

The Midnight Cry

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

9/11: The Harbinger

“On one occasion, when in New York City, I was in the night season called upon to behold buildings rising story after story toward heaven. These buildings were warranted to be fireproof, and they were erected to glorify their owners and builders. Higher and still higher these buildings rose, and in them the most costly material was used. Those to whom these buildings belonged were not asking themselves: ‘How can we best glorify God?’ The Lord was not in their thoughts. 9T, 12.1

“I thought: ‘Oh, that those who are thus investing their means could see their course as God sees it! They are piling up magnificent buildings, but how foolish in the sight of the Ruler of the universe is their planning and devising. They are not studying with all the powers of heart and mind how they may glorify God. They have lost sight of this, the first duty of man.’ 9T, 12.2

“As these lofty buildings went up, the owners rejoiced with ambitious pride that they had money to use in gratifying self and provoking the envy of their neighbors. Much of the money that they thus invested had been obtained through exaction, through grinding down the poor. They forgot that in heaven an account of every business transaction is kept; every unjust deal, every fraudulent act, is there recorded. The time is coming when in their fraud and insolence men will reach a point that the Lord will not permit them to pass, and they will learn that there is a limit to the forbearance of Jehovah. 9T, 12.3

“The scene that next passed before me was an alarm of fire. Men looked at the lofty and supposedly fire-proof buildings and said: ‘They are perfectly safe.’ But these buildings were consumed as if made of pitch. The fire engines could do nothing to stay the destruction. The firemen were unable to operate the engines. 9T, 13.1

“I am instructed that when the Lord’s time comes, should no change have taken place in the hearts of proud, ambitious human beings, men will find that the hand that had been strong to save will be strong to destroy. No earthly power can stay the hand of God. No material can be used in the erection of buildings that will preserve them from destruction when God’s appointed time comes to send retribution on men for their disregard of His law and for their selfish ambition.” 9T, 13.2



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

About our Ministry

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

Together with the prophetic message, 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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Abbreviations

BC	SDA Bible Commentary, volume 1-7	RH	The Review and Herald
Ev	Evangelism	SM	Selected Messages, Vol. 1-3
EW	Early Writings	SP	The Spirit of Prophecy, Vol. 1-4
GC	The Great Controversy	T	Testimonies for the Church, Vol. 1-9
LS	Life Sketches		

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



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



Studies & Testimonials

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



True Education

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



Worldwide News

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



Country Living

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



Events

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



Gardening

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



Advent Pioneers

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



Health & Natural remedies

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

Bible Study



9/11 PART 4: The Harbinger, the Building of the Temple, the Third Angel's Message and the Tarrying Time

Introduction

In this fourth and final article on the prophetic characteristics of 9/11 we will attempt to place the events in New York in their proper prophetic context, try to understand how and why the third angel's message arrived, and trace the laying of the foundations of the temple and the tarrying time from 9/11.

The Harbinger at 9/11

If you remember, in part three of this series we said, *"While the loud cry is a warning to the world of the close of probation, 9/11 was a warning to the church, the 144000. The church has to be warned first so they can prepare to then warn the world - first the church then the world."*

In 1989 God began to cut the stone of Daniel 2 out of the mountain. He began to call His people out of Laodicea and into Ephesus. At some point He would have to warn them unequivocally, who they are called to be, what their job function is and to have them fully understand the time they are living in - the timeline of the 144,000. He could not reasonably do this before He had proven His methodology and His movement. He would need to confirm this first.

We have seen already how at 9/11 God confirmed that this movement had the true last day message and methodology. With that accomplished He could then use that message and methodology to warn us that the close of probation (Daniel 12:1) is to be expected within our timeline, and as we have seen, at that point we have no excuse to disbelieve it. So at this waymark, 9/11, God can send a harbinger, warning us that the close of probation will be in our lifetime. It has to be an event, as Sister

White clearly states that there would be events transpiring under the first and second angel's messages (7BC, 971.6). Each waymark is always linked to an internal and external event. Thus the events of September 11, 2001 were a harbinger of the close of probation.

Please note that just as the first angel's message in Miller's time warned of the judgement of the dead on October 22nd 1844, the first angel's message for the 144,000 warns of the judgement of the living, which we have seen starts to be investigated at the Sunday Law waymark. However the judgement that 9/11 is warning of is the executive judgement of Daniel 12:1, so they should not be confused.

The harbinger was the falling of the Twin Towers in New York, as Sister White says she saw in vision towers in New York falling at the close of probation. When we as a movement take the prophecies of 9T, 11 and RH, July 5, 1906.14 (or LS, 411.5) we are taking a narrative which belongs at the close of probation, this is their original intent, and we are making application to 9/11 and saying 9/11 was a harbinger of these prophecies. A harbinger has to have a similarity to the event it foretells in order to achieve its purpose. When the wise men saw the "star in the east" (Matthew 2:2) they apparently understood it to

be a harbinger of the “star out of Jacob” (Numbers 24:17) which is actually a prophecy of King David, not the star over Jerusalem and Bethlehem at the birth of Christ. Thus it is the wise at the end of the world who will understand the harbinger and its likeness to the actual event it forewarns.

The Arrival of the Third Angel

Much like verses 9-11 in Ezekiel 37, which we saw in part 1 was the breath of God coming from the four winds, you will also notice that the reference, “Testimonies 9, page 11” bears an uncanny similarity to the date “9/11”. Similarly the third angel’s message is found in Revelation 14, verses 9-11.

We have already seen how the empowerment of the second angel’s message at the end of the world, is the loud cry of the third angel (*EW*, 277.1). The third angel is empowered by the repeat of the second angel which starts at the Sunday Law waymark (Revelation 18). So at the Sunday Law we can place the empowerment of both the second and third angel’s messages, because the empowerment of the second angel empowers the third. So when we understand the empowerment of the third angel (Revelation 18) is at the Sunday Law waymark, then the previous waymark, 9/11, is just the arrival of that angel.

In the last article we saw when the second angel repeats at the end of the world it does so in two stages. At 9/11 that second angel arrived, flying in the midst of heaven, and at the Sunday Law it is empowered. So when we saw how the repeat, or empowerment of the second angel at the end of the world arrived at 9/11, it has to be that the third angel arrives at the same time, because there has to be a third angel present for the second angel to join it. So the second and third angel’s messages both arrive at 9/11.

This must not be confused with the line of the Great Controversy which demands that the second and third angel’s messages arrived in

the summer and then October 22, 1844 respectively. One needs to understand the story of the Great Controversy in contrast to the story of the 144000 to appreciate this distinction. 1844 saw the arrival of those angels in history. 9/11 saw the arrival of those angels for the line of the 144,000.

That the third angel arrives at 9/11 can also be evidenced by comparing it to the line of the Great Controversy. The third angel’s message arrives on October 23, 1844 in the sanctuary message first given to Hiram Edson. 1844 is the second waymark which therefore lines up with 9/11. This is illustrated in the diagram in the first article. So what happened at 9/11 that constitutes the third angel’s message?

If you remember we said a message can be empowered when it’s prediction comes true. In its simplest sense, the third angel’s message is the Sunday Law. We know the Sunday Law waymark is the empowerment of the third angel’s message because that prophecy, or that prediction comes true. So when on the line of the 144,000 was it predicted that the Sunday Law will be fulfilled in our time?

If you remember 9/11 saw the confirmation that this message and methodology are true. So it cannot be before God has confirmed to His people that His message is true. So it can only be from 9/11 that God’s people could confidently predict the Sunday Law waymark would be in their time. We have also seen that the bringing down of the Twin Towers on 9/11 was a harbinger that the close of probation would occur within our timeline. Therefore, as the Sunday Law waymark is before the close of probation, it is obvious that this harbinger also predicts that the Sunday Law waymark will also occur within our timeline. In this way, at 9/11 the 144,000 could confidently predict the third angel’s message, the Sunday Law, will arrive within our timeline. Hence at 9/11 we saw the arrival of the third angel’s message in the harbinger of the Twin Towers in New York.

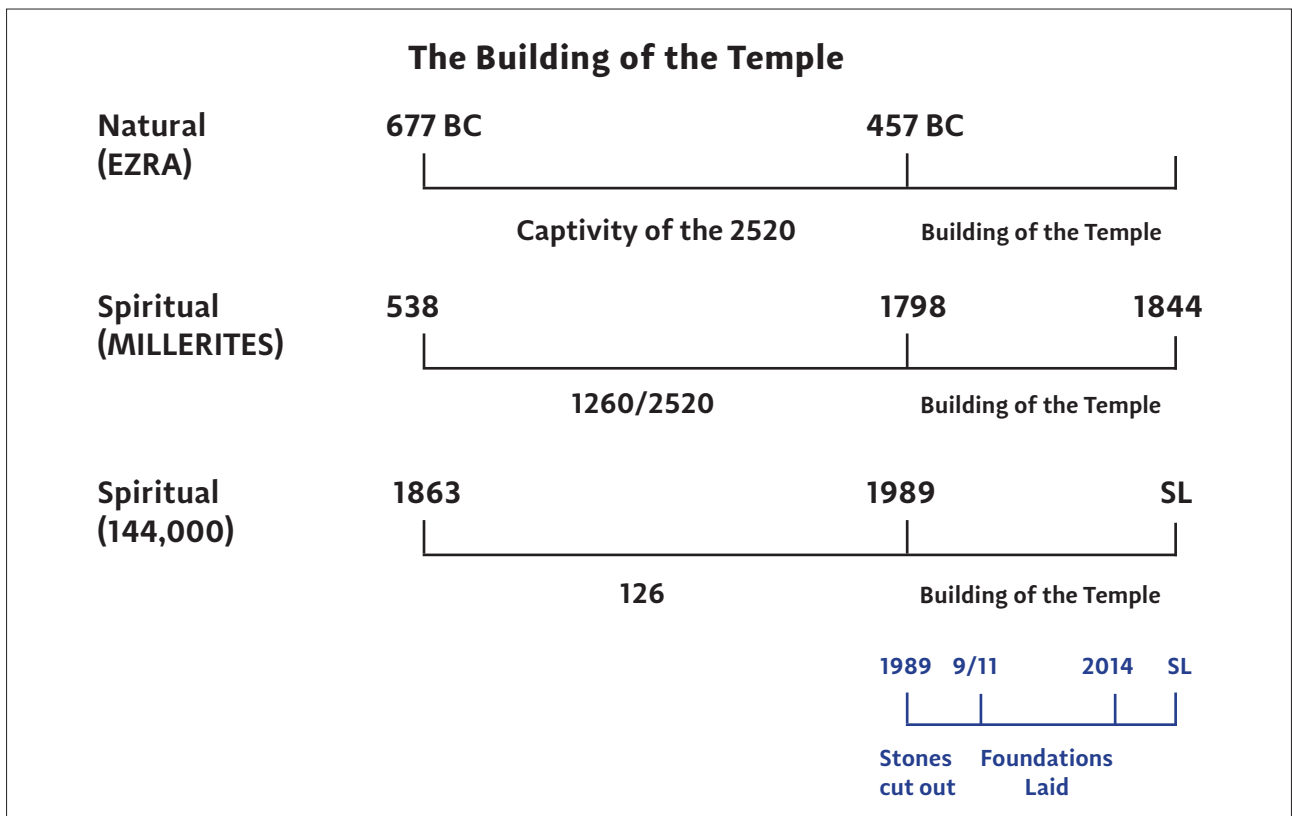
Foundations Laid from 9/11

If you again refer to the lines pictured in the first article, you will see that 9/11 lines up with the building of Noah’s Ark, the building of Elijah’s altar and when Jesus begins to build His temple, or church on Earth. In the agricultural model the field has been cleaned and ploughed and is ready to sow the wheat. All these parallel the foundations beginning to be laid at 9/11 on the line of the 144,000.

Noah’s ark represents the church on Earth as a ship is a symbol of a church (see Acts 27). In Matthew 4:18-19 and 13:47-48 a fishing boat symbolizes a church, which the fish are to be gathered into. So when Noah is called to build

the ark at his second waymark, this parallels God calling the 144,000 to build His temple, or church (Ephesus) from 9/11.

The laying of the foundations however, is not the first stage of construction. As 9/11 is the second waymark on our line, it would therefore be preceded by a preliminary waymark in the model of construction. This would be the cutting and shaping of the stones from a quarry. So from 1989 to 9/11 the stones are quarried and shaped. The building of the temple from 1989 has two witnesses to draw testimony from; the building of the temple in Ezra’s time and the forty and six years it took to build the Millerite temple, from 1798 to 1844.



This cutting out of the stones illustrated in blue in the diagram above, complements the model in Daniel 2 where the stone begins to be cut out of the mountain from 1989. In Daniel 2 however the stone is fully cut out at the Sunday Law waymark, rather than at 9/11. The cutting out of the temple stones also lines up with the ploughing where the blade of the ploughshare

cuts line upon line into the field. Then at 9/11 the field is ready for the early rain, the messages of God. So the stones being quarried and perfectly and carefully shaped represents the doctrines of line upon line, Daniel 11:40-45, and parable methodology, particularly natural to spiritual and alpha, omega. Our methodology is like the stones being prepared for the temple.

Laying the foundations at 9/11 also lines up with Elijah building his altar, which represents the 144,000 (1 Kings 18:31). Twelve barrels of water were poured out in three distinct steps (1 Kings 18:33-34) representing the rain or the three step prophetic, testing messages of God. While Elijah's stones represent God's people, our foundational stones represent doctrines.

"Figures sometimes have two or more different significations" (Miller's rule number ten). So while stones can represent God's people which make up the temple (1 Peter 2:5 and Daniel 2:34), in this study we have applied the foundational stones to the foundational doctrines of this movement, which is still a correct application (RH, April 14, 1903.35; 8T, 297.1; Ev, 196.2).

In fact one can see how the foundational doctrines (stones) are the mechanism by which the 144,000 (stones) are made up. As God gives each doctrine, His people who accept them become His temple. When Jesus gives you a message you are required to eat that message and thereafter you and the message become one and the same thing. If the temple is being built by foundational doctrines being laid, they must be received by God's people at the same time. So God builds His temple by His people accepting His doctrines. This is also illustrated by the wheat (God's people) absorbing the rain (the messages of God) and becoming one.

Lastly, we have already seen how Jesus' baptism at 27 A.D. parallels 9/11. After His baptism He tarried in the wilderness for forty days and only then proceeded to build His temple, or church on Earth, as He began to teach His message and choose His disciples.

Thus from 9/11 we could start to lay our foundations. However, just as Christ did not start to lay His foundations until after the wilderness, this movement did not start to lay our foundations until 2004. This is where Elder Tess identifies the laying of the foundations as this is where it actually began, as in 2004 the doctrine of 9/11 was first publicly preached. Interestingly, in 2004 the nethinim also received

their "glorious light" on 9/11, which "then rested down upon these companies, to enlighten all who would receive it" (EW, 240.2) during their time of darkness, as Michael Moore's "Fahrenheit 911" was released in 2004.

Then in 2005 the 2520 was first publicly preached, 2007 the 1843 and 1850 charts, 2008 the judgement of the living, 2012 time setting, up until the last foundational stone was laid in 2014, Ezra 7:9 and fractals. This gave us a ten year test, ending in 2014 at "the great test for the people of God" (2SM, 81.1), the image of the beast, or Sunday Law waymark on the line of the priests.

No Sin from 9/11

An important detail to notice is that Noah's message was without error as was his ark (ISP, 71.3). Elijah did not have to construct and reconstruct his altar, going back and fixing errors he made, and we know his message and his altar were fully acceptable to God. When Solomon laid the foundations to the first temple he too had them laid perfectly. He did not have to dig them up and correct any errors. Jesus also gave His message perfectly from 27 A.D. So the lines clearly show us that the messages this movement has received from 9/11 to 2014 were perfect and "exactly as God had directed" (ISP, 71.3). If you remember, at 9/11 the message and methodology was confirmed to be true and correct, and God expects us to have faith in it from that point onward. This is what we mean when we teach, "No sin from 9/11". We are referring to corporate, prophetic sins. In other words the prophetic, testing messages that this movement has received from 9/11 have no error. It is not referring to individuals and their moral sins, or even their prophetic sins for that matter.

This is the difference between the field and it's crop. The field (the corporate church) is distinct from the wheat and the tares (the individuals) and the rain (the foundational messages). The ploughing cleans the field of all thorns which

the sins of our fathers had left. Much like Elijah “repairs the altar of God which the apostasy of Israel has allowed the priests of Baal to tear down” (237, 44.1). Then the rain, sent by God from heaven, represents the messages or foundational stones being laid. It is without error when it falls on the field (the corporate church). That is also why, in the agricultural model, the early rain begins at 9/11 and not before or after. The rain represents the foundational doctrines which fall from 9/11.

The Tarrying Time from 9/11

In part three we mentioned that the parable of the ten virgins repeats in both a progressive and repeat and enlarge fashion. In the repeat and enlarge model, Millerite history repeats at the end of the world, but in the model of progression, the tarrying time, which began on October 22, 1844, continues through until God’s people are awoken by another midnight cry at the end of the world.

“The parable of the ten virgins of Matthew 25 also illustrates the experience of the Adventist people..... Chapter 25 opens with the words: “Then shall the kingdom of heaven be likened unto ten virgins.” Here is brought to view the church living in the last days, the same that is pointed out in the close of chapter 24.” (GC, 393.2)

“When the third angel’s message is preached as it should be, power attends its proclamation, and it becomes an abiding influence. It must be attended with divine power, or it will accomplish nothing. I am often referred to the parable of the ten virgins, five of whom were wise, and five foolish. This parable has been and will be fulfilled to the very letter, for it has a special application to this time, and, like the third angel’s message, has been fulfilled and will continue to be present truth till the close of time.” (RH, August 19, 1890.30)

I wanted to leave this subject until last so that you will be familiar with the following diagram

that incorporates both the repeat and enlarge (or alpha and omega) model with the model of progression, as well as the model in the last diagram, where the building of the temple begins in 1989 but 9/11 is just an ongoing part of that story. You will notice that unlike the model of rain and the second angel’s message, when the parable of the ten virgins repeats at the end of the world it does not do so in two stages. That is why I could not present this parable with the models of rain and the second angel’s message. While it is similar to those two models in that it is both progression and repeat and enlarge, it also bears similarity to the model of the building of a temple, in that it has a beginning (1989), then the story just continues on through the various waymarks.

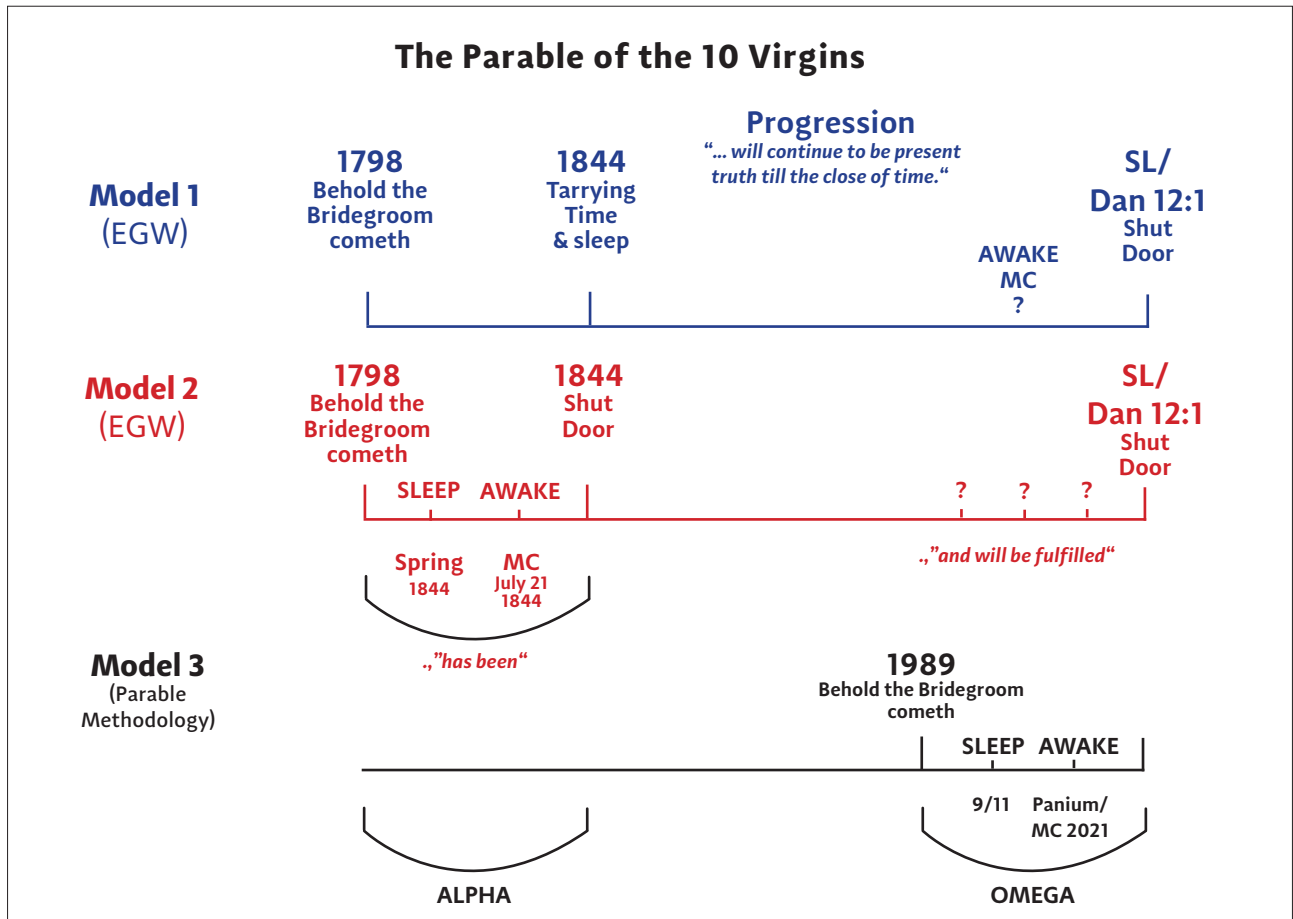
To present the tarrying time at 9/11 also incorporates debatably the most amount of different models than any other study. So it was preferable that all these models would already be presented before the tarrying time was presented.

In the parable of the wheat and the tares, the servants slept (Matthew 13:25) at 9/11, after the sowing. This parallels the tarrying time when the ten virgins “slumbered and slept” (Matthew 25:5). Sister White applies this tarrying time in two different ways. She says the call, Behold the Bridegroom cometh was given under the first angel’s message (GC, 393.4), then she applies the tarrying time to, “the spring of 1844” (GC, 391.1) making application to the tarrying times of Habakkuk 2:2 and Ezekiel 12:21-25, 27, 28 (GC, 392). The true midnight cry by Samuel Snow then woke up the virgins beginning July 21, 1844 (GC, 398.3). However, Sister White then reapplies the tarrying time to the Great Disappointment of October 23, 1844 (GC, 407.1-408.1; EW, 236.2).

We could illustrate it like this, with Model 1 in blue and Model 2 in red, both illustrating everything Ellen White has told us. Model 3 in black illustrates the hidden treasure we have derived from parable methodology. Alpha and ome-

ga, parable methodology demands that how it happened in the alpha history, it repeats in the omega. So it is up to us, using the repeat of history methodology, to discover the three way-marks in black below, that Sister White does not give us.

wilderness. While Christ, in a line of success, was tested and prevailed, the children of Israel in a line of failure were tested ten times and failed (Numbers 14:22-23). So we have witnesses from the parable of the ten virgins, the parable of the wheat and the tares, the alpha



If you compare and contrast the line of the Great Controversy with the line of the 144,000, 1844 lines up with 9/11, and as we have seen, we can take the prophetic properties from 1844 and parallel them with 9/11. So the tarrying time beginning on October 23, 1844 can also be placed at 9/11. In the omega of ancient Israel, Christ went into the wilderness for forty days after His baptism, which we have seen lines up with 9/11.

If you compare and contrast this with the alpha of ancient Israel, Christ's baptism parallels the Red Sea Crossing and His forty days tarrying in the wilderness parallels the forty years the children of Israel then tarried in the

and omega of ancient Israel, and the alpha of modern Israel, that there is a tarrying time at 9/11. Finally, in part one we saw how Islamic power was restrained in 2001 and how we can apply Revelation 7:1-3 there, when the four angels are commanded to hold, or wait, or tarry before they release the four winds. So the four winds being restrained in 2001 is also tarrying from that perspective (EW, 38.2).

You may remember in that study how God "held in check" Charles V, and when he was ready to strike at the Reformation, "the armies of the Turk appeared on the eastern frontier" (GC, 197.2), again using an Islamic power to delay the purposes of Rome during the second woe.

The reason the four winds were held in Sister White's time at least, seems to be that the servants, that is the third angel, or the workers, slumbered and slept in disobedience. We understand however that theirs was a line of failure whereas the 144,000 are a line of success, so I am not necessarily applying this reasoning to 9/11.

"Had the people of God believed Him and been doers of His word, had they kept His commandments, the angel would not have come flying through heaven with the message to the four angels that were to let loose the winds that they should blow upon the earth crying, Hold, hold the four winds that they blow not upon the earth until I have sealed the servants of God in their foreheads. But because the people are disobedient, unthankful, unholy, as were ancient Israel, time is prolonged that all may hear the last message of mercy proclaimed with a loud voice. The Lord's work has been hindered, the sealing time delayed." (15MR, 292)

My only purpose for including the above quote is because it seems like this particular study out of all of them contains one of the strongest warnings for God's people. Whether it be through the wise and the foolish virgins who slumbered and slept, or the 144,000 "servants of God" who were "disobedient, unthankful, unholy" (Ibid.), or the workers of the field who slept, or the children of Israel who failed their ten tests, we can compare and contrast the experience of the wise with the foolish despite both falling asleep - despite both being virgins and members of the same pure church. You and I have the choice to be Christ in the wilderness or the children of Israel in the wilderness. You and I can choose to perfectly pass each prophetic test as they come in their order, or murmur, complain, and find fault in the leadership. We can choose to be the foolish virgin who took no oil, representing, "the messages of God's Spirit" (RH, February 3, 1903.5), or the wise virgin who learns and understands parable methodology and like the wise men, recognises a harbinger,

or 9/11 for what it is. Sister White makes a clear distinction between the wise and the foolish in her narrative on the tarrying time. After the Great Disappointment there were those who "were so deeply wounded in their pride" they "renounced their faith" (GC, 403.3). We have already seen this exact repeat of Millerite history in the foolish virgins during all the various shakings of this movement. Alternatively, there were the wise, "who stood firm" and "dared not deny that the power of the Holy Spirit had witnessed to the preaching of" their message (GC, 405.3). The same two classes of wise and foolish are again contrasted by Sister White after the first disappointment in the spring of 1844, and it behooves us to decide for ourselves which class we will be in throughout all the future shakings.

"They all slumbered and slept; one class in unconcern and abandonment of their faith, the other class patiently waiting till clearer light should be given. Yet in the night of trial the latter seemed to lose, to some extent, their zeal and devotion. The halfhearted and superficial could no longer lean upon the faith of their brethren. Each must stand or fall for himself." (GC, 394.1)

You and I must choose which class we will belong to, and since 9/11 we have no excuses. That is why for me, by far the most important doctrine that comes from the study of 9/11, is at that point we have heard the voice of God from Heaven confirm that this movement is His beloved son, in whom He is well pleased. John the Baptist testified to the same, and his subsequent lack of faith in the second messenger from prison is clearly the fault of human failure and in no way the fault of Jesus' message or ministry. From 9/11 we have clear confirmation that His methodology - line upon line, repeat of history, parable methodology, is true and correct, and therefore this movement is His final church, the 144,000. If you believe the doctrine of 9/11, never mind the subsequent studies that came after, then you have no legal right to step

off of Noah's Ark. It does not matter if you step off for a good reason or a bad reason, whether you are sincerely convinced that you are right, or you think maybe you could be wrong - or even if you are in fact right! Perhaps, after 9/11 you knew the original intent of Leviticus 26 was not a time prophecy about a group of people in America in 1798 and 1844. Perhaps you understood there was no Sunday Law in 2014, or Smith's rendition of Daniel 11:36-45 was correct. Perhaps you knew after Raphia there was still intercession, or wives submitting to their husbands was an outdated concept. Though you would have been correct in all such beliefs, you will still drown if you are not aboard the ark.

Conclusion

By making application of texts whose original intent are for the close of probation, we saw how 9/11 was a harbinger of Daniel 12:1. By utilising line upon line methodology one can place the arrival of the third angel at 9/11 as it lines up with October 23, 1844. Furthermore, when the precursor to the angel of Revelation 18 arrives at 9/11, it joins with the third angel, so the third angel has to be present then too. The third angel's message arrived at 9/11 in that now we could predict the Sunday Law will occur in our

generation. The foundations were laid at 9/11 which can be understood by lining up the second waymark from the lines of Noah, Elijah, the omega of ancient Israel and the rain in the agricultural model. By comparing the tarrying times from the wilderness wandering in the alpha of ancient Israel, the testing in the wilderness in the omega of ancient Israel, the spring of 1844 and the Great Disappointment of October 22, 1844 in the alpha of modern Israel, the parable of the ten virgins, the parable of the wheat and the tares, and holding of the four winds, we have shown that the tarrying time also began in 2001 for the 144,000.

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



Jared A. Goldstein*

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

B. Americanizers and Immigration Restrictionists: Protecting the Constitution from the New Immigrants

2. The Immigration Restriction League

At the same time that the Americanization movement worked to transform the new immigrants into good, Constitution-loving Americans, another movement arose to exclude them on the ground that they could never learn to love the Constitution. In 1894, three Harvard graduates, Charles Warren, Robert De Courcy Ward, and Prescott Farnsworth Hall, formed the Immigration Restriction League (“IRL”) and declared that the group’s purpose was to advocate for the “exclusion of elements undesirable for citizenship or injurious to our national character.”¹³⁴¹

The IRL’s leaders were alarmed by the ethnic, racial, and cultural composition of the recent immigrants.¹³⁵² The League declared that the “new immigrants” from southern and eastern Europe compared unfavorably with the “old immigrants” from northwestern Europe.¹³⁶³

1 IMMIGRATION RESTRICTION LEAGUE CONST., art. II. Although other groups joined with the IRL in urging immigration restriction, I focus on the IRL because it has been well-recognized as the leading anti-immigrant group of the era, whose advocacy led directly to the enactment of the 1924 Immigration Act. See DANIELS, *supra* note 72, at 31 (noting that the most effective anti-immigrant group was the IRL).

2 See, e.g., IMMIGRATION RESTRICTION LEAGUE, *Study These Figures and Draw Your Own Conclusions: Recent Changes in the Nationality of Immigrants*, in 2 PUBLICATIONS OF THE IMMIGRATION RESTRICTION LEAGUE (2d ed. 1894) (noting the rising rates in immigration from eastern European countries, the levels of education and skilled labor among immigrants by country, percentage of immigrants who do not speak English, and the percentage of immigrants composing the populations of prisoners, “insane,” and “paupers”).

3 See IMMIGRATION RESTRICTION LEAGUE, *The Present Aspect of the Immigration Problem*, in 1 PUBLICATIONS OF THE IMMIGRATION RESTRICTION LEAGUE 4 (2d. ed. 1894) (“Our immigration has, until lately, been chiefly made up of the most intelligent and of the most desirable races of Europe, but recently the numbers have greatly increased of those who are without question the most illiterate and the most depraved people of that continent.”).

* 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.

The League charged that the new immigrants contributed a disproportionate number of the nation's illiterates, criminals, and the insane.¹³⁷⁴ In fact, the League argued, foreign governments were intentionally dumping their criminals and paupers on the United States.¹³⁸⁵ The League further charged that, unlike the old immigrants, the new immigrants did not assimilate into American culture and instead lived in ethnic enclaves, where they continued their alien ways and spoke in alien tongues.¹³⁹⁶

Although the IRL relied on various allegations about the new immigrants – that they harmed the economy, were culturally backwards, and were disproportionately disposed to crime and insanity – its central charge was that the new immigrants were unfit to participate in American political life. The League claimed that the new immigrants did not make good citizens because, by virtue of their races and cultures, they were not adapted to participate in self-government in a nation committed to individual liberty.¹⁴⁰⁷ As one IRL pamphlet declared in 1896, “the immigration of recent years is largely composed of elements unfitted to absorb democratic ideas of government, or to take part in the duties and responsibilities of citizenship under such a form of government.”¹⁴¹⁸ Not only were the new immigrants unsuited to become good citizens, the IRL warned, they brought over politically dangerous ideas, and their increasing presence threatened to undermine the American constitutional system.¹⁴²⁹

Leaders of the IRL supported their positions with the new science of eugenics, which asserted the inheritability of many human traits, including intelligence, criminality, and morality.¹⁴³¹⁰ The IRL believed that science had demonstrated that Americanization could never succeed in assimilating the new immigrants.¹⁴⁴¹¹ As Prescott Hall, one of the founders of the League, explained, the American character was defined by “energy, initiative, and self-reliance” and this made Americans “[i]mptient of much government, relying upon self-help rather than the paternalism of the

4 See, e.g., *id.* at 6 (comparing the percentage of immigrants in the overall population to the percentage of immigrants that compose the total populations of “criminals, . . . inmates of our reformatories, . . . and paupers in our almshouses.”); see also IMMIGRATION RESTRICTION LEAGUE, *Twenty Reasons Why Immigration Should Be Further Restricted Now*, in 4 PUBLICATIONS OF THE IMMIGRATION RESTRICTION LEAGUE ¶¶ 6–8 (1894) (arguing that recent immigrants impose a cost on communities and institutions due to poverty, criminal behavior, and a failure to assimilate).

5 See IMMIGRATION RESTRICTION LEAGUE, *Twenty Reasons Why Immigration Should Be Further Restricted*, *supra* note 137, at ¶ 2 (“Because foreign courts of law and foreign governments, acting in their strongest self-interest, are shifting the responsibility for and support of their own criminals and paupers upon this country, by allowing them their freedom on the condition of their emigration to the United States.”).

6 See Robert DeC. Ward, *The Restriction of Immigration*, 179 N. AM. REV. 226, 230 (1904) (arguing that, in contrast to the Anglo-Saxon immigrants who “merged in a great mass of many millions” during the 1880’s, the immigrants from eastern Europe and Asia settle in established communities of “relatives and friends” and thus do not assimilate); see also IMMIGRATION RESTRICTION LEAGUE, *Twenty Reasons Why Immigration Should Be Further Restricted*, *supra* note 137, at ¶ 8 (“Because the undesirable classes of immigrants have come in upon us in such numbers of late years that they have neither been assimilated nor Americanized, the result being that many of them remain a menace to our institutions by reason of their foreign language, habits, customs and political beliefs.”).

7 See Prescott F. Hall, *The Future of American Ideals*, 195 N. AM. REV. 94, 95 (1912) [hereinafter Hall, *American Ideals*] (“These races have an entirely different mental make-up from the Baltic race; they bring with them an inheritance of widely differing political and social ideals, and a training under social and political institutions very different from ours.”).

8 IMMIGRATION RESTRICTION LEAGUE, *Twenty Reasons Why Immigration Should Be Further Restricted*, *supra* note 137, at ¶ 19.

9 See Hall, *American Ideals*, *supra* note 140, at 100, 102 (asserting that “we have already begun to despotize our institutions in order to deal with large masses of citizens not capable of intelligently supporting representative government” and arguing that immigration restriction is necessary so that “the United States may continue strong to uphold the cause of democracy and liberty throughout the world”).

10 Eugenicists dreamed of improving the human race through the social control of breeding. As Francis Galton, founder of the eugenics movement, pronounced, “If talented men were mated with talented women . . . generation after generation, we might produce a highly-bred human race . . .” JONATHAN PETER SPIRO, *DEFENDING THE MASTER RACE: CONSERVATION, EUGENICS, AND THE LEGACY OF MADISON GRANT* 120–21 (2009) (quoting Francis Galton, *Hereditary Talent and Character*, Second Paper, 12 MACMILLAN’S MAG. 318, 319 (1865)).

11 See Hall, *American Ideals*, *supra* note 140, at 101 (“Recent investigations in eugenics show that heredity is a much more important factor than environment as regards social conditions If this position is sound, education and distribution can only palliate the evils and delay fundamental changes.”).

State.”¹⁴⁵¹² These traits, Hall asserted, were racial traits and belonged to people who were “mainly Teutonic, belonging to what is now called the Baltic race, from northern Europe.”¹⁴⁶¹³ The immigrants arriving since 1880, in contrast, were people “of entirely different races – of Alpine, Mediterranean, Asiatic, and African stocks” and “[t]hese races have an entirely different mental make-up from the Baltic race; they bring with them an inheritance of widely differing political and social ideals, and a training under social and political institutions very different from ours.”¹⁴⁷¹⁴

Hall recognized that many Americans believed that through the melting pot the new immigrants could be Americanized, that “we can continue, as we have in the past, to assimilate all this material and turn it into good American citizens.”¹⁴⁸¹⁵ Hall, however, argued that the new immigrants could never assimilate because Americanization efforts could never “appreciably alter[] their characters.”¹⁴⁹¹⁶ The new immigrants were simply incapable of becoming American: “You cannot change the leopard’s spots,” Hall declared, “and you cannot change bad stock to good.”¹⁵⁰¹⁷

The case for immigration restriction received significant support in 1916, when Madison Grant published the enormously influential *The Passing of the Great Race*.¹⁵¹¹⁸ In the book, Grant, a long-time vice president of the IRL, as well as a famed conservationist and founder of the Bronx Zoo, argued that race was the single explanation for the development of European and American civilization: “The progress of civilization becomes evident only when immense periods are studied and compared, but the lesson is always the same, namely, that race is everything.”¹⁵²¹⁹ In Grant’s typology, there were three European races – “Alpines,” who were “always and everywhere a race of peasants”;¹⁵³²⁰ “Mediterraneans,” who are superior artists but poor athletes;¹⁵⁴²¹ and “Nordics,” who are “a race of soldiers, sailors, adventurers and explorers, but above all, of rulers, organizers and aristocrats,” and whom he described as having blond hair, blue eyes, pale skin, and tall stature.¹⁵⁵²² Grant attributed all of the key advances in Western civilization, from the Roman Empire to the Renaissance, to the Nordic race, which he believed constituted a discrete and distinctly superior subspecies of humanity: “*Homo europæus*, the white man par excellence.”¹⁵⁶²³

The scientific racism advanced by Grant and others had a great deal to say about who was capable of embracing America’s constitutional values and who would forever be hostile to it. As Grant asserted, members of the Nordic race were self-reliant, fiercely individualistic, and “jealous of their

12 Id. at 94.

13 Id.; see also Prescott F. Hall, *The Present and Future of Immigration*, 213 N. AM. REV. 598, 606 (1921) [hereinafter Hall, Present and Future] (“Before the Civil War the population was almost entirely Nordic, and our political and social institutions were developed along the lines of the Nordic spirit.”).

14 Hall, *American Ideals*, supra note 140, at 95; see also Hall, Present and Future, supra note 146, at 605 (“doubt if [Americanization] will be very successful in the case of aliens whose habits, ideals and historical background are different from ours.”).

15 Hall, *American Ideals*, supra note 140, at 97.

16 See id. at 97–98 (arguing that a person’s “home and [their] companions” shape much of their character, and thus formal schooling would do little to assimilate where many immigrants filter into communities composed of “neighbors and co-workers of the same race.”).

17 Id. at 101 (citation omitted).

18 It has been referred to as the “bible of scientific racism,” and Adolf Hitler is said to have called the German edition “my bible.” SPIRO, supra note 143, at xi, 140; see also HIGHAM, supra note 51, at 271 (“Intellectually the resurgent racism of the early twenties drew its central inspiration from Madison Grant’s *The Passing of the Great Race*.”).

19 MADISON GRANT, *THE PASSING OF THE GREAT RACE* 100 (2d ed. 1918); see also Henry Fairfield Osborn, Preface to MADISON GRANT, *THE PASSING OF THE GREAT RACE*, at vii (“European history has been written in terms of nationality and of language, but never before in terms of race; yet race has played a far larger part than either language or nationality in moulding the destinies of men; race implies heredity and heredity implies all the moral, social and intellectual characteristics and traits which are the springs of politics and government.”).

20 GRANT, supra note 152, at 227.

21 Id. at 229.

22 Id. at 228.

23 Id. at 167, 214–15.

personal freedom both in political and religious systems.”¹⁵⁷²⁴ With their extreme devotion to individualism and autonomy, the Nordics developed the concept of individual liberty that forms the basis of the United States Constitution and core American values.¹⁵⁸²⁵ As one of Grant’s disciples wrote: “Americanism is actually the racial thought of the Nordic race, evolved after a thousand years of experience, which includes such epoch-making documents as the Magna Charta and the Declaration of Independence.”¹⁵⁹²⁶

The Passing of the Great Race purports to tell a racial history of Europe and the United States. As Grant saw it, almost all of the colonists and founders of the nation were pureblooded members of the Nordic race, and the American populace remained pure until the Civil War.¹⁶⁰²⁷ Not only did the war lead to the deaths of large numbers of what Grant referred to as the nation’s “best breeding stock,” even worse the war led the nation to grant citizenship “to Negroes and to ever increasing numbers of immigrants of plebeian, servile or Oriental races, who throughout history have shown little capacity to create, organize or even to comprehend Republican institutions.”¹⁶¹²⁸ By giving citizenship to African Americans and allowing immigration by non-Nordics, Grant asserted, “the whole tone of American life, social, moral and political, has been lowered and vulgarized by them.”¹⁶²²⁹

Grant argued that immigrants from southern and eastern Europe should be excluded precisely because they lacked the fundamental American capacity for self-government: “Instead of retaining political control and making citizenship an honorable and valued privilege, [the American] intrusted the government of his country and the maintenance of his ideals to races who have never yet succeeded in governing themselves, much less any one else.”¹⁶³³⁰ Instead of sharing American values, Grant argued, the foreign races immigrating to the nation brought the diseases of socialism and Catholicism, two value systems he believed inherently conflicted with individualism, which Grant considered the quintessential American value.¹⁶⁴³¹

Relying on Grant’s book and others that followed, immigration restrictionists argued that science had disproven the melting pot ideology of the Americanization movement.¹⁶⁵³² Robert DeCourcy Ward, a Harvard climatology professor and one of the founders of the IRL, said that Americanizers had deceived themselves into believing that “we could change inferior beings into superior ones”:

24 Id. at 228.

25 Id.

26 CLINTON STODDARD BURR, *AMERICA’S RACE HERITAGE* 208 (1922).

27 GRANT, *supra* note 152, at 83–84.

28 Id. at 88, 218.

29 Id. at 89–90.

30 Id. at 12.

31 Id. (“Although these phenomena appear to be contradictory, they are in reality closely related since both represent reactions from the intense individualism which a century ago was eminently characteristic of Americans.”).

32 See id. at 17–18 (“What the Melting Pot actually does in practice can be seen in Mexico, where the absorption of the blood of the original Spanish conquerors by the native Indian population has produced the racial mixture which we call Mexican and which is now engaged in demonstrating its incapacity for self-government. . . . Whether we like to admit it or not, the result of the mixture of two races, in the long run, gives us a race reverting to the more ancient, generalized and lower type.”).

We thought that sending alien children to school, teaching them English, giving them flag drills, and making them read the Declaration of Independence and recite the Gettysburg Address, would make them Americans almost over night. Yet the laws of heredity are at work. We cannot make a heavy draft horse into a trotter by keeping him in a racing stable. We cannot make a well-bred dog out of a mongrel by teaching him tricks. Nor can we make a race true to the American type by any process of Americanization¹⁶⁶³³

With the backing of the best science of its time, the IRL argued that the problems associated with the new immigrants – crime, unemployment, immorality, and the spread of radical ideas – could not be addressed through education.¹⁶⁷³⁴ Rather than continuing to attempt the impossible task of trans-forming dangerous immigrants into good Americans, the IRL advocated a much simpler solution: keep unwanted immigrants out.¹⁶⁸³⁵

to be continued in our next issue

³³ Ward, *supra* note 87, at 230–31.

³⁴ See Hall, *American Ideals*, *supra* note 140, at 97–98 (arguing that education would be unlikely to “alter [immigrants’] characters, or [do] anything more than bring out their inherited instincts and tendencies” and that the result would be a collection of “races . . . living side by side . . . but never wholly merging into a general national type”).

³⁵ See Hall, *Present and Future*, *supra* note 146, at 607 (advocating for legislation that would restrict immigration by percentages that would favor the “Nordic races” as a protection against unwanted foreigners).

Lest we Forget



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

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

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

J. N. Loughborough How a Dream Chanced his Life

by Dr. Ray Foster

After painting houses all day, the young advent preacher couldn't sleep. He tossed and turned. As he dreamed, the face of an earnest preacher 'was indelibly impressed upon his mind. What did he dream? Why? How would this dream prepare the way for an experience that would completely change his life and redirect him into years of devoted labor in the Seventh-day Adventist Church? How would this young preacher impact the spread of the third angel's message?

The dreamer was John Norton Loughborough, He had been born January 26, 1832 in Victor, New York. His father was a local Methodist preacher who died seven years after John was born, leaving the family in poverty. John was then cared for by his godly grandfather who always had morning and evening worship. A vivid childhood impression left on young Loughborough's mind was seeing his grandfather on numerous occasions rising from prayer, his face bathed with tears, under a sense of God's presence. His grandfather spent an hour in private Bible study and prayer morning and evening. "Johnny," as he was called as a boy, often heard his grandfather



J. N. Loughborough 1832-1924

praying for him by name. The faithfulness of this man of God gave influence to his prayers and Bible reading in worship. The family responded to the Advent message when it was preached the winter of 1843/1844. Young Loughborough was 12 years old at the time of the great disappointment.

John attended a good district school while living with his grandfather. At age 15 he went to live with his brother to learn the carriage-making business. After seven months his brother closed the shop, which ended his apprenticeship and allowed him to attend a local, advanced school.

In May, 1848, Loughborough heard a stirring Advent sermon and was convinced that he was a sinner. After a fearful struggle in his mind to decide between following God all the way, and pursuing worldly ambitions, he gave his heart to the Lord. He left the advanced school and hired himself out as an apprentice in a blacksmith shop to learn carriage ironing. In his spare time young Loughborough studied the Bible and prayed. Blacksmithing and shoeing canal horses was taxing work for someone as small of stature as he. These difficulties combined with malaria to force him to stop blacksmithing and go to preaching.

With a dollar in his pocket, donated clothing that did not fit, and a prayer in his heart, John set off to preach about the soon-coming Saviour who meant so much to him. His brother gave him five dollars worth of tracts to sell, and an Adventist friend gave him three dollars to help him on his way. In a community about 18 miles away, he found a room with a friendly family, secured the use of a Baptist church for a series of lectures and on the evening of January 2, 1849, gave his first discourse. He was not quite 17 years old. The house was well filled and John handled his subject with ease and clarity. The second evening, at the end of the meeting, the pastor announced before a crowded house that this would be the last meeting. A singing school would be starting the following evening. A man in the audience quickly stood up, and intimating that the minister had arranged the singing school for the purpose of shutting out the Adventist meeting, he invited the boy preacher to come and preach in the schoolhouse in his district. Loughborough held five lectures in that schoolhouse. This is how he began a preaching career that lasted seventy years.

For a time John worked with an older minister to get experience. During the summer of 1849 he worked in his brother's carriage shop, and the next winter returned to preaching.

For three and a half years he painted houses five or six days a week in order to support himself and preached on Sunday. Later, he sold patent sash locks and on Sundays preached wherever his business took him. He was married to his first wife, Mary, in 1851.

One Sunday while he was at home in Rochester, New York, he attended an Advent meeting where J.B. Cook, in speaking on the Sabbath question, engaged in a tirade against Mr. and Mrs. James White. Loughborough had never heard of these people, and was led to inquire as to their beliefs and teachings. In the meantime he became very interested in the sanctuary question that the Sunday-observing Adventist group where he was a member was studying. On learning that two members of this group had begun keeping the seventh-day Sabbath, he became much concerned and prayed over their case. That night he had the dream mentioned earlier.

He dreamed he was at an Advent meeting. His fellow workers were in a dingy room, ill-ventilated, poorly lighted, and dirty. Confusion and discouragement reigned. Their talk was as dark spiritually as the room was dark physically. A door opened into a larger room. The larger room was well ventilated, light, clean, and inviting. A chart hung on the wall, and a tall man stood by it explaining the sanctuary and other questions about which Loughborough had been studying. Loughborough arose, saying: "I am going to get out of this. I am going into that other room." His brethren sought to keep him from entering the larger room of light. When entreaty did not avail, they began to threaten him and heap abuse and ridicule on him. Entering the larger room, he found among others, the members of his congregation who had begun keeping the Sabbath. The people in this large room seemed happy and were rejoicing in the study of their Bibles, which were in their hands. He began to meditate on the

difference between the two rooms, and awoke, deeply impressed that he would soon see great light on some of the questions which had troubled him.

Light was not long in coming. On September 25 and 26, 1852, the Sabbath-keepers held a conference in Rochester, and one of Loughborough's group proposed that they attend the meeting. When challenged that he should go to get back his members who had joined the Sabbath keeping group, because "they give chance to speak in their meetings,"

Loughborough agreed to go. He selected texts with which to prove that the law was abolished, and went to the meeting.

Looking around the room, he saw the same chart that he had seen in his dream. Standing next to the chart was J. N. Andrews, the man in his dream. Soon, Andrews, in a calm, solemn manner, began examining the Scriptures that supposedly teach the law was abolished. He took up the identical texts Loughborough had selected, and so thoroughly refuted the arguments the latter had in mind that he was left with nothing to say. Instead of speaking against the principles laid down, he left convinced that these people had important truth which he had not yet received.

Thus J. N. Loughborough heard the third angel's message for the first time. His brethren, upon learning that he was determined to investigate the Sabbath question, did just as he had dreamed they would do. They resorted to ridicule, unkind criticism, and abuse. This only increased his faith. From that time forward he did not work on the Sabbath. In October, 1852, after three weeks of careful and prayerful study he publicly took his stand for the Sabbath.

The first Sabbath J. N. Loughborough kept, he was introduced to Ellen and James White. Mrs. White had a vision that Sabbath which lasted one hour and 20 minutes. At the close of the vision, she told Loughborough some things about himself that he had never told anyone. This no doubt had an influence on him. All of the rest of

his life Loughborough was a firm believer in the Spirit of Prophecy.

Prior to accepting the Sabbath, Loughborough had made a good living for himself and his wife selling sash locks. After accepting the Sabbath he felt convicted to go into the ministry of the Word full-time. He tried to evade the conviction instead by throwing himself full-time into his business and supporting the cause with his earnings. Where previously he had good sales, after that decision, he seemed unable to make enough sales to cover his travel expenses. With persistence he soon had used up his savings. As financial failure increased so did the conviction that he should be preaching the word.

About the middle of December, Loughborough was down to only a three-cent piece. He attended Sabbath meetings much discouraged. Mrs. White was taken off in vision. When she came out of vision, she told Loughborough the reason for his cloud of discouragement was that he was resisting the call of God. After earnest prayer he decided that if the Lord would open the way, he would go and preach. Peace came to him after he made that decision. Immediately, the way was opened financially for John Loughborough to enter full-time into the ministry.

The next Sabbath, a general meeting was held for the Sabbath-keeping Adventists. Mrs. White was taken off in vision and shown that he had made the correct decision. Meanwhile, Hiram Edson, who lived some 40 miles from Rochester, where the Whites and Loughborough were, was impressed that he should go to Rochester. He went to his barn to pray, and the conviction was still stronger that he had to go to Rochester. At the close of the Sabbath, he took a train to Rochester arriving after the evening meeting.

He told James White of his impressions asking, "What do you want of me here in Rochester?" James White replied. "We want you to take Brother Loughborough and go with my horse, Old Charley, and the carriage and take him over your field in southwestern New York and Loughbor-

ough did for the Seventh-day Adventist Church for nearly three quarters of a century.

Loughborough had more dreams that directed him. Just prior to attending the General Conference session in Battle Creek, Michigan in 1868, he had twenty dreams about working in California. James White asked if anyone felt impressed to go to California to work. Loughborough spoke up and offered to go. D. T. Bourdeau also stood up and said that he and Mrs. Bourdeau had sold all of their earthly possessions before coming to the General Conference, being impressed that the Lord was going to send them to some far-away place. They were prepared and would be free to go with Loughborough. Loughborough worked in California for ten years, before accepting a call to Europe in 1878.

His many and varied experiences are left on record for us in several books. He wrote his autobiography entitled, "Miracles in My Life" which cover the highlights of his experiences both in the USA and in Europe working for the Lord. At the age of 76, in 1908, he travelled around the world, 30,000 miles by water and 60,000 miles on land, visiting the principal centers of work of the Seventh-day Adventist church. This was his last missionary journey in the cause of the Lord he loved so well.

His last years were spent first, at the home of his daughter in Lodi, California until she and her husband were called to Washington, D.C. Because of failing health Elder Loughborough spent his last years in the St. Helena Sanitarium, where he peacefully passed away April 7, 1924 at the age of 92. Proverbs 10:7, "The memory of the just[is] blessed," is a verse that truly describes the life and experiences of John Norton Loughborough.

Sources:

- *Founders of the Message*, Dick, Review and Herald Publishing Association, 1938
- Ellen White, *The Early Years 1826-1862*, A. L. White, RHPA, 1985.

**John Norton
Loughborough**



- 1832 — January 26, J.N. Loughborough was born
- 1839 — Loughborough's father died
- 1843 — John went to live with his grandfather
- 1844 — October 22, The Great Disappointment
- 1847 — He was apprenticed in the carriage making business with his brother
- 1848 — J.N. L. converted, worked as blacksmith while studying the Scriptures
- 1849 — He began his preaching career at age 17
- 1851 — He and Mary Walker were married
- 1852 — Dreamed about J.N. Andrews and was converted to SD Adventist beliefs
- 1856 — J.N. L. went to Waukon, Iowa. That winter, E.G. White went to call him back to preach
- 1858 — Daughter Teresa was born
- 1860 — Daughter Teresa died
- 1864 — Son Delmer was born
- 1867 — Wife Mary died after childbirth with twins. One twin survived and was named Mary
- 1868 — J.N. L. married 2nd wife, Maggie Newman, and pioneered in California with D.T. Bourdeau
- 1872 — Loughboroughs lived in Santa Rosa, CA.
- 1875 — Maggie got tuberculosis, died. J.N. L. married third wife, Anna M. Driscoll
- 1878 — Called to work in England and to give his faithful witness of Gd's leading in SDA past
- 1881 — Returned to America for G.C. Returned to England to train his own son and daughter to work there when he and his wife would return to USA
- 1890 — Again, called to stand "firmly for the testimonies". Began writing *Rise and Progress of the Third Angel's Message*
- 1892 — Book *Rise and Progress of the Third Angel's Message* published
- 1903 — Ellen G. White recommended republication of the record of God's leading in the past
- 1908 — Traveled around the world giving a faithful eyewitness to God's leading in the past
- 1924 — Died at St. Helena Sanitarium, April 7.

Faithful Eyewitness

by Dr. Fred Bischoff

John Norton Loughborough was a Seventh-day Adventist pioneer whose final contribution in life is best described as “faithful eyewitness.” His verbal and written testimony as to God’s leading in the establishment of the SDA Church is invaluable. The witness of Scripture attests to the critical importance of retelling the stories of old, especially how God worked.

The first indication of Loughborough’s specific commission as a faithful eyewitness was a message from Ellen White to him in 1878, when he was 46 years old, referring to his 25 years of experience, traveling and working with the Whites, and observing the role of the visions: „You have an experience valuable to the cause of God It must be made to tell for its full value.“ Loughborough explained, “I supposed that to mean that, in my labors I should show what I had seen and known in connection with my labors, of the Lord’s dealings and special leading in the work. At that time I had not thought that it meant that I should write out such experiences for publication, but that I should speak of these things in connection with my public labors... “ So I went on in my preaching, trying to show that the Lord was surely leading in this Advent movement; and had by direct instruction through the gift of prophecy, as I had often witnessed, guided in this work those who would humbly accept His teachings.”¹

Some twelve years later, the need was stated again. 1890 was in the shadow of the rebellion of 1888.² Ellen White had stood since the Minneapolis meetings solidly by the light God had sent through A. T. Jones and E. J. Waggoner, and had extended her influence to support the work God was doing through them.

Those who refused the light were logically led to question Ellen White’s inspiration. Faith in the gift of prophecy given her was seriously undermined. Even her long-standing associate, Elder

Uriah Smith, refused the light and the testimonies that had been sent to him to counsel and correct him.

Ellen White sensed the need for someone with “living experience in the rise and progress of the work” who also “stood firmly for the testimonies”, whose influence would be “to overcome this unsettled state of unbelief.”

On October 7, 1890, she wrote to the General Conference president, Elder O. A. Olsen:

“The influence of Elder Loughborough is valuable in our churches. Just such a man is needed, one who has stood unwaveringly for the light that God has given to His people, while many have been changing their attitude toward this work of God. I say let Elder Loughborough do a work that is suffering to be done in the churches. The Lord would have his voice heard as was John’s, telling the things he has seen, and that which he has heard, which he himself has experienced in the rise and progress of the third angels message...

“Let Elder Loughborough stand in his right place, as a Caleb, coming to the front and bearing a decided testimony in the face of unbelief and doubts and skepticism. We are well able to go up and possess the goodly land. ...

“Do not fasten Elder Loughborough in a corner anywhere; do not bind him down to anyone special conference. . . . What we need now is to cherish Elder Loughborough to make as far as possible his experience serve the cause of God in a wider sphere.”³

Brother Loughborough explained: “Elder Cornell gave me to understand that she also said to the committee that, I ‘should write these things out’. Be that as it may, I do know that shortly after this I was asked by the General Conference committee to write the Rise and Progress of the Third Angers Message. It seemed to me that I

was getting some light on what was meant by the words, 'its full value'. So that winter...my wife, who was just as anxious as I that the book should be as efficient as possible, took hold with me in ... selecting matter for the book...."⁴ The book was published two years later, in 1892.

Some eleven years later, not long after the 1903 General Conference session, when she was 75 and Loughborough was 71, Ellen White still felt the need had not been met as it should have been. The unsettling results of unbelief were bearing fruit in heresies, apostasies, and fires. A generation had been born who had not seen the beginning of the work. She wrote to G. I. Butler: "I feel deeply over our present situation. We must now do a work that should have been done long ago. We must do as the Lord directed Moses to do when the children of Israel, having crossed the desert, were encamped on the borders of Jordan. Moses was bidden to rehearse to them all the dealings of the Lord to them during their journeyings through the wilderness....

"The record of the experience through which the people of God passed in the early history of our work must be republished. Many of those who have since come into the truth are ignorant of the way in which the Lord wrought. The experience of William Miller and his associates, of Captain Joseph Bates, and of other pioneers in the Advent message, should be kept before our people. Elder Loughborough's book should receive attention. Our leading men should see what can be done for the circulation of this book."⁵

It is clear that Loughborough was relating what he knew, but the church was not encouraging, expanding, and supporting this necessary work of retelling the early stories.

Loughborough remained faithful to his commission. He did his best to confirm the faith of God's remnant people in His leading. As with any human, his ministry was not without flaws, and his stories have their occasional slips. But the greater question still remains. Has the body of believers been as faithful as Loughborough in

doing "a work that should have been done long ago"? By voice and pen, he did what he could. Has the church done what it could? 72 years since he died the work still remains undone to a large extent. Let us arise and again tell how God has led in the past. •

Footnotes:

1. *Great Second Advent Movement*, by J. N. Loughborough, pp. 484,485 (1992 edition).
2. PC 154, *1888 Materials*, pp. 323, 846, 1057, 1169, 1344,1345, 1666.
3. 1888, 714-719. We recommend that you read the entire letter.
4. GSAM, p. 485 (1992 edition).
5. *Manuscript Releases*, 17: 344-345, "The Need to Review Sacred History; the Importance of the Sabbath; The Nearness of the End" (*Letter* 105, June 1,1903).

J.N. Loughborough & his Family

by Frances Foster

Elder J.N. Loughborough grew up in a loving and religious home with two older and two younger brothers and sisters. His earliest memories were of the family gathering before breakfast and after supper for worship in their large kitchen.

Father would explain the reading of the Scriptures so the little ones could understand. Even the hired workmen were there for family worships. Heaven was made real, and seeds were sown in little John's mind and heart that took root. When John was under two years of age, his father told a friend that John was going to help sound the gospel trumpet.

His grandfather and father were "preachers" in the local Methodist Episcopal Church where they helped raise up a company of believers and erect a church building. The younger members of the family attended church regularly with their parents, except on cold, windy days. Mother Loughborough was not very strong and couldn't take them to church then. Instead, they stayed at home and played "church." John always did the praying and preaching!

When John was seven years old, his father, 36 years of age, died from typhoid fever. John went to live with his Grandfather on the farm where he found plenty to do helping his aunt and the hired man. The example of true Christianity he saw in his Grandfather – „Love your enemies, do good to them which hate you,” – made a keen impression on his young mind.

In 1843, Evangelist James Barry preached the Advent message to them, and they accepted the truth about Christ's soon coming. John helped share with neighbors *The Signs of the Times* and *The Midnight Cry*, to which Grandfather subscribed. Because of their new beliefs, they were disfellowshipped from the Methodist Church. This only increased John's desire to become a deep student of the Bible.

MARY AND EARLY YEARS

In 1851, at age 20, John married Mary Walker. She was a committed Christian woman, an attentive companion, cheerful in distress, and always willing to put her plans aside in order to fit in with her husband's needs and plans. They settled in the city of Rochester, New York, where he painted houses to support themselves. When he learned and accepted the third angel's message, Mary accepted the truth with her husband.

Mary was tested and tried in 1852, when her husband could not earn enough for their upkeep. At that time, even though he only had three cents in his pocket, he told Mary he felt impressed to give himself wholly to preaching the truth. She wept upon hearing this, wondering how they would survive. While she was in town spending two of their last three cents, a stranger came by their house and ordered \$80 worth of the patent sash locks from John from which he earned a commission of \$26. When Mary returned, John was rejoicing. He explained how the Lord had sent the order for the locks. Again she had tears in her eyes, but this time, it was with a prayer of thanksgiving to the Lord for showing He would provide for them.

John then began full-time preaching of the advent message.

By the summer of 1856, John was again discouraged regarding how to support himself and Mary and decided to move to Waukon, Iowa, with J. N. Andrews and others. James and Ellen White made a surprise winter visit, to call Loughborough and Andrews back into the ministry. Mary Loughborough confessed her lack of consecration and her need of conversion and pleaded with her husband, "Go forth in the name of the Lord to do His work." Loughborough returned with the group to labor in Illinois, but Mary remained behind, freeing her husband to do the

work to which she knew the Lord had called him. From that time on, Mary courageously and lovingly shared her husband's labors and many times accompanied him on his travels. When she did not accompany him, she prayed for him in his ministry. Her warm testimonies and prayers at prayer meeting were an encouragement to others.

In the fall of 1857, Mary moved from Iowa to Battle Creek, where they would live for ten years. They were happy to be together again and in their own home. Elder White helped raised money to buy their home for them.

John always considered this a loan which he repayed by investing it in the Lord's work. Mary took in boarders to help supplement their meager income while nearby farmers helped supply food for their table.

THE CHILDREN

In March, 1858, Mary gave birth to a daughter, Teresa. In her diary of February 28, 1859, Ellen White says Mary Loughborough came to their home, had dinner with them, and her baby was sick in the afternoon. (Welfare Ministry, p. 323.)

Illness and early

death was a part of the lives of many in those days. Early in 1860, little Teresa died. They lost two other babies, but were finally comforted in 1864, when their son, Delmer, was born and lived.

Sorrow filled John's heart when, on June 24, 1867, after 16 1/2 years of marriage, his beloved Mary died one hour after giving birth to twin daughters. One twin was born dead, probably the result of a fall Mary had two weeks before. The second twin lived and was named Mary. Mary's obituary in the Review, July 2, 1867 read as follows, "We left her in Oak Hill cemetery, a new treasure committed to the tomb, there to slumber with her little one sweetly pillowed on her arm, till the Lifegiver shall return to rescue His jewels from the dominion of the enemy." John's

friends, Brother and Sister Myron Cornell, cared for little Mary for a year, and his brother and family came from New York, lived in his home, and cared for little three-year old Delmer.

MAGGIE

Just before beginning another adventure for God – pioneering the third angel's message in California – Elder Loughborough and Mr. & Mrs. D.T. Bourdeau, who had also decided to help in the West, left Battle Creek June 8, 1868, and spent two weeks in New York. There Elder Bourdeau performed the marriage ceremony for Elder Loughborough and Margaret A. Newman (Maggie). The two families sailed from New York, went by train across the Isthmus of Panama, and then sailed on up to San Francisco. Little Delmer was about the only one who did not get sea-sick. He was too busy looking around at all the new things!

The Loughborough's were delighted with a visit from James and Ellen White in September of 1872, at their home in Santa Rosa. The Whites stayed in their home while helping at camp-meeting. Ellen White described their home, "It is very convenient; has large bedrooms and good chambers for a story-and-a-half house. We are heartily welcome here The two seem very happy together." *Letter 17, 1872.* (Quoted in E.G. White: *The Progressive Years.*)

In 1874, Maggie got tuberculosis from a patient she had cared for in her home. Her sister came out from the East to help care for her. Maggie didn't want to miss out on the Yountville meetings, so they pitched a tent for her and her sister at the back of the main tent where they could listen to the services. Her heart rejoiced at the providence of the Lord in forwarding His work. She passed away peacefully on March 24, 1875.

ANNA AND THE LATTER YEARS

Later that year, Elder James White performed the marriage ceremony of Elder Loughborough

and Anna Driscoll, who was the secretary-treasurer of the Pacific Press. Three years later, he wrote Anna in Oakland advising her to leave the sale of their things to Providence. If sold, it was evidence the Lord wanted them to go to England. Just a day or so later, a man bought everything from them except their books and clothes.

The General Conference in October, 1878, sent Loughborough and his wife to establish a mission in England. They were to sail on the ship "Homer" of the Warrenline, but the captain denied them passage. So they sailed on the "Nevada" the next day and had a uneventful voyage. The ship "Homer" was lost at sea and never seen again. God had providentially spared the Loughboroughs to continue laboring in England.

In 1881, Elder Loughborough returned to America to attend the General Conference, and was asked to take a group of workers back to England

to train to take his place, so he could again return to the States. His own son and daughter were among those who accompanied him back to England. Leaving them to carry on, he returned to the States in 1883.

Elder Loughborough lived longer than his third wife, Annie, to be 92 years.

Sources:

- Dick, Everett, *Founders of the Message*, 1938, RHPA.
- Loughborough, J. N., *Miracles in My Life*, 1987, Edited by Adriel Chilson, Leaves-Of-Autumn Books, Inc., pp. 67, 69, 92.
- Robinson, Ella M., *Lighter of Gospel Fires: J.N. Loughborough*, 1954, PPPA.
- White, Arthur L., Ellen G. White: *The Early Years: 1827-1862*, 1985, pp. 411, 427, 431 and *The Progressive Years: 1862-1876*, RHPA, 1986, pp. 176, 357.



Poem

by Angeline M. A. Lyon Cornell



The Lord will Come

Tell me the Lord will come,
That he will soon appear;
This world is not my home,
I have no treasure here.
The hope of joys that soon shall be
Is what alone can comfort me.

Tell me the Lord will come—
I love the cheering sound;
There's hope and joy and peace
In that sweet promise found;

For then our ills, whate'er our lot,
Will all be gone, and all forgot.

Tell me the Lord will come,
'Tis music in my ears;
I would not longer roam
In this dark vale of tears,

Where tempests gather o'er our way,
And darkness hides the light of day.

Tell me the Lord will come;
In that victorious hour,
The dark and silent tomb
Must yield its gloomy power;
For he shall call his slumbering dead,
Forever from their dusty bed.

Tell me the Lord will come,
He whom our souls do love,
To take his exiles home
To their own land above:
In those bright mansions of the blest,
Is where alone our souls can rest.

Ay, soon the Lord will come!
We are not left forlorn,
Without some cheering tone,
Some promise of the morn;

Some token from our absent Friend,
That soon our pilgrimage will end.

Ay, soon the Lord will come!
He will not suffer long
The triumph of our foes,
The reign of sin and wrong.

With courage then still breast the storm,
For God has spoken and will perform.

Yea, soon the Lord will come,
And glad deliverance bring,
And crown with lasting joy
All who have honored him.
When heaven and earth abashed shall flee
The glories of his majesty.



RECIPE

Spaghetti Bolognese

Ingredients

- 3 tsp olive oil
- 1 onion, finely chopped
- Kosher salt and pepper
- 8 oz. cremini mushrooms, trimmed and chopped in a food processor
- 2 large cloves garlic, finely chopped
- $\frac{1}{4}$ - $\frac{1}{2}$ tsp crushed red pepper
- 3 tsp tomato paste
- $\frac{1}{2}$ c. dry white wine
- 1 c. red lentils
- 1 14.5-oz can crushed tomatoes
- 1 tsp mushroom bouillon base (we used Better Than Bouillon)
- 1 lb. pappardelle, linguine or fettuccine
- Chopped parsley, for serving



Directions

- Heat oil in Dutch oven on medium. Add onion, season with $\frac{1}{2}$ teaspoon each salt and pepper, and cook, covered, stirring occasionally, 4 minutes. Increase heat to medium-high, add mushrooms and cook, stirring occasionally, until deep brown and beginning to stick, 8 to 10 minutes.
- Reduce heat to medium, stir in garlic and crushed pepper, and cook 1 minute. Stir in tomato paste and cook, stirring until dark brown, 2 minutes. Stir in wine, scraping up any browned bits, then stir in lentils, tomatoes, 2 cups water, and bouillon. Bring to a boil, then simmer until lentils are tender, 30 to 35 minutes. Meanwhile, cook pasta per package directions. Serve bolognese over pasta, topped with parsley if desired.