfilled, there will be continual advancement. Sanctification is the work of a lifetime. As our opportunities multiply, our experience will enlarge, and our knowledge increase. We shall become strong to bear responsibility, and our maturity will be in proportion to our privileges.” *COL*, 65.2



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

Ellen G. White

COL	Christ’s Object Lessons
EW	Early Writings
GC	The Great Controversy
LS	Life Sketches
SM	Selected Messages, Vol. 1-3
T	Testimonies for the Church, Vol. 1-9
TM	Testimonies to Ministers and Gospel Workers

Other Authors

HST	Himes, Signs of the Times and Expositor of Prophecy
PFF	Prophetic Faith of our Father
RH	The Review and Herald
ST	James White, Signs of the Times
THB	THE TWO-HORNED BEAST BY J. N. LOUGHBOROUGH

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.



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



Communication Technology and the Gospel

Dan 12:4 But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.

There has been an increase of knowledge in the world in many things: people are no longer using horses to travel, they are using planes so they can move long distances in a short period of time; people far from each other are able to communicate with each other in a second without traveling, by just using a phone, which was impossible in the past. With the invention of the computer, many things are done which were impossible in the past. All this surprises people, especially those who worship and Adventists at large. The questions that are asked frequently are: how is God connected with all these inventions and is he the one that directs such invention or is it Satan? The purpose of this study is to be able to provide answers based on biblical perspective.

Internal and External

In Daniel 2 we see two Kingdoms, the mountain and the statue. It is a well-known thing that the one who sets and controls the mountain Kingdom is God. The mountain represents the Kingdom of God on earth, which is his church while the statue represents the kingdom of men on earth. The question is who sets up this kingdom of men and who rules or controls it?

Dan 2:37-38 Thou, O king, art a king of kings: **for the God of heaven hath given thee a kingdom, power, and strength, and glory.** (38) And whosoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath **made thee ruler over them all.** Thou art this head of gold.

Dan 4:24-26 This is the interpretation, O king, and this is the decree of the most High, which is come upon my lord the king: (25) That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, **till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.** And

whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, **after that thou shalt have known that the heavens do rule.**

From above verses we can see clearly that God is the one who sets up and rules the kingdoms of men in the statue. Therefore we can conclude that God directs both his church, the mountain, and the kingdoms of men, which are nations. In short God rules in the affairs of men. We call the mountain, or church, internal and the statue, or kingdoms, external. We can clearly see that God rules and controls the affairs in both the internal (Church) and the external (World).

Increase of Knowledge

We opened with Daniel 12:4 which talks about the increase of knowledge at the time of the end. The original intent of this verse is the increase of knowledge on the prophecies of Daniel upon God's people, but when we compare and contrast we can make an application that we expect an increase of knowledge to the external world too. Therefore, both the internal and the external must experience an increase of knowledge according to their respective fields.

The reason why God unveils this knowledge is for the advancement of his work. We will investigate the biblical histories and will see that the above claims we are making are correct.

Line of Christ

“When the fullness of the time was come, God sent forth His Son.’ Providence had directed the movements of nations, and the tide of human impulse and influence, until the world was ripe for the coming of the Deliverer. The nations were united under one government. One language was widely spoken, and was everywhere recognized as the language of literature. From all lands the Jews of the dispersion gathered to Jerusalem to the annual feasts. As these returned to the places of their sojourn, they could spread throughout the world the tidings of the Messiah’s coming.” DA 32.2

The Pax Romana (Latin for “Roman Peace”) is a roughly 200-year-long period in Roman history which is identified with increased and sustained inner hegemonial peace and stability (though not meaning without wars, expansion and revolts). It is traditionally dated as commencing from the accession of Caesar Augustus, founder of the Roman principate, in 27 BC and concluding in 180 AD with the death of Marcus Aurelius, the last of the “Five Good Emperors”. Since it was inaugurated by Augustus with the end of the Final War of the Roman Republic, it is sometimes called the Pax Augusta. During this period of approximately two centuries, the Roman Empire achieved its greatest territorial extent and its population reached a maximum of up to 70 million people. According to Cassius Dio, the dictatorial reign of Commodus, later followed by the Year of the Five Emperors and the crisis of the third century, marked the descent “from a kingdom of gold to one of iron and rust”.

https://en.wikipedia.org/wiki/Pax_Romana#

The above quotes are showing us that at the very time specified by the prophecies, Christ

was born. It is very important to note that, not only did God direct the birth of Christ but he also directed the external events or the movements of the nations. The nations were united under one superpower and this brought the Pax Romana which was a period of Roman peace from 27BC to 180AD. The other thing the Lord directed is the speaking of one common language. It was in this time period Christ was born so that the peace could grant the gospel an advantage in taking it far and wide.

All Roads Lead To Rome

Most ancient roads were simple dirt paths for caravans. They were notorious for mud pits, wash-outs, and



cave-ins. But Roman engineers discovered how to make roads that would last a very, very long time. One of the wonders of Roman engineering was the construction of a sturdy and interconnected road system throughout their entire Empire. The first and most famous was the Appian Way, which connected Rome with Brindisi in Southeast Italy. The Appian Way was started in 312 BC. It was 15-foot-wide and 350 miles long, made of smooth paving stones that can still be seen today. **By the time of Jesus’ ministry, the Roman road system consisted of great highways radiating from Rome, running through dozens of provinces, territories, and client kingdoms. This road system eventually increased to as many as 29 great highways interconnected by 372 great road links. In all, there was approximately 250,000 miles of road system, of which 50,000 miles was considered “stone-paved super-highway.”**This is where we got the expression, “All roads lead to Rome.” In the Roman Empire, that was literally true.

<https://drivethruhistory.com/roman-roads/>

It is also important to take note of the great invention and construction of the Roman road

system at the time of Christ. These interconnected roads were meeting at the city of Rome, this is where a phrase all roads lead to Rome came from. This road system allowed the gospel to spread easily as both Christ and the Apostles could move easily in spreading the gospel. The purpose of speaking one common language and the development of the Road system were for the improvement of communication system to help spread the gospel.

We can clearly see that all these developments in the external world were directed by the Lord for the advancement of his work.

4 BC

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- 1) Pax Romana
 - 2) One Common Language (Greek)
 - 3) Roads Built Throughout Roman Empire.
(all roads lead to Rome)

The Reformation and Technology

Johannes Gutenberg developed his printing press in a society in which participation in organized religion was nearly unanimous. Given the influence the Church held in Western Europe during that time, it is unsurprising that the first printed book was the Bible and that arguably the most influential printed work of the time was Martin Luther's The 95 Theses. In fact, a great number of the earliest printed works were of a religious nature.

<http://scarc.library.oregonstate.edu/omeka/exhibits/show/mcdonald/public/religion/>

As we have seen the printing press had an enormous impact on the distribution of information around Europe after its invention by Gutenberg in 1448. The technology, and printed texts, quickly spread around Europe at this time. It is no coincidence that was also a time of enormous change in cultural and religious change across the continent. These would ultimately change the course of Europe's histo-

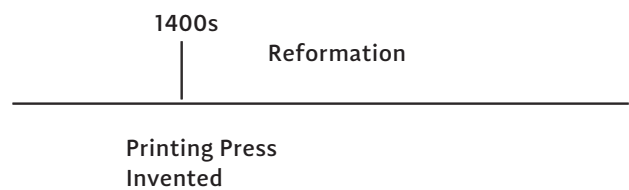
ry and culminate in the Protestant Reformation. Never before had intellectual and religious leaders had a means of spreading their teachings beyond a limited congregation at any one time. Martin Luther, the founder of the Protestant movement, would quickly take advantage of this.



The printing press "meant more access to information, more dissent, more informed discussion and more widespread criticism of authorities," observes the British Library.

<https://interestingengineering.com/the-invention-and-history-of-the-printing-press>

Before the reformation Johannes Gutenberg invented the printing press in 1448 and the first printed book by this printer was the Bible. It is this advancement of technology which enabled the reformation to be successful. The 95 theses of Luther were printed by it and a lot of materials that contained reformation works were printed by it. This advancement improved communication in the history of the reformation and it empowered the reformation. Just like the history of Christ, it was providence that directed the invention of this for the betterment of God's work.



Millerite History

"A Great religious awakening under the proclamation of Christ's soon coming is foretold in the prophecy of the first angel's message of Rev. 14. An angel is seen flying "in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." "With a loud voice" he proclaims the message:

“Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters.” Verses 6, 7.” GC, 355.1

“The fact that an angel is said to be the herald of this warning is significant. By the purity, the glory, and the power of the heavenly messenger, divine wisdom has been pleased to represent the exalted character of the work to be accomplished by the message and the power and glory that were to attend it. And the angel’s flight “in the midst of heaven,” the “loud voice” with which the warning is uttered, and its promulgation to all “that dwell on the earth,”--“to every nation, and kindred, and tongue, and people,”--give evidence of the rapidity and world-wide extent of the movement.” GC, 355.2

“The message itself sheds light as to the time when this movement is to take place. It is declared to be a part of the “everlasting gospel;” and it announces the opening of the judgment. The message of salvation has been preached in all ages; but this message is a part of the gospel which could be proclaimed only in the last days, for only then would it be true that the hour of judgment had come. The prophecies present a succession of events leading down to the opening of the judgment. This is especially true of the book of Daniel. But that part of his prophecy which related to the last days, Daniel was bidden to close up and seal “to the time of the end.” Not till we reach this time could a message concerning the judgment be proclaimed, based on the fulfillment of these prophecies. But at the time of the end, says the prophet, “many shall run to and fro, and knowledge shall be increased.” Daniel 12:4.” GC, 355.3

“The apostle Paul warned the church not to look for the coming of Christ in his day. “That day shall not come,” he says, “except there come a falling away first, and that man of sin be revealed.” 2 Thessalonians 2:3. Not till after the great apostasy, and the long period of the reign of the “man of sin,” can we look for the

advent of our Lord. The “man of sin,” which is also styled “the mystery of iniquity,” “the son of perdition,” and “that wicked,” represents the papacy, which, as foretold in prophecy, was to maintain its supremacy for 1260 years. This period ended in 1798. The coming of Christ could not take place before that time. Paul covers with his caution the whole of the Christian dispensation down to the year 1798. It is this side of that time that the message of Christ’s second coming is to be proclaimed.” GC, 356.1

“No such message has ever been given in past ages. Paul, as we have seen, did not preach it; he pointed his brethren into the then far-distant future for the coming of the Lord. The Reformers did not proclaim it. Martin Luther placed the judgment about three hundred years in the future from his day. **But 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

The above passages show that a great reformatory movement started with the arrival of the 1st angel in 1798. This year was the beginning of the end of that generation and the book of Daniel was unsealed. This was an increase of knowledge internally and this message, like at the time of Christ, needed some external increase of knowledge that would aid the spreading of this message.

Lithography Invented

Lithography (from Ancient Greek λίθος, lithos ‘stone’, and γράφειν, graphēin ‘to write’) is a method of printing originally based on the immiscibility of oil and water. The printing is from a stone (lithographic limestone) or a metal plate with a smooth surface. It was invented in 1796 by German author and actor Alois Senefelder as a cheap method of publishing theatrical works. Lithography can



be used to print text or artwork onto paper or other suitable material.

<https://en.wikipedia.org/wiki/Lithography>

1796 brought a battle between atheistic France and Italy (Vatican). The papal troops were defeated. This history is part of the delineation of events leading to 1798, which is the Time of the End. Also in 1796 there was the important invention of lithography and this development was used towards the advancement of the message of God as we can see below.

“At the very opening of the 12th General Conference, back again at Boston—where the first conference had convened 18 months prior—Charles Fitch and Apollos Hale presented their prophetic chart, soon to become famous as the ‘1843 Chart.’ It was painted on cloth, and was designed to simplify and unify the public presentations of the Adventist speakers. The conference voted to lithograph three hundred copies, of large size, this quickly becoming the standard chart. It was thenceforth uniformly used by the Millerite preachers and lecturers, superseding the various personal charts of prior days. It is described in a subsequent section, on page 733. (See facsimile on p. 616.) Joseph Bates, chairman of the conference, tells of it:

“At the opening of this meeting Br. Chs. Fitch and A. Hale of Haverhill, presented us the Visions of Daniel and John which they had painted on cloth, with the prophetic numbers and ending of the vision, which they called a chart. Br. F., in explaining the subject said in substance as follows: he had been turning it over in his mind, and felt that if something of this kind could be done, it would simplify the subject, and make it much easier for him to present it



to the people. Here new light seemed to spring up. These brethren had fulfilled a prophecy given by Hab. [akkuk] 2468 years before, where it says, ‘And the Lord answered me and said, write the vision and make it plain upon tables, that he may run that readeth it.’ This thing now became so plain to all, that it was unanimously voted to have three hundred of these charts lithographed forthwith, that those who felt the message may read and run with it.” PFF4 615.2-3

We can clearly see that the Millerites used the above technology to print the copies of the 1843 chart which contained the messages of that time.

First passenger Train in USA

On Christmas Day, December 25, 1830, the Best Friend of Charleston became the first regularly scheduled steam locomotive passenger train in the United States. The locomotive made its initial run on the first six miles of track of the South Carolina Canal and Railroad Company. Chartered in 1827, the same year that the Baltimore and Ohio Railroad was incorporated, the South Carolina Canal and Railroad Company steamed out of Charleston. The new line was designed to make Charleston competitive with Savannah, Georgia, for the cotton trade.

<https://www.loc.gov/item/today-in-history/december-25/>

First River Steamboat

Steamboats proved a popular method of commercial and passenger transportation along the Mississippi River and other inland U.S. rivers in the 19th century. Their relative speed and ability to travel against the current reduced the time and expense of shipping.



“Any seagoing vessel drawing energy from a steam-powered engine can be called a steamboat. However, the term most commonly describes the kind of craft propelled by the turning of steam-driven paddle wheels and often found on rivers in the United States in the 19th century. These boats made use of the steam engine invented by the Englishman Thomas Newcomen in the early 18th century, and later improved by James Watt of Scotland. Several Americans made efforts to apply this technology to maritime travel. The United States was expanding inland from the Atlantic coast at the time. There was a need for more efficient river transportation, since it took a great deal of muscle power to move a craft against the current.”

“In 1787, John Fitch demonstrated a working model of the steamboat concept on the Delaware River. The first truly successful design appeared two decades later. It was built by Robert Fulton with the assistance of Robert R. Livingston, the former U.S. minister to France. Fulton’s craft, the *Clermont*, made its first voyage in August of 1807, sailing up the Hudson River from New York City to Albany, New York, at an impressive speed of eight kilometers (five miles) per hour. Fulton then began making this round trip on a regular basis for paying customers.

<https://www.nationalgeographic.org/encyclopedia/steamboat/>

The Morse Code

“Developed in the 1830s and 1840s by Samuel Morse (1791-1872) and other inventors, the telegraph revolutionized long-distance communication. It worked by transmitting electrical signals over a wire laid between stations. In addition to helping invent the telegraph, Samuel Morse developed a code (bearing his name) that assigned a set of dots and dashes to each letter of the English alphabet and allowed for the simple transmission of complex messages across telegraph lines. In 1844, Morse sent his first telegraph message, from Washington,

D.C., to Baltimore, Maryland; by 1866, a telegraph line had been laid across the Atlantic Ocean from the U.S. to Europe. Although the telegraph had fallen out of widespread use by the start of the 21st century, replaced by the telephone, fax machine and Internet, it laid the groundwork for the communications revolution that led to those later innovations.”

“In 1843, Morse and Vail received funding from the U.S. Congress to set up and test their telegraph system between Washington, D.C., and Baltimore, Maryland. On May 24, 1844, Morse sent Vail the historic first message: “What hath God wrought!” The telegraph system subsequently spread across America and the world, aided by further innovations. Among these improvements was the invention of good insulation for telegraph wires. The man behind this innovation was Ezra Cornell (1807-74), one of the founders of the university in New York that bears his name. Another improvement, by the famed inventor Thomas Alva Edison (1847-1931) in 1874, was the Quadruplex system, which allowed for four messages to be transmitted simultaneously using the same wire.

Use of the telegraph was quickly accepted by people eager for a faster and easier way of sending and receiving information. However, widespread and successful use of the device required a unified system of telegraph stations among which information could be transmitted. The Western Union Telegraphy Company, founded in part by Cornell, was at first only one of many such companies that developed around the new medium during the 1850s.

By 1861, however, Western Union had laid the first transcontinental telegraph line, making it the first nationwide telegraph company. Telegraph systems spread across the world, as well. Extensive systems appeared across Europe by the later part of the 19th century, and by 1866 the first permanent telegraph cable had been successfully laid across the Atlantic Ocean; there were 40 such telegraph lines across the Atlantic by 1940.

The electric telegraph transformed how wars were fought and won and how journalists and newspapers conducted business. Rather than taking weeks to be delivered by horse-and-carriage mail carts, pieces of news could be exchanged between telegraph stations almost instantly. The telegraph also had a profound economic effect, allowing money to be “wired” across great distances.

Even by the end of the 19th century, however, new technologies began to emerge, many of them based on the same principles first developed for the telegraph system. In time, these new technologies would overshadow the telegraph, which would fall out of regular widespread usage. Although the telegraph has since been replaced by the even more convenient telephone, fax machine and Internet, its invention stands as a turning point in world history.”

<https://www.history.com/topics/inventions/telegraph>

1800s was a special time of technological developments and it was also a period for the proclamation of the three angels’ messages. In 1807 the steamboats were invented which later could transport passengers from one place to another. As if that is not enough, on December 25th 1830 the first steam train was invented and the rail systems rapidly increased from 1840-1850. The timing of all this is very special because from 1818 Miller had already received an increase of knowledge on the message for that time and in 1831 Miller started preaching publicly. In order for this work to be done successfully there was need of such a communication development that could transport both messengers and the people quickly to attend camps, meetings and other movement activities.

“Here in our own country, upon the Hudson river, steam was first applied to the propelling of boats. Now we see steam-ships coursing their way to every part of the globe. Think

of the ridicule made of Robert Fulton while constructing his first steamboat, and answer whether the people did not consider it a wonder as removed out of the harbor without the aid wind or tide.” *THB*, 32.1

“He (Himes) understood that the revolution in communications and transportations that was taking place in America in the 1830 and `40s opened up new avenues for sharing the Word of God. Himes was instrumental in developing the movements first newspaper, *Signs of the Times*, in 1840, soon after he met Miller, and he was the driving behind a vast array of tracts, pamphlets, and books.” John Bicknell *America 1844*, 24

“The apostle, in presenting the sure word of prophecy as “a light,” intimates that it is required because of the existing darkness. Yes, my dear friends, it was and is, a dark time – very dark in the sense referred to by the apostle. With such light on nameless important matters, it was and is truly dark in regard to the character and purposes of God, and the value of fellowship and communion with Him. What is our real position in this the most important of all respects? **We are advancing in the knowledge of arts and science; and if moral purity were to be reached by steam boats or by railway, our age and our people might be considered as occupying a distinguished place.**” *HST* April 27, 1842, 25.7

“‘Many shall run to and fro.’ This was to be fulfilled in the time of the end, when the prophecy of Daniel should be unsealed, and knowledge should be increased relative to the end of the wonders. – With this knowledge, which is the truth relative to the coming and kingdom of Christ, many of the servants of God have, for the last twelve years, run to and fro in the land to proclaim the glad tidings that Christ was coming. In 1843 and 1844, there were several hundred ministers from the different churches, devoting their whole time to this subject; besides as many more who had never before preached, who left their farms, shops and stores

to proclaim the coming of the Lord. And as they went out on their heavenly mission from city to city, and from town to town, they crossed each other's track, as they "ran to and fro" to sound the alarm. *ST 1853*, 23.2

It is the day of God's preparation. Behold the facilities of traveling now existing, unknown before the time of the end. Says the Prophet, "the chariots shall be with flaming torches in the day of his preparation; . . . they shall run like the lightnings." Nahum 2:3,4. **What men have named the "Lightning Train" of cars carries passengers over the road from Rochester to New York city, a distance of about four hundred miles, in eleven hours. We were indeed reminded of this prophecy of Nahum, on our return from Michigan in June, while riding over the road in the lightning train, forty miles in less than fifty minutes by the watch. In some cases the cars run more than one mile a minute. Mails move rapidly by the power of steam, so that publications may be sent thousands of miles in a few days. The way, then, is prepared, and the prophecy is being fulfilled.** *ST 1853*, 23.3

According to the quotes above we can clearly see that our pioneers were not blind to the above developments in technology and they even knew that they were there to advance the work of the Lord. The messages in Millerite history successfully went to different places very fast because of the technical developments. We cannot separate the external from the internal developments, they are connected to each other.



- Lithography Invented (1796)
- Steam Boats Invented (1807)
- Steam trains Invented (1830)
- Morse Code Invented (1844)

Technology in our Generation

Having established that, we should be able to see, that not only will God unseal the knowledge of the message at the end of the world, but he will also direct the external events for an increase of knowledge for the means through which that message will be carried. If the message for this time is to go globally then there must be means that God must put in place to make his work possible and quick.

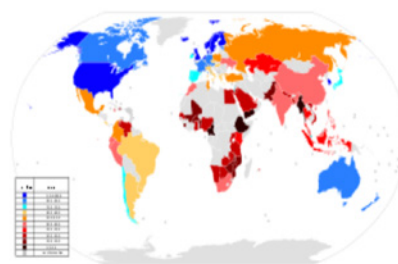
In 1989 Daniel 11:40 was fulfilled at the overthrow of the USSR and this marked the beginning of the time of the end. A message internally was unsealed which is Daniel 11:40-45 and this marked the beginning of the last great reformatory movement to prepare both the SDA and the world for the coming of Christ. So in order for this message to be carried across the world, we must see the advancement of technology in this same period which will make the work of God possible.

"English scientist Tim Berners-Lee invented the World Wide Web in 1989. He wrote the first web browser in 1990 while employed at CERN near Geneva, Switzerland.

The browser was released outside CERN to other research institutions starting in January 1991, and then to the general public in August 1991.

The World Wide Web has been central to the development of the Information Age, and is the primary tool billions of people use to interact on the Internet."

https://en.wikipedia.org/wiki/World_Wide_Web



In 1989 we also see an increase of knowledge externally with the invention of the World Wide Web (WWW). The WWW connects together the world wide computers globally and this ushered in the new age which is the Information Age. Why the WWW did not come before 1989? The answer is because there was no message for the world before 1989 but the SDA church was in conspiracy theories. The WWW came at the right time when God was raising a movement with a message to take worldwide. From the three histories we have established above we can clearly see that there is an advancement in the means of communication to advance God's message of the hour. The WWW too is our modern advancement of global communication for the purpose of the gospel.

Through the worldwide web apps like Google (search engine), YouTube (sharing videos), WhatsApp (social network) and last, but not the least, Zoom (for online video presentations) were created. These apps have worked towards the advancement of God's work by this movement. Currently we are in the pandemic and without the WWW, it would have been impossible to have camp meetings and to spread the

word. It's because of this advancement that even during a pandemic brethren across the world are still meeting through zoom meetings. Providence directed these developments for the advancement of God's work.



Conclusion

It is glorious to see how God prepares means of communication through which the message for that time is communicated. Technological advancements are not made by Satan but God for the purpose of his work. Our history is the history of success and this movement will succeed in its work through the correct use of the means God has put in place for this very work. The invention of the WWW in 1989 gives us more proof that this movement has been ordained by God to do a special work and it is an encouragement to the priests. - R.W.





Church and State in the Early Republic: The Covenanters' Radical Critique

Robert Emery*

Introduction

Constitutional scholars pay particular attention to the historical context of the First Amendment, to the relationship between the state and religion in the early republic.¹ Missing from this academic examination of church-state history, however, is any serious consideration of the views of the Reformed Presbyterian Church, popularly known as the Covenanters, views that challenged the fundamental presuppositions of the United States Constitution, both as established in the early national period and as applied today.

A typical modern American, citizen or scholar, cannot help but be startled by a coherent, closely reasoned body of doctrine that trenchantly criticizes such fundamental American assumptions as government by consent of the governed or the free exercise of religion. Covenanter criticism of the church-state relations not only presents a model of church and state radically different from today's conventional American theories, but also throws light on the American paradigm as it existed during its developmental period. Reformed Presbyterians of the early republic criticized the federal Constitution from a world view so radically different from that of the founders that their criticisms highlight aspects of the generally accepted constitutional regime in ways that conventional constitutional scholars have scarcely considered.

I. Scottish Background of the American Covenanters

The Reformed Presbyterian position developed in the course of long struggle between two principles of church and state relations in Scottish history, lasting from the Reformation in the 1560s through, and beyond, the Glorious Revolution of 1688. On one side, radical Presbyterians asserted the doctrine of the "two kingdoms": the equality and mutual independence of church and state, with each acting in a coordinated capacity to further divine mandates of Christ Jesus, king of both church and state alike. On the other, Stuart kings asserted their divine right to rule over not only the state but also over an erastian church, subordinate to the royal will.²

The Reformed Presbyterian Church descended from those Scottish Presbyterians who steadfastly advocated a reformed, presbyterian church as the only true church mandated in scripture, coordinate with a nation covenanted to divine ends.³ Their foundational documents were two.

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1 For a recent survey of the literature, see Symposium: the (Re)Turn to History in Religion Clause Law and Scholarship, 81 NOTRE DAME L. REV. 1697 (2006).

2 The above statements are truisms of Scottish history. For a convenient summary, see JOHN D. MACKIE, A HISTORY OF SCOTLAND chs. 7, 10-14 (2d ed., Dorsett Press 1978).

3 For a good overview of covenanter history and ideals, see JOHANNES GEERHARDUS VOS, THE SCOTTISH COVENANTERS: THEIR ORIGINS, HISTORY, AND DISTINCTIVE DOCTRINES (Blue Banner Productions 1998).

The first was the Scottish National Covenant of 1638, which pledged support for the Presbyterian Church of Scotland against the Stuart kings' efforts to subject it to royal control and Anglican liturgy.⁴ The National Covenant was an assertion of the doctrine of the "two kingdoms": a forceful rejection of Stuart absolutism in church and state, and an equally forceful assertion of the co-ordinate independence of the Presbyterian Church, as the only church recognized by divine law in Scotland.⁵ The second document was the Solemn League and Covenant, entered into in 1643, in the midst of the English Civil War.⁶ By the Solemn League, Scotland pledged military force to intervene in the war on the side of the English Parliament against the King; and Parliament in return pledged to establish a uniform reformed church, on the Scottish model, as the only recognized church in the kingdoms of England and Ireland.⁷

The restoration of the Stuart monarchy in 1660, and the coordinate reestablishment of episcopacy in English and Scottish churches alike, would seem to have made both the National Covenant and the Solemn League dead letters, historical relics.⁸ For the strict Covenanters, however, the National Covenant and the Solemn League were not merely human agreements, to be abrogated as circumstances dictated, but rather covenants entered into with God, like those of the ancient Israelites in the Bible, and as such eternally binding on future generations.⁹ As one covenanting martyr put it, „those that were unborn are engaged to it, and ... it passes the power of any under heaven to absolve a man from the oath of God.”¹⁰

The Covenanters held true to the covenants during the "killing times" of the 1680s, when the Stuart monarchs again tried to force an episcopal church on Scotland.¹¹ Even after the Glorious Revolution, when a national Presbyterian Church was reestablished in Scotland, this group (often nicknamed "Cameronians" after Richard Cameron, their martyred leading minister) held aloof.¹² For them, a presbyterian church established in Scotland only, subject to erastian influence and doctrinal laxity, fell far short of the Solemn League's vision of three kingdoms covenanted to defend one, orthodox Presbyterian Church. As a result, in 1743, the Cameronian Covenanters established a separate denomination, the Reformed Presbyterian Church.¹³

Covenanter immigrants to America carried with them the presupposition of the "descending obligation of the covenants," and with it, the conviction that the American colonies, as dependencies of Great Britain, were themselves bound by the covenants just as the mother country was.¹⁴ Only in the 1790s, however, did covenanter ministers, driven from Northern Ireland for their involvement with the revolutionary United Irishmen,¹⁵ organize a branch of the Reformed Presby-

4 For the text of the National Covenant, see JAMES KING HEWISON, *THE COVENANTERS: A HISTORY OF THE CHURCH IN SCOTLAND FROM THE REFORMATION TO THE REVOLUTION* vol. I, 472 (J. Smith 1913).

5 MACKIE, *supra* note 2, at 201-05.

6 For the text of the Solemn League, see HEWISON, *supra* note 4, at 479.

7 MACKIE, *supra* note 2, at 211-15.

8 EDWARD VALLANCE, *REVOLUTIONARY ENGLAND AND THE NATIONAL COVENANT: STATE OATHS, PROTESTANTISM AND THE POLITICAL NATION, 1553-1682*, at 108 (Boydell Press 2005).

9 *Id.* at 183-84.

10 VOS, *supra* note 3, at 194.

11 *Jd.* at 134-35,

12 *Jd.* at 143-47,

13 *Id.* at 138-69.

14 DAVID M. CARSON, *TRANSPLANTED TO AMERICA: A POPULAR HISTORY OF THE AMERICAN COVENANTERS TO 1871*, at 9-10 (Crown & Covenant Publications n.d.).

15 For the covenanting zeal, millenarian expectation, and anti-monarchical conviction that motivated covenanter involvement in the Irish Rebellion of 1798, see IAN R. MCBRIDE, *SCRIPTURE POLITICS: ULSTER PRESBYTERIANS AND IRISH RADICALISM IN THE LATE EIGHTEENTH CENTURY 1798-1803*, 201 (Oxford Univ. Press 1998).

terian Church in the United States.¹⁶ One of these immigrant ministers, Samuel B. Wylie, restated for the newly organized church the doctrine of the “two kingdoms” of church and state implicit in the old covenants, but adapted to the context of the newly established United States.¹⁷ His brief treatise, *The Two Sons of Oil* (published in 1803), provided a trenchant critique of the federal and state constitutions from the viewpoint of a radical outsider.¹⁸

II. Presuppositions of the Reformed Presbyterian Position

A. Two Preliminary Presuppositions:

Collective Responsibility and Biblical Rule

Three central covenanter presuppositions, strange to the modern constitutional scholar, must be known if the Reformed Presbyterian argument is to be understood. The first presupposition was that the state was a moral being, not merely a collection of individuals organized under a sovereign government. It was a “responsible moral subject,” collectively owing duties and capable of acting rightly or wrongly, just as a human being did.¹⁹ While this personification of the state might seem almost platonic, a concept of idealist philosophy,²⁰ it was instead a product of the second presupposition: that the Bible was “a perfect rule for our direction in all the duties of life,”²¹ itself a central doctrine of the Reformation held by all orthodox Protestants.²² The Bible dealt with states as if they were individuals: Israel, as a nation, was punished for national sins and blessed for national righteousness as prescribed by the Bible.²³ The Reformed Presbyterians, the most straightly orthodox of all reformed denominations, could not do otherwise.

B. The Third, Central Presupposition:

Christ’s Mediatorial Dominion Over the Nations

Given the mandatory authority of scripture, a third presupposition followed, one central to the Reformed Presbyterian position. The Bible declared Jesus Christ, the divine mediator, to be “the Prince of the kings of the earth,” that “all people, nations, and languages should serve him.”²⁴

For the Covenanters, the scripture meant what it said.²⁵ The Reformed Presbyterian Church stood for the “crown rights of Jesus Christ”: its slogan was “For Christ’s Crown and Covenant.” The assertion of Christ’s kingship over all things was the fundamental doctrine governing the covenant-

16 CARSON, *supra* note 14, at 17-19.

17 In doing so, Wylie drew on the ideas of a fellow refugee, the Rev. James McKinney: *id.* At 17-19. The writings of a number of Wylie’s other colleagues, such as Alexander McLeod, amplified his exposition.

18 The reprint of Wylie’s work used here is REV. SAMUEL B. WYLIE, A.M., *THE TWO SONS OF OIL; OR, THE FAITHFUL WITNESS FOR MAGISTRACY AND MINISTRY UPON A SCRIPTURAL BASIS* (Wm. S. Young 1850). The title is a literal translation of Zech 4:14.

19 WILLIAM SYMINGTON, *MESSIAH THE PRINCE: OR, THE MEDIATORIAL DOMINION OF JESUS CHRIST* 150-51 (Christian Statesman Press 1999) (William Whyte & Co. 1839).

20 Cf. Gottfried Salomon, *Social Organism*, in *ENCYCLOPAEDIA OF THE SOCIAL SCIENCES* vol. 14, 138 (Edwin R.A. Seligman & Alvin Johnson eds., MacmillanCo. 1934).

21 REFORMED PRESBYTERIAN CHURCH, *REFORMATION PRINCIPLES EXHIBITED, BEING THE DECLARATION AND TESTIMONY OF THE REFORMED PRESBYTERIAN CHURCH IN NORTH AMERICA* 7 (R. Craighead 1850) (1806) (emphasis added).

22 See the Westminster Confession |, in *The Confession of Faith* 9-10 (Associate-Reformed Church 1799).

23 SYMINGTON, *supra* note 19, at 154-55.

24 Rev 1:5, Dan 7:14.

25 SYMINGTON, *supra* note 19, at xi-xii, 126-39.

er stance on the relationship between church and state.²⁶ William Symington’s *Messiah the Prince* (1838) most fully stated this doctrine through detailed Biblical exegesis.²⁷ That God the Father appointed his son Jesus Christ the head of the church, all Protestant denominations accepted.²⁸ Beyond this principle, however, Symington believed that scripture mandated belief in “the headship of Jesus, as Mediator, over the nations of the world, or the political associations of men.”²⁹ The Bible, Symington held, specifically taught that Jehovah, God the Father, delegated to Christ his Son “mediatorial dominion” to rule the nations. The Father did not create and generally rule all nations as a matter of natural law; rather, he specifically “*hath put all things in subjection under his [Christ’s] feet,’ as respects his right of sovereignty” over human societies.³⁰

This doctrine necessarily imposed certain duties on political states understood as collective moral beings. States as “responsible moral subject[s]” had the duty “to have respect to the glory” of their ruler Christ in all institutions and transactions, to act not merely in the interest of the public good and social order, but in obedience to the commands of their sovereign lord Jesus Christ.³¹ They had to take Christ’s law, as set forth in scripture, as their rule of action: this, rather than “human reason, natural conscience, public opinion, or political expediency,” was the standard for all public policy and legislation.³² “[T]he Bible is to be our rule... in matters of a civil or political nature.”³³ In obedience to Christ, states had “to have respect to moral and religious qualifications in those whom they appoint over them.”³⁴ In other words, rulers of the state, beyond earthly competence and morality, had to display the “fear of God,” the piety that scripture mandated.³⁵ Electors, the citizens who chose rulers, had themselves to display Biblical qualifications; in a state obedient to Christ, the irreligious and immoral could not qualify for the franchise.³⁶ Moreover, citizens owed scripturally-qualified magistrates “conscientious submission” as they themselves submitted to the rule of Christ.³⁷ Citizens were obliged to swear allegiance to them alone, and never to states or magistrates that failed to recognize the kingship of Jesus Christ.”³⁸

C. Criticism of the Covenanters’ Central Presupposition

Most Protestants rejected the Reformed Presbyterian assertion of the “mediatorial dominion” of Christ over the nations.³⁹ The conventional reformed view, held by other Presbyterian denomina-

26 ALEXANDER MCLEOD, *MESSIAH, GOVERNOR OF THE NATIONS OF THE EARTH: A DISCOURSE* 7-19 (T. & J. Swords 1803) forcefully states the covenanter position.

27 William Symington (1795-1862), pastor, theology professor, and writer, was the leading Scottish Reformed Presbyterian of his generation; for his life, see *DICTIONARY OF NATIONAL BIOGRAPHY* vol. 19, 270 (Leslie Stephen & Sidney Lee eds., Smith, Elder, & Co. 1885).

28 For Christ as head of the church, see SYMINGTON, *supra* note 19, at 73-125.

29 *Id.* at 126.

30 *Id.* at 138-39.

31 *Id.* at 150-53.

32 *Id.* at 153-54.

33 *Id.* at 153-54. Although not germane to the present discussion, it should be noted that the Covenanters were not “theonomists”; that is, they did not believe that the detailed, judicial rules of mosaic Israel were binding on modern nations. Rather, they, like all other reformed protestants of the time, believed that the “moral law” as implied by the Decalogue was the rule of action for Christians; see *Id.* at 156-57.

34 *Id.* at 158.

35 *Id.* at 158-60.

36 *Id.* at 162-63. Symington recognized the right of the ruled to choose their rulers, within the limitations of Biblical standards: *Id.* at 158.

37 *Id.* at 163.

38 *Id.* at 167.

39 For example, an establishment figure such as the Scottish-born President John Witherspoon of Princeton, signer of the Declaration of Independence and framer of the government of the main American Presbyterian denomination, expressed the conventional American view of church-state relations; see JEFFREY H. MORRISON, *JOHN WITHERSPOON AND THE FOUNDING OF THE AMERICAN REPUBLIC* 41-42, 120-21 (Univ. Notre Dame Press 2005).

tions, was that God the Father created government as a matter of natural law to be an institution for all humanity; and that he did not specifically appoint Christ, as mediator, lord of the state. Therefore, states had no specific duties to the Divine figure of Christ beyond those mandated by natural law and common morality.⁴⁰ In the early republic, the most forceful critic of the covenant-er position was William Findley, a prominent Pennsylvania congressman who had himself been a Reformed Presbyterian before his immigration from Northern Ireland in 1763.⁴¹

Findley's *Observations on "The Two Sons of Oil,"* published in 1811 to refute Samuel Wylie's 1803 formulation of the covenant-er position, strongly asserted the conventional Presbyterian view of the relationship of church and state. For Findley, Christ's kingdom was spiritual, not earthly; Christ did not come to rule the state but to save humanity.⁴² From this fundamental presupposition, Findley derived the conventional reformed understanding of civil government: a human institution based on the principles of natural law and common morality, resting on consent of the governed, and obliged to recognize freedom of religion.⁴³

The institutions of mosaic Israel, as depicted in the Pentateuch, did not bind modern Christians under the New Testament dispensation of Jesus; neither did Old Testament covenanting set a precedent that modern Christians were required to follow. Modern "covenants," as held by the Reformed Presbyterians, not only were unwarranted by divine law but also could never bind future generations.⁴⁴ Findley essentially stated the conventional view of church and state as understood by modern American Protestants. It was the antithesis of what the Covenanters stood for.

III. Covenanter Criticisms of American Constitutionalism

The Reformed Presbyterian criticism of American constitutionalism proceeded on three levels: first, an attack on the foundations of the constitutional order, as assumed by its founders; second, a criticism of the practical effects of these erroneous assumptions, particularly the constitution's toleration of erroneous religious opinion and its sinful recognition of slavery; and third, an exposition of the attitudes Reformed Presbyterians were required to take toward American constitutions, in terms of what the Covenanters called "political dissent."

A. The Foundation of Constitutional Authority

The United States Constitution begins with the words "We the People." It expresses the assumption, basic to American constitutionalism that "ultimate authority, wherever the derivative may be found, resides in the people alone."⁴⁵ The Covenanters met this assumption head on. In Wylie's words, "Civil government does not, as some modern politicians affirm, originate either in the people, as its fountain, or in the vices consequent upon the fall... [I]t is among the all things committed to him [Christ] by the donation of the Father."⁴⁶

40 CARSON, *supra* note 10, at 15-16, has an excellent discussion of this point.

41 For Findley's life, see WILLIAM FINDLEY, *OBSERV. ON "THE TWO SONS OF OIL"* viii- x (John Caldwell ed., Liberty Fund 2007) (1811).

42 *Id.* at 151-53

43 E.g., *Id.* at 84, 143-44, 197-98.

44 *Id.* at 164-65, 224-27.

45 *Federalist No. 46* (James Madison).

46 WYLIE, *supra* note 18, at 10.

To state the principle positively, “God, the supreme Governor, is the fountain of all power and authority, and civil magistrates are his deputies.”⁴⁷ Fundamental constitutional authority was not in the people; it was from the divine mediator Jesus Christ, granted “universal dominion” by the Father.⁴⁸ Thus, for the Covenanters, American governments, founded by federal and state constitutions alike, rested upon an erroneous and corrupt principle. From this basic flaw flowed both the Covenanters’ criticisms of American constitutional government, and their recommendations of what was necessary to reform the American constitutional system.

B. Fundamental Flaws Flowing from an Erroneous Foundation

The Covenanters’ criticism of American constitutions as systems of government based on a fundamentally mistaken assumption went to the core of conventional American civic faith. The basic failure of the federal Constitution “to recognize the existence of God, the King of Nations”⁴⁹ was compounded by its failure to acknowledge the divine will as the “supreme law.”⁵⁰ God’s law was not relegated to the legalistic dictates of the ancient Israelite state.⁵¹

Rather, the “moral law” summarized in the Decalogue contained those basic principles that should inform all legislation.⁵² A related flaw in the Constitution was its failure to impose any religious test for office: “Deists, and even atheists may be chief magistrates.”⁵³ These omissions rendered American constitutions unchristian. Wylie pointed out, for instance, that constitutional recognition of “rights of conscience” amounted to a grant of “legal security... to gross heresy, blasphemy, and idolatry.”⁵⁴ The Decalogue condemned idolaters and blasphemers;⁵⁵ Christ in scripture mandated one true church.⁵⁶ “No man has a right to worship God in any other way than He himself hath prescribed in his law.”⁵⁷ To hold otherwise, to grant freedom of religion to all sects whatever their false beliefs, was to arrogate individual error over divine law. In effect, it established a religion, a religion of infidelity.⁵⁸ A fundamentally flawed constitution, issuing in a spurious “right of conscience,” could be reduced, simply, to sin.⁵⁹ In 1776, President Witherspoon of Princeton asserted “the singular interposition of Providence” in support of the American Revolution.⁶⁰

47 REFORMATION PRINCIPLES EXHIBITED, *supra* note 21, at 107.

48 WYLIE, *supra* note 18, at 9.

49 *Id.* at 34; see also ALEXANDER MCLEOD, A SCRIPTURAL VIEW OF THE CHARACTER, CAUSES, AND ENDS OF THE PRESENT WAR 54-55 (1815).

50 WYLIE, *supra* note 18, at 57.

51 As noted in *supra* note 31, the Reformed Presbyterians were not “theonomists”; cf West. Conf. XIX-ii-iii, in CONFESSIO OF FAITH, *supra* note 20, at 83-84.

52 WYLIE, *supra* note 18, at 41, 45.

53 *Id.* at 43; James R. Willson, Prince Messiah’s Claims to Dominion Over All Governments: and the Disregard of His Authority by the United States, in FEDERAL CONSTITUTION 21-22 (1832).

54 WYLIE, *supra* note 18, at 49. For the Covenanters, human rights were derived and subject to limitation, not inherent: “[a]ll the rights of man are derived from God, and agreeable to His law”: ALEXANDER MCLEOD, NEGRO SLAVERY UNJUSTIFIABLE: A DISCOURSE 10 (McLeod 1860)(1802).

55 Deut 20:3-8.

56 REFORMATION PRINCIPLES EXHIBITED, *supra* note 21, at 79-83.

57 WYLIE, *supra* note 18, at 49.

58 *Id.* at 38.

59 “[I]t is certainly true, since Messiah is the Prince of the kings of the earth, that the national constitution is sinful in refusing this allegiance”: Willson, *supra* note 53, at 23.

60 THE SELECTED WRITINGS OF JOHN WITHERSPOON 138 (Thomas Miller ed., S. Ill. Univ. Press 1990); this view was often expressed in the early national period: see, e.g., POLITICAL SERMONS OF THE AMERICAN FOUNDING ERA, 1730-1805 vol. 2, 1227, 334, 1343-46, 1436-37 (Ellis Sandoz ed., LibertyFund 1998).

This was an early expression of that civic pietism which became America's unofficially established religion: in 1892, for instance, Justice Brewer held the United States to be "a Christian nation";⁶¹ and in 1953, Congress declared the United States to be a nation "under God."⁶² The Reformed Presbyterians dismissed, with summary disdain, all such assertions of the basic Christian (or if one prefers, "Judeo-Christian") nature of America:

The nation has not only rebelled against God, in refusing to recognize the divine law, but has also been aiding and assisting his enemies, by supporting those who are at war with the Almighty. Witness the protection of idolatry and all manner of anti-Christian delusion. For this, God is very jealous – "He will not give his glory to another, nor his praise to graven images."⁶³

The United States was "under God" only in the sense that as a nation, a collective moral entity, it was under God's wrath and judgment for failing to acknowledge His kingship.⁶⁴

C. A Christless Constitution for a Slave Nation

By their fruits ye shall know them. Alexander Hamilton, himself no friend of slavery, once candidly admitted that the federal constitution's three-fifths clause represented an "accommodation" with, an "indulgence" to, Southern slave interests.⁶⁵

One of the principal fruits of a godless constitution was, in covenanter eyes, the approbation of human slavery, that "barbarous traffic" "flatly repugnant" to the Golden Rule.⁶⁶ The Reformed Presbyterians were among the first American religious denominations to condemn slavery;⁶⁷ they were the very first to condemn the constitutionalization of the institution.⁶⁸ It was the "worst of robberies sanctioned by law," and could only subject the nation, deservedly, to divine judgment.⁶⁹ It showed the essential evil of the American constitutional system, and the sin of the moral nation that had adopted that system.

D. Covenanter Testimony Against a Godless Constitution

As preeminently a "testimony bearing" church,⁷⁰ the Reformed Presbyterians could not, in any

61 Church of the Holy Trinity v. U.S., 143 U.S. 457, 471 (1892); see also DAVID J. BREWER, UNITED STATES, A CHRISTIAN NATION (Am. Vision 1996) (J.C. Winston 1905).

62 For use of the phrase "under God," see RICHARD J. ELLIS, TO THE FLAG: THE UNLIKELY HISTORY OF THE PLEDGE OF ALLEGIANCE 124-39 (Univ. Press Kan, 2005).

63 WYLIE, supra note 18, at 58. Wylie cited in particular the 1797 treaty with Tripoli (8 Stat. 154), with its famous denial that the United States government is "in any sense founded on the Christian religion": *Id.* at 44.

64 *Id.* at 42-44. This is a position Reformed Presbyterians still strongly hold: see, e.g., VOS, supra note 3, at 5-7.

65 New York Ratifying Convention Remarks (1788), in THE PAPERS OF ALEXANDER HAMILTON, VOL. V, at 24 (Harold Coffin Syrett & Jacob Emest Cooke eds., Colum. Univ. Press 1962). If anything, Hamilton understated the matter: see GARRY WILLS, NEGRO PRESIDENT: JEFFERSON AND THE SLAVE POWER 5-23, 53-61 (Houghton Mifflin 2003). For covenanter criticism of the three-fifths clause, see MCLEOD, supra note 24, at 56-57.

66 WYLIE, supra note 18, at 61-62. William Findley, expressing the conventional, mainstream presbyterian position, stated his personal disapproval of slavery while recognizing it as an established, legal institution. See FINDLEY, supra note 41, at 152-63.

67 CARSON, supra note 10, at 53. In 1800, the Reformed Presbytery ruled that no slaveholder could be a church member; in response, South Carolina Covenanters in one day freed slaves "to the value of 3,000 guineas." Later Covenanters were active in the abolition movement and in the underground railroad: see *id.* at 53-55; and MICHAEL DUREY, TRANSATLANTIC RADICALS AND THE EARLY AMERICAN REPUBLIC 288 (Univ. Press Kan. 1997).

68 They agreed with William Lloyd Garrison: the constitution "is a covenant with death and an agreement with hell" (cf Isa 28:15).

69 MCLEOD, supra note 26, at 20-21. The covenanter condemnation of slavery makes an interesting comparison with its defense by the old-school southern Presbyterians: cf SEAN M. LUCAS, ROBERT LEWIS DABNEY: A SOUTH. PRESBYTERIAN LIFE 120-28 (P&R Publ'n 2005).

70 REFORMATION PRINCIPLES EXHIBITED, supra note 21, at 121-23.

way, “homologate”⁷¹ with a godless constitution.⁷² Above all, they could not swear an oath, sacred before God, to support any American constitution, federal or state.”⁷³

We have covenanted in our ancestors [by the National Covenant and Solemn League]... Dare we pretend to be bound by those covenants, which oblige us to use every lawful endeavour to extirpate heresy, idolatry, and every thing contrary to sound doctrine and the power of godliness, and, at the same time, swear another oath which necessarily involves us in their support and protection?⁷⁴

Covenanters could not hold any public office requiring such an oath. Neither could they vote for such officers or serve on juries⁷⁵ or in the militia: all these acts, albeit indirect, had the effect of homologating with the sin of American constitutionalism.⁷⁶ They did pay taxes, but only on the theory that “I may give away part of my property to save the remainder, though the man who demands it has no other right than physical force.”⁷⁷ “Political dissent” on this pattern long played a central role in the Reformed Presbyterian testimony.”⁷⁸

IV. Church and State Under A Scriptural Constitution

If Covenanters did not hesitate publicly to dissent from the federal Constitution, neither did they hesitate to declare the proper relationship between church and state under a scriptural constitution.⁷⁹ Christ was king of both church and state.⁸⁰ Under a divinely ordered constitution, the church was an independent entity, subject only to Christ and completely separate from, but co-ordinate with, the state, obeying Christ’s commands in preaching the gospel, establishing its own government in accordance with scriptural mandates, and disciplining its members.⁸¹ It could impose ecclesiastical discipline on magistrates in their capacity as church members if they sinned, and it could support the laudable efforts of the state to enforce the divinely mandated moral law in the civil sphere.⁸²

71 A Scots legal term: “confession or acknowledgment of the right homologated”: JAMES, VISCOUNT STAIR, *THE INSTITUTIONS OF THE LAW OF SCOTLAND* 1010 (Univ. Press Edinburgh & Yale 1981) (1693).

72 REFORMATION PRINCIPLES EXHIBITED, supra note 21, at 113. For covenanter exposition of Rom 13:1 (“Let every soul be subject to the higher powers”) and related scriptural passages sometimes cited to justify Christian submission even to an ungodly state, see JAMES M. WILLSON, *CIVIL GOVERNMENT: AN EXPOSITION OF ROMANS XIII 1-7*, at 16-24 (W.S. Young 1853).

73 MCLEOD, supra note 26, at 40-43.

74 WYLIE, supra note 18, at 63; Wylie himself fled Ireland because he could not swear allegiance to an uncovenanted king. See MCBRIDE, supra note 15, at 78.

75 See *State v. Willson*, 13 S.C.L. (2 McCord) 393 (1823).

76 WYLIE, supra note 18, at 47-50. The Covenanters did support the right of the United States to wage defensive war in 1812: MCLEOD, supra note 24, at 193-96; and later decided to allow jury and military service under some circumstances: CARSON, supra note 10, at 27.

77 WYLIE, supra note 18, at 69. The Church’s official REFORMATION PRINCIPLES EXHIBITED, supra note 21, at 114, stated the principle in a less confrontational way.

78 In 1969, the Reformed Presbyterian Church decided, on Biblical grounds, that oath taking, voting, and office holding were, in some circumstances, permissible. For the Church’s present position, see *THE WESTMINSTER CONFESSION OF FAITH: THE MODERN LANGUAGE REVISION OF THE WESTMINSTER CONFESSION OF FAITH; & THE TESTIMONY OF THE REFORMED PRESBYTERIAN CHURCH OF NORTH AMERICA* 124-51 (Crown & Covenant Publications 2000). The Covenanters, however, still strongly testify to the “crown rights” of Jesus Christ, in both church and state. See FRANK DEAN FRAZER, *OUTLINE STUDIES IN THE COVENANT* (“Reprinted by order of Synod of 1970”), unpaginated.

79 What follows is a summary of the assertions set forth in the works of WYLIE, supra note 18; MCLEOD, supra note 24; and Willson, supra note 53. For a rather jaundiced running criticism of these assertions, one could not find better than FINDLEY, supra note 41.

80 SYMINGTON, supra note 19, at 73, 126.

81 WYLIE, supra note 18, at 29-32; MCLEOD, supra note 26, at 33-34.

82 See MCLEOD, supra note 26, at 15-28, on the right of ministers to comment on public issues and to reprove erring public officers.

A properly constituted state, acting under a constitution that acknowledged the kingship of Christ and the fundamental authority of the divine moral law, was separate from, but co-ordinate with, the church. Its magistrates, required to swear allegiance to King Jesus, would legislate in accordance with the principles of the moral law as derived from the Ten Commandments and would act in accordance with those principles to support civil liberty and public morality. They could never interfere with the internal economy of the church, divinely inspired, but they would support the standards of the true church, acting in its proper sphere, and could enforce strictures of civil law on church officers and members, in their capacity as members of the commonwealth.⁸³

Christ having in scripture commanded the establishment of one true church, presbyterian in government and reformed in theology, the state had a duty not only to support that church, in its coordinate sphere, but also to suppress all heretical religious views that deviated from the divine standard.⁸⁴ If one objected that this amounted to persecution, to a violation of the basic right of religious freedom, the answer was obvious: “[W]hat is persecution? Does it consist in executing God’s law? Whatsoever the law of God commands to be punished, ought to be punished ... Was Elijah a persecutor when he caused the law of God to be executed upon the prophets of Baal?”⁸⁵ In a modernized and Americanized context, this was the doctrine of the “two kingdoms,” such as obtained in Scotland in the 1640s, during the “Second Reformation” when the Covenanters dominated the nation.⁸⁶

Some Conclusions

The covenanter critique of American constitutionalism leads to four conclusions: one is disconcerting and two perhaps reassuring to the modern secularist, while the fourth, concerning slavery and the constitution, is a matter of historical debate. The first, most disconcerting conclusion is that a theory of church-state relations, completely different from that developed in the United States, is not only conceivable but also, given the presuppositions from which it derives, rational. It is not a theory that most Christian conservatives would accept; but it has its defenders;⁸⁷ and it displays an internal consistency and, within its own frame of reference, an intellectual rigor that most fulminations of the so-called religious right lack.⁸⁸

Second, the Covenanter critique supports the thesis that the United States Constitution is essentially a secular, religiously neutral document.⁸⁹ Rigorous covenanter attack on American constitutional presuppositions⁹⁰ undercuts the modern Christian-right assertion that the Constitution is in spirit, if not in letter, fundamentally a Christian instrument.⁹¹ Put Judge Roy Moore, for instance, into the intellectual arena against Samuel Wylie, and it is not difficult to foresee who will

83 WYLIE, *supra* note 18, at 18-29; REFORMATION PRINCIPLES EXHIBITED, *supra* note 21, at 110

84 WYLIE, *supra* note 18, at 37-38.

85 WYLIE, *supra* note 18, at 92.

86 For this period, see VOS, *supra* note 3, at 45-64.

87 See generally EXPLICITLY CHRISTIAN POLITICS: THE VISION OF THE NATIONAL REFORM ASSOCIATION (William O. Einwechter ed., Christian Statesman Press 1997).

88 For a good example, see ROY MOORE & JOHN PERRY, SO HELP ME GOD: THE TEN COMMANDMENTS, JUDICIAL TYRANNY, AND THE BATTLE FOR RELIGIOUS FREEDOM 246-6] (Broadman & Holman 2005).

89 ISAAC KRAMNICK & R. LAURENCE MOORE, THE GODLESS CONSTITUTION; THE CASE AGAINST RELIGIOUS CORRECTNESS 44, 173 (Republic Publ’n Co, 1996).

90 See, e.g., Willson, *supra* note 53, at 25-26. It is interesting that Willson (at 26) refers to “Manuscript Minutes of the Convention” in arguing that any reference to God was intentionally excluded from the federal constitution. Madison’s Debates were published only in 1840.

91 For examples of this assertion, see KRAMNICK & MOORE, *supra* note 89, at 22-23, 148-149

be standing at the end of the battle. Wylie stated the obvious: “[t]he federal constitution ... does not even recognize the existence of God, the King of Nations... [S]hall a nation act as if independent of the God of the universe, and expect to be guiltless?”⁹²

Third, the Covenanter critique supports the thesis that the framers of the constitution acted not from a Christian frame of reference,⁹³ but under the assumptions of a deistic, enlightenment climate of opinion.⁹⁴ This, again, contradicts the strange claims of some on the religious right, as to orthodox Christian beliefs allegedly held by the principal founders.⁹⁵ The eighteenth-century Enlightenment was the intellectual world view that conditioned all the framers’ presuppositions.⁹⁶ Even critics of constitutional development in the early republic, ranging from the extreme Federalist Timothy Pickering⁹⁷ to the extreme Republican John Taylor,⁹⁸ were essentially enlightenment figures. None of the leading framers escaped this intellectual box; as one Covenanter bluntly put it, “a biography of the members of that [federal constitutional] convention, as to their fearing God, would not, it is believed, add much to the moral honor of our country.”⁹⁹ Atheists and deists dominated the 1787 constitutional convention, according to the Covenanters; the first six presidents were no better.¹⁰⁰

The Reformed Presbyterians, adherents of what their contemporaries could only regard as an utterly archaic world view, untouched in any way by enlightenment presuppositions, were so radically outside the framers’ intellectual world that, in perhaps a paradoxical sense, they could criticize the Constitution, that most characteristic of enlightenment documents, with complete independence, with, one might almost say, complete impartiality. They could see what the constitution actually was, not what contemporaries might assume it to be. In Wylie’s words, [t]he dispute, then, will not turn upon the point whether religion should be civilly established – (we take it for granted that Americans think so, seeing they have done it), – but it is concerning what religion ought to be civilly established and protected, – whether the religion of Jesus alone should be countenanced by civil authority? or every blasphemous, heretical, and idolatrous abomination... should be put on an equal footing therewith. The former we contend for – the latter we reject. The latter, however, is the plain doctrine of the constitution.¹⁰¹

Fourth, the thesis that slavery was institutionalized in the federal Constitution¹⁰² receives support from the observations of the Reformed Presbyterians, radical outsiders not politically or intellectually party to the practical compromises that produced the document. The Covenanters

92 WYLIE, *supra* note 18, at 48.

93 A popular assertion of the Christian right; see, e.g., MOORE & PERRY, *supra* note 88, at 45-49

94 E.g., DAVID L. HOLMES, *THE FAITHS OF THE FOUNDING FATHERS* 163 (Oxford Univ. Press 2006); JOHN G. WEST, JR., *THE POLITICS OF REVELATION AND REASON: RELIGION AND CIVIC LIFE IN THE NEW NATION* 73-78 (Am. Historical Ass’n 1996)

95 For examples of this Christian-right mythology, see KRAMNICK & MOORE, *supra* note 89, at 22-23, 166; of, <http://www.worldnet-daily.com>, James R. Willson’s blunt conclusion that Jefferson “was an avowed infidel, and notoriously addicted to immorality”: Willson, *supra* note 53, at 33.

96 The classic dissection of this world is, of course, CARL BECKER, *HEAVENLY CITY OF THE 18th CENTURY PHILOSOPHERS* (Yale Univ. Press 1932).

97 GERARD H. CLARFIELD, *TIMOTHY PICKERING AND THE AMERICAN REPUBLIC* 264 (Univ. Pittsburgh Press 1980).

98 C. WILLIAM HILL, JR., *THE POLITICAL THEORY OF JOHN TAYLOR OF CAROLINE* 30, 53 (Farleigh Dickinson Univ. Press 1977).

99 Willson, *supra* note 53, at 26.

100 *Id.* at 25-26, 31-33.

101 WYLIE, *supra* note 18, at 38.

102 E.g., PAUL FINKELMAN, *SLAVERY AND THE FOUNDERS; RACE AND LIBERTY IN THE AGE OF JEFFERSON* 1-57 (2d ed., M.E. Sharpe, Inc. 2001) (slavery in the constitutional convention); WILLS, *supra* note 65, at 1-13 (three-fifths clause); DAVID L. LIGHTNER, *SLAVERY AND THE COMMERCE POWER; HOW THE STRUGGLE AGAINST THE INTERSTATE SLAVE TRADE LED TO THE CIVIL WAR* 16-19 (Yale Univ. Press 2006) (slave trade); ALFRED W. & RUTH G. BLUMROSEN, *SLAVE NATION: HOW SLAVERY UNITED THE COLONIES & SPARKED THE AMERICAN REVOLUTION* 235-36 (Sourcebooks, Inc. 2005) (fugitive slave clause).

did not delude themselves with the opinion that the Constitution's provisions dealing with slavery amounted to nothing more than an uncomfortable recognition of an undesirable, but passing, evil.¹⁰³ They read the Constitution as it was framed;¹⁰⁴ they saw that the document made slavery "one of the pillars of the government."¹⁰⁵

The Reformed Presbyterian testimony forthrightly declared as error: "That it is lawful for civil rulers to authorize the purchase and sale of any part of the human family as slaves. That a constitution of government, which deprives unoffending men of liberty and property, is a moral institution, to be recognised as God's ordinance."¹⁰⁶

One may reject the covenanter prescription for the ills of America without questioning the accuracy, in its own frame of reference, of the covenanter diagnosis.

103 As asserted by DON E. FEHRENBACHER, *THE SLAVE HOLDING REPUBLIC: AN ACCOUNT OF THE UNITED STATES GOVERNMENT'S RELATIONS TO SLAVERY*47 (Oxford Univ. Press 2001).

104 "O America, what has thou to account for on the head of slavery! Thou alone, of all the nations now on earth, didst commission thy delegates, in peace, and in security from the overawing menaces of a tyrant, or of factions, to form thy Constitution": MCLEOD, *supra* note 24, at 21.

105 Willson, *supra* note 53, at 28.

106 REFORMATION PRINCIPLES EXHIBITED, *supra* note 21, at 112; see also WYLIE, *supra* note 18, at 44-45,



Lest we Forget



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

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

Inseparable: The Sabbath & The Sanctuary

by W.A. Spicer

It is more than interesting to note the providential intertwining of the streams of light by which the full advent message was made plain to the pioneer believers.

Those in one place who were being led into light in their study of one special feature of truth, seemed at the same time to get fleeting glimpses of other truths that some other group was being led to understand and accept. This providential leading evidently prepared the searchers for the mutual exchange of light and truth when they were brought in contact with one another.

In the early views by the Spirit of prophecy of the rise of the full message...we see that those who should find the Sabbath truth would be directed to the doctrine of the heavenly sanctuary. The close connection between these two main features was indicated from the earliest days of the advent movement. ... [See *Early Writings*, 254-261.]

Speaking at the General Conference, in San Francisco, in 1930, our veteran preacher, E. W. Farnsworth, one of the children of that first church

of ours [Washington, N.H.], told us of the experience of his father, William Farnsworth:

“The text of Scripture that attracted my father’s attention first was that text in Revelation that ‘there was seen in His temple the ark of His testament.’ [Rev. 11:18,19] ... and in his thought he opened the ark and there he saw the law of God, and there he saw the fourth commandment, ‘The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work.’ And he said, ‘I think we had better keep the Sabbath,’ and he began the observance of the Sabbath quite largely on the strength of the statement in that text.” *General Conference Bulletin*, 1930.

This experience ... is of special interest to us in view of the scene shown by the Spirit of prophecy as this message rose: “The third angel closes his message thus: ‘Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus.’ As he repeated these words, he pointed to the heavenly sanctuary.” *Early Writings*, p. 254.

And there is just where our first* Adventist pioneer in Sabbath-keeping was led to look for help in making the decision. The angel surely pointed him to the sanctuary. How closely together these experiences are seen to come as the time came for the movement to be fully developed.

Note also that as those who accepted the Sabbath light in 1844 were being prepared by the Spirit to look toward the heavenly sanctuary, so also those who led out in the study of the sanctuary truth were being prepared to look toward the Sabbath. ... Hiram Edson ... was the first to see the light on the sanctuary and its cleansing... , Soon after he received the light on the sanctuary, he himself was impressed that the seventh day was the Sabbath, but without any conviction that it was important to keep it.

Doubtless that impression helped to place him in a receptive attitude, so that the moment he

heard the evidence for the Sabbath presented, he sprang to his feet, saying: "That is the light and the truth! The seventh day is the Sabbath, and I am with you to keep it!"

As the Sabbath light came to the Adventist believers in New Hampshire, in 1844, they were led to turn their thoughts toward the heavenly sanctuary. As the light on the sanctuary and its cleansing came to believers in western New York in 1844, it turned the thoughts ... toward the Sabbath truth.

And these pioneers in the Sabbath and the sanctuary truths accepted the Spirit of prophecy, as it was manifested before them in those early days.

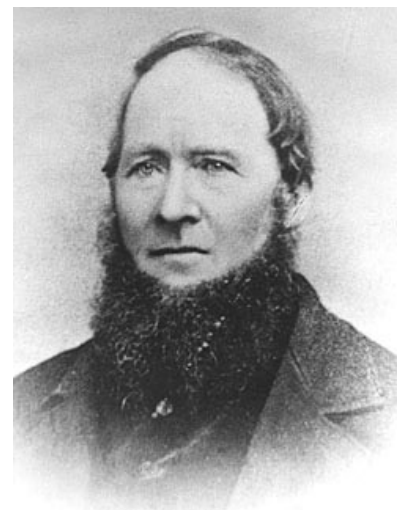
"Notes on Early Times in This Advent Movement," Review and Herald, Dec., 28, 1939, pp. 11,12

*First layman. It is believed that Pastors Wheeler & Treble preceded Brother Farnsworth in keeping the Sabbath.

Worthy of Honor

by Dores Robinson

The name of William Farnsworth, of Washington, New Hampshire, finds a place among the pioneers of Seventh-day Adventists, but not because of a brilliant career, for he lived as a plain, humble farmer; not because of widespread popularity, for he was little known outside of a radius of a few miles of his birthplace where he spent his entire life; not because of scholastic achievements, for his education was limited to the small rural school near by, which was held only a few months each year. He is, however, worthy of honor because of his courage in standing as the first in his church to announce his conviction that the seventh day is the Sabbath, and his decision to keep it. Others of his associates followed his example, thus forming the nucleus of the first sizable group of Sabbath-keeping Adventists. ... He lived in a place and in a time where nothing spectacular happened, and although no memoirs of his life have been written, we are able to bring to your attention a few facts of interest concerning his life. Introduction to the story, William Farnsworth, *The Church Officers' Gazette*, May, 1944, p. 6.



WILLIAM FARNSWORTH 1807-1888

Peculiar Destiny

by W.A. Spicer

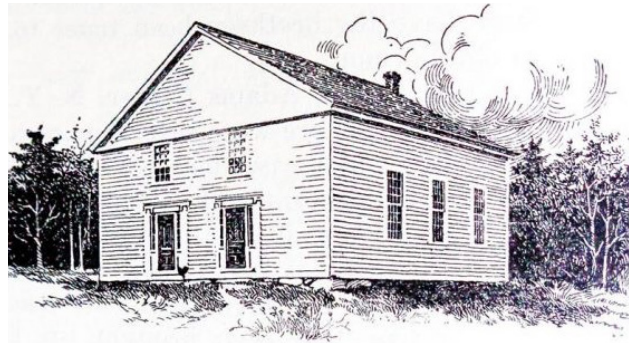
Nestled among the granite hills of New Hampshire, in a wooded spot about three miles from the small town of Washington, stands the first Sabbath-keeping church among Adventists. Built by and for the Christian Society, this country church had a peculiar destiny. It would become "... the birthplace of the third angel's message movement."! and in 1862, a Seventh-day Adventist church, with a charter membership of fifteen.

"In April, 1842, William Farnsworth met with a group of neighbors who had settled west of Washington. Thirty-two heads of families signed the charter of 'The First Christian Society in Washington,' and announced their purpose of building a meetinghouse 'for their own accommodation and accommodation of other societies when not occupied by them.' They raised by subscription enough money to purchase the materials, and in a few days, with volunteer labor, they had erected and fitted up for use a building thirty by forty feet."²

Cushions were placed in the stall-like pews, and chairs and pulpit were on the rostrum. There were two wood stoves, and an organ; and charts were often placed on the wall. Even today these remain as they were in the early times of the message. Frederick Wheeler's eldest son, George, was eight years old when the church was built.

"The Washington church,' he remembered, 'was built in six weeks. Everybody turned out to work on it. Father led the meetings most of the time when he was there. Old Mr. Stowell usually led when he was gone. William Farnsworth led the singing, and sometimes read a chapter; and there were visiting ministers."³

He described, "the grove-meeting congregation, [as] 'a very plain looking crowd. Most of the folk were poor. They wore plain clothes-s-the women wore Shaker bonnets. There were quite a few



THE CHURCH AT WASHINGTON, N.H.

children and they were kept quiet through the meeting; then they scampered barefoot through the woods."⁴

These sincere, simple believers received here the advent message through Elder Joshua Goodwin, a visiting preacher. Then, as they studied further into their well-worn Bibles, and were led by a series of providences, a small group began keeping the seventh-day Sabbath. "More solid than the granite hills were the foundations which were laid for this advent movement as the first group of Sabbath-keeping Adventists took their stand there. ... Prophecy had foretold that they would come when the hour of God's judgment should begin in heaven. The hour had come, and here they were. ..."⁵

"Those seventh-day Adventist believers ... did not know it at the time, but they were the beginnings of the hosts of commandment keepers who were seen by the prophet John carrying the advent message 'to every nation, and kindred, and tongue, and people. ..."⁶ - MS

(1) Robinson, A. T.,
"Early New England Experiences,"
Review & Herald, Dec. 29, 1938, p. 6.

(2) Robinson, D. E., "William Farnsworth,"
The Church Officers' Gazette, May, 1944, p. 7.

(3,4,6) Spicer, W. A., "The First Church,"
Review & Herald, Feb. 8, 1940, p. 10.

(5) Ibid. p. 9.

William Farnsworth – A True Pioneer — 1807-1888

William Farnsworth was a true pioneer, though not in the same sense as his great-great-great grandfather, Jonathan, who, in 1663, settled with his father, Matthias, near the new colony of Plymouth, Massachusetts; nor as his grandfather and grandmother, Simeon and Esther, who in, 1767, decided to move with fifteen other pioneer families to a more favorable farming area, a nearly virgin territory in what is now the state of New Hampshire. They pioneered against unknown dangers in a new and promising land; while he pioneered against prejudice and tradition, against isolation and ridicule as he decided to keep the seventh-day Sabbath.

The new land where Simeon and Esther Farnsworth pioneered was dotted with beautiful lakes; and wild cherry trees, mulberries, blueberries and blackberries grew in the woods. The settlers built everything they needed, beginning with one-room log cabins. In 1776, the little town that grew up in that place was named Washington after George Washington, then a general of the Army. Five years later, Esther gave birth to their son Daniel. After he married, Daniel and his wife, Patty, raised a family of five husky boys. William, their first son, was born in 1807, and weighed little more than two and a half pounds. The story is told that his father bundled him up in their ample coffee pot to keep him warm! He was so small, everyone thought he might die; and it is a miracle that he didn't. But he did live—and eventually became a strong, two hundred and forty-pound man, more than six feet tall.

Among their close neighbors was the Mead family. Their children attended school together, played together, and later, married each other. William was a strong young man, twenty-three years old when he married Sally Mead. They selected two hundred sixteen acres beside the Ashuelot River and built their own home which they called, "Happy Hollow." They lived there the rest of their lives. Eleven children were added to their family and were taught to reverence God

and His house, and to read His Word. One exciting night, Nov. 14, 1833, William and Sally had the thrilling experience of witnessing the solemn rain of stars which was one of the signs that the second coming of Jesus was approaching. In 1841, William joined a group of thirty-two neighbors, to form the Christian Society of Washington, New Hampshire. At that time they constructed a large church close to their homes. Within the walls of that little country church in Washington, New Hampshire, the lives of William and Sally and their children, and the lives of many of their friends were to be changed forever.

William was president of the Christian Society in 1842 when he invited a visiting minister, Joshua Goodwin, to preach in their church the next Sunday. Great attention was paid to his sermon when he announced, "Jesus is coming to this earth in 1843! Are you ready?" Because of their interest, he met night after night with the people to study the prophecy of the 2300 days from Daniel, chapter 9. William and Sally along with most of the members of the Christian Society became Adventists-joyfully awaiting for the coming of Christ to cleanse the earth.

Sabbath-Keeping in Washington, N.H.

1842, April: Christian Church built.

1842-1843: Advent message accepted.

1843: Rachel and Delight Oakes, SD-Baptists, move to area.

1844, March: Frederick Wheeler becomes Sabbath-keeper, influenced by R. Oakes.

1844, April: to August: T.M. Preble learns of and begins keeping the Sabbath

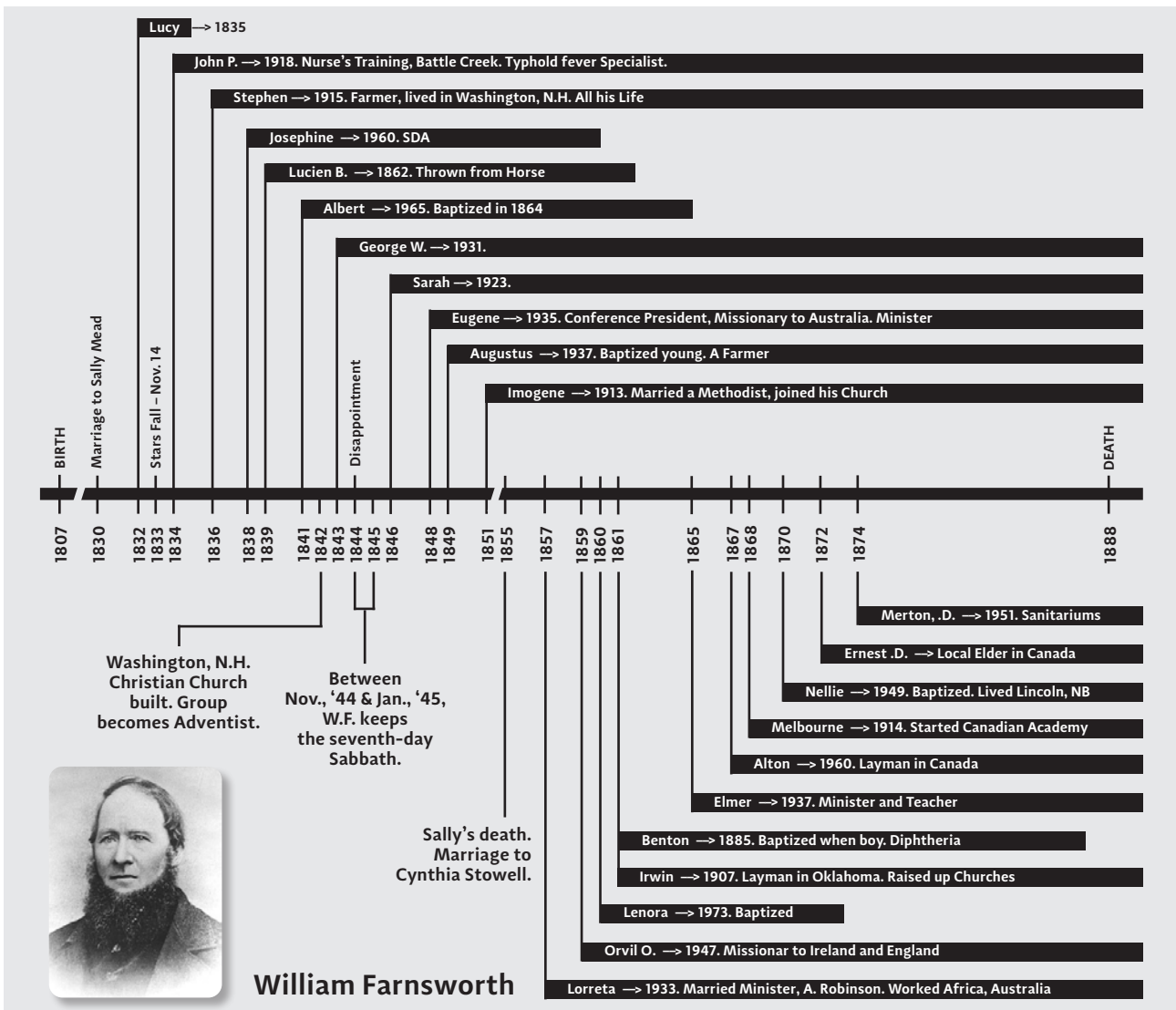
1844, October: Advent believers at Washington could not see importance of Sabbath

1844, Nov. - 1845 January: William Farnsworth steps forward for seventh-day Sabbath; a small group follows him.

1845-1856: Members of Christian Society of Washington are "Scrated" from the records, meet in home either of C.K. Farnsworth, J. Stowell, or N. Mead.

1845, February: Preble publishes "*Hope of Israel*," about Sabbath; Joseph Bates reads this and visits the Washington company. Becomes "Sabbath Apostle."

1862: Christian Church officially becomes Seventh-day Adventist, with fifteen charter members.



By mid-August, 1844, advent preachers were sounding the midnight cry everywhere, spreading the astounding message that prophetic end-time, and Christ's second coming would be October 22, 1844, according to a more accurate prophetic chronology proposed by Samuel S. Snow. [See LWF, Vol. 3:2, 1993.]

But, Jesus failed to appear as they had believed, and the little group at the Washington Christian Church experienced the great disappointment that was felt by all the advent believers. Though some fell away in discouragement, not all were defeated. The Farnsworth family was one that continued believing the word of prophecy.

Another life-changing message entered the lives of the members at the little Christian Church in Washington. Before the disappointment, in

1843, Rachel Oakes moved to Washington to live with her daughter, Delight, who was the school teacher. Rachel was a Seventh-day Baptist, but worshipped with the Adventist group there in the little Christian Church. (Rachel Oakes will be featured in LWF, Vol. 4: 1, 1994.) She shared with the little group the history of how Constantine had passed a law in A.D. 321, changing the day of worship from the seventh to the first day; but that the fourth commandment had never been altered by God and was still binding on Christians.¹ Many of the members scorned the idea.

Meanwhile, Frederick Wheeler, a visiting Methodist and advent minister, preached a powerful sermon at the Washington Church about the second coming and the importance of keeping the commandments of God. Later, Rachel Oakes

reproached him about this and challenged him to live what he preached by keeping the right Sabbath. As a result of this, and after prayer and Bible study, he began keeping the seventh-day Sabbath. He preached his first Sabbath sermon the last weekend of March, 1844, which made him the first “Seventh-day Adventist minister.”^{2,3}

Upon reading Revelation 11: 18, 19, William Farnsworth had been impressed that the Sabbath of the ten commandments was still to be kept by Christians. Sometime between the disappointment and the first Sabbath in January of 1845, he declared publicly his decision to keep the seventh day holy. He was the first advent layman to keep the seventh-day Sabbath, Others in the church were influenced by William Farnsworth and also by the indomitable Rachel Oakes, to decide for the seventh-day Sabbath, and soon a group of about 16 were meeting together. They could no longer worship in the church at Washington, for their decision to keep the Sabbath meant separation from their Sunday-keeping brethren. The next Sabbath, instead of going to the fields to work, William and Cyrus and their families joined together at their father’s home to keep their first Sabbath. On Sunday, William and his eldest son, John, went to work in the fields. Though some neighbors did not agree with them and even threatened to have them arrested for working on Sunday, nothing came of the threat. Later other church members joined their group. This group is believed historically to be THE oldest body of Sabbath-keepers among Adventists,’ At least sixteen years passed before this group was officially organized as a Seventh-day Adventist Church,’ and the Washington Christian Church building officially became their worship place.

In early 1845, Joseph Bates visited Washington, New Hampshire, to study the Sabbath message with them there. He found that Farnsworth and the others had begun keeping the Sabbath a few weeks before he himself had. In the autumn of 1846 James and Ellen White also began keeping the seventh-day Sabbath. On April 7, 1847, Ellen White had a vision regarding the fourth commandment Sabbath, which affirmed this doc-

trine as a basic pillar of faith.” Different persons in various places had been led by God into an understanding of Sabbath keeping and its important place in the third angel’s message.

On June 30, 1855, 43-year-old Sally Farnsworth died after a ten-hour illness. It all happened so suddenly! William knew he needed help with the children, and was not slow in filling the great void Sally had left, with a young bride, Cynthia Stowell, 25 years old at the time. They were married several months later, on September 19, 1855.

William and Cynthia also had eleven children, making a total of twenty-two for William. From the Farnsworth home, three sons, Eugene, Orvil, and Elmer became ministers; and one daughter, Loretta, became the first woman S.D.A, Bible instructor. Of the sixteen children born after 1843, all but one lived faithful, consistent lives as Seventh-day Adventists. “The influence of William Farnsworth lives on in his children, his children’s children, and, great grandchildren. Through the influence of his descendants, hundreds have directly and indirectly been led to see and accept the message.”^{7,8}

All this happened because, though an ordinary man and a common farmer, William Farnsworth, as a true pioneer, did not hesitate to step forward, even in the face of ridicule, to follow Christ’s leading as the Holy Spirit opened new light to his understanding. – MS

(1) Miller, M. R.: William and His Twenty-two, Review and Herald Publishing Association, Washington. D.C., 1959.

(2) Proem, L. E., The Prophetic Faith of Our Fathers, Vol. VI, RH Publishing, Washington, D.C., 1954, p. 951.

(3) White, A.L.: EGW, The Early Years, 1827-1862, RH Publishing Association, Hagerstown, MD., 1985, pages 116, 117, 120, 121, 284.

(4) Andrews J. N.: History of the Sabbath, RH Publishing Association, Battle Creek, MI, 1887, p. 506.

(5) Robinson. A. T.: “Early New England Experiences,” RH, Sept. 18, 1924, p. 10.

(6) Spicer, W. A” “Notes on Early Times in This Advent Movement.”, RH, Dec. 28, 1939, pages 11, 12.

(7) Robinson, D. E.: “William Farnsworth,” The Church Officers’ Gazette, May, 1944, p. 7.

(8) Farnsworth, E. W.: “Symposium of Pioneers, Sabbath Afternoon, May 29, 1926,” RH, June 4, 1926, pp. 1 & 2.

Over Shadowed

by Ellen G. White

As the ministration of Jesus closed in the holy place, and He passed into the holiest, and stood before the ark containing the law of God, He sent another mighty angel with a third message to the world. A parchment was placed in the angel's hand, and as he descended to the earth in power and majesty, he proclaimed a fearful warning, with the most terrible threatening ever borne to man. This message was designed to put the children of God upon their guard, by showing them the hour of temptation and anguish that was before them. Said the angel, "they will be brought into close combat with the beast and his image. Their only hope of eternal life is to remain steadfast. Although their lives are at stake, they must hold fast the truth." The third angel closes his message thus: "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus."

As he repeated these words, he pointed to the heavenly sanctuary. The minds of all who embrace this message are directed to the most holy place, where Jesus stands before the ark, making His final intercession for all those for whom mercy still lingers and for those who have ignorantly broken the law of God. ...

After Jesus opened the door of the most holy, the light of the Sabbath was seen, and the people of God were tested, as the children of Israel were tested anciently, to see if they would keep God's law. I saw the third angel pointing upward, showing the disappointed ones the way to the holiest of the heavenly sanctuary. As they by faith enter the most holy, they find Jesus, and hope and joy spring up anew. I saw them looking back, reviewing the past, from the proclamation of the second advent of Jesus, down through their experience to the passing of the time in 1844. They see their disappointment explained, and joy and certainty again animate them. The third angel has lighted up the past, the present, and the future, and they know that God has indeed led them by

His mysterious providence. It was represented to me that the remnant followed Jesus into the most holy place, and beheld the ark and the mercy seat, and were captivated with their glory. Jesus then raised the cover of the ark, and lo! the tables of stone, with the ten commandments written upon them. They trace down the lively oracles, but start back with trembling when they see the fourth commandment among the ten holy precepts, with a brighter light shining upon it than upon the other nine, and a halo of glory all around it. They find nothing there informing them that the Sabbath has been abolished, or changed to the first day of the week. ...

They are amazed as they behold the care taken of the ten commandments. They see them placed close by Jehovah, overshadowed and protected by His holiness. They see that they have been trampling upon the fourth commandment of the decalogue, and have observed a day handed down by the heathen and papists, instead of the day sanctified by Jehovah. They humble themselves before God and mourn over their past transgressions. ...

They joined in the work of the third angel and raise their voices to proclaim the solemn warning. ... I saw many embrace the message of the third angel and unite their voices with those who had first given the warning, and they honored God by observing His sanctified rest day.

Many who embraced the third message had not had an experience in the two former messages. Satan understood this, and his evil eye was upon them to overthrow them; but the third angel was pointing them to the most holy place, and those who had had an experience in the past messages were pointing them the way to the heavenly sanctuary. Many saw the perfect chain of truth in the angels' messages, and gladly received them in their order, and followed Jesus by faith into the heavenly sanctuary. These messages were represented to me as an anchor to the people of God. Those who understand and receive them will be kept from being swept away by the many delusions of Satan. Early Writings, 254-256.

Unmasked!

It was Friday, December 20, 1867, in Washington, New Hampshire; and what made the Christmas season even more festive was that visitors, Elder James White and his wife, Ellen, and Elder J. N. Andrews, were coming to the little white church. What the members didn't know was that Mrs. White had been impressed that she must go to Washington, New Hampshire, to deal with problems in the church. God had revealed to her the backslidings of some of the members there. Tired and almost sick from the long, hard, freezing sleigh ride, the guests arrived shortly before sundown on Friday.

The little Seventh-day Adventist church there was in a turmoil. Several men were opposing Ellen White's visions; others were enslaved to tobacco; some of the youth were being drawn to the world. The members pulled apart, quarrelled, and some stopped attending church. Sabbath school had been discontinued.

William Farnsworth was enslaved to tobacco. Though he had learned that it was unhealthful, and had signed a temperance pledge five years earlier to stop chewing tobacco, he had been unsuccessful. Time and again he would throw his tobacco into the forest and even stop using it for weeks at a time. Over and over, he would succumb to the uncontrollable urge to chew, hiding in the woods alone with his vice. This yoyo experience wore on his religious life and he found it harder to pray and study the Bible. He even forgot at times to gather his family together for worship.

Sabbath morning the little white church was crowded with all who wished to hear the guests speak. Elder White preached the morning sermon, and after a brief lunch, Ellen White stepped up to the podium. Recalling her vision regarding the church members there, she began to re-

prove them, pray with them, and rescue them. One member confessed his error in opposing Ellen White. The meetings were so productive of good that the visitors decided to stay through Wednesday, Christmas Day.

Ellen White continued reproofing some members each day. She pointed out a man here, and gave him a testimony; and another one there, and another here. She read life after life like an open book. William Farnsworth's son, Eugene, had noticed his father hastily covering tobacco spittle stains in the snow and had guessed his father's hypocrisy. He wondered whether Sister White knew and would speak to him. Almost immediately Mrs. White turned to William Farnsworth and said, "I see that this brother is a slave to tobacco. Even worse, he is trying to deceive his brethren that he has stopped using it."⁴

It hurt to be publicly unmasked like this—God had revealed William's secret sin to her. Though at first he resented being corrected, and the darkness covering his soul seemed to increase for a while, the Holy Spirit finally reached his heart, and he was able to gain the victory over tobacco. A miracle happened that Christmas which restored vitality to the little church there, and revealed that God is personally interested in each individual. - MS

(1) White, A. L., Ellen G. White, *The Progressive Years*. 1862-1876, Review & Herald Publishing Association, Hagerstown, MD, 21740, pp.215-219.

(2) Robinson, E. E., "William Farnsworth," *Church Officer's Gazette*, May, 1944, p. 7.

(3) Farnsworth, E. W., "Symposium of Pioneers," *RH*, June 4, 1926, pp. 1,2.

(4) Miller, Mabel Robinson, *William and His Twenty-two*, Review & Herald Publishing Association, Washington, DC, 1959. (Note) See also experiences by Ellen G. White in 1T 653-663 and 2T 93-111.



RECIPE

Maple Pecan Sweet Rolls

- 2 cups warm water
- 1 Tablespoon yeast
- ¼ cup honey
- 1 teaspoon salt
- 3 cups flour

Mix altogether to form a wet dough. Let rest 10 minutes. Add another 2 to 3 cups flour or until a good dough is formed.

Place dough on a floured surface and roll out into a large oval circle using a rolling pin.

Mix together 2 Tablespoons none dairy butter and 2 Tablespoons honey to form a smooth cream. Spread mixture evenly over the dough. Next sprinkle on chopped nuts and dried fruit, raisins or crasins are a nice choice.

Roll up the dough to form a log. Cut 1 ½ to 2 inch sections from the log and set upright in a prepared pan.

In a 9×13 inch cake pan put:

- ½ cup honey
- 1 teaspoon maple flavoring
- ½ cup chopped pecans or walnuts

Mix the honey and maple flavoring together and spread out even in the bottom of the pan. Sprinkle the nuts on top. Place the sections of cut dough from the log upright on the layer of nuts. Once the pan is full, let it sit 10 minutes to rise. Bake at 350° for 30 minutes or until golden brown.





Poem from Annie Smith

Overcome and Live

Confess your faults, and for each other pray;
The slanderous tongue, oh! be it far away;
That tameless thing which sets the world on fire,
And rouses all the angry passion's ire.

Where this is god, our God can ne'er abide,
Nor where there's lightness, selfishness, or pride;
His dwelling's with the meek and low of heart,
And for himself he'll set all these apart.

Who would not thus be honored of the Lord,
And have from him a large and rich reward?
Who would not be with saints and angels blest,
And have in Heaven at last eternal rest?

Live for it, then; all God's commandments keep,
Although the way be through afflictions deep.
Cast all your cares on Him who cares for you,
And he will lead and guide you safely through.

And when you reach fair Canaan's blissful shore,
When sin and suffering are forever o'er,
You'll find the city glorious to behold,
Christ is its light, its streets all paved with gold.

You'll by the King of kings be welcomed there,
Where tuned to praise is every sigh and prayer.
No blight to mar, no tear to dim the sight;
And to the tree of life you'll have a right.

You'll meet dear loved ones long since fallen asleep,
All deathless raised from their lone caverns deep;
Together there you'll sing. We're saved by grace,
And brought by Jesus to this glorious place.

No farewell parting, no sad word adieu,
Your home forever in the earth made new.
Oh! bliss which mortal tongue can ne'er express,
To be with Jesus, robed in righteousness.

Glory, and honor will to Him be given,
Who's purchased for us peace and rest in Heaven,

Who bore our sins, and by whose stripes we're healed.
And to eternal life and glory sealed.

With glory, hallelujah, Heaven will ring,
In honor to the Lord our sovereign King.
Each will his note the highest strive to raise,
To give to Jesus, honor, glory, praise.

Jesus
Christ
loves
you

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