

The Midnight Cry

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

The Apis Bull – From Relfe to Veith

“Lord, show us the Father,’ said Philip, ‘and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known Me, Philip? he that hath seen Me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in Me? the words that I speak unto you I speak not of Myself: but the Father that dwelleth in Me, He doeth the works.” John 14:1-10. *8T, 266.5*

“The disciples did not yet understand Christ’s words concerning His relation to God. Much of His teaching was still dark to them. They had asked many questions that revealed their ignorance of God’s relation to them and to their present and future interests. Christ desired them to have a clearer, more distinct knowledge of God. *8T, 266.6*

“These things have I spoken unto you in parables,’ He said; ‘but the time cometh, when I shall no more speak unto you in parables, but I shall show you plainly of the Father.” John 16:25, margin. *8T, 267.1*

“When on the Day of Pentecost the Holy Spirit was poured out upon the disciples, they understood the truths that Christ had spoken in parables. The teachings that had been mysteries to them were made clear. The understanding that came to them with the outpouring of the Spirit made them ashamed of their fanciful theories. Their suppositions and interpretations were foolishness when compared with the knowledge of heavenly things which they now received. They were led by the Spirit, and light shone into their once darkened understanding. *8T, 267.2*

“But the disciples had not yet received the complete fulfillment of Christ’s promise. They received all the knowledge of God that they could bear, but the complete fulfillment of the promise that Christ would show them plainly of the Father was yet to come. Thus it is today. Our knowledge of God is partial and imperfect. When the conflict is ended and the Man Christ Jesus acknowledges before the Father His faithful workers, who, in a world of sin, have borne true witness for Him, they will understand clearly what now are mysteries to them.” *8T, 267.3*



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

About our Ministry

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

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

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

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Abbreviations

LS	Life Sketches
MR	Manuscript Releases, Vol. 1-21
T	Testimonies for the Church, Vol. 1-9

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



The Apis Bull (Part 3): From Rolfe to Veith

In part one of this series we saw how the literal form of the Apis bull was worshipped at Sinai during the alpha of ancient Israel. Even though the literal form (or idol) was not physically worshipped, the spirit (or character) of Apis continued to be revered, exemplified in the selection of Israel's first king, Saul. Then we saw how the rejection of the Messiah during the omega of ancient Israel was also because of the Jews' continued infatuation with the spirit of Apis. In part two we saw how the spirit of Apis was perpetuated through the conservative faction of both the church and the state during the alpha of modern Israel. In this article we will further develop this theme in the alpha of modern Israel and the split in Protestantism in the early 19th century. Lastly we will begin to investigate how the spirit of Apis continues on into our own history, the omega of modern Israel.

The Protestant Divide:

Our last article ended in 1800 and the battle over the presidential election between John Adams backed by Jedidiah Morse, and Thomas Jefferson supported by William Bentley. Let us now look at how this division in Protestantism continued down into the 1850s, when the discussion over slavery starts to reach a dangerous pitch inside America.

1844

During the 1844 election, presidential candidate Henry Clay stated that the division within Protestantism was the greatest threat to the United States. We know just how correct Clay was, and how slavery was indeed the issue that tested the nation in this dispensation. To illustrate how profoundly this division affected American life, the Methodist Church was the largest organization in the United States outside of the federal government prior to 1844. It split officially in 1844 and one of the strongest bonds tying the North and the South was thereby severed.

Ninety-four percent of southern churches belonged to one of the three major bodies that were torn apart. Suddenly in a religious sense, the South was set adrift from the Union. So the churches experienced a split between North and South before the states did. By severing the religious ties between North and South, the schism bolstered the South's strong inclination toward secession (or withdrawal) from the Union. It led to a break up in the nation's political parties which splintered into factions, which then led to the break-up of the Union itself.

The divided churches also reshaped American Christianity itself. Important new denominations such as the Southern Baptist Convention formed. Christianity in the South, and its counterpart in the North, headed in different directions. Southern believers increasingly promoted a strict, literal reading of Scripture to defend slavery. Just as we saw Jedediah Morse in the last article interpret a literal to literal comparison of the literal glorious land with America

to justify church and state, the South was now employing exactly the same methodology to justify slavery.

The northern and southern Presbyterians only reunited in the early 1980s, so it took about one hundred and twenty years to heal this deep rift. Still today, few observers expect any realistic chance of a reunion between northern and southern Baptists. American Christianity continues to feel the aftershocks of a war that ended a hundred and twenty-five years ago. So it is no small thing. It completely split Protestantism in the United States, and it was all because of this literal to literal interpretation. If America is the glorious land then it should advocate slavery, racial segregation, church and state, and dictatorship.

1850

In the 1850s, Jedediah Morse's son, Samuel Morse, "...became well-known as an active defender of... slavery, considering it to be divinely sanctioned... he wrote: 'My creed on the subject of slavery is short. Slavery per se is not sin. It is a social condition ordained from the beginning of the world for the wisest purposes, benevolent and disciplinary, by Divine Wisdom. The mere holding of slaves, therefore, is a condition having per se nothing of moral character in it, any more than the being a parent, or employer, or ruler.'

(www.newworldencyclopedia.org/entry/Samuel_F._B._Morse#cite_note-1)

1863

The split within Protestantism became evident in the 1860s too, when in 1863 the National Reform Movement was established. They were the same brand of conservative Protestantism who sought to unite church and state, thinking because they were the chosen nation, God could not bless America unless they enforced religious morality by law.

1888

Whilst Ellen White and our pioneers, and indeed an entire branch of Protestantism disagreed with that literal to literal interpretation, and stood on the right side of the slavery question, so too in 1888, not every Protestant denomination supported the enforcement of Sunday laws. But the arguments of those who did push for Sunday laws were as follows.

"The merchants of Tyre insisted upon selling goods near the temple on the Sabbath, and Nehemiah compelled the officers of the law to do their duty, and stop it. So we can compel the officers of the law to do their duty.

Nehemiah was ruling there in a true theocracy, a government of God; the law of God was the law of the land, and God's will was made known by the written word, and by the prophets... The preachers are the successors of the prophets.

Now put these things together. The government of Israel was a theocracy; the will of God was made known to the ruler by prophets; the ruler compelled the officers of the law to prevent the ungodly from selling goods on the Sabbath. This government is to be made a theocracy; the preachers are the successors of the prophets; and they are to compel the officers of the law to prevent all selling of goods and all manner of work on Sunday. This shows conclusively that these preachers intend to take the supremacy into their hands, officially declare the will of God, and compel all men to conform to it." (A. T. Jones, The National Sunday Law 18, 85.3-86.2)

1982

The movement for church and state had taken on a new name by 1982 - dominion theology.

"Dominion theology (also known as dominionism) is a group of Christian political ideologies that seek to institute a nation governed by Christians based on their understandings of biblical law. Extents of rule and ways of achieving governing authority are varied. For example,

dominion theology can include theonomy, but does not necessarily involve advocating Mosaic Law as the basis of government. The label is applied primarily toward groups of Christians in the United States.

Prominent adherents of these ideologies are Calvinist Christian reconstructionism, Roman Catholic integralism, Charismatic and Pentecostal Kingdom Now theology, New Apostolic Reformation, and perhaps others not identified here. Most of the contemporary movements labeled dominion theology arose in the 1970s from religious movements asserting aspects of Christian nationalism.” (https://en.wikipedia.org/wiki/Dominion_theology)

So whether it comes by the name Jeddediah Morse, or the National Reform Movement, or the National Sunday-law Union, or Dominion theology, it is all exactly the same ideology - that America is the modern-day glorious land, so the state should enforce the church’s religious laws otherwise God will not make America great. This supposedly elevated status gives them the right to persecute and abuse anyone who differs from their belief, in the name of God. Whether they be liberals, slaves, native Americans, Sabbath keepers, or today, women and the LGBTQ community. In fact, in principle, one could say it also comes by the name Sharia Law. Sharia Law is simply Islam’s church and their state in their particular country.

You may remember from our last article, “At the end of the eighteenth century there was enormous popular interest in the apocalyptic books of the Bible” (Rachel A. Snell, “Jedediah Morse and the Crusade for the New Jerusalem: The Cultural Catalysts of the Bavarian Illuminati Conspiracy”, 2006). Just as this Second Great Awakening brought renewed interest in the books of Daniel and Revelation before 1798, a revival also occurred before 1989 resulting in the same. The following article from 1982 begins somewhat sarcastically.

“The world as we know it is coming to an end. Not because some general or madman will push a button and reduce our planet to poisonous ash. And not because the weight of a burgeoning population will cause it to lurch out of orbit. Rather, the end is near because God has had it planned that way for at least 1,900 years. It’s all right there in the Bible, in Daniel and Revelation...” (“Waiting For The End”, William Martin, The Atlantic, June 1982 <https://www.theatlantic.com/magazine/archive/1982/06/waiting-for-the-end/308707/>)

It will be no surprise which stream of Protestantism the author identifies as experiencing this revival of sorts.

“Judeo-Christian history has seen numerous outcroppings of interest in biblical prophecy, usually in times of social upheaval, but few, if any, have been as widespread and influential as that now flourishing in conservative Protestant circles. No hard data are available, but millions of American evangelicals apparently believe that within the present generation, and probably sometime in the 1980s, Jesus will return to lay the groundwork for a glorious thousand-year reign here on earth. Hundreds of Bible-believing preachers discuss the chronology of these latter days with confidence that what they are saying is as familiar and real to their congregations as the stories of Noah’s ark and the birth of Jesus. The same themes are proclaimed by such leading television evangelists as Oral Roberts, Jerry Falwell, Pat Robertson, Rex Humbard, Herbert W. Armstrong, Kenneth Copeland, and Jack Van Impe, and on such lesser-known programs as The Voice of Prophecy, The King Is Coming, and 11:59 and Counting. Hal Lindsey’s The Late Great Planet Earth (over 15 million copies sold), one of five successful prophecy books by Lindsey that led The New York Times to name him the best-selling author of the decade. The book was also the basis of a 1977 movie narrated by Orson Welles. Though its growth has occurred mostly within the past

two decades, this movement, based on biblical prophecy, had its roots in the nineteenth century.” (Ibid.)

The very reason there was a revival since the 1960s is because Apostate Protestantism insists on a literal interpretation of Bible prophecy, so it is not surprising that they look to literal Israel for their signs of the times.

“Pre-millennial doctrine presumes that the people of Israel will be in Palestine at the time of Christ’s return. The 1917 Balfour Declaration, which permitted Jews to settle in Palestine, was widely viewed by pre-millennial fundamentalists as the fulfillment of Jeremiah 29:14: “I will bring you back to the place from which I sent you into exile.” This belief received an enormous boost with the formal establishment of the State of Israel on May 14, 1948, the date on which, according to Hal Lindsey, “the prophetic countdown began!”

In Jesus’s discussion of the signs of the end, he told his disciples that “this generation will not pass away till all these things take place” (Matthew 24:34)... Since they regard the restoration of Israel as such a sign, they infer that we are living in the terminal generation. The chief problem with this interpretation for several years was that Israel was supposed to be not simply in Palestine but in control of Jerusalem as well. When this came to pass, in 1967, at the conclusion of a six-day war that seemed almost miraculous even to many non-believers, expectation within prophetic circles grew feverish.” (Ibid.)

This article in *The Atlantic* looks at the perspective from 1982, which is during the period we identify as “darkness”, before our time of the end. Whilst the external events from 1979 to 1989 were to be recognized by Adventism, they were also for the nethinim. So Martin documents external events that should have begun to affect the minds of the nethinim as well. This ten years takes us from the Moral Majority to Ronald Reagan, and you only have to look

around you to see where dominion theology has brought us to today, particularly in the supporters of Donald Trump.

This ten year period we call “darkness” would parallel the years leading up to 1798, during the Second Great Awakening, and Martin makes a point of the external events during this period which led to this revival.

“The French Revolution and its aftermath had kindled interest in prophecy, as biblical students saw the destruction of papal power, the secularization of the state, and the rise of a religion of reason as being remarkably similar to events described in Daniel and Revelation.” (Ibid.)

Just as God’s people were meant to look to external events, both in the alpha and omega of modern Israel, conservative Protestantism also looks to external events, but with their own literal interpretation, tainted with the view that God requires an earthly kingdom in America.

Today, so many pieces of the puzzle seem to have fallen into place that pre-millennial believers display enormous confidence in their interpretative ability. Almost any scrap of truly bad news is hailed as another sign that we are in the homestretch of history, so that earthquakes, volcanoes, and famine, Russian aggression in Afghanistan, China’s emergence as a world power, the rise of OPEC, the revolution in Iran, threats against Israel, unrest in Latin America, weakness of the dollar, increases in abortion, explicit sex on cable television, gay-rights parades, and any other perceived threats to the political, economic, or moral health of America and the world are greeted with an odd sort of self-conscious optimism.” (Ibid.)

What is most interesting is how closely Apostate Protestant eschatology matches Adventist eschatology. The two do not necessarily arrive at their conclusions via the same path, but they still arrive at the same conclusions. For example, whilst conservative Adventists view the United Nations as satanic, surreptitiously

planning a One World Order, Protestants believe, “After the Rapture, a seven-year period of Tribulation will fall on those left behind. It will begin with the appearance of the Antichrist as leader of a ten-nation confederation.” (Ibid.)

Adventists are premillennialists, and look for economic collapse, moral declension, and political upheaval as signs of the nearness of Christ’s coming, no matter how vague these signs are.

“Since pre-millennial doctrine holds that deterioration in economic, political, domestic, and moral spheres will precede the Second Coming, many evangelicals, unsurprisingly, have felt that the end of the age is near.” (Ibid.)

2021 and Conspiracy Theories

“...the consensus view of the Antichrist is that he will be a Satan-supported charismatic czar who will institute and enforce a political and economic dictatorship so complete that buying or selling will be impossible without his authorization, symbolized by some form of 666 on the hand or forehead.” (Ibid.)

While Martin is commenting on the world in 1982, we can see how this kind of literal interpretation of prophecy also pervades conservative Adventist circles today. As their methodology is the same, conservative Adventists and Protestants alike see the Covid vaccine mandate as a dictatorship enforcing a mark on the populace, without which they cannot work. Personally, I have never understood how they can insist on reading the verse literally, and miss the fact that no one has ever received the Covid vaccine injection in their right hand or their forehead (Revelation 13:16).

Without parable methodology, Protestants can only read the news first, and then try to make it fit into their understanding of end-time prophecy. In the early 1980s there was no vaccine, but when Greece joined the European Union in 1981, that made up a ten nation confederation, and suddenly Europe became home to the Antichrist.

“The ten-nation confederation that will serve as [the Antichrist’s] power base is widely identified as the Common Market, whose giant computer complex in Luxembourg is said to be nicknamed “The Beast.” Many are appalled at rumors that, in a cashless and checkless society, economic transactions will require that each of us be assigned a number consisting of three sets of six digits, to be invisibly tattooed on our hands or foreheads. And some believe that the laser-read computer code on supermarket goods is but one indicator that the Mark of the Beast is already in our midst, just waiting to be applied to humans.” (Ibid.)

We find ourselves back in a familiar theme at this point, where conspiracy theories are the methodology of Protestants and Adventists alike.

“...the most widely known collection of such information is Mary Stewart Relfe’s *When Your Money Fails* - the “666 System” is here, a privately printed volume that sold over 300,000 copies within six months of its publication in January, 1981.” (Ibid.)

Relfe would present a slideshow, showing photographs of a plethora of different products, manufactured across the globe in various different countries, which she alleged had all been found bearing 666 on their product code. So she claimed the mark of the beast was being spread through globalism. Relfe showed slides of global companies bearing satanic symbols and logos, claiming that there was a satanic, shadowy world government, secretly working together for a One World Order. In today’s terms it is exactly the same concept as a Deep State, and Relfe saw all these different and diverse countries and companies using globalism as the vehicle driving their secret agenda. She claimed it could not be a coincidence that all these countless products and companies bore representations of 666, and that it was proof that they were all working together behind the scenes, under Satan.

Sears, J. C. Penney, and Montgomery Ward are said to use computer programs that call for 666 as a prefix. The ominous number reportedly is also used by the World Bank, the IRS, Medicaid, and the Selective Service. Further, Relfe states that when Anwar Sadat reopened the Suez Canal to commercial navigation in 1975, he rode in a warship with 666 emblazoned boldly on its bow, and that tanks built “for President Carter’s Secret Service Force” were stamped with 666, as were metric rulers widely distributed in the U.S. during 1979, some perhaps to school-children who were using an elementary algebra book entitled 666 Jellybeans. And in Israel, she writes, 666 is used as a prefix for Arab-owned vehicles, overseas telephone calls, and the national lottery, all as part of an effort “to ‘educate,’ prepare and condition the Jews to accept ‘666,’ which will be the number of their ‘False Messiah’ (the Antichrist) and his World Government System.” (Ibid.)

Relfe is literally using the exact same methodology as the likes of Walter Veith and conservative Adventists today, to supposedly prove there is a Deep State running a One World Government from behind the scenes.

Martin then rather nicely alludes to the absurdity of taking coincidences as methodology.

“After reading [Relfe’s] book, I felt a bit queasy at recalling that my take-home pay at the time I first developed an interest in biblical prophecy was \$666.66, and that once, while living in Massachusetts, I had seen four nuns in a car whose license number contained the dreaded digits.” (Ibid.)

When Adventists use conspiracy theories as their methodology, do they realise it is nothing new? It comes from conservative, Apostate Protestantism. Perhaps the only difference is that conservative Adventists, like the Laodicean Pharisees (Faith and Works, 83.1), think that they are the only ones who know this secret, making them somewhat wiser than everyone else. When they watch Walter Veith show-

ing them slide after slide of secret handshakes, secret logos with satanic symbols, with 666 emblazoned in secretive places, to supposedly prove that they are all part of the same Deep State, he is actually just a modern-day Mary Stuart Relfe. They use the same methodology and arrive at the same conclusions.

When Conspiracy Theories Fail.

Relfe believed the Antichrist was Anwar Sadat of Egypt, until he was assassinated. Then, as they always do when their conspiracy theory fails, they just invented another. Henry Kissinger became the next Antichrist because they used a certain numerological system to make his name equal 666. Yet none of these conservative Protestants seemed particularly concerned that the first, middle and last name of Ronald Wilson Reagan had six letters each. Somehow their methodology does not apply when it incriminates their leader. Time after time their predictions fail yet nothing stops them. The fact that they are dealing with a sacred and salvational subject does not deter them from making the next prediction when the last one fails. Once the European Economic Union added an eleventh member, they just came up with something else. Once the ascribed Anichrist passes away, they just come up with the next one. Once a certain date passes and nothing happens, they just come up with a new date. Personally it seems to me a little like an addiction to excitement and conspiracy, in the same way they would accuse someone of being addicted to movies or music. One preacher, “...persuaded several thousand of his followers to move to rural areas in the South and Southwest precisely because he wants them to get through the seven-year period without having to buy or sell, and thus without having to receive the damnable Mark of the Beast. Relfe... recommends erecting a shelter, planting a garden on a small plot of land outside the city, and setting aside a bag of silver coins for every member of the family.

In anticipation of the Beast, some Christians have borrowed money they never expected to pay back, because they were certain Jesus would return before the debts came due. Herbert W. Armstrong's empire suffered a serious blow when the end failed to begin in January of 1972, as Armstrong had predicted, thus bringing hardship to many people who had given most of their assets to the church in the expectation of going to Petra, where such worldly possessions would be useless." (Ibid.)

Today in the government of the United States, when you have a Secretary of the Interior speaking to the House Interior Committee, saying I do not know how many future generations we can count on before the Lord returns, how is that going to impact the behavior of the government? If for example, you are a non-Christian, liberal government employee, are you going to be concerned about the depletion of natural resources? Of course! It is a serious concern. But if in 1982 you believed the conspiracy theories that told you the mark of the beast is already here, you would not care about the depletion of natural resources.

But is it really that serious of a concern? Do we need to worry today if Americans vote for a president because they believe in church and state, or that the president will pass laws in line with their Christian beliefs?

"...if a President were to appoint one or more pre-millennialists to key foreign-policy posts (who at the confirmation hearings would think to probe for beliefs about the Second Coming?), what incentive would they have to work for lasting peace in the Middle East, since they would regard a Russian-led attack on Israel as a necessary precursor of the Millennium? What stance would they assume toward the Trilateral Commission and the Council on Foreign Relations, both of which are viewed as major engines of the one-world Antichrist conspiracy? And if the nuclear destruction of Russia is fore-ordained, as in some pre-millennial schemes, might not a fundamentalist politician or gener-

al regard his finger on the button as an instrument of God's eternal purpose?" (Ibid.)

Martin then points out the questionable news and academic sources these Christian government experts so-called, quote from. Has anything changed? Today we see the same experts quoting Russia Today for example, and claiming it is a reliable source. This is why understanding Elder Tess' presentations on the two streams of information are so essential to us.

Next Martin introduces us to another very familiar technique. Relfe also looked at the popular culture around her and saw the same conspiracy everywhere.

"Mary Stewart Relfe asserts that such song lyrics as "What the world needs now is love, sweet love" and the Coca-Cola theme, "I'd like to teach the world to sing in perfect harmony," are anti-American attacks on Christian values, and she tells of being "rendered immobile" at learning that the Sex Pistols' irreverent "I am an Antichrist, I am an Anarchist" was part of the lyrics of the number-one song in England." (Ibid.)

Again, Walter Veith will also pull up song lyric after song lyric to show evidence of this satanic Deep State - same methodology, same conclusion.

"Pre-millennial teaching is probably most attractive to those who feel that the world, or at least their segment of it, is out of control, and can be brought to a good end only by concerted supernatural intervention. Such feelings of marginality are likely to be especially acute when established ways of life are being threatened." (Ibid.)

Is that true? Do the Religious Right today portray white Christians as a minority in America, to which the logical conclusion is to adopt a strong anti-immigration policy? Did they feel marginalised under Obama, when same-sex marriage was legalised by the Supreme Court? It is exactly how the South felt before the Civil War, when they argued that the man who assassinated Abraham Lincoln was angry not be-

cause he wanted to own slaves, but because he felt marginalised in a society that no longer would allow him to speak favorably of slavery without feeling persecuted.

Conclusion

To Mary Stewart Ralph it was obvious that if you saw 666 in every corner of the globe, on product codes and logos, on ships, in songs and in children's books, in something from China, and something from Russia, and something from France, and something from the United States, from Coca-Cola to JCPenny, and all such global companies, it could not be coincidence. To her this was all proof that behind the scenes they must all be united in secret societies, in the Illuminati, a satanic Deep State if you will, and you must fear the uniting of earthly governments because it will result in the ten nation confederation of the Antichrist. Then when that Antichrist forms, at first it will appear benevolent, then it will persecute, so you better move to the country and grow your crops.

Does that sound familiar today? We see that happening so much more since Covid 19 and the constant flow of conspiracy theories around globalism within Protestantism and equally within Adventism, and Adventists think they are special and in need of nothing! Did the Pharisees think they were special? Yes, for they had the Sabbath, and so they built walls

between them and the gentiles. Perhaps if they had not built walls between themselves and pagan Rome they would have recognised that their mindset was identical to that of pagan Rome! They might have recognised their Messiah instead of looking for one to come in the spirit of a pagan god, Apis. One who was more like Caesar than Christ.

Conservative Adventists may feel special and separate because they think they know what is going on behind the scenes and no one else does, but their doctrines are conspiratorial doctrines. They are not found in the writings of their prophet. This is as much idolatry as was the carving of the golden calf at Sinai. The idolatry of the Pharisees led to the end of the Jewish nation after their rejection of the Messiah. The idolatry of Walter Veith and others like him, will lead to the destruction of Adventism, and the loss of hundreds of thousands of Adventist souls. If we subscribe to this type of idolatry, we are subscribing to the idolatry of Protestantism. We are worshipping the Apis bull. That is what we are to separate from, to be cut out from, and the hand that cuts us out, as it was for ancient Israel, is parable methodology.

Source:

Elder Tess Lambert, "From Relfe to Veith" (30-05-2020): https://www.youtube.com/watch?v=Oa_hFx7H2e4



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

Jared A. Goldstein*



III. THE PERSISTENCE OF NATIVIST BELIEFS ABOUT CONSTITUTIONAL FITNESS

The National Origins Act codified an understanding of American identity that connected race with the capacity to embrace the nation's creed, embodied in the Constitution. What made America America, the Act's supporters explained, was a dedication to liberty and democracy, ideals that originated with the nation's Anglo-Saxon (or Nordic) founders and that could only be fully embraced by those of the same race. As Subpart A below discusses, however, conceptions of American national identity began to change in the decades after the enactment of the National Origins Act. During World War II, amid the fight against European fascism, American leaders began to describe national identity in universalistic terms, as based solely on a creed of liberty and equality, which they declared had nothing to do with race, ethnicity, or national origin. The civil rights movement made this conception of national identity central to its cause and demanded that America live up to its creed for all Americans. In 1965, at the height of the civil rights movement, Congress repudiated as un-American the racism and nativism that animated the National Origins Act and declared that persons of any race, religion, or national origin were equally capable of embracing the nation's constitutional ideals.

Although many Americans continue to think of national identity in terms of race, religion, and national origin, since 1965 it has become conventional to describe American identity as solely involving commitment to the American creed. Every President elected since 1965 has publicly declared devotion to this race-neutral conception of American identity. As Subpart B discusses, however, white nationalists and others at the margins of American politics continue to keep alive the idea that only some people are capable of embracing American ideals, while others cannot do so and should be excluded from the United States. They consider the Immigration and Nationality Act of 1965 to be an act of national betrayal, when America stopped being America and opened the floodgates to immigrants from Latin America and Asia. For several decades, the nativist conception of constitutional fitness remained on the margins, but it was pushed back to the mainstream through the presidential campaigns of Patrick Buchanan in the 1990s and the Tea Party movement of the Obama years.

* 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.

With the election of Donald Trump, discussed in Subpart C, old-time nativist beliefs about who is fit to become American, long disavowed by the mainstream consensus, have moved from the margins to the White House.

A. The Shift to a Race-Neutral Conception of National Identity and the Enactment of the 1965 Immigration Act

American notions of national identity have long emphasized dedication to self-government, liberty, and other constitutional values, but during World War II American political leaders began to proclaim that national identity meant dedication to those principles alone and without regard to race or ethnicity.²³⁷ In doing so, they sought to contrast the nation's universalistic creed with the Nazi blood-and-soil ideology. In the fight against a regime dedicated to Aryan supremacy, the United States' long-established hierarchies of race, religion, and national origin were recognized as an embarrassment that was best ignored. Although racism and anti-Semitism remained pervasive in American life, war-time propaganda declared that prejudice was un-American.²³⁸

In a speech given on February 4, 1943, in dedicating the creation of a Japanese-American army unit, President Franklin Roosevelt declared that national identity was, and always had been, defined by creed, not race: "Americanism is a matter of the mind and the heart; Americanism is not, and never was, a matter of race or ancestry." A "good American," Roosevelt declared, "is one who is loyal to this country and to our creed of liberty and democracy."²³⁹ The speech sought to rouse the American people by reminding them of the inspiring ideals for which the nation was fighting and to distinguish the United States' national principles from the ideologies of the nations it was fighting. In Roosevelt's version, devotion to constitutional principles, "our creed of liberty and democracy," and not "race or ancestry," characterized who a "good American" is. These were not new values, Roosevelt claimed, but were the principles "on which this country was founded and by which it has always been governed."²⁴⁰

There were multiple ironies in the timing of Roosevelt's assertion that American identity has nothing to do with race or ancestry. The speech was made to commemorate the creation of an all-Japanese-American army unit, whose members were selected solely by race and ancestry, at a time when Japanese and most other non-white immigrants were barred by law from becoming naturalized citizens and when his own administration had put thousands of Japanese-Americans in internment camps solely because of their national origin. Roosevelt's speech engages in a familiar sort of national mythmaking, which ignored past and present inconsistencies and refashioned history to suit present-day purposes.²⁴¹

1 Aziz Rana traces back the now-conventional universalistic conception of America's civic identity to the closing of the frontier and the Spanish-American War. See Aziz Rana, *Colonialism and Constitutional Memory*, 5 U.C. IRVINE L. REV. 263, 268 (2015). While Rana may well be correct that this conception of national identity took root at that time, it was not a dominant conception among American policymakers at the time of the 1924 Immigration Act and did not become a dominant conception among policymaker until the middle of the twentieth century with the passage of the civil rights laws and the adoption of the 1965 Immigration Act.

2 See Mary L. Dudziak, *Desegregation as a Cold War Imperative*, 41 STAN. L. REV. 61, 69-70 (1988).

3 See Praises Army Plan for Japanese Unit, *supra* note 1, at 6.

4 *Id.* As historian Eric Foner has noted, Roosevelt's statement was "more attuned to mobilizing support for the war than to accurately describing the American past." ERIC FONER, *WHO OWNS HISTORY? RETHINKING THE PAST IN A CHANGING WORLD* 165 (2002).

5 Jack Balkin has written of the importance of the stories in constructing a national identity: "Constitutional stories construct a collective subject existing over many generations, whose constitution the Constitution is. The constitutional story is based on imagination, on the fiction of a collective subject that extends back into the past and forward into the future." JACK M. BALKIN, *CONSTITUTIONAL REDEMPTION* 2 (2011) (citing ANDERSON, *supra* note 18).

The following year, in *An American Dilemma*, Gunnar Myrdal coined the term the “American Creed” and argued that the nation’s identity was defined by commitment to a common set of values. As Myrdal wrote, “Americans of all national origins, classes, regions, creeds, and colors, have something in common: a social ethos, a political creed,” which is “the cement in the structure of this great and disparate nation.”²⁴²⁶ The dilemma addressed in Myrdal’s study was the inconsistency between the nation’s creed and its system of racial segregation and racial hierarchy. In Myrdal’s conception, the true American identity involved dedication to the nation’s constitutional values, while the nation’s history of racism was conceived as aberrational, a mis-take that conflicted with the nation’s true commitments.²⁴³⁷ In the end, Myrdal argued, Americans would rally around the nation’s fundamental principles, and the nation’s true self would overcome its unfortunate racism.²⁴⁴⁸

Although the wartime propaganda declaring prejudice to be un-American and the widespread praise for *An American Dilemma* may suggest that there was a growing acceptance of a race-neutral conception of American national identity, in 1952 it was not yet powerful enough to overcome the national origin system for restricting immigration. That year, Congress finally repealed the rule imposed since 1795 that limited naturalization to “white” persons, but a supermajority in Congress nonetheless remained committed to restricting immigration to maintain the nation’s white Anglo-Saxon ethnic core. That year, Congress overrode President Truman’s veto to enact a new immigration law that maintained the national origins principle adopted in 1924.²⁴⁵⁹

The fight between Truman and Congress over the Immigration and Nationality Act of 1952 replayed the conflict over national identity between Americanizers and immigration restrictionists of the early decades of the century. In vetoing the bill, Truman declared that the national origins system was based on nativist beliefs that conflicted with the nation’s fundamental principles:

The idea behind this discriminatory policy was, to put it baldly, that Americans with English or Irish names were better people and better citizens than Americans with Italian or Greek or Polish names. It was thought that people of West European origin made better citizens than Rumanians or Yugoslavs or Ukrainians or Hungarians or Baits or Austrians. Such a concept is utterly unworthy of our traditions and our ideals. It violates the great political doctrine of the Declaration of Independence that “all men are created equal.”²⁴⁶¹⁰

In contrast, Senator Pat McCarran, the chief sponsor of the 1952 bill, defended the national origins principle, which he said served “to preserve best the sociological and cultural balance in the population of the United States.”²⁴⁷¹¹ If the nation did not maintain its ethnic balance, McCarran warned, it would cease to be America.²⁴⁸¹²

After Congress overrode Truman’s veto, Truman set up a commission to recommend new immigration legislation. Its 1953 report, “Whom We Shall Welcome,” argued that the national origin

6 MYRDAL, *supra* note 21, at 3; see also Rana, *supra* note 237, at 270–77 (describing how devotion to the Constitution achieved the status of orthodoxy by the mid-twentieth century).

7 MYRDAL, *supra* note 21, at xli–xlili, 6–9.

8 *Id.*; see also SMITH, *supra* note 41, at 19 (“Myrdal offered hope that this inequality, too, would soon be overcome.”).

9 McCarran-Walter Act, Pub. L. No. 82-414, § 211(c), 66 Stat. 163, 181 (1952).

10 Veto of Bill To Revise the Laws Relating to Immigration, Naturalization, and Nationality, AM. PRESIDENCY PROJECT (June 25, 1952), <http://www.presidency.ucsb.edu/ws/?pid=14175>.

11 99 CONG. REC. 1517 (1953) (statement of Sen. McCarran).

12 *Id.* at 1518 (“I believe that this nation is the last hope of Western civilization and if this oasis of the world shall be overrun, perverted, contaminated or destroyed, then the last flickering light of humanity will be extinguished.”). Indeed, McCarran believed that, even with restrictive immigration laws, dangerous aliens had already infiltrated the nation. *Id.* (“[W]e have in the United States today hard-core, indigestible blocs which have not become integrated into the American way of life, but which, on the contrary are its deadly enemies.”).

system conflicted with America's fundamental commitment to equality: "America was founded upon the principle that all men are created equal, that differences of race, color, religion, or national origin should not be used to deny equal treatment or equal opportunity."²⁴⁹¹³ Embracing the nation's cultural diversity, the commission denounced the principle that white Europeans make better citizens and declared that "all peoples are inherently capable of acquiring or adapting to our civilization."²⁵⁰¹⁴ Far from protecting America's constitutional values, the Commission argued, the national origins system conflicted with those values.²⁵¹¹⁵ The Commission further noted that the nation's discriminatory immigration laws harmed its foreign policy interests because those laws had long been used by the nation's enemies to arouse anti-American sentiments.²⁵²¹⁶

The civil rights movement of the 1950s and 1960s made a race-neutral conception of American identity central to its message and demanded that the United States live up to its creed.²⁵³¹⁷ Invoking the nation's founding principles, Martin Luther King described the United States as a nation that failed to live up to its stated ideals: "America is essentially a dream, a dream as yet unfulfilled. It is a dream of a land where men of all races, of all nationalities and of all creeds can live together as brothers."²⁵⁴¹⁸

Embracing the belief that American national identity is defined by commitment to the American creed, civil rights activists depicted the fight for black freedom and equality as a fight to carry out America's unfulfilled national ideals, which were embodied in the Constitution, and they fought

13 PRESIDENT'S COMM'N ON IMMIGRATION AND NATURALIZATION, WHOM WE SHALL WELCOME xii (1953); see also Edward M. Kennedy, *The Immigration Act of 1965*, 367 ANNALS AM. ACAD. POL. & SOC. SCI. 137, 138 (1966) (stating that "a truly concerted effort was begun to eliminate the quota system" and that "[i]t began with the work of President Truman's Commission on Immigration and Naturalization and its historic report, *Whom We Shall Welcome*").

14 PRESIDENT'S COMM'N ON IMMIGRATION AND NATURALIZATION, *supra* note 249, at 92-93 (quoting Ralph L. Beals, former president of the American Anthropological Association); see also *id.* at xiv ("The Commission believes that an outstanding characteristic of the United States is its great cultural diversity within an overriding national unity."); *id.* at 15 (rejecting the "unfounded belief that people of western and northern Europe and their descendants make better citizens than immigrants from other areas").

15 See *id.* at 13 (stating that the national origins approach "embodies principles inconsistent with the Declaration of Independence, the Bill of Rights of the Constitution of the United States, and the institutions of government which have made our nation strong and great and the hope of free peoples everywhere"). For an additional history of the propaganda problems resulting from the national origins system, see Gabriel J. Chin, *The Civil Rights Revolution Comes to Immigration Law: A New Look at the Immigration and Nationality Act of 1965*, 75 N.C. L. REV. 273, 288-97 (1996).

16 See PRESIDENT'S COMM'N ON IMMIGRATION AND NATURALIZATION, *supra* note 249, at 53 (reporting that a "large number of witnesses in the Commission's hearings stressed the continuing harm to our foreign relations caused by discriminations of the national origins law against the nonwhite people of the world," and that "the U.S.S.R. is skillfully and continuously making the most of our ethnic and racist doctrines"); *id.* at 55 (noting that in Africa, "with one hand we spend time and money to fight" anti-American racial propaganda, but "with the other hand we feed the propaganda mill with our discriminatory policies").

17 As Walter Jackson wrote, Gunnar Myrdal's *An American Dilemma* established a liberal orthodoxy on black-white relations and remained the most important study of the race issue until the middle of the 1960s. . . . Activists, educators, ministers, and social workers referred to *An American Dilemma* in campaigns against segregation and discrimination. . . . Most significantly, Chief Justice Earl Warren cited *An American Dilemma* in the Supreme Court's *Brown v. Board of Education* decision to support the view that segregated schools were inherently unequal. WALTER A. JACKSON, GUNNAR MYRDAL AND AMERICA'S CONSCIENCE, at xi (1990).

18 Martin Luther King, Jr., *The American Dream*, Commencement Address at Lincoln Univ. (Jun 6, 1961), http://kingencyclopedia.stanford.edu/encyclopedia/documentsentry/the_american_dream_commencement_address_at_lincoln_university.1.html; see also Aziz Rana, *Race and the American Creed: Recovering Black Radicalism*, N+1, Winter 2016, <https://nplusone-mag.com/issue-24/politics/race-and-the-american-creed> (noting that America's "creed went hand in hand with an image of reform that was expansive enough to speak to black civil rights leaders but narrow enough to appear nonthreatening to national-level white politicians and their constituents").

to overcome competing conceptions of nationalism based on race, ethnicity, and religion.²⁵⁵¹⁹ By 1960, creedal nationalism had become the consensus position, embraced by the elites of both major political parties, and the national origins system was recognized as inconsistent with national values. The GOP's 1960 platform called for doubling the annual number of immigrants and insisted that admission should be based on individual merit and not race or national origin.²⁵⁶²⁰ The Democratic Party platform agreed that the national origins system should be abandoned as "a policy of deliberate discrimination" that "contradicts the founding principles of this nation."²⁵⁷²¹ President Kennedy made immigration reform a priority, and President Johnson continued the push for reform after Kennedy's assassination.

In January 1965, President Johnson urged Congress to overturn the national origins system because it was incompatible with the nation's core commitment to liberty and equality. ²⁵⁸²² As Johnson put it, "The fundamental, longtime American attitude has been to ask not where a person comes from but what are his personal qualities."²⁵⁹²³ Just as Roosevelt had claimed that Americanism had never involved race or ancestry, Johnson claimed that Americans had always cared about personal merit, despite the fact that for decades American policy had determined who could become an American precisely by asking where immigrants came from. The national origins system conflicted with America's longstanding commitment to equality, Johnson declared, because it deemed some people more fit for citizenship than others.²⁶⁰²⁴

During the summer of 1965, Congress debated an immigration bill that would overturn the national origins system. As with earlier debates over immigration policy, the 1965 debate centered on competing beliefs about who was capable of embracing the nation's constitutional creed. Supporters of the bill argued that the national origins system was "contrary to our basic principles as a nation" and "repugnant to our national traditions."²⁶¹²⁵ The bill's proponents argued that an immigration system that did not take into account race or national origins would be the natural extension of civil rights principles. As Representative Laurence Burton argued: "Just as we sought to eliminate discrimination in our land through the Civil Rights Act, today we seek by phasing out the national origins quota system to eliminate discrimination in immigration to this Nation composed of the descendants of immigrants."²⁶²²⁶

19 See Aziz Rana, *Colonialism and Constitutional Memory*, 5 U.C. IRVINE L. REV. 263, 278 ("In the 1950s, middle class African Americans, along with liberal white allies, presented the struggle for black freedom as one of fulfilling the universal ideals embedded in the Constitution."). During the Cold War, the fight for civil rights and a race-neutral understanding of American identity was also recognized to serve important foreign policy goals by countering communist propaganda that focused on racism in the United States. Defining American nationalism solely by commitment to creed served to cleanse the nation's character from the stains of racism. See generally Mary L. Dudziak, *Desegregation as a Cold War Imperative*, 41 STAN. L. REV. 61 (1988); Aziz Rana, *Constitutionalism and the Foundations of the Security State*, 103 CALIF. L. REV. 335 (2015).

20 Republican Party Platform of 1960, AM. PRESIDENCY PROJECT, <http://www.presidency.ucsb.edu/ws/?pid=25839>; see also DANIELS, supra note 72, at 129.

21 1960 Democratic Party Platform, AM. PRESIDENCY PROJECT, <http://www.presidency.ucsb.edu/ws/?pid=29602>; see also DANIELS, supra note 72, at 129.

22 Special Message to the Congress on Immigration, 1 PUB. PAPERS 37 (Jan. 13, 1965).

23 Id.

24 Id. (arguing that the national origins approach violates American traditions of equality by implying "that men and women from some countries are, just because of where they come from, more desirable citizens than others").

25 111 CONG. REC. 24,225 (1965) (statement of Sen. Kennedy); id. at 21,778 (statement of Rep. Krebs).

26 Id. at 21,783 (1965) (statement of Rep. Burton); see also Chin, supra note 251, 302 n.120 (1996) (listing similar remarks).

Defenders of the national origins system, however, continued to argue that the foundations of constitutional government would be threatened by admitting immigrants who did not share the background of prototypical Americans.

Senator Robert Byrd, for instance, argued that it was “just and wise” to restrict immigration to maintain the nation’s ethnic balance, considering that the peoples of the world differ widely in “their inherited ability and intelligence, their moral traditions, and their capacities for maintaining stable governments.”²⁶³²⁷ Byrd criticized supporters of the bill as employing “sentimental slogans” and called on his colleagues to “resist the pressures for sharply increased immigration of persons with cultures, customs, and concepts of government altogether at variance with those of the basic American stocks.”²⁶⁴²⁸ Byrd believed that an influx of brown-skinned immigrants from “Jamaica, Trinidad, Tobago, Indonesia, India, Nigeria, and so forth” would threaten constitutional government itself because they could “profoundly affect the character of the American population, and, in the long run, can critically influence our concepts of government.”²⁶⁵²⁹ Byrd was not alone in arguing that non-European immigrants should be excluded in order to protect the nation’s constitutional system.²⁶⁶³⁰

The bill’s supporters sought to assure race-nervous Americans that opening the doors to immigrants from around the world would not lead to radical changes.²⁶⁷³¹ Senator Edward Kennedy declared that the “ethnic pattern of immigration under the proposed measure is not expected to change as sharply as the critics seem to think.”²⁶⁸³² President Johnson agreed that the proposal “is not a revolutionary bill. It does not affect the lives of millions. It will not reshape the structure of our daily lives.”²⁶⁹³³

With large bipartisan majorities in both Houses of Congress, Congress enacted the Immigration and Nationality Act in October 1965.²⁷⁰³⁴ For the first time, American law prohibited discrimination “in the issuance of an immigrant visa because of the person’s race, sex, nationality, place of birth, or place of residence.”²⁷¹³⁵ Signing the bill into law at the foot of the Statue of Liberty, President Johnson declared that the law would help the nation become true to its values. As he said, the law would “repair a very deep and painful flaw in the fabric of American justice” and would “make us truer to ourselves both as a country and as a people.”²⁷²³⁶

to be continued in our next issue

27 111 CONG. REC. 23,793 (1965) (statement of Sen. Byrd).

28 *Id.* at 23,794.

29 *Id.*

30 For instance, Marion Moncure Duncan, President General of the Daughters of the American Revolution, testified that the national origins system represents “a first line of defense in perpetuating and maintaining our institutions of freedom and the American way of life.” Statement of Marion Moncure Duncan, National Origins Quotas Should Be Retained (1964), in IMMIGRATION: DEBATING THE ISSUES 117, 118 (1997).

31 See Chin, *supra* note 251, at 310 (noting that Senator Edward Kennedy “explained that Americans need not fear the people who would be brought in under the bill,” and argued that the change “would not be traumatic”).

32 Immigration: Hearing on S. 500 Before the Subcomm. on Immigration and Naturalization of the S. Comm. of the Judiciary, 89th Cong. 2 (1965) (statement of Sen. Kennedy). For a discussion of the context of Kennedy’s remarks, see Chin, *supra* note 251, at 334–35.

33 Remarks at the Signing of the Immigration Bill, Liberty Island, New York, 2 PUB. PAPERS 1037, at 1038 (Oct. 3, 1965).

34 Immigration and Nationality Act of 1965, Pub L. No. 89-236, 79 Stat. 911 (1965) (codified as amended at 8 U.S.C. § 1152(a)(1)(A) (2016)).

35 *Id.*

36 Remarks at the Signing of the Immigration Bill, *supra* note 269.

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.

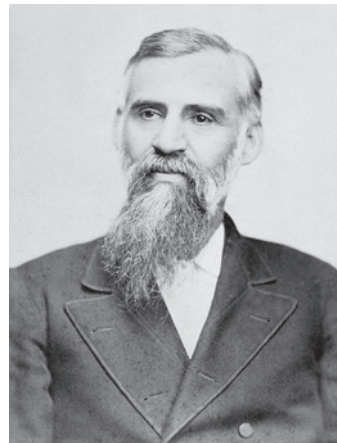
“We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history.” *LS*, 196

G. I. Butler and Righteousness by Faith

by Fred Bischoff

There was little evidence of the “faith of Jesus” in the Adventists of the 1880’s.¹ The “faith of Jesus” encompasses an understanding of the gospel that Scripture outlines and a confidence in the testimony of Jesus. It is revealed by a personal embodiment of the character qualities of God disclosed to us in both of the above. We will review these qualities in the life of Elder Butler, age 52 to 81 (from 1886 to 1915).

Elder George I. Butler took strong exception in 1886 to E. J. Waggoner’s teaching on the law in Galatians 3. That year he wrote Ellen White at least four times lamenting what Waggoner was doing, and asking for her opinion. He felt this issue was one of “the principles of our faith.”² In one of his first letters to her, Butler manifested a healthy openness on his part. If he were shown to be wrong, he declared, “I feel sure I would accept it”³ Every other statement showed an inflexibility that helps to explain the deep depression into which he later lapsed.⁴ He believed he was standing firmly for the right, while Ellen



A Younger George I. Butler

White was shown instead that he was resisting light.⁵ In a letter to Butler and Uriah Smith in April 1887 she said, “I do not wish the letters that I have sent to you should be used in a way that you will take it for granted that your ideas are all correct and Dr. Waggoner’s and Elder Jones’s are all wrong.”⁶

His reaction to this letter further illustrated how unbelief drains one of spiritual vigor, while diverting enormous energy into self-directed endeavors. A year and a half later from his sick bed he wrote a 41-page letter to Ellen White, just before the Minneapolis General Conference session. In it he blamed her for his illness. “It was sadness of heart ... by the position you took

that gave me that four months' sickness."⁷ He stubbornly asserted, "I have not, Sister White, been able to see the justice of your letter of April 5, 1887, and never expect to"⁸

In response, she wrote him from Minneapolis that his Spirit was "not Christlike," and he had "not kept Pace with the opening Providence of God."⁹ She pointedly stated, "If my Letter caused so Great consequences to you ... I Shall not be Held accountable for it; for if you had received it in the right Spirit, it would have had no such results."¹⁰ Regarding the 1886 General Conference, she emphasized, "My guide ... stretched out his Arms Howard Dr. Waggoner and to you, Elder Butler, and Said in substance as follows: 'Neither have all the light upon the law, neither position is perfect.'¹¹ The guide also told her, "There is much light net to shine forth from the law of God and the gospel of righteousness. This Message, understood in its true character, and proclaimed in the Spirit, will lighten the earth with its glory."¹² This identifies vital aspects of the message, connecting it with the angel of Revelation 18, and showing it to be the loud cry message.

In December 1888, Ellen White wrote to Elder Butler and his wife identifying three causes of his physical illness and spiritual blindness:

1. his wife's ideas and feelings;
2. his "spirit of warfare" on health reform, his "habits in eating and in Labor"; and
3. his "pride of soul" and "large amount of self."¹³

Butler's 12 years of isolation in Florida caring for his invalid wife, "passing through severe trials."¹⁴ were a fulfillment of what Ellen White was shown back at Minneapolis, that Elder Butler's "stubbornness and unbelief was sinful and God would bring his afflicting hand heavily upon him if he did not repent and have another spirit, and if he still held his perversity and stubbornness, he would come nearer still to him in affliction."¹⁵

During 1890 and 1891, Mrs. White addressed the desperate spiritual needs of Uriah Smith and George Butler in several letters. They were

"ensnared by the enemy" and "unfaithful." Their position and work was "to unsettle the faith of the people of God."¹⁶ They had left Ellen White alone, and she felt it more than the death of her husband James.¹⁷ They had despised the message and the messengers of righteousness by faith and were "warring against the light."¹⁸ Smith made a confession in January of 1891 that was in the right direction. In contrast, Butler saw no need to do so.¹⁹ Butler wrote to Ellen White in September stating, "what you charge me with ... I cannot make it seem to me to be so, and really it seems otherwise."²⁰

In January 1893, she wrote how Butler and Smith were holding themselves "aloof, not blending ... with the work that brethren Jones and Waggoner" were led of God to do.²¹ With such a course, Butler and Smith, "who might have received the richest blessings," she stated, "will meet with eternal loss, for though they should repent and be saved at last, they can never regain that which they have lost through their wrong course of action."²² They continued "standing in the way of others" and "retarded the work."²³

In April, Butler wrote to Elder Haskell, still not seeing any sin in his actions, and ascribing Ellen White's evaluation of him to her own opinion.²⁴

In May, Ellen White was yearning that Butler "would come out from the shadow of death and into the chamber of light and brightness." She added, "I have no call to write to him anything. Poor man, I feel so sorry for him!"²⁵

June 13, in an article in the Review and Herald, Butler admitted God was leading in "the greater agitation of the doctrines of justification by faith." In the article he contended, "I never, for a moment since my conversion, supposed I could be saved by my own good works ..." Yet he admitted "that additional light of great importance has been shining upon these subjects."²⁶

The next month Ellen White said Butler and Smith were cherishing the same spirit from Minneapolis, and had "Little appreciation" of heavenly light. Significantly, she differentiale Elder Butler's position. "No greater light of evidence

will come to any one of you except to Elder Butler. He has not been directly in the Channel where light from the throne has come upon him. The Lord Looks with compassion ... in a special sense upon Elder Butler.”²⁷

In the August 15, 1893 *Review and Herald* he reviewed Ellen White’s new book, *Steps to Christ*, and accepted every Part of her precious volume.

In 1895 Ellen White wrote, “If Elder Butler had heeded the warning, the entreaties of the Spirit of God, if he had walked in the counsel given him of God, he would not have been walking in strength and efficiency.”²⁸

A Translation came toward the end of the 1890’s. Ellen White had one of the first copies of her new book *Desiree of Ages* sent to Butler. He replied late in 1898 with gratitude that she would think of him. April of the next year she in turn wrote him, “You misapprehend me when you suppose I have lost all Hope of you. This has never been the case ... I would be please to See you take hold of the work again and move forward. ... in the rich truths which God has given us.”²⁹

The crisis years of the early 1900’s show what may appear as contradictory events and counsels. In 1901, After the death of his wife, Brother Butler returned to active church work. However, in January 1902, Uriah Smith printed articles in the *Review and Herald* still strongly opposing the views of Jones, Waggoner, and Ellen White, according to A.G. Daniells.³⁰

In February 1902, Ellen White directed the church to the contribution the pioneers offered. She affirmed their need for Elders Butler and Smith, and stated regarding Elder Butler, “We welcome him into our ranks once more, and regard him as one of our Most valuable laborers.”³¹

The *Review and Herald* Board removed Smith from position as head editor in March. Butler came to his defense, talking what Daniells described as “a most unreasonable position,” and being “unnecessarily severe in his criticism.”³²

In May, Ellen White strongly affirmed that as a result of his years of affliction, “Elder Butler is

strong in physical and spiritual health. The Lord has proved and tested and tried him ... I see in Elder Butler one who has humbled his soul before God. He has another spirit than the Elder Butler of younger years ...”³³

In April 1903, she again wrote, “I rejoice that Brother Butler is with us in this work God desires the gray-haired pioneers, the men who acted a part in the work when the first, second and third angels’ messages were first given, to stand in their place in His work today.”³⁴ She wrote him in June, “We must now do a work that should have been done long ago ... The ... experience through which the people of God passed in the early history of our work must be republished.”³⁵

In 1904, she wrote him regarding the foundational crisis. “At this crisis all are called upon to take their position ... Not a stone is to be moved in the foundation of this truth – not a pillar moved.”³⁶ She repeated this again to him as late as 1910.³⁷

Brother Butler’s work in supporting the Madison and Loma Linda schools showed a new confidence in the Spirit of Prophecy. In 1915, his speech at the Autumn Council of the General Conference held at Loma Linda helped to save the new medical school.³⁸

Reflection

The refining fire had done its work with Brother Butler. His wife’s illness and death, and his personal illness and trials impressed upon him the importance of health reform, and humbled his view of himself. Through it all, he remained loyal to the church and learned to put greater confidence in the Spirit of Prophecy.

In his experience we can see how a theory of the truth can co-exist with persistent resistance against it. We understand how the Lord often uses great trials to break through our self-confidence and deception, until we begin to see the deeper issues of our needs and the gospel solutions. The missed opportunities of

1888 corporately added up to what Ellen White described as “insubordination,” and resulted in the church having to remain in this world many more years.³⁹

The message of righteousness by faith brought by Jones and Waggoner in the 1880’s could have prepared a people to meet Christ.⁴⁰ When this message and work was hindered, the resulting spiritual confusion led to heresies that attacked the very foundations of the church. Upon her return from Australia, when after the 1901 General Conference Ellen White saw no deep spiritual change in the church, she began to realize that the window of opportunity had passed, and turned her attention to damage control and preservation of the foundations of the church.

She called Smith and Butler to assist her from 1902 onward in preserving these foundations. These men were pioneers who had remained faithful to the cause, though blinded in part to the advancing providences of God. Her affirmation of God’s leading both of these men to have a place in His work right to the end of their lives was in spite of the fact that they did not understand the message of righteousness by faith in all its dimensions.

They were valuable for other aspects of the message, particularly their “pioneer” perspective and unwavering loyalty to the movement. It was as if she said to the church, “Since you are not going to finish the house, at least leave the foundations. Another generation will come, and finish the house.” Some of the pioneers who were called to help her in this work were the very ones in part responsible for the lost opportunity. And so they were called to counter the consequences of their own actions. It appears they did this loyally and willingly, though they never regained what she said was their “eternal loss,” May we affirm the foundations, and plead

with the Lord to finish the house, cooperating with Him in this most important work.

1. EGW1888 Materials, pp. 212, 217.
2. Manuscripts and Memories of Minneapolis, p. 46.
3. *ibid.* p. 23.
4. *Ibid.* pp. 68, 69.
5. 1888 Materials, pp. 1005,1246.
6. *Ibid.* p. 32. 7: MMM, p. 82.
8. *Ibid.* p. 99.
9. 1888 Materials, p. 86, 89.
10. *Ibid.* p. 96.
11. *Ibid.* p. 93.
12. *Ibid.* pp. 165, 166.
13. *Ibid.* pp. 190-194.
14. *Ibid.* p. 644.
15. *Ibid.* p. 848.
16. *Ibid.* pp. 714, 715, 717.
17. *Ibid.* p. 741.
18. *Ibid.* p. 846.
19. *Ibid.* p. 1005.
20. MMM, p. 210.
21. 1888 Materials, p. 1128, 1136.
22. *Ibid.* p. 1128.
23. *Ibid.* p. 1140.
24. MMM. pp. 251, 256.
25. 1888 Material, p. 1184.
26. MMM, p. 260.
27. 1888 Material, p. 1137,1138.
28. *Ibid.* p. 1412.
29. A.L. White, E.G.W. Biography, Vol. 4, pp. 406, 407.
30. MMM, pp. 318, 319.
31. 20 Manuscript Releases, p. 220.
32. MMM,p. 317.
33. Retirement Years, p. 117.
34. 1888 Materials, p. 1801.
35. 17MR, p. 344.
36. 19MR, p. 311.
37. 1888 Materials, p. 1811.
38. For God and CME, p. 106, 113.
39. 10MR, p. 277.
40. 888 Materials, pp. 210,1814.

George Ide Butler – a Man of Influence

By Marlene Steinweg

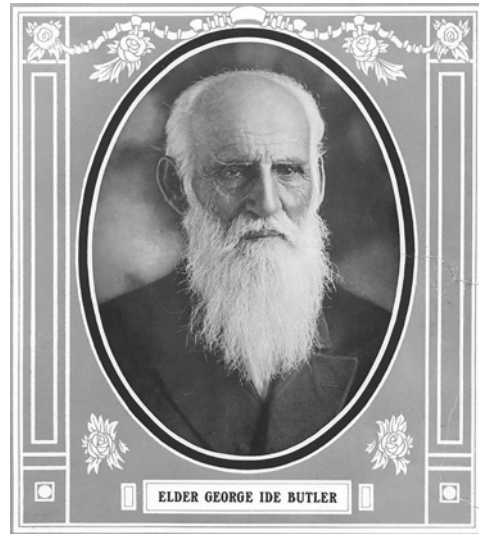
George Ide Butler, minister, evangelist, administrator, and twice General Conference president, was a renowned pioneer in the multi-faceted history of the Seventh-day Adventist Church. Butler has been held at least partially responsible for the negative response of many who attended the 1888 General Conference in Minneapolis, Minnesota, towards the message of righteousness by faith presented by Dr. E. J. Waggoner and Elder A. T. Jones.

Butler's family was deeply rooted in American history. His grandfather, Ezra Pitt Butler, Sr., served in the American Revolution, was governor of the state of Vermont from 1826 to 1828, a councilman, judge, university trustee and pastor of the Waterbury, Vermont Baptist Church. His father, Ezra Pitt Butler, Jr., was a captain in the War of 1812. He supported temperance, anti-masonry and abolition of slavery. Into this conscientious, patriotic family, George Ide Butler was born November 12, 1834, the second of six children.

He was five years old when his parents accepted the news of the soon coming of Christ preached by the Millerites. His father became a "very zealous worker in the '44 movement."¹ Miller visited their home on several occasions.

Butler was 10 years old at the time of the Great Disappointment in 1844. The family remained faithful through the disappointment, though seeds of doubt began springing up in Butler's young mind.

By 1848, after studying with Captain Bates, Butler's mother began keeping the Seventh-day Sabbath" all alone ... in her bedroom with her Bible and little paper."² In the Autumn of 1850, Butler's father studied with Bates, accepted and began keeping the Sabbath. Before long he was ordained to the ministry, though he considered



A Older George I. Butler

himself to be merely a witnessing farmer. By age 18, Butler said he had become a "proud, stiff, stubborn infidel, passionate, hot headed, with little reverence for God or man ... a shy, skeptical, proud-spirited youth."³ Nevertheless, it is gratifying to note that he "valued honesty and morality and determined to shun card playing, ... tobacco and liquor."⁴ In 1853, he traveled to the Northern Wilderness, got a job with surveyors in Wisconsin, and west of Minneapolis, took a claim which he later sold.

While traveling on a river boat to Kansas City in 1856, George got off at "Rock Island, where the steamer had tied up for freight ... to pace the town"⁵ By the time he returned to the steamer, he had made his decision to follow the good parts of the Bible. "Back in his cabin, upon his knees, he gave his life to God."⁶ Upon his return to Waukon, he was baptized by J. N. Andrews. Later M. E. Cornell preached at Waukon convincing him that Ellen White's testimonies were from God rather than hypnotism.

Butler began teaching school and continued courting Lenetha Lockwood, whom he had dated since 1855. He well remembered when Mrs. White "took Lenetha off into the bedroom, I suppose to talk about me ... which was not a circumstance calculated to make me happy at the time."⁷ He and Lenetha were married March 10,

TIME LINE

G. I. Butler



- | | | | | | |
|------|---|------|--|------|---|
| 1834 | George I. Butler was born | 1856 | He became a school teacher | 1873 | A twelve-acre site was bought for the new Battle Creek College |
| 1839 | His family joined the Millerite Advent movement | 1859 | He married Lenth Lockwood on March 10 | 1874 | Battle Creek College opened its doors Aug. 24 |
| 1844 | The Great Disappointment | 1861 | Their daughter, Annie was born | 1874 | November, James White replaced Butler as General Conference president |
| 1848 | Butler's mother began keeping the S-Day Sabbath | 1864 | Twin sons, William Pitt and Hiland George were born | 1875 | Butler was sent to California and helped establish the publishing work there |
| 1850 | His father accepted the Sabbath message | 1865 | Butler was president of the Iowa Conference | 1876 | He was elected president of the Iowa-Nebraska Conference and extended work into Missouri and Kansas |
| 1853 | His family moved to Waukon, Iowa | 1867 | He moved his family to Mount Pleasant, Iowa. He was ordained | 1880 | He was reelected president of the General Conference |
| 1853 | He worked with surveyors in Wisconsin | 1871 | Butler reported a two-fold increase in the membership in Iowa | 1882 | Battle Creek College closed temporarily |
| 1855 | He began courting Lenth Lockwood | 1872 | Butler was president of the General Conference of Seventh-day Adventists | | |
| 1856 | He decided to trust in God and was baptized by J.N. Andrews | | | | |

1859, and by 1864 had a family of three children: Annie and twin boys, William Pitt and Hiland George.

Butler was elected president of the Iowa Conference in 1865. He worked earnestly to counteract the splintering effect of B. F. Snook and W. H. Brinkerhoff, who were criticizing the Whites. These men, previously president and secretary of the newly organized Iowa State Conference, had initiated an apostasy throughout the state that began with the congregation at Marion. Butler personally visited from church to church teaching the members the truth, counteracting their influence. Under his able leadership, the church in Iowa grew very strong. Butler was ordained to the ministry in 1867, and soon moved his family to Mount Pleasant, Iowa, where they lived for 16 years.

Butler became president of the General Conference in 1872. A task voted at the Conference was for him to convert into a college G. H. Bell's private school, established in 1868 at Battle Creek. December 31, 1873 the deal was set to purchase a 12-acre site for the new college. This site was chosen over two more adequate parcels of land of 120 and 50 acres.

Immediately after its purchase, the twelve-acre property was reduced to seven by the sale of five acres of side located lots. \$50,000 in pledges were raised to erect a red brick building. August

24, 1874, classes temporarily commenced in the Review building and moved into the completed building by January 4, 1875.

The early 1870's were a dismal period for the Adventists. The Battle Creek Church was disciplined. Uriah Smith and George Amadon were discharged from their duties at the Review. At this time Butler produced an essay on leadership where by he hoped to obtain reconciliation. In this essay he noted that God had set apart with specific leadership gifts certain men of the Bible who acted with more authority. Ellen and James White were that kind of leader he said, and recommended that the Church give Elder White "room to exercise his leadership as long as he does not conflict with moral principles."⁸

Ellen White wrote that in his essay he was wrong to assign such authority to one man. Butler resigned his presidential responsibilities in August 1874, because he felt unjustly criticized and James White replaced him as General Conference president by November.

Butler was sent to California in 1875 where he helped raise \$22,000 to establish the Pacific Press. A year later he was elected president of the newly formed Nebraska-Iowa Conference. While visiting a very ill Ellen White in Battle Creek in 1880, Mrs. White advised him to again accept the presidency of the General Conference. He wept, but agreed to do so.

1883 He moved to Battle Creek and made his first trip to Europe. The College reopened with a blind pastor, Walcott Littlejohn, as Director	1889 Butlers moved to Florida, Lenthia had a stroke	1906 Southern Publ. Association moved to Nashville
1884 South Hall, the men's dormitory opened	1893 Butler's article in <i>Review</i> affirmed 1888 message	1907 October 8, Butler married Elizabeth Work Grainger
1885 William W. Prescott replaced Littlejohn as Director of the College	1901 Lenthia died after a second stroke, in November, 1901	1908 He retired
1886 College buildings were erected for manual arts	1902 Butler was elected president of the Florida Conference	1911 Elizabeth was treated for TB
1887 West Hall, the women's residence, was completed. A conflict arose over Jones and Waggoner's ideas	1902 He was elected president of the Southern Union	1912 Butler received autographed copy of <i>Acts of the Apostles</i> from Ellen G. White
1888 At the Minneapolis General Conference – Jones and Waggoner presented <i>Righteousness by Faith</i> . Olsen replaced Butler as president of the General Conference	1903 Butler opposed the publication of <i>The Living Temple</i>	1913 Elizabeth was treated for TB at the Orlando Sanitarium
	1904 He corresponded with J.H. Kellogg but to no avail	1915 Ellen White passed away
		1916 Elizabeth left on a trip
		1918 He met his wife next March 1918 at the General Conference in San Francisco. George Ide Butler died July 25 of cancer

Butler's second presidential term, beginning in late 1880, is described by one church historian as entering a "volcano's crater."⁹ Perhaps his greatest challenge was to carry out leadership under the influence of James White, who could not or would not let go. In spite of this pressure, when Brother White died of malaria on August 6, 1881, Butler wept as he would have for his own father.

Butler wrote a series on the Spirit of Prophecy for the *Review* which classified inspiration using an hierarchical rating. While this series seemed to support Ellen White, she felt it criticized the Bible by implying that the Psalms and Books of History were mere literature and history and not divinely inspired.

Butler began traveling abroad in 1883. In Europe he promoted more effective evangelism, visited the Waldensian territory and Naples, Italy, Romania, Germany, the Scandinavian countries and Switzerland. He encouraged the brethren to establish publishing houses, found training schools for the youth and increase the number of colporteurs and house-to-house visits. Butler visited Australia and New Zealand in 1885.

From 1881 to 1889, Butler was president of the *Review* and Herald Publishing Association. "In this capacity, he exerted a mighty influence for the building up and expansion of the publishing interests of the denomination."¹⁰ During this time, several new youthful leaders came into

prominence and varying views emerged regarding the law as expressed in Galatians. E. J. Waggoner, editor of the *Signs*, and A. T. Jones, editor of the *American Sentinel*, published their views on this subject in the *Signs*. At the 1886 General Conference, Butler sought to prevent such open publication of contrary views. He convoked a theological committee that met and studied "the law" in Galatians, and voted that that "law" referred to the "whole law." The General Conference Board then adopted a policy prohibiting "doctrinal views not held by a fair majority of our people, to be ... published in our denominational papers ... before they are examined and approved by the leading brethren of experience."¹¹

Ellen White counseled that they not air their controversial views in public, particularly using opposing Seventh-day Adventist presses, and that Butler should play fair. "Dr. Waggoner should have just as fair a chance as you have had."¹²

Due to ill health, Butler did not attend the 1888 General Conference. However, having been forewarned that "A. T. Jones, Dr. Waggoner, and W. C. White had things all prepared to make a drive at the General Conference,"¹³ he wrote letters and telegrams urging the leadership to stand firm for the "old landmarks." When Elder Jones and Dr. Waggoner presented their view of righteousness by faith, it thrilled Ellen White.

This message, understood in its true character and proclaimed in the Spirit, will lighten the earth with its glory.

But it was not accepted by the general body of delegates due to the influence of leaders like Butler. In her last sermon at that General Conference, she declared, “I see the beauty of truth as the doctor has placed it before us ... This message, understood in its true character ... and proclaimed in the Spirit, will lighten the earth with its glory ... You have no right to entertain feelings of enmity, unkindness and prejudice toward Dr. Waggoner ...”¹⁴

Elder O. A. Olsen was elected to replace Butler as president of the General Conference. Butler felt rejected by the conference and by Ellen White. Discouraged, he and his wife moved to a 110-acre farm in Bowling Green, Florida. There his wife suffered a stroke and George cared for her until her death in November 1901. He had a lot of time to think. He corresponded with friends and fellow workers like S. N. Haskell. In 1893, he wrote to Haskell acceding that “great good had come to the church in the added light on Christ’s Righteousness.”¹⁵

Butler was elected president of the Florida Conference in 1902 and held that office through 1904. From 1902 to 1907 he was president of the Southern Union. He served as a member of the General Conference Executive Committee. As a result of his able leadership, the publishing plant (Southern Publishing Association) was moved in 1906 to Nashville. Eight schools were established during his leadership with an enrollment of 300 students by 1908. Elder A. G. Daniells gave Butler credit for his labors, noting “the percent of increase in the membership and funds during the last six years has been greater than in any other union conference The whole work has been put on a more substantial basis.”¹⁶

Butler did not agree with the theology of Kellogg’s book *The Living Temple*. However, he did

all he could through personal interviews and letters to dissuade Dr. J. H. Kellogg from breaking away from the church. Kellogg separated from the Battle Creek Church in 1907. Then, “in 1908 most of the active SDA leaders were dropped from the sanitarium association by a small group of members, most of whom were connected with the management of the sanitarium ...”¹⁷ This action effectively removed the sanitarium from SDA control. Responding to A.T. Jones’ declaration that he would stand by the sanitarium, testimonies or no testimonies, Butler countered, “I shall stand by the testimonies, *sanitarium or no sanitarium*.”¹⁸ (Italics supplied.)

Oct. 8, 1907 Butler married Elizabeth Grainger, a sixty-two-year-old widow and former missionary to Japan. The couple moved to Twin Magnolias, an orange and pecan farm, at Bowling Green, Florida. Three months later, in early 1908, he retired.

Retirement didn’t keep Butler out of the pulpit. He spoke at camp meetings about the “Early Pioneer Work” and the visions of Ellen White. He was invited for preaching appointments, and dreamed of doing tent evangelism.

STEPS TO CHRIST

Perhaps the most popular book written by Ellen G. White, *Steps to Christ*, was published in 1892. It met a specific need that was highlighted by the agitation on Righteousness by Faith at the 1888 General Conference. Its purpose was to lead the seeker after righteousness and wholeness of character, step by step, along the way of the Christian Life. We recommend this volume to all our readers and their friends.

Elizabeth was treated for tuberculosis in 1911 at the Florida Sanitarium. In September 1916, she left Florida on an extended trip in her battle against tuberculosis and didn't meet up with Butler again until March 1918, at the General Conference in San Francisco.

Butler's health had declined considerably by then. In June, his doctor diagnosed he had cancer. He died July 25, 1918, in the home of his wife's daughter and son-in-law. The funeral service honoring Elder Butler revealed he was greatly appreciated. "Thirteen fellow ministers conducted the service, six more stood as honorary casket bearers."¹⁹

Butler's faithfulness in the face of opposition and his dedication to building up the publishing and educational work and to defending the truth inspires to similar action believers today who face the monumental final events in the history of this earth.

Butler's resistance to the counsels of Ellen White and the grave error he made in opposing the 1888 Message of Righteousness by Faith should motivate God's people today. They must be willing to listen to and accept God's testimonies in the Bible and in the writings of Ellen G. White—willing to accept and proclaim in the Spirit of God that special Message, that the

whole earth may be lightened with its glory and Jesus coming may be hastened.

References:

1. Vande Vere, E. K., *The Story of George I. Butler*, Southern Publishing Association, 1979, p. 10.
2. *Ibid.*, p. 11.
3. *Ibid.*, p. 14, quoted from *Letters from GIB to EGW*.
- 4-7. *Ibid.*, p. 16.
8. *Ibid.*, p. 40.
9. *Ibid.*, p. 49.
10. *Review and Herald*, August 29, 1918, "George Ide Butler, *A Sketch of His Life*" by Elders M. C. Wilcox and W. C. White, pp. 14-16.
11. Vande Vere, p. 85 (Quoted from the *Review and Herald*, 12-14-86.)
12. *Ibid.*, pp. 87, 88 (Quoted from a letter by EGW to GIB and Uriah Smith, 3-31-87.)
13. Olsen, A. V., "Through Crisis to Victory, 1888-1901," *Review and Herald Publishing Association*, 1966, p. 85. (A comment E. G. White made to Elder W. M. Healey, Letter 7, Dec. 9, 1888.)
14. 2 MR, p. 58.
15. Vande Vere, p. 99.
16. *Ibid.*; p. 111 (Quoted from the *Review and Herald*, 3-12-08.)
17. SDA Encyclopedia, Vol. 10, *Review and Herald Publishing Association*, 1976, p. 138.
18. Vande Vere, p. 127.
19. *Ibid.*, p. 138.

Admonished

E.G. White

I entreat of you to remain where you are during the Week of Prayer ... All that I may say will have no weight with you or your wife unless a work is wrought upon your heart ... You will make objections to the testimonies, and unless the spirit of God shall have a controlling power, conscience will be warped. The very position you have occupied will now prove a temptation to you, to keep you from seeking the Lord with all your heart ... There is a pride of soul that has not been crucified ... You are not in harmony with the Spirit of Christ ... The work God has given me ... is not likely to suffer half as much from open opposers as from my apparent friends, those who appear to be defenders of the Testimonies, but are their real assailants; who weaken them and make them of none effect. I want you to fall on the Rock and be broken. Let self die; let Christ be enthroned in the heart It must be done sooner or later if you are ever saved. Jesus loves you and will ... gather you in His strong arms but how much you need your spiritual eyesight anointed. There are many things you do not see clearly, and your soul is in peril. I want Sister Butler to drink deep draughts from the fountain of life, that Christ may be in her a well of water, springing up into eternal life.

1888 Materials, pp. 190-194, E. G. White, to the Butlers, December 11, 1888.

Satisfied

G.I. Butler

Great changes have occurred in the work during the four or five years I have been in retirement. ... I fully believe that God has blessed greatly to the good of His people and the cause the greater agitation of the doctrines of justification by faith, the necessity of appropriating Christ's righteousness by faith ... I never, for a moment since my conversion, supposed I could be saved by my own good works, or be justified in any other way than by faith in Jesus Christ ... or that I could do anything acceptable to God without the help and grace of our Lord Jesus Christ. I never for a moment supposed that we could keep the law acceptably ... in our own strength ... I am well satisfied that additional light of great importance has been shining upon these subjects ... God has greatly blessed it to the good of those who have accepted it. For a period I stood in doubt in regard to the agitation of these subjects I have here so freely endorsed ... My sympathies were not with those leading out in bringing what I now regard as light, before our people. I make no excuses for manifold mistakes and errors ... I hope never to despair, never to fall out by the way. Christ seems very precious to me, the best friend by far I ever had. My heart burns within me ... to be able yet to bring souls into the truth.

Review & Herald, June 13, 1893, p. 377, Statement by George I Butler.

Poem

by Angeline M. A. Lyon Cornell



It Was True

I loved th' enchanting viol's sound,
I loved the sprightly dance,
And all the dear, delightful scenes
Of nature's wild romance.

I know the fascinating charms,
In all their depth and hight,
Presumed on days and months and years
Of exquisite delight.

Though seventh-six, I feel I still
These halls of mirth could grace ;
I left them when in youth
and sought In Christ a hiding place.

But Oh ! the bitter cup I drank
That tamed my wild career ;
Death struck my parents from my side
And drowned my joy in tears.

My dear loved home of childhood's years,
Where all was life and glee,
Became a house of mourning, and
Ere long no home for me.

I've since formed nearer, dearer ties,
And they too, have been riven.
By these repeated strokes I've learned
There's nothing true but Heaven.

My treasure's there, my heart is there,
The prize I mean to win ;
But know the victory must be gained
O'er every darling sin.

And may refiner's fire go through
Till I am purified ;
Till patience is perfected here,
And all my graces tried.

I'd bear the fiery trial now,
Till holy made and pure,
That I Christ's image may reflect,
And be in him secure.

A home in Heaven will then be mine,
A house not made with hands ;
Where Jesus will his saints receive,
Who walk in his commands.

Be it mine to walk the narrow way,
Which my Redeemer trod,
And in the City have a place
Close by the throne of God.

There friends will meet to part no more,
Whose sins are here forgiven.
I would not rest until I know,
I have a home in Heaven.



RECIPE

LENTIL BOLOGNESE

Ingredients

- Lentils- the smaller the better! I prefer Black Caviar lentils (or sub-French Green Lentils or Split lentils)
- Onions and garlic – for depth of flavor
- Carrots and celery - for sweetness and complexity
- Fresh oregano or thyme – or substitute 2 teaspoons dried Italian herbs
- Tomato paste – to add depth and richness
- Fresh tomatoes – or sub canned tomatoes
- Veggie stock - or substitute water plus veggie bullion
- Hemp seeds (or toasted walnuts or pecans) for texture and richness

Preparation

Step 1

Saute onion in olive oil until fragrant.

Step 2

Add carrots, celery and garlic, continue cooking and stirring about 5 minutes. Add herbs and seasonings.

Step 3

Add tomato paste, browning it a bit.

Step 4

Add tomatoes and their juices.

Add the lentils, hemp seeds or walnut nuts, and broth.

Toasted ground walnuts add really great flavor- but I like the ease of adding the hemp seeds- no grinding necessary!

Keep in mind the smaller the lentils the faster the bolognese will cook! These little black caviar lentils are the best- just 20 minutes of cooking time.



Step 5

Bring to a boil and cover. Simmer for 20-30 minutes

Step 6

Once the lentils are tender, remove the lid and cook off some of the liquid.

Step 7

Taste and adjust seasonings

Step 8

Serve! Spoon this over creamy polenta, or toss it with your favorite pasta.