

# The Midnight Cry

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

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## Identifying the Glorious Land

“The Lord has shown me clearly that the image of the beast will be formed before probation closes, for it is to be the great test [See the previous chapter, where the great test for the people of God is shown to be Sunday-law enforcement.] for the people of God, by which their eternal destiny will be decided. – 2SM, 81 (1890). LDE, 227.3

“What is the “image to the beast”? and how is it to be formed? The image is made by the two-horned beast, and is an image to the beast. It is also called an image of the beast. [*The two-horned beast of Revelation 13:11-17 makes an image to the beast portrayed in Revelation 13:1-10.*] Then to learn what the image is like and how it is to be formed, we must study the characteristics of the beast itself- the papacy. LDE, 228.1

“When the early church became corrupted by departing from the simplicity of the gospel and accepting heathen rites and customs, she lost the Spirit and power of God; and in order to control the consciences of the people, she sought the support of the secular power. The result was the papacy, a church that controlled the power of the state, and employed it to further her own ends, especially for the punishment of “heresy.” In order for the United States to form an image of the beast, the religious power must so control the civil government that the authority of the state will also be employed by the church to accomplish her own ends.... LDE, 228.2

“The “image to the beast” represents that form of apostate Protestantism which will be developed when the Protestant churches shall seek the aid of the civil power for the enforcement of their dogmas. – GC, 443, 445 (1911).” LDE, 228.3

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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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**Abbreviations**

BC	SDA Bible Commentary, volume 1-7	PK	Prophets and Kings
Ev	Evangelism	PP	Patriarchs and Prophets
GC	The Great Controversy	SM	Selected Messages, Vol. 1-3
LDE	Last Day Events	ST	The Signs of the Times
LS	Life Sketches	T	Testimonies for the Church, Vol. 1-9
Ms	Manuscript	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!



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### Gardening

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### Advent Pioneers

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



### Health & Natural remedies

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

# Bible Study



## DANIEL 11, PART 3:

# Identifying the Glorious Land of Daniel 11:41 using Parable Methodology

### Introduction

This movement has made the strong and continued assertion that the only way to understand Inspiration in our time is through parable methodology. All surface treasure has already been discovered and presented over the centuries, so for the last generation God is revealing the only remaining gems, or hidden treasure if you will, through parable methodology. This assertion has been qualified and demonstrated over and over again through almost countless hours of video presentations revealing a wealth of new prophetic information. This study aims to present a fairly simple way to demonstrate this methodology to anyone new to this movement and at the same time teach one of our foundational doctrines by attempting to identify America as the modern glorious land of Daniel 11:41.

### Original Intent v Parable Methodology

In 1868 and again in 1883 Ellen White wrote that the Millerites were supposed to be the last generation and Jesus was meant to return in their time (2T, 193.3, 1868, Ev, 695-696, LDE, 37-38, 1883). If this had happened the final verses of Daniel 11 would have been fulfilled in their time and exactly as Uriah Smith's book, *"Daniel and the Revelation"* explicitly describes. Therefore Smith records the 'original intent' of Daniel 11, including vs 40-45. A narrative that was actually borrowed from Josiah Litch who was chosen by God to empower the first angel's message in 1838. So it was Jesus' original intention that He return in the Millerites' time, hence the original intent of these verses were to be fulfilled in their time, exactly as Litch described.

However, as their line was a line of failure, God had to wait for a new people to be gathered and begin a new line which will be the line of the last generation, or the 144000. After all the

Millerites died Jesus would have to raise up a new and distinct people to again walk through and experience, and then preach the first, second and third angels messages.

We can demonstrate from a study of the 2520 and its derivative, the 126, that that line began in 1989 with a totally different people. All the Millerites have died and we are the last generation, hence those verses now need to be reapplied to us. What methodology should we use to interpret that reapplication? Parable methodology. So while Smith's literal version of events was true for his time, after that generation passed and God's people were scattered, those verses now need to be understood as parables. So we seek for such patterns as chiasmic structures, repeat and enlarge, natural to spiritual, compare and contrast etc. in these verses, as we 'make application' of those verses to us. We 're-apply' them, or 'make application' if you will.

Various applications, or perspectives can be applied to this prophecy and its actors, but the following study will investigate the ‘classic perspective’ so-called, i.e. the perspective (or application) that existed from the very beginning of this movement. I will attempt to just present this perspective without taking the time to explain how or why it differs from various other perspectives. These perspectives also identify America as the glorious land so would make no difference to this study anyway.

### 1798 - The Starting Point

As 1798 is the introduction point of America to the prophetic narrative as well as such a strong and established prophetic anchor point (GC, 356) we will compare and contrast the prophetic actors of Revelation 13-16 & 17-19 with Daniel 11:40-12:1 as all these prophecies start in 1798. Equally they all end at the close of human probation so each span the exact same prophetic period.

### Revelation 13-16

It is basic Adventist understanding that Revelation 12:6, 14-17 introduce 1798 and America to the prophetic stage (GC, 438-439). So this would be the established backdrop to Revelation 13:1-10 with v5 again identifying 1798.

### Revelation 17-19

In Rev. 17:3 & 6 we see the papacy depicted as a woman, and as in Rev. 12:14 she is in the wilderness and persecuting the saints. In Rev. 17:6 the papacy is already drunk with the blood of the martyrs, placing this narrative at the end of the papal persecution and therefore in 1798. Vs. 8 states that presently the beast “is not” hence she has received her deadly wound and is now dead, all of which places us in 1798.

### Daniel 11:40-12:1

Daniel 11:40 begins, “... and at the time of the end” so just from a surface reading it is easy to place this in 1798 (GC, 356).

Hence in each of these three prophetic lines the starting point is 1798 and as we will see we are introduced to three major prophetic actors involved in the final battle over the mark of the beast law.

## The Papacy, Apostate Protestant America & the World

### Revelation 13-16

The first and second beasts of Rev. 13 are the papacy (GC, 578.4) and Protestant America respectively (GC, 438-440). Eventually the apostate Protestant churches appeal to the civil power to enforce the image of the beast (GC, 445) then Rev. 13:14-15 says this extends around the world (the third actor) eventually including all the governments and people in every state.

### Revelation 17-19

Rev. 17:5 identifies Mystery Babylon, or the harlot which again is the church/papacy. America is identified in Rev. 17:3 under the symbol of the wilderness and America is also the 6<sup>th</sup> head of the beast. Rev. 17:2 & 12 identifies “*the kings of the earth*” or the civil governments of the world. So again we see the papacy, America and the world.

### Daniel 11:40-12:1

These verses also introduce 3 prophetic actors, the king of the north, the glorious land and Egypt. There are other actors in these verses which we will comment on later, but suffice to say for now, the king of the south is overflowed and passed over, or conquered at the time of the end, so who ever it is, according to the surface text, it is not mentioned again post time of the end so is not pertinent to this study which is comparing and contrasting powers from the time of the end to the close of human probation. In fact the king of the south is a prophetic actor during this period but we will only investigate the surface text of these verses. Edom, Moab and the chief of the children of Ammon remain to be identified.

In order to discover who these powers are at the end of the world, we could employ the parable methodology of natural to spiritual. One of the simplest examples of this methodology is how Christ used natural, literal agriculture in parables to symbolise events at the end of the world, like harvest, latter rain, wheat and tares. We would therefore identify the literal king of the north in ancient history and see who the Bible says this symbolises at the end of the world. Jeremiah 25:9, 50:9, 51:48, Ezekiel 26:7 & Joel 2:20 represent Babylon and her king as “*the northern army*”, “*from the north*” or “*of the north*”. Revelation 17:5 tells us plainly that the papacy at the end of the world is spiritual Babylon and therefore the papacy is the spiritual king of the north at the end of the world. So here in Dan. 11:40 at the time of the end we also see the papacy. Even without knowing any more about this verse, even if I never told you the name of the second actor, by comparing and contrasting Rev. 13 & 17 with this prophecy, you should be able to tell me who it is. If you find the papacy and Protestant America at the time of the end in Rev. 13, and you find the papacy and Protestant America at the time of the end in Rev. 17, then in Dan. 11:41, who would you expect to find identified with the papacy at the time of the end? Protestant America.

So do the characteristics of the glorious land in ancient history match the characteristics of America at the end of the world, for this is the exact methodology employed in Rev. 17 to identify mystery Babylon? First God presents natural (or literal) Babylon which then gives us the characteristics to identify spiritual Babylon in eschatology.

### The Glorious Land - America

The Hebrew word translated as “glorious” is defined in Strong’s Concordance as, “*in the sense of prominence... as conspicuous... goodly*”. The glorious or goodly land in the Bible refers to Palestine (Smith, *Daniel and the Revelation*, 247, PP, 469, 1BC, 1102). I think it is fairly self-evident

that America is the most prominent country in the world. The world’s only superpower if you will. So the United States was designed by God to accomplish the same purpose for modern Israel as Palestine did for ancient Israel.

“When the land which the Lord provided as an asylum for His people, that they might worship Him according to the dictates of their own consciences, the land over which for long years the shield of Omnipotence has been spread, **the land which God has favored by making it the depository of the pure religion of Christ** – when that land shall, through its legislators, abjure the principles of Protestantism, and give countenance to Romish apostasy in tampering with God’s law – it is then that the final work of the man of sin will be revealed.” *ST*, June 12, 1893.

“Republicanism and Protestantism became the fundamental principles of the nation. These principles are the secret of its **power and prosperity**. The oppressed and downtrodden throughout Christendom have turned to this land with interest and hope. Millions have sought its shores, and **the United States has risen to a place among the most powerful nations of the earth.**” (*GC*, 441).

“America... where **the greatest light from heaven has been shining upon the people**, can become the place of greatest peril and darkness because the people do not continue to practice the truth and walk in the light.” (*3SM*, 387).

### Natural to Spiritual

We could also compare the role the natural (literal) glorious land played for the Jews when they returned from Babylonian captivity. Sister White herself compares this captivity to the papal persecution during the 1260 years.

“God’s church on earth was as verily in captivity during this long period of relentless persecution [the 1260 years] as were the children of Israel held captive in Babylon during the period of the exile.” (*PK*, 714.1)

So if God led His people to the literal glorious land for asylum after their pagan captivity, wherever God “**provided an asylum for His people**” (*Maranatha*, 193) after their papal captivity would be the modern glorious land.

**“The Lord has done more for the United States than any other country upon which the sun shines. Here He provided an asylum for His people, where they could worship Him according to the dictates of conscience. Here Christianity has progressed in its purity... God designed that this country should ever remain free for all people to worship Him in accordance with the dictates of conscience. He designed that its civil institutions, in their expansive productions, should represent the freedom of gospel privileges.”** (*Ibid.*)

If God led His people to the literal glorious land so they could prepare the world for the first advent, then wherever God led His people to prepare the world for the second advent would be the modern glorious land.

**“Is it in vain that the declaration of eternal truth has been given to **this nation** to be carried to all the nations of the world? God has chosen a people and made them the repositories of truth weighty with eternal results. **To them has been given the light that must illuminate the world.**”** (*ISM*, 92)

We could line up another history and have the testimony of two timelines to compare in order to discover who the modern glorious land is. To deliver His people from Egyptian captivity, God inflicted a deadly wound on that empire (Egypt) and led them to the glorious land. To deliver His people from Babylonian captivity, God inflicted a deadly wound on that empire (Babylon) and led them to the glorious land. Therefore on the testimony of two, to deliver His people from spiritual Babylon’s captivity in 1798, God inflicted a deadly wound on that empire (the papacy) and led them to the glorious land (America).

## Geography

Comparing and contrasting geography is also a methodology utilised by parables. Rome always has to conquer three geographic areas before she rules the world supremely. Pagan Rome hegemonised “*toward the south, and toward the east, and toward the pleasant land*” (Dan. 8:9). Papal Rome plucked up the Ostrogoths, Vandals and Heruli. Modern Rome conquers the king of the south, the glorious land and then Egypt (Dan. 11:40-45).

The chronological order Rome conquered the three geographic areas in Daniel 8:9 however is particularly interesting. First was Syria in B.C.65 when pagan Rome waxed “*toward the east*”. Then in B.C.63 Rome waxed “*toward the pleasant land*” or Palestine. Lastly Rome waxed “*toward the south*” or Egypt in B.C.30. So chronologically Rome took Syria, then the glorious land and then Egypt.

Syria lay to the east of Rome and Soviet Russia and the ‘eastern’ bloc lies geographically to the east of America (the army of Rome, see Rev. 13). Then pagan Rome entered also into the glorious land or Palestine, and lastly took Egypt. This is the same chronological sequence as in Dan. 11:40-45; the Soviet Union, America and the world. Not only does this help the case that the modern glorious land is a geographic area (rather than say, the worldwide Adventist church as some have claimed), but history and prophecy tell us that first the papacy took down the Soviet Union, then will be America followed by the rest of the world. So this geographic model further enforces the assertion that America is the modern glorious land as in both instances it is the second actor. By the way, it cannot be the worldwide Adventist church simply because Edom, Moab and the chief of the children of Ammon escape from out of it. These three tribes are not Israel whereas the worldwide Adventist church is modern Israel according to those who purport this view.

### **Military and Economic Power**

Sister White clearly defines the weapons the papacy uses in order to enforce the mark of the beast law as economic disenfranchisement followed by physical force culminating in a death decree. As we continue through our three prophetic lines we see this emphasised in all three. Rome has no army of her own so in each line she is forced to use the army of a sympathetic state, hence we could call the European powers the armies of Rome during the 1260 years, or America would be the army of Rome at the end of the world.

#### **Rev. 13-16**

Rev. 13:15-17 describe apostate Protestant America enforcing a policy where *“no man might buy or sell, save he that had the mark [of the beast]”* and *“as many as would not worship the image of the beast should be killed”*.

#### **Rev. 17-19**

Rev. 17:4 describe the harlots *“gold and precious stones and pearls”* representing her economic power as she controls the kings of the earth. Verse 6 details her military power during the 1260 years in that she is *“drunken with the blood of the saints, and with the blood of the martyrs of Jesus”* and Rev. 6:11 says this slaughter will be repeated at the end of the world which is further represented in Rev. 17:14 when the beast and the kings of the earth *“shall make war with the Lamb”*.

#### **Dan. 11:40-12:1**

Verse 40 says the king of the north comes against the king of the south *“with chariots, and with horsemen, and with many ships”* and a simple enough exercise for the reader is to proof text those symbols throughout the Bible and see the times *“chariots”* and *“horsemen”* represent military power, and *“ships”* symbolise economic power. As we know, it was the

military ventures in all the various proxy wars, and the economic pressure waged against the USSR by America that contributed to the downfall of the Soviet Union.

While the glorious land has now been identified as America at the end of the world, which was the purpose of this article, we should continue through the rest of the prophecies to show this methodology has consistency and integrity and can be equally applied to the other actors and their actions.

### **Edom, and Moab, and the Chief of the Children of Ammon - 11<sup>th</sup> Hour Workers (Nethinim)**

#### **Dan. 11:40-12:1**

These three groups are described as escaping the captivating Babylonian doctrine with which the papacy ‘overthrows’ the people of America, namely the mark of the beast. They were not from the tribe of ancient Israel so cannot be equated to modern Israel or the 144,000. They would represent *“a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues...”* (Rev. 7:9). Eleventh hour workers or nethinim if you will.

#### **Rev. 13-16**

These three literal, ancient tribes are represented as those that *“Come out of her”* (Rev. 18:4) when the second angel’s message is repeated at the end of the world. This would be at the mark of the beast law when the second angel’s message is empowered and are represented by those that answer the call in Rev. 14:8

#### **Rev. 17-19**

Rev. 18 is the repeat of the second angel’s message of Rev. 14 then suffice to say these eleventh hour workers are represented here as well.

## Egypt – The World

### Dan. 11:40-12:1

The next actor in Daniel 11:40-45 is Egypt (v42). Ancient Egypt was likened to the world by sister White (1T, 131; 5T, 217-8; ST, March 6, 1884; GC, 627-8). To employ parable methodology one could compare and contrast the plagues of Egypt with the seven last plagues which fall upon the world. Egypt in Dan. 11:42 is the next entity to fall to the “hand” (or power) of the papacy, and we know that sister White says the mark of the beast is first passed in America and then the rest of the world (6T, 18 & 395). The “*Libyans and the Ethiopians*” are the same “*rich and poor*” of the world described in Rev. 13:16.

### Rev. 13-16

Rev. 13: 3, 14, 16, 17 speak of the time when the mark of the beast law is passed around the world to “*them that dwell on the earth*”, “*all, both small and great, rich and poor, free and bond*” and “*...and all the world wondered after the beast*”.

### Rev. 17-19

Rev. 17:15 & 18 describes the papacy ruling over the world when it describes “*peoples, and multitudes, and nations, and tongues*” as well as “*the kings of the earth*”.

## Tidings Out of the East & the North and the Glorious Holy Mountain – The Saints Giving the Loud Cry

### Dan. 11:40-12:1

This message is the loud cry which troubles the papacy, and as I understand it, the message from the east is that of Islam in Bible prophecy, and of the north is the message against receiving the mark of the beast. Suffice to say that a glorious, holy mountain can represent God’s church is clearly described in Dan. 2.

### Rev. 13-16

The loud cry is represented by the three angels messages of Rev. 14:6-11, and the church who give it as the 144000 (Rev. 14:1-5) and “*they that keep the commandments of God, and the faith of Jesus*” (Rev, 14:12).

### Rev. 17-19

Rev. 17:14 describes the battle between the papacy and God’s church, “*These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful*”. The loud cry of the third angel is given in Rev. 18 with which most Adventists are already familiar.

## The Close of Probation and the Time of Trouble

### Dan. 11:40-12:1

Dan. 12:1 describes the final close of probation for the world and the “*time of trouble, such as never was*” (GC, 613).

### Rev. 13-16

Rev. 15 & 16 portray the close of probation and the seven last plagues with Rev. 14:14-20 describing the harvest of the earth.

### Rev. 17-19

Rev. 18, particularly from v8 onward, describes the close of probation and the final judgement on spiritual Babylon.

## Conclusion

We have compared and contrasted three lines of prophecy because they exhibit the same parameters, namely they all begin in 1798 and end at the close of human probation. Ellen White or the surface text already tells us who the three major actors are in the battle over the mark of the beast in two of those lines, namely Rev. 13-

16 and Rev. 17-19; the papacy, apostate Protestant America and the world. As we progressed through these prophetic lines we saw every actor and action harmonise with each other. Each line was clearly describing the same actors and their actions without exception.

So if the first line describes the papacy, America, the world, the 11<sup>th</sup> hour workers (a.k.a. nethinim) and the saints giving the loud cry, and the second line describes the papacy, America, the world, the 11<sup>th</sup> hour workers and the saints giving the loud cry then the rules of parable methodology dictate that the third line describes the same, hence the modern glorious land of

Daniel 11:41 can be definitively identified as America. Furthermore by comparing the prophetic role, geography and characteristics of the literal glorious land with America we have further witnesses that this is correct. Ellen White's writings are silent on Daniel 11:40-45 so in the absence of a thus saith the Lord, the above parable methodology is the only way God is revealing this hidden treasure to His last generation. – A.S.

**Source:** Elder Parminder Biant. August 2011, Wales, UK, "*The Glorious Land*", <http://danielandrevelationseminars.com/glorious.html>



# How the Constitution Became Christian

Jared A. Goldstein\*



## I. THE FIGHT TO MAKE THE CONSTITUTION CHRISTIAN

During the nineteenth century, Protestant Christianity featured prominently in American public life. Public schools made liberal use of the King James Bible to teach reading and inculcate morality. Sunday closing laws sought to ensure that citizens observed the Christian Sabbath. Many states limited public office to those who would swear their faith in Jesus Christ. Blasphemy prosecutions were occasionally brought against those who criticized Protestant teaching. As one historian has described, “[b]y the middle of the nineteenth century, leading citizens assumed that Americanism and Protestantism were synonyms.”<sup>1</sup>

Over the course of the century, however, the nation’s religious demographics underwent a dramatic change. Millions of Catholics and Jews immigrated to the United States.<sup>2</sup> New faiths like Mormonism and Seventh Day Adventism developed, and the population of secularists and freethinkers grew. Many Protestants considered religious minorities to be less than fully American. At the same time, members of other faiths began to challenge the prevalence of Protestant practices in American public life. These challenges often focused on the Constitution’s First Amendment as the basis to reject government endorsement of Christianity.

In response, defenders of Protestant’s central place in American life also turned to the Constitution, mobilizing to amend it to declare the nation’s Christian faith.<sup>3</sup> Led by members of the small Covenanter sect of Presbyterians, the movement attracted significant mainstream support, including thousands of followers as well as the endorsements of a Supreme Court Justice, several Senators and governors, and the nation’s leading seminary.<sup>4</sup> In the face of challenges to prayer and Bible reading in public schools, Sabbath observance laws, blasphemy laws, and religious oaths, the Chris-

1 Timothy L. Smith, *Protestant Schooling and American Nationality, 1800-1850*, 53 *J. Am. Hist.* 679, 680 (1967).

2 By 1850, the American population included 1.6 million Catholics and by 1900 the Catholic population had grown to twelve million. John C. Jeffries, Jr. & James E. Ryan, *A Political History of the Establishment Clause*, 100 *Mich. L. Rev.* 279, 299-300 (2001). In the same era, the American Jewish population grew from approximately 50,000 to 1,000,000. Jonathan D. Sarna, *AMERICAN JUDAISM: A HISTORY* 375 (2004).

3 For histories of the Christian Amendment movement, see STEVEN K. GREEN, *THE BIBLE, THE SCHOOL, AND THE CONSTITUTION: THE CLASH THAT SHAPED THE MODERN CHURCH-STATE DOCTRINE 137-177* (2012); GAINES M. FOSTER, *MORAL RECONSTRUCTION: CHRISTIAN LOBBYISTS AND THE FEDERAL LEGISLATION OF MORALITY, 1865-1920* 27-47 (2002); MORTON BORDEN, *JEWS, TURKS, AND INFIDELS 58-74* (1984); JOSEPH S. MOORE, *FOUNDING SINS: HOW A GROUP OF ANTISLAVERY RADICALS FOUGHT TO PUT CHRIST INTO THE CONSTITUTION 119-51* (2016).

4 FOSTER, *supra* note 18, at 82-83; GREEN, *supra* note 18, at 141.

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

tian Amendment movement offered a simple solution. By placing an expression of Protestant faith in the Constitution, the movement declared, the nation's religious identity could be permanently protected, resolving once and for all that the United States is a Christian nation – and more specifically, a Protestant nation.<sup>5</sup> Although the Christian Amendment never came close to passage, the movement succeeded in gaining official recognition of the nation's religious identity in 1892, when the Supreme Court declared that the United States is a “Christian nation,” making it appear for a time that the movement had achieved through the courts what it had failed to win in Congress.<sup>6</sup>

As this Part shows, the Christian Amendment movement illustrates the dynamics that turn disputes over intergroup dominance into constitutional conflicts. A dominant group perceived a threat to its status, understood the threat as an attack on a core aspect of national identity, and mobilized to make a constitutional demand: save America by making the Constitution Christian.

## **A. THE THREAT TO PROTESTANT DOMINANCE AND THE BIRTH OF THE CHRISTIAN AMENDMENT MOVEMENT**

Developed in the sociology literature, group threat theory posits that members of culturally and politically dominant groups develop hostility to subordinate groups in response to perceived threats that the subordinate group pose to the dominant group's interests.<sup>7</sup> Substantial research into American race relations supports the theory and has shown that white racism increases when the population or perceived power of African Americans increases.<sup>8</sup> Similar findings have been shown regarding the attitudes of native-born Americans towards immigrants: Native-born Americans develop increased hostility toward immigrants when the population and perceived power of immigrants increase.<sup>9</sup> In the case of the Christian Amendment movement, the perceived threat arose from the increased population and power of Catholics, Jews, Seventh Day Adventists, and freethinkers, which together was understood to undermine Protestant preeminence.

### **I. The Civil War Birth of the Christian Amendment Movement**

The U.S. Constitution contains no expression of religious devotion, which makes it something of an anomaly in the American constitutional tradition. In contrast, the Declaration of Independence states that “all men are ... endowed by their Creator with certain unalienable Rights,” invokes the “Laws of Nature and of Nature's God,” and appeals to “the Supreme Judge of the world for the recitation of our intentions.”<sup>10</sup> The nation's first constitution, the Articles of Confederation, declared that it sought the guidance of “the Great Governor of the World.”<sup>11</sup> At the time of the Constitution's adoption, every state constitution except Virginia's contained some kind of religious expression.<sup>12</sup> Rather than expressing religious devotion, the Constitution's two express references to religion – the prohibition on religious tests in Article VI and the First Amendment's prohibition on

5 See PROCEEDINGS OF THE 1872 CONVENTION TO SECURE THE RELIGIOUS AMENDMENT, *supra* note 10, at 2 (asserting that a constitutional amendment is necessary to “indicate that this is a Christian nation, and place all Christian laws, institutions, and usages in our government on an undeniable legal basis in the fundamental law of the nation ....”).

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

7 See Blumer, *supra* note 14; Ouillan, *supra* note 14.

8 See, e.g., Mark A. Fossett & K. Jill Kiccolt, *The Relative Size of Minority Populations and White Racial Attitudes*, 70 Soc. Sci. Q. 825 (1989); Lincoln Quillian, *Group Threat and Regional Change in Attitudes Toward African-Americans*, 102 AM. J. Soc. 816 (1996).

9 Thomas C. Wilson, *Americans' Views on Immigration Policy: Testing the Role of Threatened Group Interests*, 44 Soc. PERSP. 485 (2001).

10 THE DECLARATION OF INDEPENDENCE paras. 1 2, 5. (U.S. 1776).

11 ARTICLES OF CONFEDERATION art. XIII, cl. 2.

12 See AKHIL REED AMAR, *AMERICA'S UNWRITTEN CONSTITUTION: THE PRECEDENTS AND PRINCIPLES WE LIVE BY* 74-75 (2012).

laws “respecting an establishment of religion or prohibiting the free exercise thereof” – serve to keep government out of the religious sphere.<sup>13</sup>

Some evangelical Christians opposed ratification because the Constitution gave no special status to Christianity.<sup>14</sup> Luther Martin, a dissenting delegate to the Constitutional Convention, objected to the Religious Oaths Clause because of his belief that “in a Christian country it would be at least decent to hold out some distinction between the professors of Christianity and downright infidelity or paganism.”<sup>15</sup> Some Anti-Federalists argued that, under the Constitution, “Jews, Mahometans, pagans, &c., may be elected” to federal offices, and therefore the Constitution would serve as “an invitation for Jews and pagans of every kind to come among us.”<sup>16</sup> During the ratification debates, several failed attempts were made to urge amendment to the Religious Tests Clause or otherwise to insert an expression of Christian devotion into the Constitution.<sup>17</sup>

Long after ratification, many evangelicals continued to oppose the Constitution because of its absence of expression of religious devotion. In 1793, Reverend John M. Mason of New York preached that “from the Constitution of the United States, it is impossible to ascertain what God we worship, or whether we own a God at all . . .”<sup>18</sup> He predicted that the nation would not long survive if the American people proved to be as irreligious as its Constitution.<sup>19</sup> He was not alone. “Be astonished, O earth!,” Reverend Chauncey Lee intoned in an 1813 sermon, the Constitution “has not the impress of *religion* upon it, not the smallest recognition of the government, or the being of God, ... I leave it with this single reflection, whether, *if God be not in the camp, we have not reason to tremble for the ark?*”<sup>20</sup> These ministers believed that the absence of God in the Constitution was inconsistent with the nation’s Christian identity, as Reverend Ezra Stiles Ely preached in 1827: “We are a Christian nation: we have the right to demand that all our rulers in their conduct shall conform to Christian morality.”<sup>21</sup> In 1844, former President John Quincy Adams, while serving in Congress, submitted a petition to amend the Constitution “so that it shall contain a clear and explicit acknowledgment of the Sovereign of the universe as the God of this nation; an entire and avowed submission to the Lord Jesus Christ as the ruler of this nation... .”<sup>22</sup> The petition was tabled without recorded debate.

13 To be sure, the Constitution contains a number of oblique references to religion that contemporary Christian nationalists occasionally identify as proof that the Constitution is Christian. Article I, section 7 provides that the President has ten days, not including Sundays, to sign a bill into law, a provision that acknowledges the Sunday Sabbath. U.S. CONST. art. I, § 7, cl. 2. In addition, the nomenclature used for denoting the date of the signing of the Constitution – „the Seventeenth Day of September in the Year of our Lord one thousand seven hundred and Eighty seven“ is sometimes read to contain a reference to religious devotion. But as Akhil Amar has argued, the signature line was not part of the text of the Constitution voted on by the delegates in Philadelphia or the ratifying conventions in the states. AMAR, *supra* note 27, at 70-73.

14 MOORE, *supra* note 18, at 55-57.

15 Letter from Luther Martin, Attorney Gen. of Md., to the Legislature of the State of Md., The Genuine Information Relative to the Proceedings of the General Convention, Held at Philadelphia in 1787 (1787), in SECRET PROCEEDINGS AND DEBATES OF THE CONVENTION ASSEMBLED AT PHILADELPHIA, IN THE YEAR 1787, FOR THE PURPOSE OF FORMING THE CONSTITUTION OF THE UNITED STATES OF AMERICA 3 (Warner W. Guy ed., 1838).

16 MOORE, *supra* note 18, at 56.

17 *Id.*

18 BORDEN, *supra* note 18, at 59.

19 *Id.* (“Should the citizens of America be as irreligious as her Constitution, we will have reason to tremble, lest the Governor of the universe, who will not be treated with indignity by a people any more than by individuals, overturn from its foundations the fabric we have been rearing, and crush us to atoms in the wreck.”).

20 Chauncey Lee, Pastor of the Congressional Church in Colebrook, Sermon at Hartford, Connecticut: The Government of God the True Source and Standard of Human Government 43 (May 13, 1813) (emphasis in original); BORDEN, *supra* note 18, at 59.

21 BORDEN, *supra* note 18, at 60. In 1844, the Reverend DX. Junkin argued that the non-religious oath of office the Constitution prescribed for the President was unfitting for a Christian people: “The oath of the President of the United States could as well be taken by a pagan or a Mohammedan as by the Chief Magistrate of a Christian people: it excludes the name of the Supreme Being.” PROCEEDINGS OF THE 1872 CONVENTION TO SECURE THE RELIGIOUS AMENDMENT, *supra* note Do, at iii.

22 H.R. JOURNAL, 28<sup>th</sup> Cong., 1<sup>st</sup> Sess. 418 (Feb. 19, 1844).

The Reformed Presbytery Church, a sect of radical Scotch-Irish Presbyterians, commonly referred to as “Covenanters,” was among the groups that continued to reject the Constitution as a blasphemous document.<sup>23</sup> Covenanters believed that valid governmental power could come only from God, while the Constitution sinfully asserts that the government’s power comes from “We the People.”<sup>24</sup> As one Covenanter explained, the Constitution amounted to a “manifest dethroning of the Lord and his Anointed from the government.”<sup>25</sup> Because the Constitution omitted a divine basis for government, Covenanters refused to profess allegiance to the United States, and the church condemned voting or participating in national politics.<sup>26</sup>

Although there were longstanding expressions of opposition to the godless Constitution, it took the Civil War to give rise to a movement to put God into the Constitution.<sup>27</sup> Many in both the North and South understood the war in religious terms.<sup>28</sup> Leading up to the war, the issue of slavery was debated as a question of Christian morality, and ministers and lay people offered conflicting positions on whether the Bible supported or condemned slavery.<sup>29</sup> In the North, the war was described as punishment for the national sin of slavery.<sup>30</sup> Ministers in the South argued that the absence of an expression of religious devotion in the U.S. Constitution had been a national sin, and the adoption of the new Confederate Constitution in March 1861 gave them the opportunity to fix it.<sup>31</sup> In one of the few ways it differed from the U.S. Constitution, the Confederate Constitution asserted the breakaway republic’s devotion to God.<sup>32</sup> The South could say that it had God on its side because its constitution said so, unlike the North’s.

In 1863 a movement began in the North to put God in the U.S. Constitution as well. In February of that year, members of eleven Protestant denominations met in Xenia, Ohio, to discuss the spiritual

23 MOORE, *supra* note 18, at 2.

24 *Id.* at 3, 57.

25 *Id.* at 65.

26 *Id.*

27 As Morton Borden has written, “from 1861 to 1863, from moderates as well as from fundamentalists of many Protestant denominations, came a call to put God in the Constitution of the United States.” BORDEN, *supra* note 18, at 61; see MOORE, *supra* note 18, at 123 (“Calls for a Christian America fell on deaf ears until the Civil War prompted seismic shifts in thinking about the nature of government.”).

28 See generally MARK A. NOLL, *THE CIVIL WAR AS A THEOLOGICAL CRISIS* (2006) (examining how the political crisis of the Civil War was also understood as a theological crisis); ROBERT J. MILLER, *BOTH PRAYED TO THE SAME GOD: RELIGION AND FAITH IN THE AMERICAN CIVIL WAR* (2007) (discussing the role of religion in the American Civil War).

29 See RELIGION AND THE AMERICAN CIVIL WAR 6, 21-40 (Randall M. Miller et al. eds., 1998).

30 In 1863 the Senate unanimously adopted a resolution urging the President to set apart a day of “prayer and humiliation” over “the national offenses which have provoked his righteous judgment.” BORDEN, *supra* note 18, at 66. Adhering to the request, President Lincoln issued a proclamation declaring a day of thanksgiving, in which he expressed the view that “the most high God” was “dealing with us in anger for our sins,” and called upon the American people to undertake “humble penitence for our national perverseness and disobedience.” Abraham Lincoln, President of the United States. Proclamation of Thanksgiving (Oct. 3, 1863). In his second inaugural address, Lincoln expanded on the conception of the Civil War as divine punishment for the sin of slavery. Abraham Lincoln, Second Inaugural Address, in 8 *THE COLLECTED WORKS OF ABRAHAM LINCOLN VIII 1864-1865* 333 (Roy P. Basler et al. eds., 1953) (“If we shall suppose that American Slavery is one of those offences which, in the providence of God, must needs come, but which, having continued through His appointed time, He now wills to remove, and that He gives to both North and South, this terrible war, as the woe due to those by whom the offence came, shall we discern therein any departure from those divine attributes which the believers in a Living God always ascribe to Him?”).

31 FOSTER, *supra* note 18, at 19-20.

32 Its preamble declared: We, the people of the Confederate States, each State acting in its sovereign and independent character, in order to form a permanent federal government, establish justice, insure domestic tranquility, and secure the blessings of liberty to ourselves and our posterity *invoking the favor and guidance of Almighty God* do ordain and establish this Constitution for the Confederate States of America. CONST. FOR THE CONFEDERATE STATES OF AMERICA pmb. (emphasis added). As one committee report of the Confederate Congress explained, the Confederacy was therefore obligated to follow Christian principles. David P. Currie, *Through the Looking-Glass: The Confederate Constitution in Congress, 1861-1865*, 90 VA. L. REV. 1257, 1321 (2004) (quoting I JOURNAL OF THE CONGRESS OF THE CONFEDERATE STATES OF AMERICA, 1861-1865, reprinted in S. Doc. No. 58-234, at 8-10 (1904)) (“[T]he only sure basis of national prosperity and happiness are the great principles of justice, morality, and religion, as taught in the revealed will of God, and that the Great Lawgiver will not suffer these principles to be violated with impunity.”).

implications of the war. The group was dominated by Covenanters and, consistent with their beliefs, concluded that the war was divine punishment for the nation's godless Constitution, which, in an act of hubris, places faith in "We the People" rather than in God.<sup>33</sup> While the movement's founders believed slavery was a national sin, they considered the omission of God from the Constitution to be "the crowning, original sin of the nation, and slavery as one of its natural outgrowths."<sup>34</sup> Indeed, the Civil War, "an expression of the Divine displeasure against the nation," represented the inevitable punishment for omitting God from the Constitution.<sup>35</sup>

Participants in the Xenia meeting quickly created a national association dedicated to amending the Constitution to express the nation's Christian devotion. First called the National Association to Secure the Religious Amendment to the Constitution of the United States, the organization was later renamed the National Reform Association ("NRA").<sup>36</sup> The organization declared in January 1864 "[t]hat we deem it a matter of paramount interest to the life, and prosperity, and permanency of our nation, that its Constitution be so amended as fully to express the Christian national character."<sup>37</sup> The NRA proposed amending the Constitution's Preamble to read:

We, the people of the United States, [*humbly acknowledging Almighty God as the source of all authority and power in civil government, the Lord Jesus Christ as the Ruler among the nations, his revealed will as the supreme law of the land, in order to constitute a Christian government,*] and in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and [*secure the inalienable rights and the blessings of life, liberty, and the pursuit of happiness to ourselves and our posterity and all the people,*] do ordain and establish this Constitution for the United States of America.<sup>38</sup>

The proposed Christian Amendment did not attempt to give additional powers to any branch of government but instead simply sought to add Christian devotion to the underlying purposes of the Constitution. In doing so, supporters of the Christian Amendment wanted to make it perfectly clear who "We the People" are – the Christian people.

The proposed amendment quickly received several key endorsements, including Senators Charles Sumner, B. Gratz Brown, and John Sherman, as well as *The Independent*, the nation's leading religious journal, and the faculty of the Princeton Theological Seminary, the nation's leading seminary.<sup>39</sup> In February 1864, just a month after the Association's formation, a delegation met with President Lincoln to press him to support the amendment. They told Lincoln that the amendment would help create national unity and help the Union win the war.<sup>40</sup> Lincoln was noncommittal and reportedly

33 MOORE, *supra* note 18, at 124. One speaker declared that the nation had long been devoted to God, but: [A] fatal backward step was taken in adopting that otherwise noble instrument without any direct recognition of God ... From that day the nation has been demoralized by the promulgation of an instrument as the paramount law of the land, which is far beneath the Christian sentiment of the nation. PROCEEDINGS OF THE 1872 CONVENTION TO SECURE THE RELIGIOUS AMENDMENT, *supra* note 10, at iv.

34 T.P. Stevenson, Introduction to PROCEEDINGS OF THE 1872 CONVENTION TO SECURE THE RELIGIOUS AMENDMENT, *supra* note 10, at iv-v.

35 *Id.* at iii.

36 See MOORE, *supra* note 18, 126.

37 PROCEEDINGS OF THE 1872 NATIONAL REFORM ASSOCIATION CONVENTION, *supra* note 10, at vii.

38 *Id.* at vii-viii.

39 GREEN, *supra* note 18, at 141.

40 According to the NRA's records, the Association's representatives delivered to Lincoln this message: [I]t is our first duty to repent of [the sin of slavery] and all our national sins, and to return to our obligations as a christian people, by acknowledging the true God as our God in our fundamental and organic law, in order that we may consistently implore His merciful interposition in our behalf, to give victory to our national arms, and success to the national cause; to establish the unity of the nation and the authority of the Government, now assaulted and shattered by a horrible rebellion. PROCEEDINGS OF THE 1872 CONVENTION TO SECURE THE RELIGIOUS AMENDMENT, *supra* note 10, at ix.

declared that “[t]he general aspect of your movement I cordially approve,” but asked time to consider the particulars of the proposal because “the work of amending the Constitution should not be done hastily.”<sup>41</sup>

As it became clear that the Union would win the war, support for the proposed amendment receded. Senator Sumner withdrew his support, telling a Jewish constituent that, while he had no objection to formally recognizing God in the Constitution, he objected to amending the Constitution to declare a specifically Christian faith.<sup>42</sup> *The Independent* also rescinded its support, describing the proposal’s supporters as “fanatics” for seeking to “engraft the Christian religion into the Constitution.”<sup>43</sup> The proposal was nonetheless introduced in Congress in late 1864, but in March 1865 the Senate Judiciary Committee issued a short report declaring that it was “unnecessary and injudicious, at this time, to make such an amendment.”<sup>44</sup> Senator Lyman Trumbull, speaking for the Committee, sought to rebut the suggestion that the Committee opposed “the recognition of God in the Constitution.”<sup>45</sup> On the contrary, Trumbull explained, the Committee concluded that a constitutional amendment was unnecessary because “the Constitution of the United States does recognize the existence of a Supreme Being.”<sup>46</sup>

## 2. The Post-War Resurgence of the Christian Amendment Movement

The end of the Civil War and the 1865 Senate rejection of the Christian Amendment merely ended the first chapter in the story of the Christian Amendment movement. In fact, it was only after the war that the movement to adopt the Christian Amendment became a true national movement and established itself as a fixture on the national political scene that lasted through the end of the century.

By 1872 the National Reform Association claimed to have thirty local chapters.<sup>47</sup> It had thousands of members, concentrated primarily in New England and the Midwest.<sup>48</sup> Its journal, *The Christian Statesman*, claimed to have at least 10,000 readers.<sup>49</sup> In 1874 the NRA claimed to have collected over 50,000 signatures on petitions in favor of the Amendment.<sup>50</sup> Many prominent political and legal leaders supported the NRA, including Justice William Strong of the U.S. Supreme Court, who served as the Association’s president from 1867 to 1873. In 1874 the NRA’s vice presidents included Senators, governors, and federal and state judges, in addition to leading religious leaders.<sup>51</sup>

After the war, the movement was propelled by a series of conflicts over the role of religion in public life. Longstanding laws and practices supporting religion had become controversial, including laws mandating religious oaths to serve in state governments or on juries, Sabbath observance laws, and

41 *Id.* at x. Later, the NRA embellished the story of its meeting with Lincoln and frequently claimed that Lincoln was committed to their cause but that his assassination the following year prevented him from fulfilling that commitment. See GREEN, *supra* note 18, at 141.

42 GREEN, *supra* note 18, at 142.

43 *Id.*

44 CONG. GLOBE, 38th Cong., 2<sup>nd</sup> Sess. 1272 (1865).

45 *Id.*

46 The Constitution implicitly recognizes God by requiring federal officers to take an oath before assuming office “and what is an oath,” Trumbull asked. “but a promise corroborated or confirmed by an appeal to the Supreme Being?”

47 PROCEEDINGS OF THE 1872 CONVENTION TO SECURE THE RELIGIOUS AMENDMENT, *supra* note 10, at 15.

48 FOSTER, *supra* note 18, at 83.

49 *Id.*

50 GREEN, *supra* note 18, at 160-61.

51 See PROCEEDINGS OF THE FIFTH NATIONAL REFORM CONVENTION TO AID IN MAINTAINING THE CHRISTIAN FEATURES OF THE AMERICAN GOVERNMENT, AND SECURING A RELIGIOUS AMENDMENT TO THE CONSTITUTION OF THE UNITED STATES 100-03 (1874) (listing officers) [hereinafter PROCEEDINGS OF THE 1874 NATIONAL REFORM CONVENTION].

prohibitions on blasphemy.<sup>52</sup> These disputes reflected demographic changes that put pressures on the preeminence of traditional Protestant culture and values. At the heart of these conflicts was immigration, which was changing the religious demographics of the nation. At the turn of the nineteenth century, the population of Catholics in the United States had been less than 50,000, but by 1850, Catholics numbered approximately 1.5 million and represented the single largest religious denomination. By the end of the nineteenth century, there were over twelve million Catholics in the country.<sup>53</sup> With their increasing population, Catholics were becoming politically organized and culturally vocal. The population of other minority religions also greatly increased, including Jews and Seventh Day Adventists, and they too demanded religious liberty.<sup>54</sup>

Many American Protestants looked on these demographic changes with alarm and considered these newcomers dangerously foreign. Anti-Catholic sentiment was widespread and ran from uneducated nativist rabble-rousers to President Ulysses Grant, who in 1875 predicted that the next civil war might pit Protestants against Catholics, or as he indelicately put it, “patriotism and intelligence on the one side and superstition and ignorance on the other.”<sup>55</sup> Many Protestants understood the demands for religious liberty made by Catholics and other minorities to amount to a demand to subjugate the Protestant majority.<sup>56</sup>

The most contentious political disputes over religion addressed the role of Christianity in public schools, especially the legitimacy of Bible reading. Public education in the nineteenth century was generally nonsectarian in the sense that it inculcated generic Protestantism rather than providing education associated with any particular Protestant sect.<sup>57</sup> Public schools typically used the King James Bible to teach moral lessons, and daily Bible readings were common.<sup>58</sup> Over the course of the second half of the nineteenth century, demands to take the Bible out of the public schools and make them less Protestant grew louder.<sup>59</sup> Catholics, Seventh Day Adventists, Jews, and freethinkers considered the teaching of Protestant morality and scripture in the public schools to conflict with principles of equality and the separation of church and state.<sup>60</sup> At the same time, Protestant resistance grew strong. Protestant defenders of the public schools considered the Bible to be essential to inculcating morality and American values.<sup>61</sup>

52 Well into the nineteenth century, many states required an oath of devotion to Christ to hold public office. See Edwin S. Gaustad & Leigh Schmidt, *THE RELIGIOUS HISTORY OF AMERICA: THE HEART OF THE AMERICAN STORY FROM COLONIAL TIMES TO TODAY* 232 (2002). For a history of laws regarding Sabbath observance, see Andrew J. King, *Sunday Law in the Nineteenth Century*, 64 *ALB. L. REV.* 675, 676-77 (2000).

53 Jeffries, Jr. & Ryan, *supra* note 17, at 299-300.

54 GREEN, *supra* note 18, at 149.

55 JOIN HIGHAM, *STRANGERS IN THE LAND: PATTERNS OF AMERICAN NATIVISM 1860-1925* 29 (1955).

56 PROCEEDINGS OF THE 1872 CONVENTION TO SECURE THE RELIGIOUS AMENDMENT, *supra* note 10, at 44. – As one supporter of the Christian Amendment argued: Stated in the plainest and most undeniable terms, this vaunted “religious liberty” is nothing more nor less than an absolute claim of right on the part of any men, however few their numbers, however low their intelligence, however false their principles, however debased and sensual their lives, to veto any thing and every thing which the moral heart of the nation demands as conservative of its highest well being.

57 GREEN, *supra* note 18, at 13-15. As Noah Feldman has written, “[n]on-sectarianism, it was thought, would keep the state out of bitter inter-denominational disputes, enable the flourishing of diverse voluntary, private churches, and simultaneously enable the state to take a stance in favor of broadly shared, foundational Christian virtues.” Noah Feldman, *Non-Sectarianism Reconsidered*, 18 *J.L. & Pol.* 65, 66 (2002).

58 GREEN, *supra* note 18, at 18, 30-33.

59 See Feldman, *supra* note 72, at 66.

60 GREEN, *supra* note 18, at 126 (providing that one Jewish newspaper stated: “‘Equality and not simple toleration is the basis of all our republican institutions,’ ... ‘Our public schools are not intended for religious establishments.’”).

61 *Id.* at 120. As Reverend George Rudd preached: If, just as the nation was established to be a Republican nation... founded on Christianity, then it is no more unconstitutional for it to teach Christianity in its schools ... and [it] no more infringes liberty of conscience, than it does to teach its civil polity as a Republic.

Supporters of the Christian Amendment considered opposition to Protestantism in public life to be nothing less than a war on Christianity. Reverend David McAllister, General Secretary of the NRA, explained that the movement to amend the Constitution arose out of the alarm Protestants felt from the challenges to expressions of Christianity in civic life: “It was the attack of enemies of our common Christianity upon the Christian features of our national life that struck the alarm, and sounded the rallying cry which has drawn together many of the best citizens of our land, and banded them in this Association.”<sup>62</sup> By challenging Bible reading in schools, Sunday observance laws, and prohibitions on blasphemy, opponents of the Christian Amendment were “waging relentless war upon every vestige of national religion yet left us.”<sup>63</sup> As leaders of the Christian Amendment movement saw it, their opponents were winning: “Step by step the enemy gains,” warned one Presbyterian pastor, “and the Christian sentiment is overbalanced by a contemptible minority of the people ....”<sup>64</sup>

And who were these people who plotted against Protestant practices? Some pointed to “atheists and infidels, communists and papists.”<sup>65</sup> Others pointed to “the ‘secular’ party [which] is thoroughly determined to sever American society from all religious influence.”<sup>66</sup> Still others pointed to “Atheists, Deists, Jews, and Seventh-Day Baptists.”<sup>67</sup> Regardless of the religious or political identity of those who assertedly were attacking Christianity, one fact was clear: they were foreign. Supporters of the Christian Amendment were often quite explicit that the threat to Christianity came from the nation’s recent immigrants. As one speaker explained, those who were challenging Christian practices were “almost wholly of foreign importation, and that of comparatively recent date.”<sup>68</sup> Speaker after speaker at the NRA conventions declared that the nation must take action to preserve its long-standing Christian identity due to “the character of the immigration which has poured upon us.”<sup>69</sup>

*to be continued in our next issue*

62 PROCEEDINGS OF THE 1872 CONVENTION TO SECURE THE RELIGIOUS AMENDMENT, *supra* note 10, at 5 (“No thoughtful citizen can be ignorant of the assault made upon every religious act and observance in our national life.”); *see id.* at 41 (“This positive, aggressive character of irreligion, is the peculiar feature of our age.”).

63 *Id.* at 5 (statement by Reverend David McAllister, General Secretary of the Association).

64 *Id.* at 31.

65 *Id.* at 5.

66 PROCEEDINGS OF THE 1872 CONVENTION TO SECURE THE RELIGIOUS AMENDMENT, *supra* note 10, at 17-18.

67 *Id.* at 68.

68 PROCEEDINGS OF THE NATIONAL CONVENTION TO SECURE THE RELIGIOUS AMENDMENT OF THE CONSTITUTION OF THE UNITED STATES 51 (1873) [hereinafter PROCEEDINGS OF THE 1873 CONVENTION TO SECURE THE RELIGIOUS AMENDMENT].

69 *The Legal Effect and Practical Value of the Proposed Amendment*, in PROCEEDINGS OF THE 1872 CONVENTION TO SECURE THE RELIGIOUS AMENDMENT, *supra* note 10, at 56 (reading by Reverend T. P. Stevenson); *see also id.* at 38 (statement of Reverend David McAllister) (“I would urge the strongest kind of aggression ... against that foreign *secularism* which is attempting to get control of the country, and which would overthrow everything of a Christian character connected with our national institutions.” (emphasis in original)); *id.* at 84 (statement of Reverend A. A. Hodge) (“Multitudes of disappointed political and social theorists have recently immigrated to our land, who are disseminating theories of human rights and of man’s relation to God which are as inconsistent with the facts and tradition of our government as with the Christian religion.”).

# Lest we Forget



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

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

## FAULTLESS

### before the presence of His glory with exceeding joy!

by Rap Foster

The doctrine of the sanctuary service is distinctive to Seventh-day Adventists, Ellen G. White declared, “The correct understanding of the ministration in the heavenly sanctuary is the foundation of our faith.” *Ev*, 221. (See also *Ms20*, 1906, p. 5.) This doctrine explains the disappointment of 1844 by identifying the sanctuary to be cleansed as the heavenly. It signals the importance of the law of God, especially the fourth commandment; clarifies Christ’s work as mediator, and judge; and reveals how God plans to eternally remove sin from the universe.

It is God’s three-phased, long-range plan to destroy the devil and eradicate sin from the universe a plan that will so completely deal with the sin problem, and save the universe, including mankind, that sin will never arise again. The fact that it takes so long, and involves different stages to accomplish the everlasting gospel, gives evidence of the depth and magnitude of the sin problem. Note the symbolism of the sanctuary services.

The courtyard service continued during the nearly four thousand years before Jesus died.

All the sacrifices made there pointed forward to the time when He would come in human flesh to be the Lamb of God which takes away the sin of the world. With His death on Calvary, these sacrifices were no longer necessary. The one death which could pay the redemption price for the world had taken place.

**He ministration in the Holy Place** continued for nearly two thousand years after Jesus ascended to heaven, during which time He ministered His blood in the Holy Place in the heavenly sanctuary. The furniture had symbolic meaning. The table of shew bread illustrated that physical, probationary life is sustained by eating bread. In the same way, Spiritual life must be sustained by eating daily the “Bread of Life.” The seven-branched candlestick illustrated the Holy Spirit, Who must daily be invited into the life to be the Christian’s Guide. The golden altar of incense illustrated daily prayer.

Daily the believing, repenting sinner is to come to Jesus, take hold of His merits, place confessed sin on the Sin Bearer, and accept His pardon. This work of the Holy Place ministration in

the heavenly sanctuary was foretold in the 70-week prophecy of Daniel 9:24. It accomplishes what the courtyard ministrations make possible through the sacrifice of Jesus. He "... is able to keep you from falling, and to present you faultless before the presence of his glory" (Jude 24).

**The ministrations in the Most Holy Place** - "The day," or Day of Atonement described in Leviticus 16, took place once a year in the earthly sanctuary service and illustrated Christ's work in the most holy place in the heavenly sanctuary since October 22, 1844. It points forward to the final eradication of sin and the final restoration of all things that had been lost through sin. It reveals the everlasting gospel, the power of God unto salvation (Romans 1:16). Satan falsely accuses God as responsible for all sorrow, sickness, and death. The sanctuary sets the record straight.

Two goats were chosen on the Day of Atonement. One represented Jesus; the other Satan. The sins of all the people were confessed on the head of the goat that represented Jesus, then the goat was sacrificed. The blood of His goat was taken into the sanctuary and sprinkled before the mercy seat. In symbol all sins confessed to Jesus are transferred by the blood of Christ from the repentant souls back upon Satan, the sin originator (the scape goat). The goat representing Satan was led by a fit man into the wilderness and left to die. This symbolized the thousand years Satan will be left to wander on this earth to view the results of his form of government. Then Christ will return with glory and majesty, and destroy Satan, sin, and sinners (Psalms 37:10).

**Why is God waiting so long to destroy sin?** - God accepts only the service of love (2 Peter 3:9). Had sin been destroyed before it became apparent to all how vile and hateful it is, all Satan's accusations would not have been answered. The last link of sympathy with Satan and sin must be broken or sin cannot be destroyed. God is waiting for two things before He can fully and finally cleanse His sanctuary and destroy sin.

First, the believers must have an unconditional hatred of sin. Second, they must have an unconditional (perfect) love of the truth. This is portrayed in the sanctuary service. The scape goat is led into the wilderness by the hand of a fit (perfect) man, symbolizing the last generation of believers, who have a perfect hatred of sin and a perfect love of the truth; a mature love and loyalty to Jesus. They will fully destroy Satan's arguments that the character of God, as was demonstrated in the life and death of Jesus, cannot be fully reproduced in mankind. "... they overcame him by the blood of the Lamb, and by the word of their testimony" (Revelation 12:11).

This is the truth revealed in the sanctuary. It will be demonstrated for a witness; then shall the end come. The everlasting gospel is the good news that Satan and sin will be eternally destroyed and will never rise again. "... that through death he might destroy him that had the power of death, that is, the devil" (Hebrews 2:14).

**The message of the sanctuary truth** is that God's people of the final generation will be pure and holy - fit to take the Devil into the wilderness. This will reveal to the universe that God is able to keep a whole people from falling and present them faultless before His throne (Jude 24). The theory of the sanctuary truth alone is not the contribution of the Seventh-day Adventist church. It is the witness of the power of the everlasting gospel to cleanse and free the last generation of all the race, at the dreg end of time, from sin and present them faultless before God in the righteousness of Christ.

***The message of the sanctuary truth is that God's people of the final generation will be pure and holy.***

## The Sanctuary

Excerpts from an article in *The Review and Herald*, May 5, 1851, pp. 78-80, quoted from the *Day-Dawn* and given without a date. Perhaps this was from the original? James White included this reprint, "To aid the brethren and sisters in studying the subject of the Sanctuary. ..." by O.R.L. Crosier



The definition of the word Sanctuary is, "a sacred place," [Webster.] – "a holy or sanctified place, a dwelling place of the Most High." [Cruden.]

It seems to us that the word Sanctuary cannot be applied to the earth on any principle whatever. The primary meaning of the word forbids such a use of it, and it cannot be so applied in a figurative sense, because the thing to which it is figuratively applied must possess a quality agreeable to the meaning of the word - it must be holy. This cannot be said of the earth. Therefore the Sanctuary is not the earth.

The word Sanctuary occurs 104 times in the Bible – 100 in the Old Testament, 6 in Daniel, and 4 times in the New Testament, all in the epistle to the Hebrews. It occurs 5 times in its plural form, Sanctuaries. It is applied 90 times to the tabernacle and temple, sometimes to a part and sometimes to the whole.

In Bible history, the Mosaic Tabernacle was first the Sanctuary, then the temple which took its place, and from the time the Temple was "left desolate" the Sanctuary was in Heaven.

The first name given to those things of which the Tabernacle formed a part, was, *Sanctuary*. While Moses was in the mount with God he received the institutions which Israel were to observe in the land to which they journeyed. ... "Let them make me a Sanctuary; that I may dwell among them. According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." Ex. 25:1-9.

From this we learn, that the Sanctuary embraced the tabernacle and all the instruments thereof ... the principle parts of which are, the Ark with its Mercy Seat and Cherubims, the two Altars, one of Incense, the other of Burnt-Offerings, the Table of Shewbread, the Candlestick and the Laver. ... After the tabernacle had been set up at Sinai, the Lord chose the tribe of Levi to be dedicated to its service. ... In strict definition ... the Sanctuary was composed of those things only which were necessary to, and *actually used* in, the work of making atonement for the people. ...

This Sanctuary was called "the house of God," Josh. 9:23; 18:1; Judges 18:31; 19:18; 20: 18, 26, 31; 21:2; 1 Sam. 1:3, 7. It was his prepared dwelling place among his people, - the place of his special presence was in the most Holy place of the tabernacle, on the mercy-seat, between the cherubims, (Ex. 25:22; Lev. 16:2; 1 Sam. 4:4; 2 Sam. 6:2,) though at the morning and evening sacrifices he met them at the door of the tabernacle of the congregation, Ex. 29:38-44; This continued to be the Sanctuary and house of God, till Solomon built him an house for the Sanctuary, 2 Sam. 7:4-13; 1 Chr. 2; 28:1-10. David received the patterns for it, "by the Spirit," and gave them to his son, vs. 11-13. When Solomon had built the temple, the ark and the holy vessels were brought into it, 1 Chr. 22:19; 1 Kings 8:6. While in battle or in their enemies' land, they were to pray with their faces toward this house... which was called "the temple of the Lord's holiness," Ps. 5:7, (margin.) This Daniel did in Babylon, Dan. 6:10 ... When ... the ... Sanctuary [was desolated],

their religion was prostrated—their nationality gone. Hence Daniel’s fervent interest in prayer to God, to cause his face to shine upon his Sanctuary that was desolate, Dan. 9:17.

We feel confident that we have now presented, though briefly and doubtless imperfectly, the true view of the Sanctuary for the period of time spoken of, that is, from Moses to Daniel. No other view can be supported from Scripture. ... We come in the next place to inquire what the Sanctuary of Dan. 9:14 is. The chronology of that prophecy makes it certain that it was not the Jewish Sanctuary, because our Saviour declared it “LEFT *desolate*,” Matt, 23:38, the Romans “destroyed the city and the Sanctuary,” about A.D. 70, and “the *end* thereof shall be with a flood,” Dan. 9:26—irrecoverably destroyed.

Yet, though the Jewish Sanctuary ceased to be *the* Sanctuary 1800 years ago, something else existed to the end of the 2300 days which was called *the Sanctuary*, and was at the end of that period, to undergo a change which is expressed by the word “cleansed,” “justified,” “vindicated,” or “declared just.” Do the Scriptures teach us to what the name Sanctuary was transferred from that which had been the Sanctuary under the Mosaic dispensation? We think they do. Paul, after stating the prominent parts and uses of that Sanctuary, tells us that it “was a *figure* for the time then present” Hebrews 9: 1-9.

Of what was it a figure? On this question two positions have been taken: 1<sup>st</sup>. That it was a figure of the Gospel church; 2<sup>nd</sup>. That it was a figure of heaven or something in heaven. In the epistle to the Hebrews one thing is made very clear, which if kept in view will greatly aid us in the solution of this question, viz: That Christ at his ascension entered the place of which the Jewish Sanctuary was a figure, pattern or type, and that it is the place of his ministry during the Gospel dispensation.

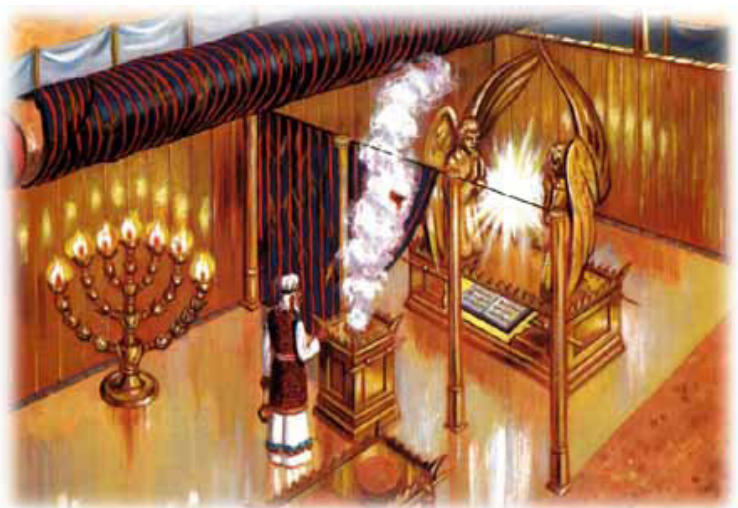
This fact Paul places beyond all controversy.

Now, if the Gospel Church be the antitype of the Mosaic tabernacle and the temple of Solomon, as many believe, then Jesus never ascended to heaven as his disciples thought he did, and the angels said he did, Acts 1:9-11; but he vanished into his disciples that “stood gazing up into heaven,” and the two angels only completed the deception - he never “went away” and will never “come again,” and our hope is vain; for, if there be no second coming, there will be no resurrection, no reward.

“The sum” of Paul’s argument to the Hebrews is: “We have such an High Priest, *who is set on the right hand of the throne of the Majesty IN THE HEAVENS: A MINISTER OF THE SANCTUARY*, and of the true tabernacle; which the Lord pitched, and not man.”

This is the only text in the New Testament where the word Sanctuary is found, except the three that speak of the Jewish Sanctuary.

And now we feel safe in stating, that there is no Scripture authority for calling any thing else the Sanctuary under the Gospel dispensation, but the place of Christ’s ministry in the heavens, from the time of his ascension to the Father till his second coming. If there be, let it be produced. Amen.



## L.R.O. Crosier – 1820-1913

by Marlene Steinweg

A Message of Cheer: The two riders approached yet another home that eventful Fall morning, October 23, 1844. Passing unharvested fields, painfully indicative of frustrated hopes, the riders reigned in, staying only long enough to share the good news, hoping to cheer their disheartened brethren. Then they urged their tired horses on to yet another home where more disappointed Adventists were sorrowing because the second advent of the Saviour had not occurred the day before as they believed it would.

While walking through a cornfield with Crosier very early in the morning, Hiram Edson had received an inspiration “concerning the temple in heaven, showing that this had been the object of the prophecies”<sup>1</sup> and was to be cleansed rather than the earth. Christ, our High Priest, had entered into the most holy place in heaven and “had a work to perform before coming back to earth.”<sup>2</sup> The two men immediately rode out to spread that message of comfort and cheer! Regarding that morning Crosier later related, “I was on horseback going from place to place ... to cheer those whom I could reach.”<sup>3</sup>

**THE MAN:** Owen R. L. Crosier was born in Canandaigua, New York, in 1820. “Orphaned at age two,” he lived “a lonesome boyhood.”<sup>4</sup> At sixteen he was converted at a Methodist revival. Sometime during his youth, Dr. Franklin B. Hahn and Hiram Edson befriended the orphan. They provided him a home and encouraged him in his studies.

After attending Genesee Academy and Wesleyan Seminary at Lima, Crosier taught in Gorham, Rochester, East Avon, and Lima, New York. In the Fall of 1843, he accepted the Millerite doctrine of the imminent return of Christ to cleanse the earth and was baptized by E. R. Pinney. He also accepted the belief that the second coming of Christ will *precede* the millennium. He became

interested in the chronology, time prophecies, the four prophetic empires, the subsequent division of Rome, and further events climaxing with the coming of the Lord.

Crosier was issued a preaching license by the Wesleyan church, after it split from the Methodist church. The Methodists and the Wesleyans offered to finance his theological studies, but not wanting to feel under obligation to anyone group, he declined their offers.

**THE WORK:** Soon he began lecturing on the prophecies, obtaining the use of the town hall from Dr. Hahn, president of the village corporation and secretary of the County Medical Society. Next he was invited

to give a series of lectures in the schoolhouse. Dr. Hahn whole heartedly accepted the advent message during this series of lectures. Soon afterwards Crosier decided to devote full time to the advent cause. In order to herald the advent message locally, with Edson and Hahn, he began publishing in Canandaigua the *Day-Dawn*, an advent newspaper.

O. R. L. Crosier was twenty-four when he rode with Edson to take the news on the cleansing of the Sanctuary. Even then he was already “a keen Bible student and promising writer.”<sup>5</sup> “Crosier, Edson, and Hahn joined in an intensive study of the Sanctuary in the winter of 1844-1845, after which Crosier wrote out their joint findings on the subject. This became the early standard exposition of the new position held by the sabbatarian adventists.”<sup>6</sup>

To publish the news, the men got out another issue of the *Day-Dawn*. ... “To finance the project, Mrs. Edson sold a part of her silverware. This number of the *Day-Dawn* was issued from Canandaigua in March, 1845.”<sup>7,8</sup> About a year later, a “fuller, systematic exposition”<sup>9</sup> of the

subject was submitted to the editor of the *Day Star*, a Cincinnati second advent paper, and appeared in an *Extra* edition as an article entitled "The Law of Moses," on February 7, 1846.

Regarding the second article, Ellen Harmon declared, "The Lord showed me in vision, more than one year ago, that Brother Crosier had the true light, on the cleansing of the Sanctuary. ... and that it was His will that Brother C. should write out the view which he gave us in the *Day Star Extra*, February 7, 1846."<sup>10</sup> ("S.D.A. have usually interpreted this ... to mean that ... his major typological argumentation was correct ..."<sup>11</sup>)

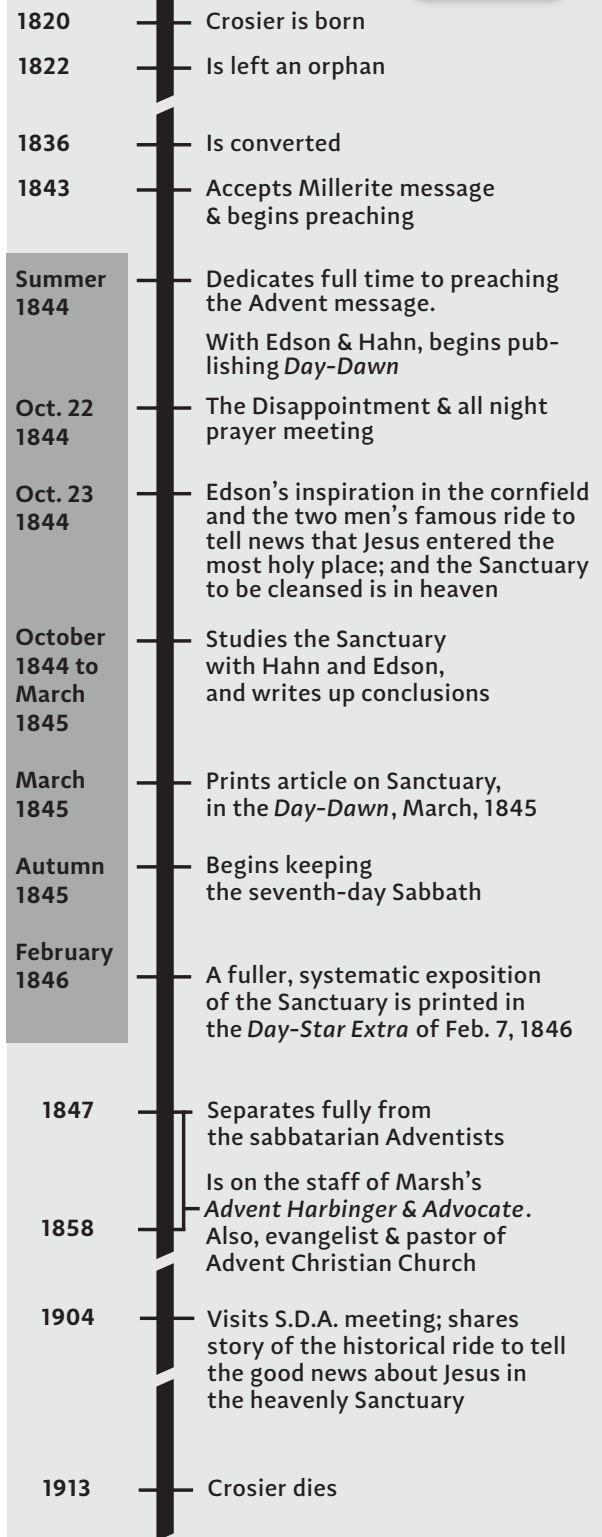
Miss Harmon's visions regarding the heavenly Sanctuary were printed in the January and March, 1846 editions of the *Day Star* and supported the conclusions of these dedicated men.

**THE SEPARATION:** Crosier accepted and for a time, kept the seventh-day Sabbath after the "Sabbath Apostle," Joseph Bates, visited Port Gibson for a conference on the Sanctuary question probably in the autumn of 1845<sup>12</sup> and there shared his belief on the Sabbath.

Crosier even advocated Sabbath keeping in the December, 1846 issue of the *Day-Dawn*. But by 1847, he had repudiated the Sabbath and the early view on the Sanctuary and separated from the group that would eventually become the Seventh-day Adventist Church.

**After the Separation:** From 1847 through 1853, Crosier was on the staff of Joseph Marsh's *Advent Harbinger and Advocate*, Rochester, New York, and about 1850, began spelling his name with a "z". With Marsh and others, he began teaching a doctrine of the Millennium or the "age to come" (old literalist form of premillennialism) which opposed the adventists in general. He also wrote several very serious articles including his fiercest attacks against the seventh-day Sabbath which sought to establish the position that the law of the ten commandments was abolished at the cross of Christ. In answer to this challenge, and after prayerful study, Brother

## L.R.O. Crosier



J. N. Andrews!’ produced a document that is considered even today to be a powerful argument in support of the seventh-day Sabbath - *A History of the Sabbath and of the First Day of the Week*.

In 1858, Crosier served as evangelist for the Michigan conference of the Advent Christian church and continued preaching that Christ would soon come. He was practically unheard of by Seventh-day Adventists until 1904, when he attended a meeting in Grand Rapids, Michigan.

Elder J. W. Hofstar reported that one morning, when he was speaking on “The Signs of the Times, Past and Fulfilling,” he “saw an elderly man, leaning on a cane, walk up the aisle and take a front seat.”<sup>14</sup> This gentleman listened attentively, and after the service Elder Hofstar talked with him, and learned that he was O. R. L. Crosier.

Crosier told him, “I enjoyed your remarks very much this morning. You view the signs of the times as we did in the early advent movement and in 1844 ... I passed through it all. I shared its grief and its distress, and I was present in that all-night prayer meeting and Scripture study held after the disappointment.”<sup>15</sup> He remembered clearly those thrilling events and still longed for Jesus to come.

Although Crosier “did not follow on into other truths that came to light in early days, as the Lord led our pioneers, step by step, into the full advent message ...,”<sup>16</sup> Seventh-day Adventists remember and recognize the part he played in establishing the doctrine of the Sanctuary. What he wrote on Christ, the High Priest, and the Sanctuary helped explain the time error in Miller’s interpretation of the 2300 day prophecy, and laid the foundation for this distinctive doctrine of the Seventh-day Adventist Church.

#### Footnotes:

- (1) Spicer, W.A., *Review & Herald*, March 29, 1945, p. 5.
- (2) Froom, L., *Prophetic Faith of Our Fathers*, Vol. IV, Review & Herald Pub. Association, Washington, D.C., 1954, p. 885.
- (3)&(4) *Review & Herald*, March 29, 1945, p. 5.
- (5) & (6) Froom, p. 877, 892.
- (7) Spalding, A. W., *Review & Herald*, January 19, 1950, p. 2.
- (8) *Crosier (Crozier)*, Owen Russell Loomis, S.D.A. Encyclopedia, Vol. 10, 1956, p. 313.
- (9) Froom, p. 903.
- (10) White, Ellen G., *A Word to the Little Flock*, 1847, p. 12.
- (11) Damsteegt, P.G., *Foundations of the S.D.A. Message and Mission*, Eerdmans Pub., Grand Rapids, MI, 1977, p. 125.
- (12) *Review & Herald*, January 19, 1950, p. 11.
- (13) *Review & Herald*, December 8, 1895, p. 774, by J. N. Loughborough.
- (14), (15), (16) *Review & Herald*, March 29, 1945, p. 5.

### Concepts Advanced in Crosier’s Article “The Law of Moses” THE DAY-STAR EXTRA, Feb. 7, 1846

- (1) A real, *literal* sanctuary exists in heaven.
- (2) On October 22, 1844, Christ moved from the first apartment of this sanctuary to the second (the most holy place).
- (3) Before He returns to earth, Christ has a work to do in the most holy place that differs from what He had been doing since His ascension.
- (4) The Hebrew sanctuary system was a complete visual representation of the plan of salvation, with every type having its antitype.
- (5) The real purpose of the Day of Atonement (which began for Christians on October 22, 1844) is to prepare a cleansed people.
- (6) Christ’s cleansing of the heavenly sanctuary also involves cleansing the hearts of His people.
- (7) The typical “scapegoat” represents not Christ, but Satan.
- (8) As the “author of sin,” Satan will receive the ultimate guilt for the sins he has caused Israel (God’s people) to commit.
- (9) Atonement for sin did not begin until Christ entered the heavenly sanctuary following His resurrection.

Richard Swartz, *Light Bearers to the Remnant*, Pacific Press Association, 1979, pp. 62,63

## A Masterly Argument

by Joseph Marsh, Publisher and Editor - *A man Searching for Answers*

**W**e have been mistaken in looking for the appearing of Christ on the “tenth day of the seventh month,” more than on any other day. We thought the types justified our position, but from the masterly argument adduced by Paul in his letter to the Hebrews, on the offices of the high priest, we find we were mistaken in our conclusions. ... We earnestly request the reader to make himself acquainted with the general scope and design of this invaluable book. It contains and will direct you to all the light you need on this highly important point. ...

(1) One offering which Christ was to make would be the antitype of all the offerings made by the high priest, and priests under the law. ...

(2) When did Christ fulfill these types? ... in the garden, just before “tasting death for every man” on the cross. ...

(3) The great offering for sin was made by Christ our high priest at his first appearing, when he ... „tasted death for man” [and] “put away sin by the sacrifice of himself.”

(4) ... all the types relating to sacrifices, and offering for sin under the law were perfectly fulfilled under the law when Christ expired on the cross. ... Christ “needeth not daily as those priests, to offer sacrifices. ... This he did once, when he offered up himself.” Hebrews 7:27.

... The entire work of atonement had its commencement [when] our great High Priest made the necessary offering for himself, and the people, in his suffering in the garden, and death on the cross. He then entered, “into heaven itself, now to appear in the presence of God for us” - the anti-type of the most holy place, Hebrews 9:24,5:20; 4:14. ... The intercessory work has been going on for more than eighteen hundred years; and will continue until “all the prayers of all saints with much incense” are offered before the throne. ... Then we believe the Gospel day, called “today” the day of atonement, of mediation, of intercession, of salvation, and of redemption from sin, will forever be closed.

If this view of the subject is correct, then we can readily find the antitype of the jubilee trumpet: it is the gospel which commenced being preached by Christ to captive sinners, at the commencement of “today” ... and will cease its sounding when the work of intercession of our High Priest shall close.

(From *The Voice of Truth*, Nov. 27, 1844, pp. 174-175.)



# THE SCAPEGOAT

## Eight reasons given by O.R.L. Crosier for rejecting the popular View

Crosier ... differs from the great majority who look upon the scapegoat as likewise typifying “Christ in some of His offices, and that the type was fulfilled at the first Advent.” In support of his differing view Crosier presents eight reasons:

- (1) The goat was “not sent away till after the high priest had made an end of cleansing the sanctuary “ - hence it occurs after the close of the 2300 days;
- (2) it was sent away alive into the uninhabited wilderness, instead of entering into heaven;
- (3) it receives and retains all the iniquities of Israel, but when Christ appears the second time He will be “without sin”;
- (4) the goat receives the iniquities from the hands of the priest, and is sent away by the priest; but as Christ is priest, the goat must be something else beside Himself, which He can send away;
- (5) it was but one of two goats-one the Lord’s, offered for a sin offering, and the other was not the Lord’s, neither was it offered as a sacrifice at that time. The scapegoat’s function was “to receive the iniquities for the priest after he had cleansed the sanctuary”;
- (6) the Hebrew name of the scapegoat was Azazel, which authorities, such as Spencer and Rosenmire, say is the name of the devil - the Syriac giving it as the one who “revolted”;
- (7) at the appearing of Christ, Satan is to be bound and cast into the bottomless pit (Revelation 20), which is symbolized by the scapegoat’s being sent into the wilderness;
- (8) so the oldest Christian view says that the scapegoat is the type of Satan. Thus, says Crosier, will the “author of sins have received them back again,” but the “ungodly will bear their own sins.”

### Christ’s “LASTACT” is Placing Sins on Satan.

The sanctuary, Crosier holds, “must be cleansed before Christ appears” at His second advent, and before the resurrection. And the “last act” of Christ as ministering High Priest will be to “bear the sins from the Sanctuary after He had cleansed it.” These are placed on Satan. That it [Crosier’s application of the scape goat to Satan] was accepted by the Little Flock, is attested to by ... Joseph Bates: “... in my humble opinion it is superior to anything of the kind extant. ...”

Ellen G. White declared: “Brother Crosier had the true light, on the cleansing of the sanctuary, & c ... “ No more weightier endorsements could be asked for.

L. E. Froom, *The Prophetic Faith of Our Fathers*, Vol. 4, Review & Herald Publishing Association, Washington, D.C., 1954, pp.1233-1234. Crosier is quoted from *The DayStar Extra*, Feb.7, 1846.

# Poem

from Annie Smith



## TRUST

My cause is with my blessed Lord,  
 he does my footsteps guide;  
 He's led me in an unknown way,  
 and laid my plans aside;  
 He's hedged up all my well-laid  
 schemes, or what seemed so to  
 me, And oh! what wisdom I be-  
 hold, now his designs I see.

I'll glory in his holy name, and  
 pray, Lord guide me still;  
 In each event submission learn,  
 and sink into his will.  
 His will is welcome, tho' it lay  
 each earthly prospect low;  
 God is too wise to err, and will  
 what's best for us bestow.

The Psalmist made his boast in  
 God, and we may do the same;  
 The word exhorts to cry aloud,  
 and praise his holy name.  
 Should those here hold their  
 peace, whom God has his own  
 Spirit given,

Where could he look for honor  
 due, and whom make meet for  
 Heaven?

Regardless of the world's cold  
 frown, we would march boldly  
 on,  
 Nor right nor left would turn,  
 but go where our dear Saviour's  
 gone,  
 There's mansions there, and  
 Jesus will prepare his saints a  
 place,  
 Where they will never cease to  
 sing of his redeeming grace.

Are we expecting to be there,  
 and share each proffered bliss?  
 The Father's love is not in those  
 who love a world like this.  
 Then tarry not in all the plain;  
 seek high and holy ground,  
 Lest in the balance when we're  
 weighed, we should be wanting  
 found.



## RECIPE

### Cauliflower Tacos with Yum Yum Sauce

- 1 recipe Crispy Breaded Cauliflower
- 15-ounce can vegetarian refried beans (or Easy Refried Black Beans or Homemade Refried Beans)
- 1/2 teaspoon cumin
- 2 cups red cabbage, shredded
- 2 limes (1 for the cabbage & 1 to serve)
- 3 tablespoons Yum Yum Sauce (use vegan mayo)
- 8 corn tortillas
- Fresh cilantro, for garnish

1. Make the Crispy Breaded Cauliflower (about 40 minutes total; use the remaining time to complete the steps below.)
2. If using purchased refried beans, taste and if needed, mix with 1/2 teaspoon cumin and/or a pinch or two kosher salt.
3. Thinly slice the cabbage, enough for 2 cups. Mix it with 2 tablespoons lime juice and a pinch or two of salt. Allow it to stand at room temperature until serving.
4. Make the Yum Yum Sauce.
5. Warm the tortillas, or char them by placing them on grates above an open gas flame on medium heat for a few seconds per side, flipping with tongs, until they are slightly blackened and warm.
6. Chop the cilantro for a garnish.





7. To serve, place refried beans in a tortilla, top with cabbage, breaded cauliflower, Yum Yum sauce, and cilantro. Serve with lime wedges to spritz prior to serving. (If you have leftover cauliflower, you can reheat them in a 350F oven for 10 minutes, flipping once.)

### **Crispy Breaded Cauliflower**

- 1 medium head cauliflower (about 2 pounds whole)
- 1/2 cup panko breadcrumbs (use gluten free panko as necessary)
- 1/2 cup cornmeal
- 1 teaspoon cumin
- 1 teaspoon smoked paprika



- 1 teaspoon garlic powder
  - 1/4 teaspoon turmeric
  - 1/2 teaspoon kosher salt
  - 1 tablespoon refined coconut oil
  - 1 tablespoon peanut butter
  - 1 tablespoon maple syrup
  - 2 tablespoons soy sauce (or tamari or coconut aminos)
  - 1/2 tablespoon hot sauce
1. Preheat the oven to 400F.
  2. Chop the cauliflower into large florets. Place them in a large bowl.
  3. In a small bowl, mix together the panko, cornmeal, cumin, smoked paprika, garlic powder, turmeric, and kosher salt.
  4. In a small saucepan over medium heat, whisk together the coconut oil, peanut butter, maple syrup, soy sauce, and hot sauce until fully combined and slightly darkened, 1 to 2 minutes. Pour the sauce onto the cauliflower and stir several times until the cauliflower is well coated.
  5. Pour about 1/3 of the dry mixture into the bowl with the cauliflower and mix. Repeat twice to stir in the remaining dry mixture to coat all of the cauliflower. Then remove the breaded cauliflower from the bowl with

your hands and place it onto a parchment lined baking sheet. About 1/2 of the crumbs will remain in the bowl; you can discard these.

6. Bake the cauliflower for 30 minutes total, flipping the cauliflower with a spatula at the 15 minute mark. Serve immediately. If serving as an appetizer, you could add a drizzle of Yum Yum sauce or another sauce. Or, kids love them with ketchup! (If you have leftovers, you can store them refrigerated and then reheat them in a 350F oven on a parchment lined baking sheet for about 10 minutes, flipping once.)

#### **Yum Yum Sauce**

- 1 cup mayonnaise (vegan if desired)
- 1 tablespoon melted butter (use coconut oil for vegan)
- 1 tablespoon tomato paste
- 1 teaspoon maple syrup
- 1/2 teaspoon garlic powder
- 1/2 teaspoon paprika
- 2 tablespoons water

Mix all ingredients together in a bowl. Store refrigerated for several months.