

# The Midnight Cry

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

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## Why Do We Have to be Rebaptised

“Christ has made baptism the sign of entrance to His spiritual kingdom. He has made this a positive condition with which all must comply who wish to be acknowledged as under the authority of the Father, the Son, and the Holy Spirit. Before man can find a home in the church, before passing the threshold of God’s spiritual kingdom, he is to receive the impress of the divine name, “The Lord Our Righteousness.” Jeremiah 23:6. *CCh*, 295.2

“Baptism is a most solemn renunciation of the world. Those who are baptized in the threefold name of the Father, the Son, and the Holy Spirit, at the very entrance of their Christian life declare publicly that they have forsaken the service of Satan and have become members of the royal family, children of the heavenly King. They have obeyed the command: “Come out from among them, and be ye separate, ... and touch not the unclean thing.” And to them is fulfilled the promise: “I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty.” 2 Cor 6:17, 18. *CCh*, 295.3

“The vows which we take upon ourselves in baptism embrace much. In the name of the Father, the Son, and the Holy Spirit we are buried in the likeness of Christ’s death and raised in the likeness of His resurrection, and we are to live a new life. Our life is to be bound up with the life of Christ. Henceforth the believer is to bear in mind that he is dedicated to God, to Christ, and to the Holy Spirit. He is to make all worldly considerations secondary to this new relation. Publicly he has declared that he will no longer live in pride and self-indulgence. He is no longer to live a careless, indifferent life. He has made a covenant with God. He has died to the world. He is to live to the Lord, to use for Him all his entrusted capabilities, never losing the realization that he bears God’s signature, that he is a subject of Christ’s kingdom, a partaker of the divine nature. He is to surrender to God all that he is and all that he has, employing all his gifts to His name’s glory.” *CCh*, 295.4

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

## About our Ministry

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

Together with the prophetic message, 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.

## Imprint

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## Contents

We need your Help in the Lord’s Final Work! .....	4
Why Do We Have to be Rebaptised? .....	5
“How the Constitution Became Christian” from Jared A. Goldstein	
I. The Fight to Make the Constitution Christian .....	14
B. The Nationalist Framework: A War on Christianity Is a War on America	
C. The Constitution and the Mirror	
D. The Many Defects and the One Casting Success of the Christian Amendment Movement	
Lest we Forget .....	24
Poem – Annie Smith .....	32
Recipe .....	33

## Abbreviations

AA	Manuscript
CCh	Counsels to the Church
COL	Christ’s Object Lessons
EW	Early Writings
GC	The Great Controversy
LS	Life Sketches
RH	The Review and Herald

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



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



### Studies & Testimonials

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



### True Education

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



### Worldwide News

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



### Country Living

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



### Events

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



### Gardening

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



### Advent Pioneers

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



### Health & Natural remedies

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

# Bible Study



## WHY DO WE HAVE TO BE REBAPTISED?

This article will attempt to answer the question, if someone is already baptised why are we now asserting that they need to be rebaptised? It will assume the reader already understands the reasons for baptism as this article will not cover all the different reasons and purposes for baptism. Soon we will be addressing the Levites with this issue, many of whom will no doubt be baptised Seventh-day Adventists, and it is important that we are able to answer them correctly.

### WHAT ARE WE BAPTISED INTO?

So you have already been baptised, whether that be as a Methodist, Seventh-day Adventist or anything else. The question at hand is really, what is one baptised into? Which out of the following options do you think you were baptised into?

1. Christ
2. Christianity
3. A church
4. A new movement
5. A new message
6. New truths
7. A new reform line

#### 1. Christ

If you are baptised into Christ it might suggest, as the Bible does actually say, that you believe in Him as your Saviour and need to be washed of your sins, entering into a new life. Galatians 3:27, “For as many of you as have been **baptized into Christ** have put on Christ.” I made the distinction between Christ and Christianity just to present the idea that if you are baptised into Christ it might mean you do not identify with the Christian community, and you simply live your life with your own Christian beliefs.

#### 2. Christianity

If you are baptised into Christianity then I would suggest you are churched but you can switch from one church to another. This could either be with an ecumenical mindset, one week worshipping at a Methodist church and the next at a Baptist church. You identify with the Christian community but have not committed to any specific church. Alternatively, you are a Methodist for some years then switch to a Baptist church, but see no need for rebaptism. Hebrews 10:25 identifies those Christians that do fellowship, as opposed to those who do not, “Not forsaking the assembling of ourselves together, as the manner of some is...”.

#### 3. A Church

If you are baptised into a specific church then the inference would be you do need to be rebaptised if you were to switch from being a Methodist to a Baptist. The concept here would be that your baptism serves as membership to a specific church.

At this point the remaining distinctions become more relevant to this movement than Christianity as a whole as we begin to consider concepts like a message, movement or a new reform line. We will most often refer to ourselves as “the message” or “the movement”. We might refer to ourselves as being “on the message”, or “in the movement”.

#### 4. A Movement

Alternatively are you baptised into a movement? What actually is the difference between a new message, new movement and a new church? Is not the new movement extant because it has a new message, and if so, what is the difference between a movement and a church? Are they all just synonymous and we are just playing with semantics?

#### 5. A Message

Are we rebaptised because we have a new message? The original model of baptism occurs when John the Baptist arrives with a new message.

#### 6. New Truths

Another similar suggestion is that we are baptised because we have new truths now. So are you baptised into new truths?

#### 7. A Reform Line

Perhaps we are rebaptised because we are in a new reform line, and at the second waymark of some reform lines we “enter into covenant”. Could that be correct? We see baptism represented at the second waymark in the alpha of ancient Israel when they “were all baptized unto Moses in the cloud and in the sea” (1 Corinthians 10:2), and the omega of ancient Israel when Christ was baptised in 27 A.D. Let us investigate these options, which we will do in reverse order, so we can first cover those options which apply more to us in this movement.

#### 7. A New Reform Line

Are we baptised into a new reform line, and therefore because we are in a new reform line we need to be rebaptised? We mentioned above that in the alpha and omega reform lines of ancient Israel, baptism occurs at the second waymark. However, if someone is for example a baptised Methodist in the 1920s, and wants to join the Seventh-day Adventist church, they

would have to be rebaptised even though they are a long way from being in a new reform line. The question then is, are they being rebaptised because they have learned new truths like the Sabbath, or because baptism serves as a membership to a specific church?

#### 6. New Truths

Are we rebaptising because we have new truths now? In 2016 we started rebaptising people. Then in 2019 we received some major new truths. There is not going to be a Sunday Law, and equality is the great test for the people of God, not Sabbath. Does that mean all those baptised before 2019 have to be rebaptised as now we have new truths? Do Elders Parminder, Thabo, Marco and everyone else rebaptised before 2019 have to be rebaptised again? And if we discover new truths in the future do we all need to get rebaptised yet again? I think it is obvious this is not true and we have no precedent nor instruction to that effect. In fact every repeating pattern has brought new truths since 1989.

Christ brought new truths, in that John taught the Messiah would kill the Romans because they hate them, but Christ taught that the Romans would kill Him and they should love them. Yet no one was rebaptised when they accepted this new truth.

#### 5. A New Message

Are we rebaptised because we have a new message? The difference between a new message and new truths might be that the message as the whole is made up of all the individual truths. So the latter rain message is made up of Daniel 11:40-45, 911, 2520, Equality etc. But if you are baptised into a message, can you be baptised into the health message? Are we told when the latter rain arrives, Seventh-day Adventists must be rebaptised into the latter rain message? In Jones and Waggoner’s time, did Seventh-day Adventists have to be rebaptised into their message? So if we are not rebaptised because we have a new message or new truths within

that message, what is the difference between a movement and a message? As we have said, we seem to use the terms interchangeably today.

#### 4. A New Movement

A movement could be defined as a group of people with a shared purpose to create change together. In the context of this movement, it started in 1989 with a leader, and as individuals accepted this message, which is designed to create change, collectively they made up the movement. **The change we are trying to create is to first call the Levites out of Laodicea and then the nethinim out of Babylon**, and the message we do that with is the message of equality. The Millerite movement is another example of this phenomenon. So what is the difference between a church and a movement?

#### 3. A New Church

The difference between a church and a movement is that a church is organised under a church structure, e.g. with officially appointed elders, Bible workers, a board, treasurer, and perhaps ministers or pastors etc. A movement does not have to be organised in the same way as a church. It may well have overlapping characteristics - it will have leaders, maybe treasurers but the way a church should be organised is very specific.

There is one caveat to this, and that is that the terms, "movement" and "church" are not necessarily mutually exclusive. I think it is acceptable to still call ourselves a movement as well as a church, because we are still trying to effect change - first in the church, then in the world. Our message is always evolving, or moving if you will. We are progressing, on our way back to Eden. So if a church is progressive, and still moving, it is also by definition, a movement.

Sister White seems clear we are baptised into a specific church.

"Many have been converted and baptized in the name of the Father, the Son, and the Holy

Ghost. **Coming into the church by the ordinance of baptism...**" (Ms26, 1902 (May 1901) par. 48)

"Christ has made baptism the sign of entrance to His spiritual kingdom... Before man can find a home in the church, before passing the threshold of God's spiritual kingdom, he is to receive the impress of the divine name, "The Lord our Righteousness." (6T, 91.2)

We can see the kingdom of God in the parable of Daniel 2 and the churches in Revelation 2 and 3, among other places. In Daniel 2, God's kingdom is depicted as a mountain, and indeed, kingdoms are represented by mountains in Bible symbology.

Psalm 48:1, "...Great is the LORD, and greatly to be praised in the city of our God, in the mountain of his holiness."

Obadiah 1:21, "And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the LORD'S".

We know the context of Ellen White's writings, and when she mentions "the church" above, we know she is referencing the Seventh-day Adventist church and she would not have understood it to be acceptable to be baptised into, say the Methodist church. So while we are baptised into Christ and we do become Christians, thereby fulfilling options 1 and 2 above, the Spirit of Prophecy demands more from us. We must also be identified with one specific church. This stands to reason as there is only one true church in any age.

Being baptised into a specific church would mean if you were a Methodist for example, but now want to be a Seventh-day Adventist, you would need to be rebaptised in order to publicly declare membership to that specific church.

So the next logical questions might be:

1. Which church are we?
2. If we are a new church, are we still Seventh-day Adventists?
3. When did we become a new church?

**Which Church are we Being Rebaptised into?**

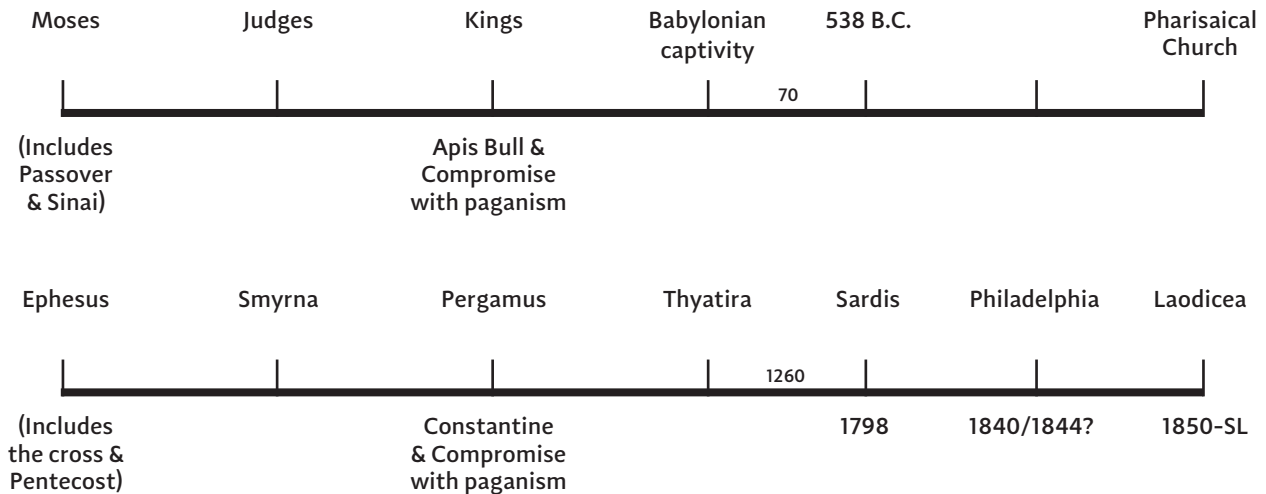
**Revelation 3**

Revelation 2 and 3 present God’s church consecutively, through the ages, since the cross. The Laodicean church is the last church and is therefore the Seventh-day Adventist church, but we know it only continues until the Sunday Law waymark when it is shipwrecked. So what is God’s church from the Sunday Law waymark until the Second Advent? Revelation 3 does not seem to show this detail? Perhaps there is a clue

in the fact that it does not. Perhaps it is because the church which follows Laodicea is also identified as a Seventh-day Adventist church? So in the model of the seven churches of Revelation, there is no eighth church identified.

Using parable methodology we can find this hidden church though. We know that history repeats in a line upon line fashion, so we can throw together the church of the new testament and the church in the old testament, in order to compare and contrast them.

**The Seven Churches in Ancient and Modern Israel**



In this fashion we can see how the Seventh-day Adventist church can parallel the Pharisaical church in the time of Christ. Laodicea is called, “poor, blind and naked” in Revelation 3:17.

By comparison the Pharisaical church is “poor in spirit” (ref. Matthew 5:3); “... blind leaders of the blind” in Matthew 15:14; and naked in Matthew 23, when Christ calls them hypocrites. Hypocrisy can be represented by nakedness because when Adam and Eve sinned and were unclean on the inside, they too tried to cover their nakedness with their own works - paralleling the Pharisaical spirit which attains to righteousness by their own works.

Just as John the Baptist called the Jews out of the Pharisaical church and into a completely new church, this movement is calling Adventists out

of the Seventh-day Adventist church, and into a completely new church. That is why you might hear us refer to our movement as “Ephesus”. So if it is a completely new church, why is it not depicted as the eighth church of Revelation?

When the Jews were called out of the Pharisaical church and into Ephesus, they were still Jews. Ephesus was made up of Jews and Gentiles, and this church will be made up of Seventh-day Adventists and nethinim. The Jewish followers of Christ were still Israel, “For they are not all Israel, which are of Israel” (Romans 9:6). Acts 27 shows the priests (Paul) and the Levites (the 273) aboard the ship of Adventism all the way until the Sunday Law shipwreck.

There is however a parable in the Bible where this movement is openly represented.

## The Stone of Daniel 2

In Daniel 2 the mountain is the kingdom of God on Earth. Parable methodology demands that it cannot be the kingdom of Heaven as it is being compared and contrasted to the kingdom of Satan on Earth. Logic demands it too, as the stone is cut out of the mountain. Even if you claim the stone is Christ, the symbology of Him being “cut out” of Heaven is nonsensical. If, like we do, you claim the stone represents the priests and the levites then the mountain still has to be the kingdom of God on Earth, or the church on Earth. The term “cut out” then makes sense as it is a reference to the harvest, where the wheat is cut out of the field.

So at the end of the world, the mountain represents the Seventh-day Adventist church, and as we have said, the stone represents the priests and the levites being called out, or “cut out”, or harvested from the mountain. When the stone hits the feet of the statue it represents the loud cry bringing down Babylon, after the Sunday Law. The statue is Babylon from the head to the feet because Daniel 2:38 says, “Thou, [Nebuchadnezzar], art this head of gold”.

Then when you are in the dispensation of the toes, which are the ten kings, or the governments of the world being directed by “MYSTERY, BABYLON” (Revelation 17:5). So our new church is represented in Scripture by the stone of Daniel 2; the priests and the levites separating completely from the Seventh-day Adventist church, hitting the feet of the statue with the loud cry, and bringing down modern Babylon. Then, when “Babylon the great is fallen, is fallen” (Revelation 18:2), the nethinim come out of her represented by the wheat.

Where do we see the wheat coming out of the statue? It does not say it in the surface text, but using the model of agriculture, Daniel 2:35 says the statue, “became like the chaff of the summer threshingfloors”. In the natural model, chaff is separated from wheat. So if you have chaff in the surface text, and you understand natural to spiritual parable methodology, then

you know wheat has to be present in the parable - even if it does not appear in the surface text. This process happens during the harvest time. So when “Babylon the great is fallen, is fallen” (Revelation 18:2) fully and finally at Daniel 12:1, the wheat (the nethinim that came out of her under the loud cry), and the chaff are separated. Thus, under the midnight cry, the priests are called out of Laodicea, to then call the Levites out of Laodicea, who then under the loud cry call the nethinim out of Babylon.

This is the other way one could prove to Adventists that the stone is not Christ. After the stone hits the statue, it falls and only then does the wheat come out of her. Adventists will agree that wheat represents God’s people, but it is impossible that God’s people come out of her after the Second Advent as the world is destroyed at the Second Advent. Adventists would be forced to agree that the wheat comes out of her at the loud cry though, as it says so in the plain surface text of Revelation 18:4.

## When Did This New Church Start?

So when was the start of spiritual Ephesus? This message calls God’s people out of Laodicea and this message began in 1989. So in 1989 the stone of Daniel 2 started to be cut out from the mountain. This is when God first unsealed parable methodology, with reform lines, line upon line. The next move away from “A Thus Saith the LORD” methodology was the symbolic application of Daniel 11:40-45, despite Sister White’s endorsement of Uriah Smith’s literal interpretation. Then 911, followed by a further move away from, “A Plain Thus Saith the LORD” when the much prohibited doctrine of time setting was reestablished. Anyone who has accepted even just these doctrines, which by the way I think is the vast majority, if not everyone who has fallen away since the first temple cleansing in 2014, has apparently unknowingly already accepted parable methodology and rejected “A Plain Thus Saith the LORD”. Hence there should be no argument that we are a progressive church,

required to keep moving toward Eden until the very end of our line.

### **The Line of Noah**

So if this church began in 1989, were we meant to start baptising from then? My understanding is that we start as a movement and then by the second waymark we have become a new church.

At the first waymark, 1989 for us, Noah is only called. Then the ark is being built, but only by the second waymark is Noah's Ark completed and ready to board. Noah's Ark represents the church, and there are at least two witnesses that show a ship can represent a church.

Most of us already understand the ships of Acts 27, but in Matthew 4:19 when Jesus was choosing His disciples, He told them, "Follow me, and I will make you fishers of men". In the natural model, the disciples would be in a fishing boat when they throw their net into the sea. The fish are caught into the net and brought on board the boat (Matthew 13:47). "The waters... are peoples, and multitudes, and nations, and tongues" (Revelation 17:15) and the net represents the disciples' efforts or work, or evangelism. The fish which are caught represent those people whom the disciples have "caught", and where do they bring those fish? Into the church, or their boat.

### **The Line of Elijah**

So only at the second waymark is the church completed and ready to board, fit for purpose. In the line of Elijah it is this same second waymark when his altar is finished and fit for purpose, ready to pour the barrels of water upon it three times (1Kings 18:34), which represent the three angel's messages. The altar is made up of twelve stones representing the twelve tribes of Israel (1Kings 18:31), or the 144,000, or the church.

### **The Line of Agriculture**

In the line of agriculture it is only at the second waymark when the field, representing the church, is ploughed and ready to begin sowing

seed. The seed represents the individuals who show themselves to be either wheat or tares after the rain, the three angel's messages, or Elijah's three barrels of water, rain down from Heaven. So the seed also parallels the people and the animals who populated Noah's Ark, whereas the ark itself parallels the field, or "... the church of Christ in the world" (COL, 70.2).

### **The Line of the 144,000**

For us, this second waymark is 911. This parallels August 11, 1840 when God proved the movement, methodology and messengers were true and correct. At this waymark God can fairly expect you to respond to this proof by committing to it, and entering into covenant with Him. At this waymark there is no legal right to leave the movement, no matter what contention you might have with the movement, methodology or messengers - they have all been proven at this point.

That is why God also expects the leadership of the Seventh-day Adventist church to commit to this message at 911. If not, He is forced to pass them by. This is not some arbitrary punishment for being disobedient. God is forced to use only a people who can teach the church and the world to disobey the mark of the beast law. The only Seventh-day Adventist movement in the world which understands the mark of the beast law will be an inequality law, is this one - Ephesus.

If you remain a leader or a teacher in the Seventh-day Adventist church you will be teaching people to look for a Sunday Law when it will in fact never happen. So God has to call His people out of Laodicea, because to stay is to be lost. He has to pass by the leaders who are teaching His people to watch for a Sunday Law, using "A Plain Thus Saith the LORD", and is forced to use the people using parable methodology.

So from 911 God cannot send anyone to the Seventh-day Adventist church anymore. He has to have a new church by that waymark, fit for purpose and ready to board. So in answer to the question, when did this new church start?

It started to be cut out from the mountain in 1989 as a movement moving toward becoming a church. At 911 it becomes a church, but that is not to deny it is still a movement as well. It is a progressive church.

A good parable is to look again at Noah's Ark. When did it start to be built? It began when Noah was called and given the blue prints at the first waymark, but it was not completed until the second waymark. Thus Ephesus began to be built in 1989 but it did not become a completed church until 911.

### **The Line of the Omega of Ancient Israel**

All of this lines up fairly perfectly with the history of John the Baptist and Christ too. The Pharisaical leadership started to be passed by in 4 B.C. after Zechariah, a priest and therefore a leader rejected the prophetic message when he was in the temple, and was immediately silenced (Luke 1:19, 20). When the angels were sent to the leaders in Jerusalem they found them unready to receive the glad tidings, so God passed them by and gave the message to the shepherds and the "wise men" (Matthew 2:1). So the leadership starts to be passed by at the first waymark, when God is forced to use the lay people, only to be fully and finally passed by at the second waymark when they reject outright proof that Christ is the Messiah - the voice from Heaven and a symbol of a dove descending upon Him at His baptism. At this point God can no longer send anyone to the Pharisaical church, or they will fail the great test before the close of their probation, as they were still being taught the Messiah will come as a King to kill the Romans. So at 27 A.D. we see Jesus fit for purpose and telling His disciples to come aboard.

### **Exceptions To The Rule**

#### **The Model of Construction**

This inevitably raises some questions which should be addressed in this article. I am suggesting that the church, or the temple is built

and fit for purpose by 911. Why then do we teach that the foundations only start to be laid at 911? This makes it sound like the temple, or church is only starting to be built at 911, rather than completed. There are certain points about the model of construction that present anomalies when compared and contrasted with other models, and I suspect this is one of those times.

The stones which start to be laid as the foundations are usually symbolic of the foundational doctrines of this message. These are represented by the rain in the agricultural model, not the field, and the early rain only starts to fall from 911. So when one compares the model of agriculture with the model of construction, they do complement each other.

When you compare the line of Elijah with the model of construction you start to see the anomaly more clearly. Elijah's altar represents the church as the twelve tribes of Israel and therefore the 144,000. Here we see how the symbol representing the people can also represent the church, whereas in the line of Noah or the model of agriculture, the people and the church are separate and distinct. It could be argued that the people and the animals board the ark and thereby become one, or the plants are rooted in the field and thereby become one, and this is also true to an extent. Much like the rain (the three angel's messages) falls on the field and the plants absorb the rain and they become one. This is true of the little book (Revelation 10:9), Ezekiel's scroll (Ezekiel 3:1-3) and the wine of Babylon (Revelation 17:2). They all represent doctrines, or messages which have to be consumed which then become one with the person.

So while in some models there is a distinction made between the different symbols, in some models there are not. In the omega of ancient Israel, Christ is the Messenger, the Person, but I have also likened Him to the church, Ephesus, at 27 A.D. being fit for purpose as He calls the disciples to come aboard. Then as the disciples come aboard, they too "are" the church.

So if we can accept that the foundational

stones are the foundational doctrines, and such doctrines or messages should be eaten by the individuals to become one, then we can see how the foundational stones are also, “as lively stones, [which] are built up a spiritual house” (1Peter 2:5), or the individuals who make up the temple (1Corinthians 3:16).

If we view the foundations being laid from 911 as the doctrines being laid and the individuals eating those messages, then the modelling seems to fit. Often different perspectives need to be taken in order for different models to fit, or in the words of the third messenger, “It depends on your story”.

### In Ephesus

When Paul is in Ephesus he meets twelve Jewish converts who had received the baptism of John, but Paul now rebaptises them in the name of Jesus (Acts 19:1-7; AA, 281-285). So they had been baptised in 27 A.D. and Paul was now with them over twenty-five years later. They had not even heard of the Holy Ghost and knew little about the life, death and resurrection of Christ (AA, 282.3 - 283.1), and when Paul explained these things to them, they were rebaptised.

Firstly this is a unique situation and nowhere else that I am aware of, is there a record of rebaptism because a Christian only received the baptism of John. It would seem that these twelve therefore are not being rebaptised because the church had some new truths, a new message, a new reform line, or were a new movement, otherwise everyone at that time would have to be rebaptised.

The uniqueness of their situation seems to be that they had somehow become disconnected from the movement. To be living in Ephesus and not have even heard of the death and resurrection of Jesus Christ, or the Holy Spirit and the events of Pentecost etc. would seem to indicate they must have become drastically disconnected from the movement. I do not think it would be a stretch of logic to suggest they may well

have left the movement during these approximately twenty-five years, and this event might mark them recommitting to it again.

It would be akin to someone in our movement being baptised in 2001 and then not learning anything of the movement for twenty-five years. Just for the sake of perspective, that would be 2026. If they then spoke to someone and found out everything that had occurred in the last twenty-five years, and wanted to be rebaptised; either because they felt they wanted to recommit to the movement, or because they felt the movement they were baptised into in 2001 did not reflect the movement they want to rejoin today, I do not think that would be unreasonable. It just would not create a precedent for all of us to be rebaptised, as their situation would be unique to them.

Either way, it is apparent that the movement at around 55 A.D. was now vastly different from the one they were baptised into and they felt they should be rebaptised, albeit into the same church. Again this is a unique anomaly evidenced by the fact that no other Christian at that time followed suit. Certainly the reason for their rebaptism was nothing to do with the baptism of John being in any way different to the baptism of Jesus. In fact the concept of two distinct baptisms, namely “the baptism of John” (Acts 18:25) and the “baptism of Jesus” (DA 178.3) is unique to that history.

Even in our movement the first messenger never baptised during his dispensation, so there never was a baptism of Elder Jeff so to speak. The subject of baptism into our movement was originally initiated in the early 2000’s. However in 2009, the year of the increase of knowledge of the second messenger, elder Jeff was teaching we should remain part of the Seventh-day Adventist church, and not separate from it, or call people from it. As it was recognised that one could only be baptised into a church, this ordinance was immediately discarded within this movement.

It was not until 2015 that this subject surfaced again. It was the same time that Elder Parminder had correctly identified the stone of Daniel 2, showing this movement is in fact a new and separate church. So rebaptisms into our new church began in 2016, but really began in earnest in the summer of 2018 - only a couple of months before the midnight cry message arrived.

### The Millerites

It seems that up until the Millerites were expelled or voluntarily left their churches under the second angel's message, when they were convicted by a Millerite preacher, they would just be baptised into their respective churches. The following is an account of July 1840,

"Mr. Wm. Miller, of Hampton, N.Y., held a series of meetings in this settlement in July last. His favourite theme was the second coming of Christ... Many souls felt anxious to be prepared for death, judgment, and eternity; and quite a number have manifested hopes of pardoning mercy. Since that time, thirty have been **baptized and added to the Baptist Church** in this settlement."

(Edward Mitchell, "The Rise and Progress of the Church in Hatley and Stanstead, L.C.," *Canada Baptist Magazine and Missionary Register*, March 1841, 221-222).

Even until the summer of 1842, new converts to Miller's message were still being baptised into their own churches.

Hundreds of people came from 12 to 15 miles around for the Sunday services on June 5... the spiritual condition of the churches in the area had been low. But after Miller's visit, a revival had broken out and **the Free-Will Baptist church had baptized 200 new converts.** (Litch, "Editorial Correspondence, No. III," *ST*, 29 June 1842, 100).

Ellen White was baptised into the Chestnut Street Methodist Church in Casco Bay on June 26, 1842 but subsequently expelled in August 1843. Once the churches rejected Miller's message under the second angel's message, new

converts to Miller's message who wanted to be baptised before Jesus returned would now be forced to be baptised into the Millerite Movement, even though there was no organised church until 1863.

"Twenty-eight persons, men and women, were **baptised in the Millerite faith** at Camden on Sunday, by Mr. E. Mears." (Public Ledger (Philadelphia, Pennsylvania), Tuesday, 1 Oct 1844, p. 2)

As you can see, exactly like us, the Millerites began baptising in earnest under their midnight cry too. So I think it is fair to say that the Millerite movement could also be counted as an exception to the rule, as the True Midnight Cry by Samuel Snow was a unique time. A time when the faithful were expelled from their churches, had no organised church of their own, yet were being taught in the imminent return of Jesus in a few short months. I do not think anyone would criticise a Millerite for being baptised into that movement, when there was no organised church in existence, considering their expectation that Jesus was about to return.

### Conclusion

This article sought to answer the question why are we being rebaptised? In doing so the central theme was to understand what one is baptised into. While the Bible says you are baptised into Christ, this is the broadest definition. Sister White and the testimony of Inspiration concludes that one's baptism also serves as membership to a specific church. As we are a new church, depicted by the stone of Daniel 2, we should therefore be rebaptised into this church in order to show we are members of spiritual Ephesus, or the stone of Daniel 2 and not the mountain. - A.S.

### Source:

Parminder Biant - Canada. June 2019, Part 15: <https://www.youtube.com/watch?v=whJD-cVkrKE>

# How the Constitution Became Christian

Jared A. Goldstein\*



## B. THE NATIONALIST FRAMEWORK: A WAR ON CHRISTIANITY IS A WAR ON AMERICA

When Catholics, Seventh Day Adventists, freethinkers, and Jews objected to prevalent expressions of Protestantism in public life, many Americans considered these objections not merely as challenges to Protestantism, but as attacks on America itself.<sup>1</sup> The nationalist response to growing religious pluralism illustrates the social theory of national identity developed by Elizabeth Theiss-Morse.<sup>2</sup> As Professor Theiss-Morse has shown through an empirical study, a cohort of Americans consider themselves prototypically American, predominately those who are native born, white, and Christian.<sup>3</sup> These self-defined prototypical Americans strongly believe that their traits and values are national traits and values, and they consider Americans who do not share these traits and values to be less authentically American.<sup>4</sup> Those who consider themselves prototypically American react most sharply to criticism from people they consider to be marginal Americans, perceiving their criticisms as attacks on America.<sup>5</sup>

The dynamics that gave rise to the Christian Amendment movement follow Theiss-Morse's social theory of national identity. Protestant Americans of the nineteenth century who had long held a dominant position in America considered their values, especially their religious devotion, to be defining features of America. Speakers at the National Reform Association's annual conventions repeatedly declared that commitment to Christianity – a phrase they used synonymously with Protestantism – was central to American identity.<sup>6</sup> As Reverend A.D. Mayo declared at the 1872 Convention:

The people understand that this is a Christian country. The mass of the people are Christian in belief. Our whole order of society and government is such as could only have grown up in a land where the people had reached a very advanced and practical form of Christian faith. The

<sup>1</sup> GREEN, *supra* note 18, at 120 (“A common theme in these writings was that Bible reading, and the nation’s reinforcing relationship between Protestantism and republicanism, were under attack by Catholics, infidels, and misguided liberal Protestants.”).

<sup>2</sup> See THEISS-MORSE, *supra* note 15, 1-32.

<sup>3</sup> *Id.* at 77.

<sup>4</sup> *Id.* at 73, 75, 92-93.

<sup>5</sup> *Id.* at 159.

<sup>6</sup> See MOORE, *supra* note E8, at 126 (stating that the NRA sought to “capitaliz[e] on the American Christian assumption of a shared Protestant foundation”).

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standard of public morality, as far as theory is concerned, is the standard of Jesus Christ. The New Testament is regarded as the final authority concerning the highest life of man.<sup>7</sup>

Proponents of the Christian Amendment considered Christian beliefs to be “interwoven in the warp and woof of our national existence.”<sup>8</sup>

Convinced that Protestant devotion is a core aspect of American identity, proponents of the Christian Amendment considered challenges to Christian dominance to be anti-American. “[S]ecular critics,” proclaimed Reverend A.D. Mayo, were “born and educated abroad, and ignorant of the first principles of American life.”<sup>9</sup> To supporters of the Christian Amendment, these new immigrants could not share in American values because “they did not share in the first settlement of this country; they did not brave the hardships, they did not profess the principles which have made that settlement memorable. They never, anywhere, developed, or even dreamed of such a nationality as ours ...”<sup>10</sup> Supporters of the Amendment were often explicit in asserting that non-Christians had no rightful place in America: “[I]f the opponents of the Bible do not like our government and its christian features,” Reverend E.B. Graham told an NRA Convention in 1885, “let them go to some wild, desolate land, and in the name of the devil, and for the sake of the devil, subdue it, and set up a government of their own, on infidel and atheistic ideas, and then if they can stand it, stay there till they die.”<sup>11</sup>

While some Americans may have long assumed that being Protestant was an essential part of being American, now that this identity was challenged, supporters of a Christian conception of America recognized a need to develop an argument for why it should remain so. Proponents of the Christian Amendment responded by developing a comprehensive conception of American history that placed Christian devotion at the core.<sup>12</sup> As one advocate for the Christian Amendment put it:

The principles which we here present are not new in American politics. We are able to plead many precedents, which must have the weight of authority with the American people. Our country was originally settled by men of high religious character, whose only motive in seeking a home in the wilderness was the freedom and safety of religion and the glory of God.<sup>13</sup>

The result was a Christian-focused history of the nation, built up by a carefully selected set of quotations and episodes in the American history.<sup>14</sup> Supporters of the Christian Amendment pointed to the Mayflower Compact and colonial charters to show that the first European immigrants came on a Christian mission.<sup>15</sup> They pointed to religious language in early state constitutions, in the Declaration of Independence, and the Articles of Confederation.<sup>16</sup> They pointed to state court decisions declaring Christianity part of the common law.<sup>17</sup>

7 PROCEEDINGS OF THE 1872 CONVENTION TO SECURE THE RELIGIOUS AMENDMENT, *supra* note 10, at 17.

8 *Id.* at 18. As Wilbur F. Crafts, who lobbied for decades to create a Sabbath observance law, declared: “With the Sabbath our Christianity and our country stand or fall.” Foster, *supra* note 18, at 93.

9 PROCEEDINGS OF THE 1872 CONVENTION TO SECURE THE RELIGIOUS AMENDMENT, *supra* note 10, at 23; *id.* at 35 (asserting that secularists “do not understand the practical character of the American people”); *id.* at 70 (declaring that opponents of the Amendment opposed “American Republicanism and Liberty”).

10 PROCEEDINGS OF THE 1873 CONVENTION TO SECURE THE RELIGIOUS AMENDMENT, *supra* note 83, at 61.

11 M. A. Gault, The National Reform Movement, CHRISTIAN STATESMAN, May 21, 1885, at 4-5.

12 As historian Steven Green has shown, a Christian-focused conception of American history began to develop in the decades after the nation’s founding, when the first histories were written of the American Revolution, the Declaration of Independence, and the Constitution. STEVEN K. GREEN. INVENTING A CHRISTIAN AMERICA: THE MYTH OF THE RELIGIOUS FOUNDING (2015).

13 T.P. Stevenson, Introduction to PROCEEDINGS OF THE 1872 CONVENTION TO SECURE THE RELIGIOUS AMENDMENT, *supra* note 10, at xi.

14 See Stephen M. Stookey, In God We Trust?: Evangelical Historiography and the Quest for a Christian America, 41 Sw. J. THEOLOGY 41, 42 (1999).

15 PROCEEDINGS OF THE 1874 NATIONAL REFORM CONVENTION TO SECURE THE RELIGIOUS AMENDMENT, *supra* note 66, at xi, 15.

16 *Id.* at iv. xi-xii.

17 *Id.* at xi-xii.

They pointed to the appointment of chaplains in Congress and declarations of days of thanksgiving and prayer.<sup>18</sup> They compiled anthologies of founding era quotations to show that the nation had been founded by devout Christians who sought to create a Christian nation.<sup>19</sup> To proponents of the amendment, the nation's history unequivocally demonstrated that the United States is a Christian nation; the proposed amendment would simply make it explicit.<sup>20</sup>

The Christian history of the United States developed by proponents of the Christian Amendment contains the familiar features of a Golden Age narrative.<sup>21</sup> In the movement's explanation of American history, the Founding created a nation with pure ideals devoted to God, but then a rising tide of immigrants and secularism destroyed this purity and called into question the nation's Christian values.<sup>22</sup> Because the American people no longer followed the pure Christian values upon which the nation was founded, a series of challenges arose, and some tried to remove the Bible and prayer from the schools and to overturn laws respecting the Sabbath and prohibiting blasphemy.<sup>23</sup> The narrative pointed to a dire future: The American people would lose their Christian soul and face complete destruction if they continued to deny their true Christian nature.<sup>24</sup> The story also offered the only conceivable solution to the nation's current troubles – a return to the pure ideals upon which the nation had been founded.<sup>25</sup> For supporters of the Christian Amendment, the story of America's Christian history contained a crucial lesson: The nation must rededicate itself to its Christian faith by placing an expression of that faith permanently in the document that embodies the nation's identity.

### C. THE CONSTITUTION AND THE MIRROR

Group threat theory helps explain why some Protestants in the nineteenth century felt compelled to mobilize in response to the perceived threat to their status posed by the nation's increasing religious diversity. The social theory of national identity helps explain why they perceived the threat in nationalist terms as an attack on America itself. One additional question remains, and it is the central subject of this Article: Why did the mobilization focus on constitutional demands? The answer to that question lies in the role that the Constitution plays in America's nationalist consciousness. Americans have long understood the Constitution to be an expression of national values and char-

18 *Id.* at xii.

19 *See, e.g., id.* at 61-64.

20 PROCEEDINGS OF THE 1872 CONVENTION TO SECURE THE RELIGIOUS AMENDMENT, *supra* note 10, at xii (“There are well established features in our government, which are consistent only with such principles as we seek to introduce into the National Constitution.”).

21 The structure of the appeal developed in support of the Christian Amendment followed what Andrew Murphy has described as a typical American jeremiad, “a form of political rhetoric that explicitly invokes the past as a corrective to the problems of the present....” Andrew R. Murphy, *Longing, Nostalgia, and Golden Age Politics: The American Jeremiad and the Power of the Past*, 7 *PERSP. on Pol.* 125, 126-27 (2009). American jeremiads typically involve the following claims: (1) “Jeremiads identify problems that signal decline vis a vis the past”; (2) “Jeremiads identify a point in the past in which the harmful idea or practice responsible for decline first made its appearance, and trace out the injurious consequences from its earliest inception to the present day”; and (3) “Jeremiads call for reform, repentance, or renewal – a specific course of action to reverse contemporary decline and to reclaim the original promise of communal life.” *Id.*

22 *See supra* notes 93-95 and accompanying text.

23 *See* PROCEEDINGS OF THE 1872 CONVENTION TO SECURE THE RELIGIOUS AMENDMENT, *supra* note 10, at 59; *supra* note 78 and accompanying text.

24 *See* PROCEEDINGS OF THE 1872 CONVENTION TO SECURE THE RELIGIOUS AMENDMENT, *supra* note 10, at 7 (warning that soon anti-Christian forces may “wipe out everything of a Christian or even moral character, until our whole political page should become a pure, unbelieving, irreligious, Christless, Godless blank.”); *id.* at 49 (warning that secularism is “threatening destruction to all that is noblest and purest in our social life”).

25 *See supra* notes 96-104 and accompany text.

acter.<sup>26</sup> As a result, supporters of the Christian Amendment believed that the best way to demonstrate that the United States truly is a Christian nation was to place an expression of that identity in the Constitution itself.<sup>27</sup>

Supporters of the Christian Amendment frequently explained that it was crucial that the Constitution accurately reflect the nation's true identity. In his address to the 1872 NRA Convention, David McAllister, General Secretary of the NRA, declared:

It is a principle clearly stated by the best writers on political science, that in a nation where there is a written Constitution, that instrument should take its character from the nation for which it is framed. A written Constitution is simply a translation into legal language ... of the facts actually evolved by the social forces of the nation.<sup>28</sup>

As Amendment supporters understood it, the godless Constitution was inconsistent with the Christian nature of the American people—it did not translate into legal language “the facts actually evolved by the social forces of the nation” – and therefore demanded correction.<sup>29</sup> As another speaker at the 1872 Convention put it, because the U.S. Constitution is “without a single word from which it could be determined that this is a christian nation, – we believe [it] to have been false to the true character of the nation, when it was framed; we believe it to be false to the national character to-day.”<sup>30</sup> Supporters of the Amendment thus did not so much seek to put God into the Constitution as to “*put the people into it*, trying to make our Constitution ... a fair and true, and not a libellous [sic] exponent of the nation.”<sup>31</sup>

Proponents of the Christian Amendment believed that putting Christian devotion in the Constitution would protect the nation's true Christian nature. As they saw it, national identity was bound to follow the Constitution. If the Constitution became Christian, the nation would stay Christian, but if the Constitution stayed godless, the people would become godless.<sup>32</sup> As the NRA's David McAllister put it:

[T]he written Constitution must be amended to conform to the facts as they have actually been evolved. ... [or] the Constitution will in time conform everything to itself. The facts,

26 See *supra* notes 1-5 and accompany text.

27 See PROCEEDINGS OF THE 1872 CONVENTION TO SECURE THE RELIGIOUS AMENDMENT, *supra* note 10, at 37 (stating that the American people “will place in their great charter of liberties an acknowledgment of the nation's dependence on Almighty God ... because it is an Anglo-Saxon people, and believers in constitutional liberty, founded on reverence for God and the morality of the Christian religion.”).

28 PROCEEDINGS OF THE 1872 CONVENTION TO SECURE THE RELIGIOUS AMENDMENT, *supra* note 10, at 6 (referencing JOHN A. JAMESON, A TREATISE ON CONSTITUTIONAL CONVENTIONS § 63 (1867)). As another speaker put it: “The design of a written Constitution is simply to exhibit and declare the exact features of the unwritten Constitution, or the actual character of the nation.” *Id.* at 56, 58. Yet another speaker put it similarly: We must then seek the character of the State in the official principles it adopts. And where shall we look for these principles unless in the Constitution which proclaims to the world the truths from which the State is to draw its life; which defines its rights and powers; which establishes its various departments, and organizes them into one symmetrical whole? The laws and usages which spring from this constitution, as their parent, are but the exponents of its character[.] *Id.* at 53.

29 As McAllister put it, “[t]he written Constitution of the United States does not translate these Christian facts into legal language. It does not authenticate them.” *Id.* at 6.

30 *Id.* at 58.

31 *Id.* at 67, 68 (statement of Reverend J. Edwards). “Resolved, That we recognize the necessity of complete harmony between our written constitution and the actual facts of the national life ....” *Id.* at 50.

32 *Id.* („[W]e maintain that the true way to effect this undoubted harmony is not to expel the Bible and all idea of God and religion from our schools, abrogate laws enforcing Christian morality, and abolish all devout observances in connection with government, but to insert an explicit acknowledgment of God and the Bible in our fundamental law.”); see J. H. W., *Secularized Christianity*, 1 AM. SENTINEL 9, 10 (1886) [hereinafter *Secularized Christianity* (quoting an NRA officer: “[Opponents of the Christian Amendment] demand that all Christian usages and institutions be abrogated to conform to the Constitution. We propose to amend it to conform to the actual character of the nation.”)].

the usages, the legislative and judicial actions, everything, in a word, that is out of harmony with the written instrument, will give way before its moulding and controlling influence, and disappear.<sup>33</sup>

In this conception, the Constitution not only reflects national identity but also shapes it. If the Constitution were not changed to reflect the people's Christian character, the people would become as godless as the Constitution.<sup>34</sup>

Opponents of the amendment – Seventh Day Adventists, Jews, and freethinkers–presented a very different conception of American identity.<sup>35</sup> “[W]e do not believe that this is a Christian nation,” declared the Seventh Day Adventist paper, *The American Sentinel*, “and no amendment to our National Constitution will make it such.”<sup>36</sup> Although the majority of Americans may have been Christian, that fact did not make the United States a Christian nation.<sup>37</sup> And if the nation could not be said to be truly Christian, a constitutional declaration of national faith would therefore be false.<sup>38</sup> Opponents also feared that the Christian Amendment would make non-Christians second-class citizens.<sup>39</sup> As *The American Sentinel* put it, the Amendment would have the effect of asserting that “the Jewish and unbelieving portion of our people are not, of right, part of the people.”<sup>40</sup> The Amendment thus conflicted with principles of equality.<sup>41</sup>

Opponents argued that the proposed Amendment was contrary to “the American idea,” which they understood in civic republican terms as equality among diversity.<sup>42</sup> “If as a nation we stand for

33 PROCEEDINGS OF THE 1872 CONVENTION TO SECURE THE RELIGIOUS AMENDMENT *Supra* note 10, at 6.

34 *Id.* at 7. McAllister thus warned that failure to make the Constitution Christian would allow anti-Christian forces to “wipe out everything of a Christian or even moral character, until our whole political page should become a pure, unbelieving, irreligious, Christless, Godless blank.” *Id.*

35 The leading opponents were Seventh Day Adventists who had long been persecuted for observing Saturday as the Sabbath, in violation of Sunday closing laws. FOSTER, *supra* note 18, at 108; GREEN, *supra* note 18, at 149. In 1886, the Seventh Day Adventists launched *The American Sentinel*, a newspaper devoted principally to opposing the NRA. See J. H. W., *The American Sentinel*, 1 AM. SENTINEL 1, 1 (1886) [hereinafter *The American Sentinel*] (explaining that *The American Sentinel* was created because “there is no paper published in the United States, which has for its distinct object the vindication of the rights of American citizens, which, we solemnly believe, are threatened by the actions and aims of [the NRA].”). Jewish organizations also petitioned Congress to oppose the Amendment. *Hebrews to Petition Congress*, N.Y. TIMES, Mar. 16, 1896, at 5. Liberal religionists and freethinkers also organized to oppose the Christian Amendment, creating in 1867 the Free Religious Association, while secularists organized the National Liberal League and local Liberal League chapters. THE FREE RELIGIOUS ASSOCIATION PROCEEDINGS AT THE FORTY-SECOND ANNUAL MEETING HELD IN BOSTON, MASS. 103 (1909); see GREEN, *supra* note 18, at 150-54, 161-67.

36 J. H. W., *What Is the Harm?*, 1 AM. SENTINEL 9, 13 (1886).

37 *Secularized Christianity*, *supra* note 116, at 10 (“If, in a family of ten, three were professed Christians and seven were infidels, could that family be called a Christian family?”).

38 *Id.*; JOHN W. CHADWICK, LIBERTY AND THE CHURCH IN AMERICA, IN FREEDOM AND FELLOWSHIP IN RELIGION: A COLLECTION OF ESSAYS AND ADDRESSES 299, 308 (The Free Religious Association eds., 1875) (declaring the Christian Amendment a “falsehood” because the nation includes thousands of men who are not Christians).

39 The Amendment, one writer asserted, “will disfranchise every one who will not acknowledge, and submit to, the provisions which they choose to embody in their Religious Amendment to the Constitution.” A. T. J., *National Reform and the Rights of Conscience*, 1 AM. SENTINEL 9, 11 (1886) (emphasis in original).

40 A. T. J., *A Christian Nation*, 1 AM. SENTINEL 1, 7 (1886).

41 *Not a Christian Nation*, 1 AM. SENTINEL 14, 14 (1886) (“[T]he Israelite, the Mahommedan, or the Buddhist has [T]he equal right to preach, and, if he can, to make converts to his faith.”); CHADWICK, *supra* note 122, at 310.

42 *The American Sentinel* declared that “[t]here are many different churches and religions, or forms of religion, in the land, and no constitutional provision or judicial decision can declare that all these are conformable to Christian faith and practice.” *The American Sentinel*, *supra* note 119, at 1; see CHADWICK, *supra* note 122, at 310. In 1894, Jewish organizations declared that the Amendment conflicted with principles of equality among faiths and would raise up one doctrine over all others. *Hebrews to Petition Congress*, *supra* note 119, at 5. Opponents pointed to not only diversity between Christians and other religions, but to the substantial religious diversity among Christians. See A “*Non-Sequitur*,” 1 AM. SENTINEL 1, 8 (1886) (“Would not ... such an amendment as this Association seeks, lead to endless religious disputes in our legislatures and in Congress?”). Another writer argued that if the Amendment were adopted, “the court shall decide what is and what is not a Christian law or institution, and how Christian laws and institutions shall or shall not be observed, and what is and what is not a violation of the laws of Christianity.” *Secularized Christianity*, *supra* note 116, at 9.

any thing,” freethinker John Chadwick wrote in 1875, “it is for ‘equal rights for all;’ not for ‘all white men,’ not for all Christians, not for all theists even, but for all.”<sup>43</sup>

Although the competing sides in the fight over the Christian Amendment disagreed over the nature of American national identity, the fight focused on the Constitution because both sides agreed on a central premise: The Constitution should embody the nation’s true values.<sup>44</sup> As the first witness testifying in support of the Amendment before the House Judiciary Committee in 1896 explained:

The parties in this debate agree substantially in these two things: First, that the Constitution is a secular document; and, second, that the facts in our life are Christian; but the one party claims that a secular constitution is right and that it ought to remain so, and that all the facts in our national life should be brought down to it, viz, abolish prayers in Congress, chaplains in the Army, Bible from the schools, remove everything Christian, and convert our whole civilization into secularism. The other party contends that every Christian feature shall be maintained, and asks that the Constitution be amended so as to secure all such features.<sup>45</sup>

The dispute over the nation’s religious identity became a constitutional dispute because of the widespread belief, shared by proponents and opponents of the Amendment, that the Constitution should reflect the true nature of the American people.

## **D. THE MANY DEFEATS AND THE ONE LASTING SUCCESS OF THE CHRISTIAN AMENDMENT MOVEMENT**

The Christian Amendment never came close to ratification. Although it was introduced in Congress again and again, it never made it out of a House or Senate committee.<sup>46</sup> Yet by the end of the nineteenth century it appeared that the movement had succeeded after all.

In 1892, the Supreme Court issued its decision in *Holy Trinity Church v. United States* and emphatically declared that the United States is a “Christian nation.”<sup>47</sup> The NRA was not directly involved in the case but the decision unmistakably reflects its influence.

The case addresses what today is an inconsequential question involving a long repealed provision of federal immigration law prohibiting employment contracts encouraging immigration.<sup>48</sup> The case is of lasting significance, however, because, in ruling that the statute should not be read to cover ministers, the Supreme Court declared that the statute must be construed in light of the fact that the United States is a Christian nation.<sup>49</sup>

*Holy Trinity Church* supports the conclusion that the United States is a Christian nation with a lengthy account of the history of the United States. The Court pointed to the same evidence of the

43 CHADWICK, *supra* note 122, at 309. Agreeing with these opponents of the Amendment, the New York Times declared that the addition of an expression of Christian devotion in the Preamble would create divisions among the American people, undermining the constitutional goal of “domestic tranquility.” Christianity by Legislation, N.Y. TIMES, Mar. 15, 1896, at 4.

44 In fact, in 1874 the Free Religious Association countered the NRA by proposing its own constitutional amendment, the Religious Freedom Amendment, which would have extended the First Amendment’s prohibition on establishment of religion to the states. GREEN, *supra* note 18, at 162–63.

45 Joint Resolution Proposing Amendment to the Constitution of the United States: Hearing on H.R. 28 Before the H. Comm. on the Judiciary, 54<sup>th</sup> Cong. 3–4 (1896) (statement of Reverend H. H. George).

46 See, e.g., CONG. GLOBE, 38<sup>th</sup> Cong., 2<sup>nd</sup> Sess. 1272 (1865) (rejecting proposed amendment).

47 Rector, Etc., of Holy Trinity Church v. United States, 143 U.S. 457, 471 (1892).

48 *Id.* at 458.

49 *Id.* at 471 (“In the face of all these, shall it be believed that a congress of the United States intended to make it a misdemeanor for a church of this country to contract for the services of a Christian minister residing in another nation?”).

nation's Christian history that had been developed by the NRA in support of the Christian Amendment.<sup>50</sup> In his opinion for the Court, Justice David Brewer recited the NRA's examples of the colonial charters to show that the nation began with a religious mission.<sup>51</sup> The opinion points to religious language in the Mayflower Compact, the Declaration of Independence, and state constitutions, and cites to declarations in state court opinions that the United States is a Christian nation.<sup>52</sup> Justice Brewer cited to various state and federal laws that protect Christian practices, including many of the same laws and practices that the Christian Amendment was proposed to protect: blasphemy laws, Sunday closing laws, and legislative prayers.<sup>53</sup> Justice Brewer quoted approvingly from a statement by Chancellor Kent that similar protections need not be given to non-Christians.<sup>54</sup>

*Holy Trinity Church* placed the Supreme Court's imprimatur behind the central claims of Christian nationalism espoused by the Christian Amendment movement: The American people are a Christian people and therefore the United States is a Christian nation; American history demonstrates that the nation is devoted to Christianity; Christian practices must be understood to have a privileged status and should be protected by law; and Christian values and practices are an intrinsic and unobjectionable part of American public life.

The decision was immediately recognized by both sides in the fight over the Christian Amendment as an endorsement of the Amendment movement's central claims. In its first issue after *Holy Trinity Church*, the NRA's official newspaper proclaimed victory, declaring the Court's decision the "Greatest Occasion for Thanksgiving":

"This is a Christian nation." That means Christian government, Christian laws, Christian institutions, Christian practices, Christian citizenship. And this is not an outburst of popular passion or prejudice. Christ did not lay his guiding hand there, but upon the calm, dispassionate supreme judicial tribunal of our government. It is the weightiest, the noblest, the most tremendously far-reaching in its consequences of all the utterances of that sovereign tribunal. And that utterance is for Christianity, for Christ. "A Christian nation!" Then this nation is Christ's nation, for nothing can be Christian that does not belong to him. Then his word is its sovereign law. Then the nation is Christ's servant. Then it ought to and must, confess, love and obey Christ. All that the National Reform Association seeks, all that this department of Christian politics works for, is to be found in the development of that royal truth. "This is a Christian nation."<sup>55</sup>

The NRA immediately took credit for the decision, accurately declaring that it "reads as if largely gathered from the National Reform Manual."<sup>56</sup>

50 Id. at 467-70.

51 Id. at 466.

52 Id. at 466-68.

53 Id. at 470-71.

54 Id. at 471 (quoting *People v. Ruggles*, 8 Johns. 290, 295 (N.Y. App. Div. 1811)) ("Nor are we bound by any expressions in the constitution, as some have strangely supposed, either not to punish at all, or to punish indiscriminately the like attacks upon the religion of Mahomet or of the Grand Lama; and for this plain reason, that the case assumes that we are a Christian people, and the morality of the country is deeply ingrafted upon Christianity, and not upon the doctrines or worship of those impostors.")

55 William Weir, *The Supreme Court Decision: The Greatest Occasion for Thanksgiving*, CHRISTIAN STATESMAN, Nov. 19, 1892, at 2.

56 William Weir, *Republican National Convention*, CHRISTIAN STATESMAN, June 25, 1892, at 5. Recent scholars have disagreed over whether Justice Brewer personally supported the NRA's agenda. Compare MOORE, *supra* note 18, at 134 (stating that Justice Brewer "never joined the NRA but came out publicly as a supporter" and asserting that he "had been giving speeches at NRA events for some time") and JAY ALAN SEKULOW, WITNESSING THEIR FAITH: RELIGIOUS INFLUENCE ON SUPREME COURT JUSTICES AND THEIR OPINIONS 152 (2006) ("[Justice] Brewer was clearly in agreement with many of the NRA's positions.") with Steven K. Green, *Justice David Josiah Brewer and the "Christian Nation" Maxim*, 63 ALB. L. REV. 427, 458 (1999).

The joy felt by supporters of the Christian Amendment was matched by opponents' alarm. *The American Sentinel* denounced *Holy Trinity Church* as "another Dred Scott decision," effectively decreeing "that disbelievers in the Christian religion have no rights which believers are bound to respect."<sup>57</sup> It agreed with the NRA that the Court had adopted the philosophy behind the Christian Amendment, declaring that the decision "culminates in the National Reform shibboleth, and the capsheaf has been put to the theory that the Christian religion is part of the common law of the individual States, by declaring, by fiat of the Supreme Court, the United States to be a Christian Nation."<sup>58</sup>

With the decision in *Holy Trinity Church*, it appeared that the NRA might well have achieved in court what it had been unable to achieve through the political process.<sup>59</sup> Indeed, America's constitutional history includes numerous instances when a movement failed in its goal of enacting a constitutional amendment, but nonetheless succeeded in gaining legal recognition of its central claims. Perhaps the most prominent example is the movement to adopt the Equal Rights Amendment, which failed to win passage of a constitutional amendment, but nonetheless succeeded in gaining judicial recognition of the same principle.<sup>60</sup> Commentators have described the Supreme Court's rulings as creating a "de facto ERA," which Reva Siegel has explained resulted from a social movement that dramatically shifted public and elite notions of women's equality.<sup>61</sup> After Christian Amendment supporters succeeded in convincing a unanimous Supreme Court to declare that the United States is a Christian nation, it appeared that the proposed Christian Amendment might succeed in gaining judicial acceptance despite the failure of the amendment to gain formal adoption.

At the same time, however, *Holy Trinity Church* undercut the campaign to adopt the Christian Amendment. Perhaps there was no need to amend the Constitution, some now argued, because the Supreme Court itself had agreed that the nation was Christian and that Christianity was, in some sense, the law of the land.<sup>62</sup> Continuing the fight for an amendment after *Holy Trinity Church*, Wilbur Crafts argued that an amendment remained necessary so that "the Constitution shall say what the Supreme Court has already said, as to the Christian status of our government, but in a more authoritative form."<sup>63</sup> Opponents could now argue, however, that a constitutional amendment was no longer necessary, if it ever had been.

As a result of *Holy Trinity Church*, supporters of the Christian Amendment stopped arguing that the Constitution was godlessly secular and increasingly began to argue that the Constitution was already Christian. As reported in 1900 in *The Sentinel of Liberty* (the successor to *The American Sentinel*), National Reformers:

57 C. B. Waite, *In a Great Crisis*. 8 AM. SENTINEL 41, 43 (1893).

58 W. H. M., *The Supreme Court and a National Religion*, 7 AM. SENTINEL 113, 114 (1892).

59 See, e.g., W. H. M., "Vital to the Sunday Question," 7 AM. SENTINEL 153, 155 (1892) (quoting PEARL OF DAYS (May 7, 1892)) ("And this important decision rests upon the fundamental principle that religion is embedded in the organic structure of the American Government....").

60 See *United States v. Virginia*, 518 U.S. 515, 533 (1996) (striking down Virginia's operation of a single-sex military academy and declaring that sex discrimination can be upheld only where there is an "exceedingly persuasive justification"). Another example is the Child Labor Amendment, which would have authorized Congress to prohibit child labor, which failed to win passage by state legislatures, but in 1941 the Supreme Court ruled that Congress already had such power under the Commerce Clause. See *United States v. Darby*, 312 U.S. 100, 116 (1941). As David Strauss commented, "[i]t was as if the Child Labor Amendment not only had been adopted but also had been given an especially expansive reading...." David A. Strauss, *The Irrelevance of Constitutional Amendments*, 114 HARV. L. REV. 1457, 1476 (2001).

61 See Reva B. Siegel, Lecture, *Constitutional Culture, Social Movement Conflict and Constitutional Change: The Case of the de facto ERA*, 94 CALIF. L. REV. 1323, 1332-34, 1351-66 (2006).

62 GREEN, *supra* note 18, at 176.

63 WILBUR F. CRAFTS, *PRACTICAL CHRISTIAN SOCIOLOGY: ON MORAL REFORMS AND SOCIAL PROBLEMS* 197 (rev. 4<sup>th</sup> ed. 1907).

Went only a few years ago to assail the Constitution as a “Godless instrument” because it contained no recognition of Deity. But now that a justice of the Supreme Court has shown in an obiter dictum how to discover in that document something which is clearly not there at all, these men are not slow to avail themselves of this aid and to loudly proclaim that “this is a Christian nation ....”<sup>64</sup>

While the Christian Amendment movement had not succeeded in amending the Constitution, it had gained official recognition from the Supreme Court of its central claim: Christianity, not godless secularism or religious pluralism, was the law of the land.

The movement to adopt the Christian Amendment never entirely died. The NRA continued to push for an amendment until it finally folded in 1945.<sup>65</sup> A new organization, the Christian Amendment Movement, was formed the next year with the express purpose of continuing the work begun by the NRA.<sup>66</sup> Because Christian practices in public life continued to be challenged, the Amendment was still necessary, one pamphlet declared, in order to “afford a constitutional basis for Christian legislation and judicial decisions.”<sup>67</sup> The newly reformed Christian Amendment Movement declared anew that the proposed Amendment would save Christian America from the threats of secularism.<sup>68</sup> The proposal was endorsed in 1947 by the newly formed National Association of Evangelicals.<sup>69</sup>

In 1954 and 1964, Congress once again held hearings on the proposed amendment, which reiterated and expanded on the same arguments and counterarguments that had been presented in the nineteenth century hearings.<sup>70</sup> Representatives of groups that had thrived in the nineteenth century – the National Reform Association and the Women’s Christian Temperance Union – once again argued that the Constitution failed to reflect the true Christian nature of the nation and that it must be amended to bring the American people and the Constitution into harmony.<sup>71</sup> They were joined by newly formed but relatively obscure organizations like the Christian Patriotic Rally and the California League of Christian Parents.<sup>72</sup>

Supporters of the Amendment relied on the comprehensive history of Christian America developed by the Amendment’s nineteenth century supporters, presenting a catalogue of religious declarations by leading Americans from the Mayflower Compact through modern times.<sup>73</sup> Supporters of the Amendment continued to point to *Holy Trinity Church* as the definitive declaration that the

64 “Is This a Christian Nation?,” 15 SENTINEL LIBERTY 418, 419 (1900).

65 See BORDEN, *supra* note 18, at 74. But see Christian Amendment: Hearings on S. J. Res. 87 Before the Subcomm. of the S. Comm. on the Judiciary, 83rd Cong. 35 (1954) [hereinafter Christian Amendment Hearings (statement of D.H. Elliott, a witness at the hearing, identifying him as a member of the Executive Committee of the NRA)].

66 TILL CHRISTIAN AMENDMENT MOVEMENT: WNI It Is, Winx You CAN Do to HELP 3 (1948), <http://digitalcollections.baylor.edu/cdm/ref/collection/cs-vert/id/8125>.

67 *Id.* at 12.

68 See AM. ASS’N FOR THE ADVANCEMENT OF ATHEISM, AMERICAN CHRISTIANS, AWAKE! 1, <http://digitalcollections.baylor.edu/cdm/compoundobject/collection/cs-vert/id/8116/rec/4> (last visited Jan. 16, 2017) (“Let’s make our ‘godless Constitution’ Christian lest our government and schools become purely secular.”).

69 MOORE, *supra* note 18, at 153.

70 Christian Amendment Hearings, *supra* note 149, at 29–30, 35, 45, 52.

71 *Id.* at 8 (statement of Mrs. P. de Shishmareff); *id.* at 21 (statement of Remo Robb); *id.* at 28–29 (statement of R. E. Robb); *id.* at 43 (statement of J. Renwick Patterson).

72 *Id.* at 2, 7.

73 See, e.g., *id.* at 28 (statement of R. E. Robb) (“The pioneers who first planted a stable government on these shores,” one witness explained, “and the greatest statesmen of the Nation ever since, have consistently and with almost complete unanimity turned to Christianity as the embodiment of that code.”). As a result, “we are warranted in stating categorically that this is in fact basically and fundamentally a Christian nation.” *Id.* at 29.

nation is Christian.<sup>74</sup> The renewed push to adopt the Christian Amendment was opposed by major Jewish organizations, the American Civil Liberties Union, and Americans United for the Separation of Church and State, which like their nineteenth century predecessors articulated an egalitarian national vision.<sup>75</sup> By then, however, the diverse groups opposing the Amendment and supporting religious pluralism had become mainstream, while those calling for a Christian Constitution had become decidedly marginal.<sup>76</sup>

*to be continued in our next issue*

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74 *Id.* at 8 (statement of Mrs. P. de Shishmareff); *id.* at 21 (statement of Remo I. Robb); *id.* at 28-29 (statement of R. E. Robb); *id.* at 43 (statement of J. Renwick Patterson).

75 *See id.* at 69-74 (statement of Rabbi Isidor Breslau, Synagogue Council of America); *id.* at 86-92 (statement of David Brody, Anti-Defamation League); *id.* at 74-82 (statement of Leo Pfeffer, Synagogue Council of America); *id.* at 82 (statement of Protestants and Other Americans United for Separation of Church and State); *id.* at 85 (letter by the American Civil Liberties Union).

76 The NRA was so obscure in 1954 – enough so that one writer on its history believed it had folded long before. *See BORDEN, supra* note 18, at 74.

# Lest we Forget



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

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

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

## Justification by Faith

by J.H. Waggoner

What is the import of the apostle’s declaration in Rom. 3:28? “Therefore we conclude that a man is justified by faith without the deeds of the law.” Does it mean that we now form our characters in Christian life without works, or without obedience to the law? So many seem to think; but we cannot.

The law, as a rule of right will *form* a perfect character, but cannot *reform* an imperfect one. The rule of the mechanic will determine or point out a right angle on the end of a board he is framing; and if the board is square-if the angle is right, it is justified or proved right by the rule. But if the angle is not right, the rule will point out the inaccuracy, but will not make it right. That must be effected by another tool. But if the saw is the means of making the proper angle on the board, does the saw therefore become the rule of determining angles of measurements? By no means. And there is precisely this difference between the law and the gospel. “By the law is the knowledge of sin;” but the gospel is the remedy. The law points out the errors of character, the gospel reforms them. The law being the only rule of right, “the doers of the law shall be jus-

tified.” Rom. 2:13. This is but plain justice; for no one can suppose that the man who did the law—who obeyed God in all his life, would be condemned.

But Paul also says that there are no doers of the law - that all have sinned; and from this he draws the very evident conclusion, “*therefore*, by the deeds of the law there shall no flesh be justified.” Rom.3:20. So we are justified now “freely by his grace;” entirely by faith: works do not enter into our justification. And why not? Because, as the apostle shows, this justification by faith has respect to “the remission of *sins that are past*.” Rom. 3:25. Over these our future acts of obedience can have no influence or control. ...

Faith in the blood of Jesus removes guilt, and presents us before the throne as righteous by imputation; but faith, without works, does not buildup character. ... We are justified from past sins by faith without works, but we cannot maintain that justification through future life by faith without works.



In this respect, “faith without works is dead.” James 2:20. And so Paul instructs the brethren: “work out your own salvation with fear and trembling.” Phil. 2:12.

Justification by faith is not a final procedure; it does not take the place of the Judgment, nor render the Judgment unnecessary. It looks to something beyond itself to be accomplished in the future. Of course this remark would not apply where probation was cut off immediately or very soon after justification took place. But it certainly does apply where life is prolonged and probation is continued. Justification by faith, in the plan of the gospel, may be defined in full as that change in man’s relations and condition by virtue of which,

1. He is counted just as regards his past life, though in his life he has not been just;
2. The Government and its subjects are guarded against future depredations; and,
3. God may consistently accept his service as that of a loyal subject.

In regard to the first point, there can be no question on the part of anybody. To the second, all must concede that both the Government and its subjects ought to be secured against injury, and, to effect this, it is necessary not only to do a work for man, but, also in him. While the act of laying the penalty upon a substitute vindicates the majesty of the law, and is all that can be done in respect to the past, a change of heart, a thorough amendment of life, can only give that guarantee which is reasonably and justly demanded for the future. And this we call *conversion*. Justification by faith embraces this. With anything less than this we cannot imagine that anyone would stand justified before God.

But the third point will not be so apparent to every one, for some may think it is consistent for God to accept the service of anyone, at any time it maybe offered, without stopping to consider conditions. But to this we cannot assent. . . . It is truly strange that any who love justice and good

government, and who know that evil is in the world, and in the hearts of men, should stand in doubt as to the necessity of the gospel, to bring us into acceptance with God, and to fit us by a transformation of heart and life for a place in his service and at last in his Kingdom. ...

[Paul] had before said to the Romans that of all, the world, Jew and Gentile, there is none righteous ... no, not one. Destruction and misery are in their ways. All stand guilty before God. ...

The gospel of Christ is *the law of naturalization*, by means of which aliens or foreigners are inducted into the household of God, and are made citizens of the commonwealth of Israel, - the Israel of God. ... They who suppose that we teach justification by the law, because we enforce the obligation of the law, cannot have looked deeply into the word of God, nor have considered the principles of Government. If Jesus takes away the sinful disposition, renews us or gives us a new heart, and brings us into subjection to the law of God, all our obedience to that law is by virtue of that change of heart effected by him; therefore, while he grants to us all the virtue of his blood for the remission of past sins, he is entitled to all the glory of our obedience in the future. So it is all of grace, and we have nothing of which to boast in any respect, nor anything to claim on our own account, for all that we do is by strength imparted by him. Here we have a system which is *all grace*, and no license to sin; a gospel worthy of Heaven-imparting mercy freely, and maintaining law and justice strictly. Here we see that without him we can do nothing; though we shall work out our own salvation with fear and trembling, “It is God that worketh in us to will and to do of his good pleasure.”

We are justified by faith, yet so that we must add to our faith virtue; patiently continue in well doing; keep the commandments of God; fulfill the righteousness of the law, &c.

So far from teaching justification by the law, we emphatically assert that a moral duty, whatever men may call it, whether law or gospel, cannot

justify a sinner. That law which points out sin, which is therefore the rule of right, must of necessity condemn the sinner, but it will not and cannot justify. This is the teaching of Romans 3:20,21. ...

It would not be sufficient to forgive past transgression and leave the sinful disposition, as we should become again involved in sin and brought under condemnation. Nor would it be sufficient to remove the sinful disposition and leave the burden of past sin upon us, for that would condemn us in the Judgment. Therefore Christ becomes a Saviour to us in both respects.

He freely forgives our past sins, so that we stand free and justified; and he takes away the carnal mind, which is enmity against God, and not subject to his law, and makes us at peace with God – subject to his law; he writes it in our hearts so that we may delight in it. Then “the righteousness of the law” is “fulfilled in us, who walk not after the flesh,” the carnal mind, “but after the Spirit.” Rom. 8:4.

J. H. Waggoner, *The Atonement in the Light of Nature and Revelation*, 1884 edition, Pacific Press and Review & Herald Press, Chapter III: “Justification and Obedience,” pp. 104-124.

## DOORS

by Ellen G. White

**Sabbath, March, 24, 1849** ... “I was shown that the commandments of God and the testimony of Jesus Christ relating to the shut door could not be separated, and that the time for the commandments of God to shine out with all their importance, and for God’s people to be tried on the Sabbath truth, was when the door opened in the most holy place in the heavenly sanctuary, where the ark is, in which are contained the ten commandments. This door was not opened until the mediation of Jesus was finished in the holy place of the sanctuary in 1844. Then Jesus rose up and shut the door of the holy place, and opened the door into the most holy, and passed within the second veil, where He now stands by the ark. ...

I saw that Jesus had shut the door of the holy place, and no man can open it; and that He had opened the door into the most holy, and no man can shut it (Rev. 3:7,8); and that since Jesus has opened the door into the most holy place, which contains the ark, the commandments have been shining out to God’s people, and they are being tested on the Sabbath question. ...

The enemies of the present truth have been trying to open the door of the holy place, that Jesus has shut, and to close the door of the most holy place, which He opened in 1844, where the ark is, containing the two tables of stone on which are written the ten commandments by the finger of Jehovah. *EW*, 42,43.

Clearer light came with the investigation of the sanctuary question. ... While it was true that the door of hope and mercy by which men had for eighteen hundred years found access to God, was closed, another door was opened, and forgiveness of sins was offered to men through the intercession of Christ in the most holy. One part of His ministration had closed, only to give place to another. There was still an “open door” to the heavenly sanctuary, where Christ was ministering in the sinner’s behalf. ... It is those who by faith follow Jesus in the great work of atonement who receive the benefits of His mediation in their behalf, while those who reject the light which brings to view this work of ministration are not benefited thereby. ... *GC*, 429-431.

## Walking for God

by A. W. Spalding

An Indiana convert tells of ... Waggoner's walking fifty miles to bring him a message; a Review and Herald editorial mentions his walking ninety miles on a preaching tour, for want of better conveyance. ... Naturally, his shoes and his clothes wore out. One day in Michigan, in company with A. S. Hutchins, he called on a brother farmer whose barns were bursting with his harvest of wheat and oats.

"It's too bad for Brother Waggoner to go dressed like that," remarked the brother to Elder Hutchins.

"Well," said the latter, "I don't doubt he would dress better if he had any money."

"I'm awfully sorry for him," said the farmer.

"Are you sorry enough to sell some of your wheat or oats to get money to help him?"

"Well, wheat is only sixty-five cents a bushel, and oats thirty-five. They ought never to be sold for that."

## Truth Present

by J. H. Waggoner

**No more joyful sound** has saluted our ears for years than is contained in this expression - *present truth*. Present truth is a present test; an indication of present duty, and an assurance of a present blessing. How comforting to regard our present experience in the unfolding light of prophecy, and to know in all our trials and toils for the truth's sake, we are walking in the way specially marked out for us by the God of truth.

The word of the Lord says: "Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings." Isa. 51:7 ...

## Elder Waggoner walks ninety Miles on a preaching tour!

"Brother, don't you think that back yonder, when the Lord told the people to take a lamb of the first year and burn it up, they thought that it was too bad, and they would rather keep it a year or two, and get a fleece from it?"

"Well, I do feel sorry for Elder Waggoner; but I don't see how I can sell any of my grain to help him."

"How much would you give him if you had the money?"

„O, seven or eight dollars."

"I'll loan you the money," said Elder Hutchins, "as I happen to have a little; and when I need it, I'll ask you for it."

So the deal was made; and probably when oats sold for fifty cents, the pledge was redeemed.

*Origin and History of the S.D.A. Church, 1961, Review & Herald P. A., pp. 258,259.*

"The law and the testimony" are revealed as the criterion of judgment in these days of deception and delusion. See Isa. 8:16,19,20; 2 Thess. 2:9-12. To John it was shown that the dragon would make war on the remnant who keep the commandments of God, and have the testimony of Jesus Christ. Rev. 12:17.

It is not necessary for anyone, in order to develop a rebellious character in the sight of God, to fight against all the truth, even as it is not necessary to break all the commandments to be a transgressor of the law. ... When part of God's word is rejected, obedience to the remainder is

## **When Part of God's word is rejected, obedience to the remainder is more conformity to self-will**

not obedience to God, but mere conformity to self-will. ...

The Lord is sending out a testimony exactly fitted to revive his work, and make his people strong to overcome. In view of these facts, how idle seem the efforts put forth of late to destroy the efficiency of the spirit of prophecy so' kindly granted to the remnant. It is truly *a gift* of the Spirit. It is not what is preached to them merely, nor what they believe, nor what the apostles and the early church had, but what *they* have in their midst. The remnant "keep the commandments of God and have the testimony of Jesus Christ. ..."

Since hearing sister White's testimony on the health reform at the Conference, my heart has continually rejoiced that God has granted us this precious gift, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Eph. 4:12 ...

We do not profess to be pioneers in the general principles of the health reform. The facts on which this movement is based have been elaborated, in a great measure, by reformers, physicians, and writers on physiology and hygiene, and so may be found scattered through the land. But we do claim that by the method of God's choice it has been more clearly and powerfully unfold-

ed, and is there by producing an effect which we could not have looked for from any other means. As mere physiological and hygienic truths, they might be studied by some at their leisure, and by others laid aside as of little consequence; but when placed on a level with the great truths of the third angel's message by the sanction and authority of God's Spirit, and so declared to be the means whereby a weak people may be made strong to overcome, and our diseased bodies cleansed and fitted for translation, then it comes to us as an essential part of present truth, to be received with the blessing of God, or rejected at our peril.

Since we could have been aroused to the importance of this movement only by the teachings of God's Spirit, so can no one so clearly and strongly impress it on the minds and hearts of God's people as our beloved sister through whom this testimony has been given. Never was there a time ...when her presence and testimony were so much needed in the churches as now; and may the time soon come when all the saints will be privileged to hear it and to rejoice in the light. If any are tried over it now, let them study it, pray over it, and they will soon love it.

*Review & Herald*, August 7, 1866, pp. 76, 77.

## J.H. Waggoner 1820-1889

by Marlene Steinweg

Though he had little formal education, Joseph Harvey Waggoner was a giant in literary accomplishments, a master of Greek and Hebrew, a knowledgeable theologian, an accomplished editor, a pioneer in health reform and religious liberty, and a “veritable tower of strength as a pioneer in the closing message of truth.”<sup>1</sup>

It was a wintry December in 1851, when Waggoner, editor and publisher of a political newspaper in Baraboo, Wisconsin, first learned of the Adventist message. Brothers H. S. Case and W. Phelps, “in an hour’s time sketched over with him the entire range of the major prophetic periods, as well as the third angel’s message, the United States in prophecy, and the Sabbath in outline.”<sup>2</sup>

Though convicted of the truth, Waggoner doubted that he could be saved because he believed the door of mercy had been closed in 1844. Some leaders urged Ellen White “that the message could not be given to this brother....” But the testimony came to her “... to encourage him to hope in God and to give his heart fully to Jesus, which he did.”<sup>3</sup> “He realized that this would mean that he would have to go out of business as editor of a political paper and that his friends would probably consider that he had lost his mind.”<sup>4</sup>

“He threw his tobacco wad into the stove on the day he accepted the Sabbath, and he stood with Joseph Bates as a strong advocate of temperate living.”<sup>5</sup> By 1853, Waggoner had dedicated his life unreservedly to preaching the third angel’s message. His talents in the publishing field were employed many times, often in editorial capacities. In 1871, he was placed in charge of publications at Battle Creek. In 1881, he followed James White as editor of the western *Signs of the Times*.

He was the first editor in 1885, of *The Pacific Health Journal*, (precursor of *Vibrant Life*), and, in 1886, of *The American Sentinel*, precursor of *Liberty* magazine.

### J.H. Waggoner



1820	Birth
1844	Great Disappointment
1845	Marriage to Maryetta Hall, Portland, Ill.
1851/2	Acceptance of Third Angel’s Message
1853	Dedication full time to spreading Third Angel’s Message
1854	Printing of <i>The Law of God: Testimony of Both Testaments</i>
1855	Birth of son, E.J. Waggoner
1857	Printing of <i>Nature and Tendency of Modern Spiritualism</i>
1859	Printing of <i>The Kingdom of God - a Refutation of the Age-to-Come</i>
1868	Printing of <i>Atonement: In the Light of Nature, and Revelation</i>
1871	Appointment as head of publications in Battle Creek
1875	Move by Waggoner to California with the Whites
1881	Appointment as editor of <i>Signs of the Times</i> through 1886
1885	Appointment as editor, <i>Pacific Health Journal</i> till 1887
1886	Appointment as editor of <i>American Sentinel</i> till 1887
1887	Appointment as missionary to Switzerland
1888	Minneapolis Conference held
1889	Complete of <i>From Eden to Eden</i>
1889	Death

“Waggoner also wrote on Bible doctrines, health, and personal salvation. His *Refutation of the Age-to-Come* was very timely; his *Atonement in the Light of Reason and Revelation* [was] clear and concise....”<sup>6</sup>

Waggoner declared that when he wrote or published on a subject, his sole object was to “arrive at and disseminate truth, and to benefit the truth-loving people of God.”<sup>7</sup> For example, *Atonement*, was originally “a series published in *The Review and Herald* from June 2, 1863 to September 13, 1864, written generally amidst a press of other labors, and at intervals sometimes far apart as ... labor and circumstances would admit.”<sup>8</sup> Regarding these articles, he commented, “Some of the positions taken are at variance with those of all the writers I have met with on this subject; and some of them may appear new and novel to most of my readers. If these positions are true, it may be ascribed to the advancing light of the truth.”<sup>9</sup> Then he invited correspondence from the readers.

Waggoner was instrumental in establishing the fundamentals of the truth of the Seventh-day Adventist Church. According to Elder J. O. Corliss, Waggoner met with Elders White, Andrews and Smith and Ellen G. White, “for Bible study on the points in question, and after much deep thought and free counsel together, they would all kneel, and plead the help of God for a correct understanding of what had been studied. At the next meeting Elder Waggoner would give clear-cut expression to the views arrived at, which, taken in conjunction with special instruction received from God through Sister White, would be accepted by all as positive truth. After this manner most of the fundamentals of the truth, as now held, became a part of the message.”<sup>10</sup>

As an evangelist, he had this wise and amusing, free advice to young ministers: “When before the people, be sure you have your subject well in hand, deliver it without rambling into side issues, and when you are through, quit.”<sup>11</sup>

Very little is written about Elder Waggoner’s wife, Maryetta, and their large family of 10 children. His son, E. J. Waggoner, is best known among Seventh-day Adventists as a strong proponent of righteousness by faith. E. J. Waggoner will be featured in a future edition of *Lest We Forget*.

In 1887, Waggoner began his last adventure for Christ in the publishing work in Basel, Switzerland. There he also completed his final book, entitled *From Eden to Eden*, which describes God’s plan for man’s salvation. Evidently his complete dedication to his tasks, both those appointed by the brethren and those he assigned himself, finally caused his heart to give out under the continuous stress. The night before returning to England, and from there, to the United States, he spent a few hours completing the manuscript for *Eden to Eden*. “Arising from his usual night’s rest, he died from paralysis of the heart. He was nearly sixty-nine years of age. In his death the cause lost one of its staunchest advocates.”<sup>12</sup>

#### Footnotes:

- (1) John O. Corliss, *Review & Herald*, Sept. 27, 1923, p. 6.
- (2) LeRoy E. Froom, *Prophetic Faith of our Fathers*, Vol. III, Review & Herald P. A., Tacoma, Park, MD, 1954, p. 1105.
- (3) E. G. White, *Selected Messages*, Vol. 1, p. 64. A L. White, affirmed that this refers to J. H. Waggoner, see EGW, *The Early Years, 1827-1862*, Vol. 1, Review & Herald P. A., Hagerstown, MD., 1985, pp. 265, 266.
- (4) M. E. Andress, *Story of the Advent Message*, Review & Herald P. A., Takoma Park, MD, 1926, p. 76.
- (5) A. W. Spalding, *Origin and History of the S.D.A. Church*, Review & Herald P. A., 1961, p. 210.
- (6) *Ibid.*, p. 217.
- (7), (8), (9) J. H. Waggoner, preface to *Atonement: In the Light of Nature (Reason) and Revelation*, Steam Press of SDA P. A., Battle Creek, MI, 1868.
- (10), (11), (12), *Review & Herald*, Sep. 27, 1923, p. 6

## An Angel Intervenes

by A. W. Spalding

J.H. Waggoner's promising Labors for God in Wisconsin aroused the Enemy's wrath. When God sent James and Ellen White to Wisconsin to encourage the young preacher, Satan schemed to sabotage the trip and its effect on the infant work in the west, and to thus deal a death blow to the Sabbatarian Adventists.

James, the Lord wants us to visit Wisconsin to encourage the brethren there." Ellen explained, telling James the vision she had had that evening, May 15, 1854, and how important it seemed.

"That settles it!" James agreed, "We'll make our plans to travel as soon as possible, and we'll take a large trunk of truth-filled books with us for the believers there."

Just a week later, on May 23, 1854, James and Ellen planned to leave for Wisconsin on the 8 p.m. train at Jackson, Michigan. The last trunk was placed on the carriage for the trip to the station when James spoke, "I feel strange about starting on this trip, Ellen, but we have an appointment, and we must go." A sense of impending doom led the group to have a solemn season of prayer.

"We are now committed to God," Ellen reflected, "Yet - I can't shake this feeling that something evil is about to happen."

"Neither can I, Ellen. But," James answered her with hopeful conviction, "Surely God will be with us and keep us."

James and Ellen boarded a forward car, with comfortable seats where they hoped to be able to sleep some that night, but Ellen exclaimed, "James, I can't stay in this car; I must get out of here!" They found seats in the middle of the next car back. Even then, Ellen expressed her fears, "I don't feel at home at all in this train, James."

Neither settled in to sleep as they usually would on such a trip. Ellen continued wearing her hat and held her carpet bag on her lap.

Just three short miles from Jackson, the train began to jerk violently back and forth, and then, abruptly stopped. Unknown to James and Ellen, the train had just collided with an ox lying on the track. The engine, the tender, the baggage car and two second class passenger cars were thrown off the track and the forward end of one

of the first class cars was crushed in. The engineer and fireman were killed instantly.

Ellen opened her window and observed one car raised nearly on end. She heard agonizing groans and noticed great confusion. The car they had first boarded was damaged and had one end raised up on the heap of ruins. Four persons were killed and many more were badly injured. The seat where Ellen had first planned to sit was destroyed. Amazingly, their car was separated from the wreck by about one hundred feet. "There was no link nor bolt broken, but the bolt, with its chain, laid quietly on the platform of the unwrecked car," J. N. Loughborough recalled in *The Review and Herald*, of Jan. 27, 1885. God had sent His angel to intervene. He had separated their car from the front of the train.

James and Ellen hiked out a half mile to a farmhouse, where he left her while he walked into town for help. Brother Dodge returned with James in a carriage and took Mrs. White and their undamaged trunk of books to Brother Cyrenius Smith's house.

The next day, when the train wreck had been cleared from the tracks, James and Ellen caught another train and continued on their journey to Wisconsin. Later Ellen reported, "Our trip to that State was blessed of God. Souls were converted as the result of our efforts."

Satan's plan had been thwarted. God miraculously protected His servants. His hand was over His work on this earth and is today also. He will prosper and expand His work until our global mission is completed and Jesus returns in splendor to receive His faithful church.

ADAPTED FROM: E. G. White, *Life Sketches*, Pacific Press P. A. Mt. View, CA., 1915, pp. 153-154; A. L. White, E.G.W., *The Early Years*, Review & Herald P. A., Takoma Park, MD., 1985, pp. 294-297; J. N. Loughborough, *Review & Herald*, Jan. 27, 1885, pp. 57,58.

## Poem from Annie Smith



### Who is Without Fault?

Is there one here, who, e'er thus far,  
Has blameless been preserved?  
Who never strayed, made one mistake,  
Or e'er from duty swerved?

There may have been no outward act  
To cause one pang of grief;  
But has there been no secret fault,  
No sin of unbelief?

Then judge not harshly; who can tell  
Thy brother's suffering now,  
That he has failed in any point,  
To pay the Lord his vow?

From secret faults, the Psalmist prayed,  
Dear Lord, oh! cleanse thou me,  
And from presumptuous sins keep back,  
Preserve and make me free.

Left to himself, how great his fall!  
And he himself the guide.  
How humbled, mortified, subdued,  
His vanity and pride!

We are left to sin, to punish sin,  
No consolation here;  
Reflection only swells the tide  
Of anguish sad and drear.

Our falls oft cause a bitter grief,  
That no redemption knows;  
The deep, the painful, bleeding wound,  
Time here can never close.

The die when cast, the ship when sunk,  
To light can never rise.  
Our good name lost-and all on board,  
Then goes in sad surprise.

Oh! what a vacancy then made,  
An empty, aching void;  
Our peace of mind in silence crushed,  
And hope's bright boon destroyed.

But there is pardon with our God,  
For crimes of deepest dye;  
Be self and pride then humbled low,  
In dust and ashes lie.

It should be there, and God will see  
Those whom he loves refined.  
He'll keep them in the crucible  
Till they his statutes mind.

He'll watch the furnace and will see  
The gold sustains no loss.  
Oh! be the faithful process borne,  
And all consumed the dross.

God must in us his image see,  
And we reflect the same.  
Oh! may we honor and adore,  
And glorify his name.



# RECIPE

## Creamy Cheese Sauce

- 3 C peeled & diced Potato's
- ½ C peeled & diced Carrot
- ½ C raw cashews
- 4 T Nutritional Yeast
- 1 t Onion Powder
- 2 t Garlic Powder
- 2 t Salt
- 1 T lemon juice
- 2-3 cups of water

Peel potato's then dice potato's and carrot's. Place in pot and boil until slightly tender but not mushy.

Then place all in blender and blend until smooth. – Serve.

