

The Midnight Cry

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

Rules of Parable Methodology

“The work of God in the earth presents, from age to age, a striking similarity in every great reformation or religious movement. The principles of God’s dealing with men are ever the same. The important movements of the present have their parallel in those of the past, and the experience of the church in former ages has lessons of great value for our own time. GC, 343.1

“No truth is more clearly taught in the Bible than that God by His Holy Spirit especially directs His servants on earth in the great movements for the carrying forward of the work of salvation. Men are instruments in the hand of God, employed by Him to accomplish His purposes of grace and mercy. Each has his part to act; to each is granted a measure of light, adapted to the necessities of his time, and sufficient to enable him to perform the work which God has given him to do. But no man, however honored of Heaven, has ever attained to a full understanding of the great plan of redemption, or even to a perfect appreciation of the divine purpose in the work for his own time. Men do not fully understand what God would accomplish by the work which He gives them to do; they do not comprehend, in all its bearings, the message which they utter in His name. GC, 343.2

““Canst thou by searching find out God? canst thou find out the Almighty unto perfection?” “My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts.” “I am God, and there is none like Me, declaring the end from the beginning, and from ancient times the things that are not yet done.” Job 11:7; Isaiah 55:8, 9; 46:9, 10. GC, 343.3

“Even the prophets who were favored with the special illumination of the Spirit did not fully comprehend the import of the revelations committed to them. The meaning was to be unfolded from age to age, as the people of God should need the instruction therein contained. GC, 344.1

“Peter, writing of the salvation brought to light through the gospel, says: Of this salvation “the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister.” 1 Pt 1:10-12. GC, 344.2

“Yet while it was not given to the prophets to understand fully the things revealed to them, they earnestly sought to obtain all the light which God had been pleased to make manifest. They “inquired and searched diligently,” “searching what, or what manner of time the Spirit of Christ



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

About our Ministry

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

Together with the prophetic message, fin puts great emphasis on the missionary health work, the latter being considered an 'entry wedge' that needs to be particularly realised by those who wish to accomplish God's work during the last hours of earth's history.

In our times, country life becomes increasingly important each day. Fin proclaims and upholds these truths of the end times. God's people have to prepare for the coming storm. This preparation requires experience and we need to learn how to live and survive in a simple manner – far away from the big cities.

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which was in them did signify.” What a lesson to the people of God in the Christian age, for whose benefit these prophecies were given to His servants! “Unto whom it was revealed, that not unto themselves, but unto us they did minister.” Witness those holy men of God as they “inquired and searched diligently” concerning revelations given them for generations that were yet unborn. Contrast their holy zeal with the listless unconcern with which the favored ones of later ages treat this gift of Heaven. What a rebuke to the ease-loving, world-loving indifference which is content to declare that the prophecies cannot be understood!” GC, 344.3

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Abbreviations

<p>CD Counsels on Diet and Foods</p> <p>CH Counsels on Health</p> <p>COL Christ’s Object Lessons</p> <p>GC The Great Controversy</p> <p>MR Manuscript Releases, Vol. 1-21</p> <p>RH The Review and Herald</p>	<p>SG Spiritual Gifts, vol. 1-3</p> <p>SM Selected Messages, Vol. 1-3</p> <p>SpTed Special Testimonies On Education (1897)</p> <p>ST The Signs of the Times</p> <p>T Testimonies for the Church, Vol. 1-9</p>
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We need your Help in the Lord's Final Work!



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



Studies & Testimonials

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



True Education

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



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



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



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



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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



Rules of Parable Methodology

Introduction

The student of prophecy still requires a distinct set of rules or principles in order to dig for their hidden treasure. Parables are crafted with specific rules embedded within them and if we break these rules we can make mistakes or fail to find the hidden information. The following chapter will briefly introduce some of the rules in the hope it will encourage the reader to study further for themselves.

Place Two Elements Side by Side

The word “parable” descends from the Greek *parabolē* meaning “a comparison”, which in turn is from *paraballein*. The prefix para- means “beside” and *ballein* means “to throw.” So a parable is to throw two objects, ideas, concepts etc. beside one another in order to compare them, noting the similarities as well as the differences. For example if I just pointed to a boat all on it’s own and asked you if it was large or small, you would only be able to answer if you compared it to the size of another boat. If I put a yacht beside a rowing boat the yacht is large, but next to an aircraft carrier it becomes small.

So the first and foremost rule is the parable has to present one element beside another to carry out a comparison. This rule is written into the very definition of the word parable and applies to all types of parable. If it is a pictorial parable then you will need two elements in your picture e.g. a mountain and a statue (re: Dan. 2). If it is textual, for example if you are investigating a repeat and enlarge pattern, then the first part of the phrase has been placed next to the second part in order to compare them and identify the extra information in the second part. Equally the first part of a chiasm is placed next to the second part where a mirror is imagined between them in order to identify balance or imbalance between the two.

Do Your Surface Groundwork First

Before you apply parable methodology to any passage of Scripture you will first need to perform a normal exegesis to understand the meaning of all the words, their tense etc. Perhaps you need to understand if a word in the original language had a definite article or not, or a gender. This will give you an understanding of the surface text which is first required before you can then dig proactively for hidden gems, perhaps looking for a chiasm, natural to spiritual parable or a repeat and enlarge pattern.

Understand the Original Intent

Then you will need to understand the original context of the Scripture you want to dig within. What was the author’s original intent? For example in Joel 1:4 there are four stages of locust mentioned. If one was to try to understand this as a parable for the last days it might be simple to just note that locusts represent Islamic powers in Bible prophecy. Rev. 9:3 & 7 refer to locusts which Uriah Smith and the pioneers understood to represent an Islamic power. Sister White says v12 onward is a prophecy about the Ottoman Empire (GC, 334.4-335.1) which is of course another Islamic power. However the original intent of Joel is to describe the captivity

of God's people into Babylon, not any variety of Islamic or Arabian power. So these locusts are a representation of a Babylonian power, which at the end of the world would be described as modern Babylon. Hence the references to a "lion" (Joel 1:6) and "the northern army" (Joel 2:20). So it is only when you understand the original intent that you can confidently make application of the symbols to the end of the world. This would be taking a natural, literal, historical story and making application to an end time scenario, which would demand that literal Babylon represents spiritual Babylon. You could then place your two stories, one natural and one spiritual; one of ancient Babylon, the other of modern Babylon, beside each other and compare and contrast them to dig for further hidden, prophetic truths.

The Parable has to be Familiar, Common Knowledge & Easily Understood

Another rule embedded in parables is that a familiar, well known concept will always be given to explain an unfamiliar or unknown concept. If you don't know what God's character is like then compare it to Jesus'. If you don't know what the second advent will be like then compare it to a wedding.

"...the unknown was illustrated by the known. Jesus taught by illustrations and parables drawn from nature and from the familiar events of every-day life... In this way he associated natural things with spiritual, linking the things of nature and the life-experience of his hearers with the sublime, spiritual truths of the written word." *SpTEd*, 67.2-3

When God wants you to understand what death is like He compares it to a sleep (Ps. 13:3). The similarities being that one day we will awake out of this sleep (Dan. 12:2, John 11:11) whereas the differences by contrast are that we stop breathing and are buried in the ground (Psalm 146:4). The point is, it would be futile for Jesus to compare death to a coma as that is a condi-

tion few of us are familiar with whereas we all know what sleep is like. Jesus would first have to try to explain what a coma was to His audience. So another rule is that the natural story has to be familiar, well known and well understood. Therefore you will never find a parable that uses a complicated scenario.

Start with what you already Know

Therefore when you come across a compare and contrast in Scripture, when you start to dig for the treasure within it, always start with the entity or concept of which you already have the most understanding. If you want to dig into Daniel 2 where God throws beside one another the mountain and the statue, start with the entity you understand the most. If you already know a mountain represents a kingdom in biblical symbology, then look at the mountain to discover what the statue is rather than vice versa. If the mountain is a kingdom then the statue is a kingdom because they have been placed beside each other to compare. You cannot place a yacht next to a horse to discover the color of the horse.

Then you could contrast the two and see that there is tension between them. The stone destroys the statue then takes its place on Earth, so these kingdoms are in opposition somehow. One is good and one is bad.

So if you are studying the woman riding the beast of Rev. 17 and you already know more about the woman than the beast, start by listing out the characteristics of the woman and comparing them to the beast, for God has thrown them beside each other in this parable/prophecy. "What therefore God hath joined together, let not man put asunder" in an attempt to study the beast independently of the woman solely by proof texting. If you already know the woman is a religious power then compare her to the beast rather than vice versa. This is the primary rule utilised in natural to spiritual parables. Start with what you already know and understand.

“...Christ had truths to present which the people were unprepared to accept or even to understand. For this reason also He taught them in parables. By connecting His teaching with the scenes of life, experience, or nature, He secured their attention and impressed their hearts... Mysteries grew clear, and that which had been hard to grasp became evident.” *COL*, 21.1

In order to help us understand elements of His second advent, Christ compares and contrasts it to a natural, literal wedding. Everyone in His audience at that time understood what a wedding was like. For obvious reasons, it would be completely ineffective to compare His second advent to a story of an alien arriving from outer space to planet Earth and then calling one group of people up into the air to take them back to his planet. The audience would be so unfamiliar with such a fantastical event it would not add any understanding whatsoever to the spiritual lesson. Just as a coma as a parable of death is a natural, real life experience it is not a good parable as most people have never experienced a coma themselves. So we need an acute understanding of how the natural concept or story works.

Parables have to Conform to the Natural Laws

This rule demands that the story has to conform to the natural world, natural law, human life, human feelings, society etc. Examples might be those of love, hate or jealousy; of birth and death. We know the natural response to the death of a loved one is grief, so your story has to conform to that and you cannot interpret a parable about the death of a loved one as a happy event. This would contradict the natural laws of human life and society. Other parables might use stories of marriage and divorce; economy, lending and borrowing; fishing, farming or hunting etc. We know a marriage is a happy occasion. We know that if people are defrauded of money it can anger them. From natural life we know they can feel betrayed. So

any interpretation of a parable has to adhere to these natural laws. The spiritual lesson is figuratively portrayed in a normal, natural story. It can be a fictitious story like the rich man and Lazarus, or it can be a true story like the good Samaritan (*COL*, 379.1) but it has to conform to the natural laws of life and nature.

From an understanding of natural, societal life, a vainly adorned harlot carries the suggestion she is outwardly attractive (re: Rev. 17). This would be the polar opposite to a beast with seven heads and ten horns. Prophetically the opposite of a religious power is a state power. While the woman and the beast are opposites in their identities, they are in cahoots as the woman is riding the beast. From natural life we know when a person rides on the back of a beast they are directing and controlling it, and the way that is performed is by steering the head of that beast. When you are trying to interpret Rev. 17 as a parable all these natural laws have to be taken into consideration.

Make Sure the Parable is Familiar and Well Known to You

If you don't know the sequence of events in a literal eastern marriage ceremony in biblical times, or the role of the virgins etc. then you will need to study this first before you could hope to understand the spiritual lesson derived from it. If you read about an ancient, eastern wedding with a modern, western perspective you can make mistakes when you seek to apply it eschatologically.

If you were born and raised in a large, western city and as far as you are concerned wheat only ever comes from a shop, you may have no idea what the natural rules for the eastern agricultural cycle are. So in order to apply the agricultural model of ploughing, sowing, early rain, latter rain and harvest to the end of the world, you will need to understand the correct natural model first. You need to know winter is cold so one cannot plant crops. If you understand there

is no rain during the harvest then you will understand there is no new message during that prophetic event too.

The Natural Laws have to Agree With the Spiritual Laws

Not only do you have to correctly understand the rules of the natural phenomena, but those rules of the natural world have to follow the rules of the spiritual world. You cannot liken Jesus to a shepherd and us to His sheep and then claim, “In the natural world the good shepherd protects his flock but with God it’s different”.

William Miller’s first rule of interpretation is, “Every word must have its proper bearing on the subject”. So you cannot say in the natural world sheep follow their shepherds but when the Bible compares shepherds to God’s appointed leaders (Num. 27:16-17) we are not supposed to follow their leading because the Bible says not to put your trust in man. If the natural story dictates that sheep follow their shepherd, then this fact has to “have its proper bearing on the subject”. So again the natural rule of law must follow the spiritual rule of law and you cannot say, “but it is different with God”.

You will find that some words have more bearing or import than others. That can be expected, but if for example an important word has no moral value then you know it is most likely in the text as it has hidden prophetic value, but it will have its proper bearing. By way of example there is no moral value to knowing there were 276 people on the ship in Acts 27:37, so you know for a certainty that this information has hidden prophetic value for the end of the world.

How to Drown Out the Noise

Now, there is another rule which would appear to be in stark opposition to the above rule. That is to identify “noise” in the story. Noise is a term given to irrelevant information in a story or information that has no bearing on the spiritual

lesson. For example, while sheep follow their shepherd they do so by walking on all fours. So while we are supposed to follow our shepherds we are not meant to walk on all fours. This is noise and can be identified as such because the way we follow our shepherd is not to physically follow them the way sheep do. We don’t literally follow them to work and then follow them home whereas sheep literally do follow their master if he is leading them physically from one field to another.

So when approaching a text as a parable you need to ask yourself, what is the parable teaching us? Is it teaching us how to literally, physically walk or is it teaching us how to follow the guidance of our church leaders? Then you will be able to identify the difference between every word having its proper bearing on a subject and noise. The parable is also teaching the church leaders how to lead their flock, with love and care, and warning them that like sheep, people have a bad tendency to just follow the person in front without knowing why. They can be creatures of thoughtless habit. So if a false leader or a false influence rises up in their flock they should not just ignore it and say, let’s just show love to that false leader or tolerance to that false influence. If they do they risk losing the entire flock.

In asking ourselves what lesson God wants us to learn from this parable, we can identify the important lessons from the irrelevant noise. While shepherds are often poor and uneducated, Jesus is all knowing and owns the cattle on a thousand hills (Psalm 50:10). The words that have proper bearing are that a good shepherd works long hours often not sleeping. He is diligent in his work of protecting his flock from wolves and cares about even one of his lambs. He respects the gentle nature of his sheep.

Another of Miller’s rules is “Figures sometimes have two or more different significations”. In other words, symbols can have more than one meaning. Jesus is the good Shepherd but He is also likened to a lamb in the Bible (John 1:29). So

for example, you cannot use Numbers 27:16-17 to show our earthly church leaders are shepherds and then claim Jesus is their lamb so He has to follow them. The lesson God wants us to learn from John 1:29 is that Jesus is our Sacrifice for sin so it cannot be used to allege He is supposed to follow the human leaders of the church. Every word has to have its "proper" bearing.

Conclusion

There are principles and rules written into parables that have to be adhered to in order to correctly interpret them. These include the necessity of placing two stories, elements, entities, phrases etc. beside each other in order to compare them. You must perform a normal exegesis of the surface text first and also understand the original intent of the author. Parables have to be simple, familiar and easily understood. They have to be a simple, understandable representation of a more complex, spiritual lesson, of which the focus of this movement is predominantly that of end time prophecy. The natural laws of life have to be adhered to. You cannot interpret a parable about betrayal as a positive, prophetic event at the end of the world. Parables will inevitably contain some irrelevant noise which can be identified by understanding

what lesson God is trying to teach you from the parable. Once that noise has been disregarded, every word has its proper, prophetic bearing.

The phrase "digging for hidden treasure" is an apt parable in and of itself, because physically digging for literal hidden treasure requires skill, patience and hard work, but the spiritual dig is comparably rewarding. Sister White says, "Parable teaching was popular, and commanded the respect and attention..." and that "No more effective method of instruction could [Jesus] have employed." COL, 20.3.

This labour is essential at this time, as it is inconceivable that we fail in our message and mission at this stage. We cannot give the loud cry unless we uncover the remaining truths which so far have been undiscovered and kept secret since the inception of His word. Parable methodology is the only way to uncover these essential truths, without which we cannot successfully navigate our last few remaining waymarks.

"All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world." Matt. 13:34-35.



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

Jared A. Goldstein*



Abstract

The executive order on travel issued by President Donald Trump in January 2017 identified the foreigners who should be barred from entry as those who “bear hostile attitudes” toward the United States “and its founding principles” and who “do not support the Constitution.” As this Article shows, anti-immigrant movements have long used hostility-to-the-Constitution as the touchstone for identifying unwanted immigrants. In the 1840s, the Know-Nothings opposed Irish immigration based on a belief that Catholicism was incompatible with the Constitution. In 1882, when Congress enacted the Chinese Exclusion Act, it declared that the Chinese people were too foreign to embrace constitutional principles. In 1924, Congress enacted the National Origins Act out of the belief that members of the so-called Nordic race alone were genetically disposed to embrace constitutional values, while Jews, Italians, Poles, and others should be excluded because they would destroy the nation’s constitutional system. That policy continued until 1965 when Congress adopted the Immigration and Nationality Act, which declares that people of any race or nationality are equally capable of embracing the nation’s constitutional values. President Trump’s executive order, however, demonstrates the persistence of the belief that foreigners who do not share the nation’s predominant demographics are likely to harbor hostility to constitutional values.

Introduction

This Article tells the story of an idea. It is an old idea, an ugly idea, a discredited idea. It is a nativist idea: the idea that the United States Constitution was made only for some people, while others should be excluded from entering the country out of suspicion that their race or religion make them likely to harbor hostility to the nation’s constitutional principles.

Because it is an old idea, there have been different names for the people who are included and excluded. Sometimes the people for whom the Constitution was made were called white, sometimes Anglo-Saxon, Nordic, or European. Sometimes they were called “real Americans,” or “100% Americans,” or just plain old Americans. Sometimes the people who were said to be unfit for the Constitution were called Negro or Irish or Chinese or Italian or Jewish or Hispanic or Muslim. But each time the idea has been pretty much the same: the Constitution was not made for them, and they must be excluded out of suspicion that their presence in the United States would undermine the nation’s republican values.

* 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.

Today, the nativist constitutional idea runs counter to prevailing notions of American national identity. When Americans tell themselves who they are, they usually say something along the lines of what Franklin Roosevelt said in 1943:

The principle on which this country was founded and by which it has always been governed is that Americanism is a matter of the mind and heart; Americanism is not, and never was, a matter of race or ancestry. A good American is one who is loyal to this country and to our creed of liberty and democracy.¹

Roosevelt expressed what has become the conventional understanding of American nationalism, that what unites the nation, and what makes America America, is a shared devotion to a common creed of liberty, equality, and democracy, a creed expressed in the Declaration of Independence and the Constitution. In the conventional understanding, the American creed consists of a universal set of principles that can be embraced by anyone without regard to race, religion, or ancestry. And, as Roosevelt claimed, American national identity has “always” meant devotion to the American creed and has “never” been about race or ancestry.

As this Article shows, however, for most of American history the dominant view that has guided American policies has been the nativist belief that only people who share the nation’s dominant ethnicity and religion are capable of constitutional devotion while others must be excluded because of the dangers they are suspected to pose to the nation’s fundamental values. To provide a framework for understanding what is distinctive about nativist invocations of the Constitution, **Part I** looks at conventional understandings of American nationalism. As that Part shows, American national identity is conventionally understood to be defined by devotion to the nation’s fundamental commitments to liberty and equality, expressed in the Constitution. Nativist movements are frequently but erroneously described as embracing an aberrant conception of American nationalism, in which race, religion, and ethnicity are seen as core aspects of American identity, rather than commitment to a common set of ideals.² In fact, throughout American history nativist movements have shared the conventional belief that being American means believing in a common creed embodied in the Constitution. What makes nativism distinctive is the claim that only those who share the race, religion, or ethnicity of the dominant group of native-born Americans are capable of embracing that creed.

Part II explores the long dominance of policies excluding unwanted immigrants based on suspicions of hostility to the Constitution. As that Part shows, the belief that constitutional devotion can only be expected by those who share the predominate traits of native-born Americans goes back at least to the Naturalization Act of 1790, when Congress established that naturalized citizenship could only be bestowed upon someone who was both a “free white person” and who swore to “support the Constitution of the United States.”³

Under that law, which continued in force with little change until 1952, only persons identified as “white” were seen as capable of embracing constitutional principles. This belief animated the anti-Catholic hostility of the Know-Nothing Party of the 1850s, which asserted that Catholicism was incompatible with the Constitution because Catholics would always owe allegiance to the Pope and not the Constitution.⁴ When Congress enacted the Chinese Exclusion Act in 1882, it declared

1 *Praises Army Plan for Japanese Unit*, N.Y. TIMES, Feb. 5, 1943, at 6.

2 See, e.g., Rogers M. Smith, *The “American Creed” and American Identity: The Limits of Liberal Citizenship in the United States*, 41 WESTERN POL. Q. 225, 228 (1988) (describing “nativism” as “ethnocultural Americanism . . . at its extreme”).

3 Naturalization Act of March 26, 1790, ch. 3, § 1, 1 Stat. 103 (1790) (repealed 1795); see also *infra* Part II.A.

4 See *infra* notes 70–72 and accompanying text.

that Chinese people were too foreign to abide by the Constitution.⁵

Part II focuses on the high-water mark of American nativism, the enactment of the National Origins Act of 1924, which was based on a belief that protecting the Constitution requires maintaining the nation's original ethnic stock.⁶ As the history of that enactment reveals, in the years leading up to 1924, two competing national movements sought to address the problems associated with immigration. On the one hand, an Americanization movement sought to transform immigrants into good citizens by educating them on American values, principally the nation's civic values expressed in the Constitution. On the other hand, an immigration restriction movement sought to exclude unwanted immigrants based on the conviction that they could never embrace American values. Both movements shared a common understanding that American national identity is defined by commitment to a creed expressed in the Constitution. Where the movements differed was over who was capable of embracing that creed. In enacting the National Origins Act, Congress sided with the nativists and concluded that maintaining constitutional government required the exclusion of races deemed unfit for the Constitution.

Part III examines the persistence of the belief that people who have a different race, religion, or national origin from those considered prototypically American are likely to bear hostility to constitutional values. In 1965, Congress repudiated this belief when it adopted the Immigration and Nationality Act and declared that people of any background are equally capable of embracing the values necessary to become American citizens.⁷ Since then, the conviction that American identity is defined solely by commitment to the nation's constitutional principles has gained the status of conventional wisdom. Every President elected since 1965 – with the possible exception of Donald Trump – has declared adherence to the now-orthodox view that anyone can become American by embracing the nation's constitutional ideals.⁸ Despite this orthodoxy, white nationalists and others have kept alive the belief that, at heart, the United States is really a white, European, Christian nation and that its constitutional values can only be claimed by members of that cohort. They look on 1965 as the year that America betrayed its heritage by opening the floodgates to immigrants from Latin America and Asia whose presence undermines American values. Today, Muslims are a principal target of anti-immigrant activists, who declare that Islam is incompatible with the Constitution.

5 Chinese Exclusion Act of May 6, 1882, ch. 123, 22 Stat. 58; 13 Cong. Rec. 1742 (1882) (statement of Sen. Jones); see also Gabriel J. Chin, *Segregation's Last Stronghold: Race Discrimination and the Constitutional Law of Immigration*, 46 UCLA L. Rev. 1, 22–36 (1998) (reviewing legislative history of the Chinese Exclusion Act).

6 Immigration Act of 1924, Pub. L. No. 68-139, ch. 190, 43 Stat. 153 (1924); H. COMM. ON IMMIGRATION & NATURALIZATION, RESTRICTION OF IMMIGRATION, H.R. Rep. No. 68-350, at 13 (1st Sess. 1924).

7 8 U.S.C. § 1152 (2016); see also *infra* Part III.A.

8 For example, in his first inaugural address, President George W. Bush declared that “America has never been united by blood or birth or soil. We are bound by ideals that move us beyond our backgrounds, lift us above our interests and teach us what it means to be citizens.” George W. Bush, *The First Inaugural Address*, in SELECTED SPEECHES OF PRESIDENT GEORGE W. BUSH 2001–2008, at 2, http://georgew-bush-whitehouse.archives.gov/infocus/bushrecord/documents/Selected_Speeches_George_W_Bush.pdf; see also, e.g., President William J. Clinton, Remarks by the President in Address to the Liz Sutherland Carpenter Distinguished Lectureship in the Humanities (Oct. 16, 1995), https://clintonwhitehouse1.archives.gov/White_House/EOP/OP/html/ut.html (“We must be one – as neighbors, as fellow citizens; not separate camps, but family – white, black, Latino, all of us, no matter how different, who share basic American values and are willing to live by them.”); President Barack Obama, *Inaugural Address by President Barack Obama*, WHITE HOUSE: OFF. PRESS SECRETARY (Jan. 21, 2013), <https://obamawhitehouse.archives.gov/the-press-of-fice/2013/01/21/inaugural-address-president-barack-obama> (“[W]hat binds this nation together is not the colors of our skin or the tenets of our faith or the origins of our names. What makes us exceptional – what makes us American – is our allegiance to an idea ...”); President Richard Nixon, Remarks in Williamsburg, Virginia: The American Spirit (Oct. 2, 1968), <http://www.pres-idency.ucsb.edu/ws/index.php?pid=123879>; President Ronald Reagan, *Labor Day Speech at Liberty State Park, Jersey City, New Jersey* (Sept. 1, 1980), <https://reaganlibrary.archives.gov/arch-ives/refer-ence/9.1.80.html> (stating that Americans “came from different lands but they shared the same val-ues, the same dream”). For a discussion of the civic nationalism of President George H.W. Bush, see MARY E. STUCKEY, *DEFINING AMERICANS: THE PRESIDENCY AND NATIONAL IDENTITY* 288–334 (2004).

With the election of Donald Trump, nativism has moved from the margins back to the White House, and the government once again has adopted policies to exclude some people, defined by religion and national origin, out of suspicion that they are hostile to the Constitution.⁹ As a candidate, President Trump campaigned on a pledge to completely bar Muslims from entering the country,¹⁰ and, on January 27, 2017, President Trump signed an executive order that sought to bar citizens from seven predominately Muslim countries from entering the United States.¹¹ The order does not use the word Muslim but instead identifies the foreigners who should be excluded as those who “bear hostile attitudes” toward the United States “and its founding principles” and who “do not support the Constitution.”¹² The order carries out the conviction, advanced by many on the conspiracy-minded right, including numerous officials in the new administration, that Islam is incompatible with the Constitution.¹³ It is but the latest episode in which unwanted foreigners have been excluded out of suspicion that they will undermine the Constitution.

to be continued in our next issue

⁹ See *infra* Part III.C.

¹⁰ See Jeremy Diamond, Donald Trump: *Ban All Muslim Travel to U.S.*, CNN *POLITICS* (Dec. 8, 2015, 4:18 AM), <https://www.cnn.com/2015/12/07/politics/donald-trump-muslim-ban-immigration/index.html>.

¹¹ Consolidated Appropriations Act, 2016, Pub. L. No. 114-113, § 203, Stat 2989, 2991 (2016); Exec. Order No. 13,769, 82 Fed. Reg. 8977 (Jan. 27, 2017); Press Office, U.S. Dep’t Homeland Security, *DHS Announces Further Travel Restrictions for the Visa Waiver Program* (Feb. 18, 2016), <https://www.dhs.gov/news/2016/02/18/dhs-announces-further-travel-restrictions-visa-waiver-program>.

¹² Exec. Order No. 13,769, 82 Fed. Reg. at 8977; see also *infra* Part III.C.2.

¹³ See *infra* Part III.C.

Lest we Forget



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

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

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

WHY?

by Fred Bischoff

Biblical history reveals the precedence for divine intervention. Each major movement in fulfillment of prophecy had a messenger to give special guidance to all who would follow God. We see Enoch, Noah, Moses, Daniel, John the Baptist, Jesus Christ. God in His mercy came to meet the slowness of understanding of His people. This was the reason for each successive messenger and message. Some messages became part of the canon of Scripture, while others did not. However, the same Spirit worked through each messenger.

In 1844, God’s people in every church and land needed a message. That message was a fulfillment of Rev. 18:4, “Come out of her [Babylon], my people.” God sent a final call to everyone to leave the path of error. This call included special guidance by the Holy Spirit to open Scripture for the last days.

Our condition was particularly critical. Laodicea was blinded. Centuries-old, pagan thought patterns, which clouded the mind, needed to be swept away by a clear view of reality. The sanc-



tuary needed cleansing. God planned to make ready a people prepared for the return of Christ. A message was needed, and God chose Ellen Gould Harmon, a seventeen-year-old girl, as His messenger.

The Holy Spirit again humbled Himself to speak through fallen humanity, giving spiritual insight to God’s people which they desperate needed. Just as Christ Led His disciples to Understand the fulfillment of prophecy (Luke 24:27; 44, 45), so the testimony of Jesus again United with the Fitness of Scripture to unfold present truth at this major transition of prophetic history.

Ellen White Said of herself, "From the year 1844 till the present time I have received Messages from the Lord and have given them to His people. This is my work – to give to the people the light that the Lord gives me. I am commissioned to receive and communicate His messages. I am not to appear before the people as Holding any other position than that of a messenger with a Message." 8T, 237

It is of interest here to note that she who was called to a life Ministry as a messenger affirmed that she was not alone, that others were used at various times during her lifetime to bring messages to prepare a people to stand in the Day of God. She saw God sending messenger, "His servants", including herself, with reproof, cautions, and warnings. She admonished, "We are not to turn away and refuse to receive the Message because it does not come Bro Learned men. ... Every Message sent to you by God's messenger is for your good, to teach you the Way of salvation more perfectly. What means has God to communicate His will to men, unless is be through His Delegate messenger? And are you not afraid to select that Portion of the Message that Portion of the Message that please you, and reject that which Grosses your track?" - *This Day With God*, R&H Pub. Association 1979, 167

"God calls every one, both old and Young to make a diligent search in His word, that they may Discovery the rich jewels of truth. Ministers and people, teachers and scholars, are all called to the work of studying the Bible.

"Precious light is to seine fort from the word of God, and let no one presume to dictate what shall or what shall not be brought before the people in the messages of enlightenment that He shall send, and so quench the Spirit of God. Whatever may be his Position of Authority, no one has a right to shut away the light from the people. When a Message comes in the name of the Lord to His people, no one may excuse himself from an investigation of its Claims. No one can afford to stand back in an Attitude of indifference and self-confidence, and say: 'I know

what is truth. I am satisfied with my Position. I have Set my stakes, and I will not be moved away from my Position, whatever may come. I will not listen to the Message of this messenger; for I know that it cannot be truth.' It is from pursuing this very course that the popular churches were left in partial darkness, and that is why the messages of heaven have not reached them." *Counsels on Sabbath School Work*, Ellen G. White Pub. 1938, p. 28.

Doubtless God will Continue to use other messenger. In Order to "Prove all things", let us follow this counsel: "Let every thing be brought to the Bible; for it is the only rule of Faith and doctrine." 5T, Febr. 6, 1893

We must be ever indebted to God for the Gift of prophecy He Chose to bestow on a Seventeen-year-old girl, over 150 years Ago. The messages she wrote from God continue to speak to us today, to prepare a people for Christ's Second coming.

The Gospel of Health - a Practical Reality

by Dr. Ray Foster

The health ministry has been a part of the work of God throughout history. The Israelite priest officiating in the sanctuary or temple of God, besides being a spiritual leader and teacher, was also the recognized physical healer. Charles Wesley wrote a medical book to help his parishioners with their medical problems. For God to associate medical with spiritual work in the closing work of the gospel is in harmony with what He has revealed about Himself, “For I [am] the LORD, I change not; therefore ye sons of Jacob are not consumed.” Malachi 3:6.

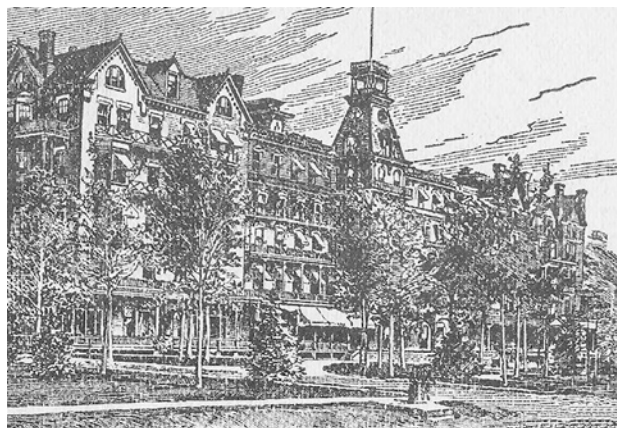
Ellen G. White received in supernatural visions a clearer understanding of the effect of the physical health on the spiritual. These visions revealed a distinct lifestyle to be recommended to Seventh-day Adventists; changed the Whites’ health habits; and led to a world-wide health ministry, “the Lord’s means of lessening the suffering in our world and of purifying His people.” *CD*, 38.

The “Reality” of the Health Ministry

“Reality” could be the one word that explains why medical and spiritual work are linked together. Reality is based on creation. Things are the way they are because that is the way they were made. Truth is based on reality.

“To make natural law plain, and to urge obedience to it, is a work that accompanies the third angel’s message. Ignorance is no excuse now for the transgression of law. The light shines clearly, and none need be ignorant; for the great God Himself is man’s instructor.

“All are bound by the most sacred obligations to heed the sound philosophy and genuine experience which God is now giving them in reference to health reform. He designs that the subject shall be agitated and the public mind deeply stirred to investigate it; for it is impossible for men and women, while under the power of sinful,



Battle Creek Sanitarium 1878

health-destroying, brain-innervating habits, to appreciate sacred truth.” (Bold supplied) *CH*, 21.

Part of the reality of salvation is that there is salvation for the body. God created man from the dust of the earth, breathed life into his nostrils and commissioned mankind to represent God in form, feature, and character. The human body is designed as a temple for the Holy Spirit. Sin has marred the body temple and thus distorted the image of God in man.

Salvation is God’s plan to restore the physical form and function of the body temple itself, and renew the character of the individual to again reflect the image of God. Salvation is thus for the body as well as for the use that is made of the body as reflected by the character of the individual.

The first truths that God sent in the 1840’s to the group of believers, who were later called Seventh-day Adventists, were doctrinal, to give direction to the movement. Once the foundational doctrines of the cleansing of the sanctuary, the seventh-day Sabbath and the law of God, the second coming, and the state of the dead were established, it became essential to focus on the health of the body. The prevailing health practices of the times and the deteriorating health

conditions of the-early believers made this even more crucial. Pork was a staple of the diet and blood-letting was a standard treatment for illness. Ellen and James White were both in poor health from overwork and a poor diet. It was a practical necessity in “reality” for God to give special instructions on how to live.

The First Health Message Given to Ellen White

As early as 1848 Ellen White was shown in vision that tobacco, tea, and coffee were harmful to the human body.

From that time, Ellen never used tea or coffee. However, she was not instructed to focus in on these things as a test of church fellowship. When a brother wrote to her in 1851 inquiring whether she had been shown in vision that it was “wrong to use tobacco”, she replied, “I have seen in vision that tobacco was a filthy weed, and that it must be laid aside or given up. Said my accompanying angel, ‘If it is an idol, it is high time it was given up; and unless it is given up, the frown of God will be upon the one that uses it, and he cannot be sealed with the seal of the living God.’” *5MR*, 371.

“No special effort, however, was made through denominational publications to induce Sabbathkeeping Adventists to discontinue the use of tobacco until the latter part of 1853.” *The Story of Our Health Message*, D. E. Robinson, p. 66.

This was ten years before God gave Ellen White the major health vision that pointed the way to improved health of body that has been a great blessing to the world.

If not accepted, advanced truth has a divisive rather than an strengthening effect upon the church. One of the main characteristics of the introduction of the health reform truths is the carefulness and caution with which it was introduced so as to prove a blessing and a strength to the church. The ten years between the first Review and Herald article entitled “Tobacco,” in the latter part of 1853, referred

to above, and the giving of the major health vision in 1863, is evidence of the Lord’s timing for introducing this important truth. God’s timing is important when introducing health reform truths to others. The church body needs to move and grow together in the love of God’s advancing truth.

The 1863 Major Health Vision

In the home of an Adventist church member, Aaron Hilliard, at Otsego, Michigan, June 6, 1863, the great subject of health reform was opened before Ellen White in vision. A group of believers from Battle Creek, about 30 miles away, including James and Ellen White, had come to spend the weekend to support the meetings held by Elders R. J. Lawrence and M. E. Cornell. Elder James White was overworked, perplexed, depressed, and weak. That Friday evening as the group met in the Hilliard home to welcome the Sabbath, Ellen was asked to lead out in prayer. Starting to pray, she moved over closer to James, who was kneeling beside her, placed her hand on his shoulder and continued praying for him. While praying in this way for her husband, she received a vision that lasted about 45 minutes. The influence of heaven felt by all present was never to be forgotten.

This vision contained much instruction from God for the church and also for James and Ellen White concerning their physical welfare (3T, 11-13). The major concept of the vision was to present the relationship between physical welfare and spiritual health, or holiness. James and Ellen White were given the responsibility of leading out in educating the people who were preparing for eternal life in regard to the reforms they should make in their daily living.

The original document in Mrs. White’s own handwriting, dated June 6, 1863, revealed how they felt. “It was a sacred duty to attend to our health, and arouse others to their duty ... to speak out against ... in temperance in working,

“I was shown that our Sabbathkeeping people have been negligent in acting upon the light which God has given in regard to the health reform. ...”

in eating, in drinking, in drugging – and then point ... to God’s great medicine-water, pure soft water, for diseases, for health, for cleanliness, for luxury. ... We should not be silent upon the subject of health, but should wake up minds to the subject.” *5MR*, 105,106.

Responding to the Vision

How did the Whites respond to the June 1863 vision that seemed an answer to Ellen’s prayers for Elder White? They promptly instituted reforms in their own household and passed the light on to others, even though it was not easy. She declared, “I was astonished at the things shown me in vision. Many things came directly across my own ideas.” *3SM*, 281.

For years Mrs. White had believed that she was dependent upon flesh meat for sustenance. She suffered from discomfort of the stomach and from dizziness, and frequently fainted. Because the use of flesh foods seemed to remove these distressing symptoms, she came to believe, that at least for her, flesh food was necessary. The vision changed her conviction. She said, “Since the Lord presented before me, in June, 1863, the subject of meat eating in relation to health, I have left the use of meat. ...” *4SG*, 153.

Just how severe the battle was, and what it cost to persevere is indicated in one experience. She wrote, “I suffered keen hunger. I was a great meat eater. But when faint, I placed my arms across my stomach and said, ‘I will not taste a morsel. I will eat simple food, or I will not eat at all.’ Bread was distasteful to me. ... The first two or three meals, I could not eat. I said to my stomach, ‘You may wait until you can eat bread.’ In a little while I could eat bread, and graham bread too. This I could not eat before; but now it tastes good, and I have had no loss of appetite.” *2T*, 371,372.

In addition to her personal life changes, Mrs. White was faithful in her duty to tell others the light that was shown to her. In *Spiritual Gifts*, Vol 3 & 4; in *Appeal to Mothers*; six numbers of *How to Live*; and in *Testimonies for the Church*, she wrote out the instruction received in the June 1863 vision. At every appropriate opportunity, in public and private speaking, Mrs. White shared the light that she had received about health reform.

James White’s Health

In spite of the personal changes made in life habits, James White felt the burden and pressure of the work, and continued to drive himself with overwork until he had a stroke on the morning of August 16, 1865. For five weeks everything was done for him that could be done at their home in Battle Creek, but with no sign of improvement. It was then decided to take him to see Dr. Jackson, the physician-in-chief of a medical institution called “Our Home”, at Dansville, New York. Elders J.N. Loughborough and Uriah Smith, who were also worn down by overwork, went along also. The Whites and Elder Loughborough stayed at Dansville for about three months treatment. Much was in harmony with the heavenly vision on health reform, but they saw some things contrary to what had been shown from heaven. Two points especially were not in harmony with what Ellen had seen in vision. The entertainment at Dansville was one point, and the other was the idea that complete and absolute rest was necessary for recovery. Mrs. White said, “... to sink down in aimless inactivity was to foster disease and to become the prey of despondency.” *Life Sketches of Elder James White and Mrs. Ellen G. White* (1888 edition) 353,354.

While Mrs. White was praying about taking her husband away from Dansville, seeking divine

guidance as to what she should do, she had the second major vision on health reform on Christmas Eve, 1865.

“I was shown that our Sabbathkeeping people have been negligent in acting upon the light which God has given in regard to the health reform; that there is yet a great work before us; and that, as a people, we have been too backward to follow in God’s opening providence, as He has chosen to lead us. ... While some feel deeply and act out their faith in the work, others remain indifferent and have scarcely taken the first step in reform.” *1T*, 485,486 (first published in January, 1867).

The church had just gone through the very difficult Civil War (1861-1865) of the United States. The General Conference Session had been hampered by the sickness of two of the three General Conference committee members. The great increase in the work expected at the end of the Civil War had not materialized. In view of these things, the General Conference Committee set apart four days as a season of fasting and prayer beginning Wednesday May 9, 1866, through the following Sabbath.

The church membership was invited to participate in prayer and fasting and special meetings on Sabbath asking God for a special blessing.

At the General Conference session which followed, the Lord moved Mrs. White to tell what He had shown her in Rochester, New York, four months earlier. She earnestly urged the believers to place a higher value on these health principles and to make greater advancements in the work of reform. Being connected with the third angel’s message, all who professed this truth should adopt health reform for themselves. To climax her appeal, she advised that Seventh-day Adventists should have their own health institution, “for the benefit of the diseased and suffering among us.” (*See 1T*, 466, 469-470, 492)

In response, the General Conference voted a resolution to adopt the light presented, and to come into line with health reform, both individually and as a body of believers. They adopted the reform lifestyle as “part of the work of God incumbent” on them. In the follow-through on these resolutions the Western Health Reform Institute was established in Battle Creek, Michigan, and a new sixteen-page monthly periodical, called *The Health Reformer*, was issued at the Institute.

That was just a small beginning of the Seventh-day Adventist health ministry which today includes a worldwide system of hospitals, medical schools, and health books and periodicals in many languages, including the well-known books by Ellen G. White, *Ministry of Healing*, *Counsels on Health*, and *Counsels on Diet and Foods*.

With all this progress and development in health reform, these disturbing questions remain: “Why are we still on this earth?” “Where are the holy people prepared for the coming of the Lord?” “Why has the Lord not come before now?” “Have we truly practiced the light on health reform so important for purifying God’s people?”

However these questions may be answered, the gospel of health reform continues to be critical in preparing a people for Christ’s coming. It promotes clearer minds in healthier bodies to discern between truth and error and to understand and complete God’s mission for His people in His closing work. Now is the time to follow more closely the instructions and obligations of health reform, to honor Him and reflect His character.

“For he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee: behold, now [is] the accepted time; behold, now [is] the day of salvation.” *2 Corinthians 6:2.*

Life Experiences of Ellen G. White

by Marlene Steinweg

Ellen White in 1844 became perhaps the most important influence for the advent believers who later became the Seventh-day Adventist Church. Her ministry as a messenger of God began tremblingly, when, at the tender age of seventeen, she received the first visions she was to share with others. Ellen was timid, in constant physical suffering, and it was feared she might die. She wondered how she could obey God and give His messages. But, she did! God protected, guided, continued sending her visions and testimonies, and blessed her with a long, rewarding life. Years after most of her early associates of the days of 1844 had fallen asleep in Christ, she was still speaking, writing, and traveling.



Illustration by Pauline Whitson, 1841, from *Pioneer Days of the Advent Movement*, W. A. Spicer.

Consider now some important events and trials in her life that mark her experience from birth to death and reveal how the Holy Spirit led in her life as God's messenger.

- 1827** November 26: Ellen and her twin sister, Elizabeth were born to God-fearing parents, Eunice and Robert Harmon, in Gorham, Maine.
- 1836** When nine years old and in the third grade, Ellen almost died after a classmate hit her on the nose with a stone. She would never return to formal schooling, though she once tried to at age twelve. She learned to make crowns for hats in her father's business and knitted stockings for 25 cents a pair.
- 1840** Ellen heard William Miller preach in Portland, Maine. That summer, she attended the Methodist camp meeting at Buxton, Maine, where she accepted salvation in Christ and joined the Methodist church on probation. She soon was earning money to buy Christian books and tracts to share her newfound faith.
- 1841** Ellen's heart was so weak she had to sit propped up in bed to work. She was troubled by the doctrine of an eternally burning hell. Her religious experience progressed from perplexity over the Methodist doctrine of justification and sanctification, to hunger and thirst for full salvation, to rejoicing over a renewed understanding of the plan of salvation, and testifying to other youth of her joy in Christ and hope for His soon coming.
- 1842** Ellen was baptized by immersion on June 26.
- 1843** Christ failed to come in the Spring as the Millerites expected. Later Ellen's family was disfellowshipped from the Methodist Church for their beliefs.
- 1844** Spring: The believers were again disappointed; but that August their hope renewed as the "Midnight Cry" went forth. The Bridegroom would return on the 7th day of the 10th month, October 22, 1844. Ellen also learned that man's soul is not immortal.
- 1844** Fall, October 22 - The Great Disappointment: Ellen, was sick with tuberculosis and hemorrhaging from the mouth, and nearly died. But in December, at Portland, Maine, she had her first vision regarding the travels of the advent people to the City of God. She was only seventeen.

- 1844-1845** Against great odds-soreness in lungs and throat; extreme fanaticism; dangerous doctrines; an injury to her side; being accused of practicing mesmerism; being questioned and doubted- Ellen prayed for and received healing, wisdom, and power to present the messages of encouragement to the advent believers. Ellen White told of meeting James White for the first time in February, 1845, in Orrington, Maine. In Randolph, Massachusetts, Ellen held up a large family Bible during a four-hour vision.
- 1846** Ellen first learned the Sabbath truth from Joseph Bates, but did not believe it was important. She and James were married in August and began keeping the Bible Sabbath that Fall. By November, at age 19, she was pregnant with their first child and very sick. She was healed by prayer.
- 1847** Although pregnant and in poor health, Ellen continued traveling and preaching with James. Their first son, Henry Nichols, was born August 26. That was a poverty-stricken winter in which they suffered many trials. Henry became ill and was healed in answer to prayer. They decided to travel, and not allow baby Henry interfere with Ellen's ministry.
- 1848** In August, they entrusted Henry to Clarissa Bonfoey's care in Middletown, Connecticut. Ellen suffered from irritated throat and lungs, severe coughing, and a pimple that appeared and spread on her face, and did not heal for several years. By October, Ellen was pregnant again.
- 1849** In January, Ellen, five months pregnant, was in very poor health. By June, they moved to live with the Belden's in Rocky Hill, Connecticut. James Edson was born on July 28. In November, Ellen gave her husband a message from God to begin the publishing work. They moved to Oswego, New York, where he began printing the Review and Herald.
- 1850** In a year marked with depression, Ellen had to leave her sons with other women to raise and cope with a diseased throat in July, and with James' and Edson's serious illnesses in August.
- 1850-1853** Ellen and James continued traveling, preaching, attending conferences and strengthening the brethren in spite of having to be separated often from their two sons and suffering from very poor health.
- 1853** In late November or early December, at 25 years of age, Ellen was pregnant again.
- 1854** That winter and early spring Ellen suffered from heart disease that made breathing difficult. A swelling on the eyelid seemed to be cancer, and she was paralyzed on the left side, her tongue and arms seriously affected. She was healed by prayer that spring. On August 29, William Clarence was born at Rochester, New York.
- 1855** Ellen sprained her ankle, and used crutches for six weeks. .
- 1857** She suffered from a severe cough with some bloody discharge.
- 1858** While visiting at Jackson, Michigan, Ellen had a "shock of paralysis." In August, she was still very sick.
- 1859** In March, Ellen suffered much pain in the left shoulder and leg. April 21 she wrote in her diary that she had been afflicted for years with heart disease and dropsy and how prayer was made for healing.

- 1860** In January, Ellen became pregnant at age 32 with her fourth child. John Herbert was born September 20, but died in the same year, on December 14. She suffered deeply from this loss, having severe pain in the heart and fainting.
- 1860-1863** Ellen continued working to encourage and build up the brethren.
- 1863** God gave Ellen her first extensive vision about health reform on June 6, in Otsego, Michigan, at a time when Ellen was weak, feeble, and subject to frequent fainting spells and James was depressed and weakened. Immediately they stopped eating flesh food and spices. On December 8, Henry died, at age sixteen.
- 1864** Ellen began eating two meals a day, breakfast at 7 a.m, and dinner at 1p.m, She seldom suffered faint feelings and lost 25 pounds.
- 1865** Her first six articles on “Disease and Its Causes” were printed in *How to Live*. This same year, on August 16, James was stricken down with paralysis. She dedicated about eighteen months to his treatment and recovery.
- 1867** By September, Ellen had suffered four weeks with lung trouble ,and was miraculously strengthened for service at that time and again in December. She and James preached in Michigan, Iowa, Maine, New York, New Hampshire, and Vermont.
- 1868** In February, Ellen was subject to frequent fainting spells. *Testimonies for the Church*, Nos. 14-16 and *Spiritual Gifts*. Vol. 5 were published. Ellen made two trips to New York from Michigan.
- 1869** Ellen and James remained close to Battle Creek, making one trip on the Mississippi River. They took out \$1,500 worth of stock in the Health Institute. The transcontinental railway was completed.
- 1870** The Whites attended camp meetings in Michigan, Minnesota, Wisconsin, Illinois, Vermont, Maine, Indiana, Kansas, and Missouri.
- 1871-1872** Ellen and James spent much time in Battle Creek.
- 1873** On August 12, the Whites visited Black Hawk, Colorado.
- 1874** They visited new territory this year, Oakland, California. But by August were back in Battle Creek.
- 1875** January, Ellen was in Battle Creek; in August, at the Vermont camp meeting; and in September, at the New York camp meeting.
- 1876** Another western trip was made. By May 12, James and Ellen were again in Oakland, California. That summer they were back East again, in time for the Michigan camp meeting.
- 1877** Again Ellen was in California, but was impressed to return to Battle Creek. That year she visited camp meetings in Indiana, Massachusetts, Vermont, New York, and Michigan. She addressed 5,000 members of the WCTU for 90 minutes in Battle Creek under a mammoth tent. Then, at nearly age 50, she suffered pain in the heart and nerves, but was healed instantly when speaking at camp meeting in Danvers, Massachusetts. Her health was poor, and she received treatment at the Battle Creek Sanitarium in August. By October, Ellen and James had returned to California where she visited Healdsburg, St. Helena, Vacaville, and Pacheco. James returned to Battle Creek for treatment at the Sanitarium, but Ellen remained in California.

- 1878** That winter and spring Ellen spent in California, with some heart trouble bothering her in the spring and early summer. Beginning June 10 and through the early part of July, Ellen made a rough trip by ship from San Francisco to Oregon where she spoke to believers at a camp meeting at Salem, Oregon, and returned by ship again about July 10. Then she undertook a trip east with stopovers at Sacramento, California; Reno, Nevada; and Boulder City, Colorado, finally joining James and Willie at Walling's Mills, Colorado. They used that as a base for several working trips to Boulder City. They arrived in Battle Creek on August 23. They next visited Boston and Ballard Vale, Massachusetts; Portland, Maine; South Lancaster, Massachusetts; and Brookfield, New York. In September, Mrs. White was again treated at the Battle Creek Sanitarium where, in October, she attended the General Conference. Finally, she and James traveled to Texas, stopping at Topeka and Richland, Kansas, and Dallas, Grand Prairie, Plano, and Denison, Texas.
- 1881** Ellen and James were stricken with malaria early in August and were treated at the Battle Creek Sanitarium, but James never recovered. He died August 6. By August 28, she had retired to Walling's Mills, Colorado to recuperate from her illness and the loss of her husband. She resumed writing in September and by October traveled to Oakland, California. She sent special testimonies to the December General Conference in session in Battle Creek.
- 1883** Ellen remained in California, preaching and writing until August, making her 17th crossing of the American plains.
- 1883-1884** Ellen traveled these two years between the east and west coasts. In Chicago she spoke at a temperance meeting December 7, 1884.
- 1885 -1887** Ellen visited and encouraged the brethren in England, Switzerland, Denmark, Sweden, and France. She visited the Waldensian countryside three times.
- 1888-1889** She resumed her traveling between the west and east coasts. At the famous Minneapolis, Minnesota, General Conference session, Ellen agreed to the importance and need of the message on righteousness by faith presented by E. J. Waggoner & A. T. Jones.
- 1890** Ellen wrote to leaders at Battle Creek of the dangers of centering their work in that city.
- 1891** November: Ellen, nearly 64 years- old, was sent by the General Conference brethren as a pioneer missionary to Australia, accompanied by G. B. Starr and her son, W. C. White. The education and health work began to advance there. She continued to send testimonies to the brethren in America.
- 1894** Due to direct counsel by Ellen White from the Lord, land for Avondale College was located and purchased at Cooranbong, Australia. She also raised much of the money to launch the project and was the guiding spirit behind its establishment. She made her home near the school from 1895 to 1900. By 1900, the enrollment at Avondale was 158, a third of which were in grades 1-8.
- 1900** 73-year-old Ellen returned to the United States and settled at Elm's Haven, St. Helena, California.
- 1901-1902** Her counsels and testimonies covered a broad range of needs such as widening the administration at the General Conference level; organizing the work in the Southern States; opposing men with spiritualistic delusions; inspiring reformation; warning

the manager of the Review and Herald Publishing House regarding publishing activities; encouraging simplicity in the education of the youth; carrying on well-equipped tent meetings in large cities; opposing centralization of the medical work; and upholding high Christian standards. In December, 1902, she warned that something decisive would happen soon regarding the concentration of the work in Battle Creek and the need of decisive action to follow God's counsels.

- 1903** This was year of the fires, Battle Creek Sanitarium and the Seventh-day Adventist Publishing House were destroyed by blazes declared unquenchable by the fire department. The sanitarium - was rebuilt in Battle Creek.
- 1904** The publishing work moved Takoma Park, Maryland. Ellen lived in St. Helena. Her brain was clear, her digestion was good, she was eating two meals a day, and was in better health at age 76 than in her younger days.
- 1905** Ellen counseled J. A. Burden to obtain the property at Lorna Linda for the medical work.
- 1906** The new Lorna Linda Sanitarium was dedicated on April 15.
- 1907-1915** During these golden years, Ellen continued receiving and giving the counsels of the Lord to His people. Her last testimony, March 3, 1915, was for the youth. "Tell the young that they have had many spiritual advantages. God wants them to make earnest efforts to get the truth before the people." (*Messages to Young People*, Southern Publishing Association, 1930, p. 289.)

About four month later, July 16, 1915, Ellen Gould White died quietly in the night. She was buried July 24 beside James White at Oak Hill Cemetery in Battle Creek. Her life was a triumphant example of how God's power can work to His glory in even the weakest of vessels, if surrendered to Him.

Even today, the many and varied messages she wrote continue to prepare a people for the second coming of Christ. Just as she declared in *Selected Messages*, 1:55, "Abundant light has been given to our people in these last days. Whether or not my life is spared, my writings will constantly speak, and their work will go forward as long as time shall last. ... These words that have been given to me ... will still have life and will speak to the people."

The Messenger in Vision

A Supernatural Manifestation of the Power of the Holy Spirit

Comments by S.D.A. Leaders

James White gave a comprehensive description of Ellen G. White in Vision, in 1868, in *Life Incidents in Connection With the Great Advent Movement*, pp. 272-273. „Her condition while in Vision may be described as follows:

“1. She is utterly unconscious of everything transpiring around her, as has been proved by the Most rigid Tests ...

2. She does not breathe ... as has been proved by the Most rigid Tests. ...

3. ... Her movements and gestures ... are free and graceful, and cannot be hindered nor Controlled by the strongest Person.

4. On coming out of Vision, whether in the Day-time or a well-lighted room at night, all is total darkness. Her power to distinguish Even the Most brilliant objects, Held within a few Inches of the eyes, returns but gradually. ...”

George I. Butler, while President of the General Conference of Seventh-day Adventists, wrote about this subject in the *Review & Herald*, June 9, 1874, p. 201. While “Mrs. White is in this condition (Vision),” a time varying from 15 minutes to 2 1/2 Hours, “the heart and pulse continue to Beat, the eyes are always

wide open, and seem to be gazing at some far-distant object, and are ... always directed upward. ... Her breathing entirely ceases. ..., proved many times by ... putting a looking Glass, ... so Close that any escape of the moisture of the breath would be detected.”

Uriah Smith, in a *R&H Extra*, Dec. 1887, p. 11, urgently counseled, “When a Manifestation is given, and, being tested by the Scriptures, is found in the circumstances of its giving, its nature, and its tendency, to be a genuine Operation of the Spirit, we would submit to any candid person. ... it should be regarded ... as a divine Message; it is a Ray of light from the throne; it is Instruction by the Holy Spirit; and to resist it, knowingly is to resist the Spirit, as did the Jews to whom Stephen Said: ,Ye Stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your father did, so do ye.” Acts 7:51

F.D. Nichol spoke for us today when he wrote, “We thank God for the Bible ..., that guides our Feet along the path of life. We thank Him also for the Manifestation of the Spirit of prophecy in the last days, to enlighten our Minds the better to Understand that Book.” *Ellen G. White and Her Critics*, R&H Pub. 1951, p. 90

Modern Science agrees with the Messenger

by Philip Steinweg, MPH

Today the incidence of diabetes and cancer is increasing while the incidence of heart disease remains high. The United States is in a quandary as to how to solve the health care problem. The real solution lies in lifestyle changes, or preventive medicine. Ellen White's advice on health, given decades before medical science proved it to be valid, gave Seventh-day Adventists a lifestyle that decreases incidence of these diseases and strengthens the immune system.

1. ABOUT TOBACCO USE:

"Tobacco is a poison of the most deceitful and malignant kind, having an exciting, then a paralyzing influence upon the nerves of the body. It is all the more dangerous because its effects upon the system are so slow, and at first scarcely perceivable. Multitudes have fallen victims to its poisonous influence. They have surely murdered themselves by this slow poison." *4SP*, 128, *Temperance*, p. 57, 1864.

About 480,000 persons die annually due to smoking. *Lifeline*, Vol. 10, No.4, October, 1995, p.4. Some die from the effects of second-hand smoking or passive smoking which was only identified as important in the 1980's.

One manifestation of higher risk for death due to secondhand smoking is SIOS, or Sudden Infant Death Syndrome. Ellen White wrote of this in 1872.

"The infant lungs suffer, and become diseased by inhaling the atmosphere of a room poisoned by the tobacco user's tainted breath. ... By inhaling the poisonous tobacco effluvia, which is thrown from the lungs and pores of the skin, the system of the infant is filled with

poison, while it acts upon some infants as a slow poison, and affects the brain, heart, liver, and lungs, and they waste away and fade gradually; upon others, it has a more direct influence, causing spasms, fits, paralysis, and sudden death." *Temperance*, 58

The most advanced scientific findings support what was written and taught by this amazing little lady, Ellen White, more than a hundred years ago.

Paul Harvey

2. THE BENEFICIAL EFFECT OF SUNLIGHT:

"Rooms that are not exposed to light and air become damp. ... The atmosphere in these rooms is poisonous, because it has not been purified by light and air." *2SM*, 462. Some 80 years after Mrs. White's first statement on this point, Dr. Lawrence P. Garrod, professor of bacteriology at the University of London, performed studies on the effect of light on the TB bacteria in the dust of sickrooms. He reported that dust on the floor near the beds of patients suffering tuberculosis contained many of the bacteria. This was true of the dust under the bed and in every dark place in the room. But dust near the window and from the window sill contained none, even in rooms with a northern exposure, without direct sunlight. This was true even in winter, when the light had to penetrate through two layers of window glass. He concluded:

"Ordinary diffuse daylight, even on a cloudy day and even in winter in England, can be lethal to bacteria, and ... glass is no absolute bar to this effect." *British Medical J.* 1, 247, 1944.

3. ELECTRICAL CURRENTS IN THE BRAIN:

In 1869, Ellen White wrote, “Whatever disturbs the circulation of the electric currents in the nervous system lessens the strength of the vital powers, and the result is a deadening of the sensibilities of the mind.” 2T, 347.

Sixty years later, Hans Berger, a German psychiatrist, published some strange little pictures consisting of nothing but wavy lines he claimed showed the electrical activity of the human brain. But no one took them seriously. For several years no one even bothered to repeat his experiments.

Now, 125 years after E.G. White mentioned electric currents, the study of Dr. Berger’s little wavy lines has grown into a new field of science called “electroencephalography.”

4. HEALTH BENEFITS OF THIS AND SOME NUTRITIONAL ADVICE:

To conclude, consider what Paul Harvey wrote about Ellen G. White nearly 30 years ago, (in *Eat Right: Live Longer*, March, 1969, p.47.)

“Have you wondered if health care is worth it? ... There are 57,000 Adventists living in California. Recently the ‘dead ones’ were ‘interviewed’.

“The State of California, the United States Public Health Service, and the Adventist Church, Pacific Union Conference, analyzed available death certificates of all Adventists who had died over a five-year period.

“98.8 percent of all such certificates were traceable. Judging from these records, Seventh-day Adventist have a life expectancy five to six years greater than other Californians.

“70 percent fewer Adventists die from all types of cancer, 68 percent fewer from respiratory diseases, 88 percent fewer from TB. and 85 percent fewer from pulmonary em-

physema ... “Adventists have 46 percent less strokes, 60 percent less heart disease. ...

“It has tended to reaffirm the faith of the faithful to discover that the most advanced scientific findings support what was written and taught by this amazing little lady, Ellen White, more than a hundred years ago.

“If future scientific findings continue to support hers, let’s see what tomorrow’s doctors will be prescribing:

“Ellen White advised against overeating, also against crash dieting. (‘I advocate no extremes.’)

“Whole-wheat bread, not white.

“Minimal sweets. (‘Sugar is not good for the stomach.’)

“She recommends grains, vegetables, fruits- especially apples. (‘Apples are superior to any fruit.’)

“She advises against meat, coffee and tea. And, sorry, ‘no hot biscuits’.

“If some of her recommendations sound extreme, imagine how they all must have sounded in 1863. Yet modern science continues more and more to say, ‘She was right’.”

Paul Harvey News, March 1969.

The Abyss – Rise and Fall of the Nazis

Is history repeating itself?

The lessons learned from history seem to be forgotten. The documentary series offers a new perspective on the history between 1918 and 1948 and helps us to better understand our current situation.



What facilitated the rise of the Nazis?

With this 10-part documentary series “The Abyss - Rise and Fall of the Nazis” ZDFinfo is using the power of film to take a stand against ignorance towards the past. The project tells the story of the rise and fall of National Socialism from an international perspective, examining the causes of the rupture in civilization at the hands of Germans, which led from a crisis-ridden democracy to war and genocide.

Rare, and newly discovered film and photo footage, as well as 40 field-leading experts such as Richard J. Evans, Mary Fulbrook, Peter Longerich, Moshe Zimmermann, Alexandra Richie, and Götz Aly, offer new perspectives on the history between 1918 and 1948.

Based on the latest research, the series focuses on both the motives of the perpetrators, but also on the responsibility of a significant portion of the German people. What facilitated the rise of the Nazis. What paved the way for the genocide of the Jews? This is the story of how humanity’s darkest hour took place. The Abyss.

The Seeds of Violence 1918-1922

<https://www.zdf.de/dokumentation/zdfinfo-doku/the-abyss-rise-and-fall-of-the-nazis-the-seeds-of-violence-1918-1922-100.html>



Deceit and Delusion 1923-1928

<https://www.zdf.de/dokumentation/zdfinfo-doku/the-abyss-rise-and-fall-of-the-nazis-deceit-and-delusion-1923-1928-100.html>



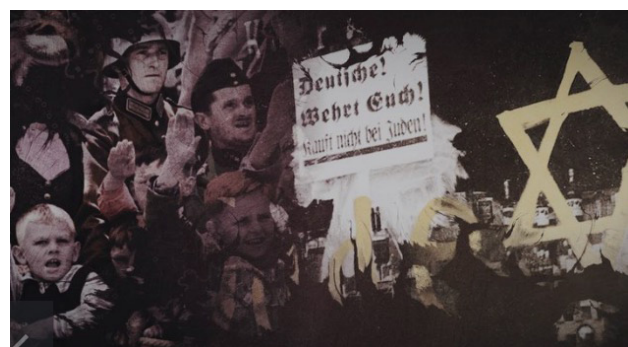
Democracy without Democrats 1929-1933

<https://www.zdf.de/dokumentation/zdfinfo-doku/the-abyss-rise-and-fall-of-the-nazis-democracy-without-democrats-1929-1933-100.html>



The Racial State 1933-1934

<https://www.zdf.de/dokumentation/zdfinfo-doku/the-abyss-rise-and-fall-of-the-nazis-the-racial-state-1933-1934-100.html>



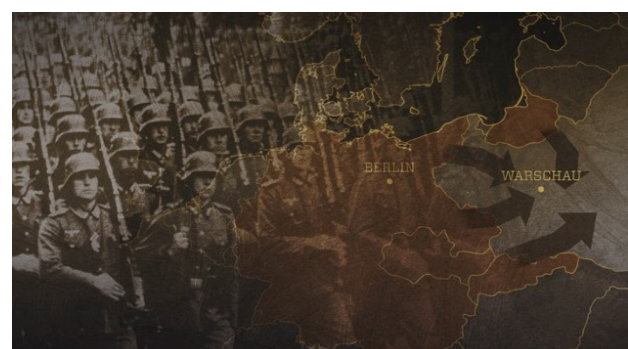
Hidden in Plain Sight 1935-1938

<https://www.zdf.de/dokumentation/zdfinfo-doku/the-abyss-rise-and-fall-of-the-nazis-hidden-in-plain-sight-1935-1938-100.html>



Up in Flames 1936-1940

<https://www.zdf.de/dokumentation/zdfinfo-doku/the-abyss-rise-and-fall-of-the-nazis-up-in-flames-1936-1940-100.html>



The Gates of Hell 1941-1942

<https://www.zdf.de/dokumentation/zdfinfo-doku/the-abyss-rise-an-fall-of-the-nazis-the-gates-of-hell-100.html>



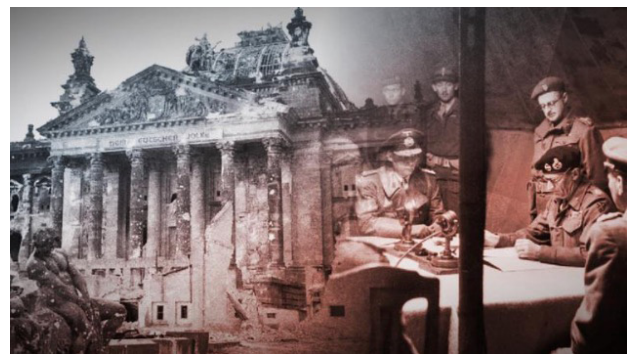
Genocide 1942-1944

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Armageddon 1943-1945

<https://www.zdf.de/dokumentation/zdfinfo-doku/the-abyss-rise-and-fall-of-the-nazis-armageddon-1943-1945-100.html>



The Reckoning 1945-1948

<https://www.zdf.de/dokumentation/zdfinfo-doku/the-abyss-rise-and-fall-of-the-nazis-the-reckoning-1945-1948-100.html>



Poem from Annie Smith



Life's Conflict

*In the deep recess of the inmost heart,
Where Satan tempts and angels come to shield,
Are foes by which we would be overcome,
Were Christ not with us on the battle-field.*

*The tempter, seeking whom he may devour,
Would sift as wheat, and finally prevail;
But Jesus intercedes and prays for us,
That faith in these dread conflicts may not fail.*

*These calls unheeded, who the end can know?
The Spirit grieved and angels forced to leave,
The victims, though unconscious, hastening where
No pardoning love is found, and no reprieve.*

*If yet there's hope, one mighty effort make
To conquer, and the enemy defeat;
Watch unto prayer, in Jesus Christ abide,
And hasten to be made in him complete.*

*No true enjoyment here aside from this.
No other name on earth e'er to be given,
Through him we must be cleansed and purified,
Or closed to us will be the gates of Heaven.*

RECIPE



Coleslaw

- 1/2 head green cabbage
- 1/2 head purple cabbage
- 3 carrots
- 1 recipe of coleslaw dressing
- 1 onion chopped (optional)

Slice cabbage fine, shred carrots.
Mix together in a large bowl.
Stir in dressing. You can add or decrease dressing to make coleslaw desired consistency.



Coleslaw dressing

- 1/2 C Tofu mayo
- 2 T Lemon Juice
- 2 T Honey

Mix and serve.

