

# The Midnight Cry

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

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## The Apis Bull – The Idolatry of Conservative Adventism

“The True Witness says of a cold, lifeless, Christless church, “I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth” (Revelation 3:15, 16). Mark the following words: “Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.” Here is represented a people who pride themselves in their possession of spiritual knowledge and advantages. But they have not responded to the unmerited blessings that God has bestowed upon them. They have been full of rebellion, ingratitude, and forgetfulness of God; and still He has dealt with them as a loving, forgiving father deals with an ungrateful, wayward son. They have resisted His grace, abused His privileges, slighted His opportunities, and have been satisfied to sink down in contentment, in lamentable ingratitude, hollow formalism, and hypocritical insincerity. With pharisaic pride they have vaunted themselves till it has been said of them, “Thou sayest, I am rich, and increased with goods, and have need of nothing” (Verse 17). *FW*, 83.1

“Has not the Lord Jesus sent message after message of rebuke, of warning, of entreaty, to these self-satisfied ones? Have not His counsels been despised and rejected? Have not His delegated messengers been treated with scorn, and their words been received as idle tales? Christ sees that which man does not see. He sees the sins which, if not repented of, will exhaust the patience of a long-suffering God. Christ cannot take up the names of those who are satisfied in their own self-sufficiency. He cannot importune in behalf of a people who feel no need of His help, who claim to know and possess everything. *FW*, 83.2

“The great Redeemer represents Himself as a heavenly merchantman, laden with riches, calling from house to house, presenting His priceless goods, and saying, “I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me” (Revelation 3:18-20). *FW*, 84.1

“Let us consider our condition before God; let us heed the counsel of the True Witness. Let none of us be filled with prejudice, as were the Jews, that light may not come into our hearts. Let it not be necessary for Christ to say of us as He did of them, “Ye will not come to Me, that ye might have life” (John 5:40).” *FW*, 84.2

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

## About our Ministry

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

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

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

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## Abbreviations

FW     Faith and Works	PK     Prophets and Kings
GC     The Great Controversy	RH     The Review and Herald
LS     Life Sketches	SPM   Spalding and Magan Collections (1985)
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](http://www.pip-ministry.com)



### Studies & Testimonials

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



### True Education

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



### Worldwide News

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



### Country Living

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



### Events

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



### Gardening

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



### Advent Pioneers

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



### Health & Natural remedies

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

# Bible Study



## The Apis Bull (Part 2): The Idolatry of Conservative Adventism

In the last article we reviewed Elder Tess' first presentation on the Apis Bull. We saw how the spirit of the Apis Bull pervaded ancient Israel's mindset to the point that their desire for a courageous, battle-hardened, and strong, male leader eventually caused them to reject their Messiah. Then we saw how all four alpha and omega lines of both ancient and modern Israel all parallel each other, hence our need to study the three historic lines in order to understand ours. In this article we will look at the alpha of modern Israel and try to understand the parallels for us today.

We have often drawn a parallel between Laodicea and the Pharisaic church. For example, using parable methodology we can line up the last Jewish church with the last Christian church, but Ellen White also draws this parallel, [Laodicea represents] a people who pride themselves in their possession of spiritual knowledge and advantages. But they have not responded to the unmerited blessings that God has bestowed upon them.

They have been full of rebellion, ingratitude, and forgetfulness of God; and still He has dealt with them as a loving, forgiving father deals with an ungrateful, wayward son. They have resisted His grace, abused His privileges, slighted His opportunities, and have been satisfied to sink down in contentment, in lamentable ingratitude, hollow formalism, and hypocritical insincerity. With pharisaic pride they have vaunted themselves till it has been said of them, "Thou sayest, I am rich, and increased with goods, and have need of nothing"<sup>1</sup> FW, 83.1

So according to Ellen White, what is causing the Laodicean condition is not the kind of liberal immorality that most Adventists immediately associate with worldliness. It is not computer games, movies or gay rights which make us like the world. It is the conservative mindset which thinks they are in need of nothing because spiritually they already have everything they need, when in fact, all they have done is adopt a pagan god from Egypt (Egypt representing the world, or worldliness, or Laodicea), in the spirit of the Apis Bull, and all the while they think they are worshipping Jehovah. So how did the spirit of Apis enter the Seventh-day Adventist mindset? It was already present in the socio-religious environment that the Millerites grew out of. This being the conservative elements of Protes-

tantism which formed around 1798, and steadily strengthened in order to mobilise against a perceived threat - a new and liberal Protestant movement. We will see that this was also the birth of conspiracy theories as the conservative Protestant's weapon and methodology against this threat.

### The Great Awakening

An enormous religious revival swept across America and even into Europe in the early 1700s, known as the Great Awakening. This created a new order within the churches, where liberal minded members now felt they could understand God for themselves and had little need for a minister to interpret the Bible for

them. Oppositely, the conservatives retained the view that the typically older ministers, with decades of experience, were their moral guides and should be looked up to. They had commanded a great deal of respect from their congregations and had, for a long time, defined the Word of God to them. This kind of new, liberal view, of having spiritual freedom and independence from the religious establishment, complemented the ideals of the American Revolution and the Constitution, and the individual liberty, and the freedom and independence associated with them. Upon realising they were losing their status in society, these aged, conservative ministers began to fight back against this Great Awakening, declaring it to be utter disrespect, and this created two warring factions within Protestantism. This new, liberal movement never really died out, but just grew until the 1790s.

### **The Second Great Awakening**

The 1790s saw the Second Great Awakening which brought another flurry of religious activity, with missionaries traveling the country and churches holding outreach campaigns and camp meetings. It lasted for about thirty years, and by the 1840s their zeal had largely died out. We see this in Ellen White's description of the churches in 1844 as being in spiritual declension GC, 376.2, but this Second Great Awakening still had profound and lasting effects, fundamentally altering the character of religion in America. The Millerites and therefore Adventism grew out of this second Great Awakening, and when we read about the conversion of some of our pioneers, it was all under this second Great Awakening.

The other movement which grew out of the Second Great Awakening was Mormonism, almost as a twin movement to the Millerite movement, or perhaps it would be more accurate to describe it as a rival movement. The Mormons would attack William Miller and often cite the same arguments that we are all

familiar with - that no one knows the day nor the hour. While other denominations may well have gone through various changes under the Second Great Awakening, it was really only the Seventh-day Adventist and the Mormon denominations that were actually born from it. The Mormon leader was Joseph Smith, a staunch conservative who ran for president of the United States in 1844 and campaigned for the combination of church and state, believing that America was the new Israel. The logical end to this ideology would of course be that God was directly leading the president and therefore Smith believed the president should hold dictatorial power. Again portraying the idolatrous spirit of Apis - a strong, even dictatorial male leader who claims to be directly led by God. You will remember how Apis was akin to Pharaoh, and both were akin to gods. During the election year of 1844, Joseph Smith was assassinated and the leadership was passed to the second leader. Even in that we see our parallel, when in 1844 Samuel Snow became our second leader and William Miller retired.

### **The 1798 Dispensation and Jedidiah Morse**

Jedidiah Morse was very much the leader of the aforementioned conservative faction within Protestantism, and really possessed the nationalistic spirit of Apis, aggressively defending their nation as God's kingdom on Earth. Whilst they correctly understood America to be the modern-day glorious land, in a horrific failure to understand and apply literal to spiritual parable methodology, they wrongly concluded that there must therefore be the unification of church and state.

"Generations before the Revolution, New Englanders maintained the importance of a cooperative relationship between religion and government, public virtue and public duties. This created a volatile mixture when coupled with republicanism and liberalism. In the clergy's interpretation of the state of virtue in American society, the increase in infidelity and irreligion

in the post-war period meant the forces of evil were winning. This turn of events was particularly critical to men who entertained dreams of creating a “New Israel” in the American nation.” (Rachel A. Snell, “Jedidiah Morse and the Crusade for the New Jerusalem:

The Cultural Catalysts of the Bavarian Illuminati Conspiracy” <https://digitalcommons.library.umaine.edu/cgi/viewcontent.cgi?article=1006&context=honors>)

They also believed in the millennium of peace on Earth which affected their view of the American Revolution, and boosted their Pharaonic pride in their self-proclaimed, national greatness. Remember, Apis was a staunchly nationalistic and courageous warrior-god, capable of defeating all foreign threats. At that time, there was a threat from the British, and a fear that they were about to go to war with France, so there was a conspiracy theory that France was secretly plotting with the Catholic Church to attack America, as they saw themselves as God’s elect.

“This civil millennialism would perform a large role in the coming Revolutionary struggle with Great Britain, as “New England ministers of the Revolutionary era resisted tyranny in God’s name, hailed liberty as the virtue of the ‘New American Israel,’ and proclaimed that in sharing these values with all mankind America would become the principal seat of Christ’s earthly rule.”... New England society was particularly susceptible to the forging of a connection between religious and political spheres for several reasons. Several sources influenced the development of civil millennialism... First, the conflicts with France renewed anti-Catholic sentiment in America and fit neatly within millennial theory, “These perceptions of a massive French-Catholic conspiracy were linked directly to an apocalyptic interpretation of history in which the French were accomplices in Satan’s designs to subjugate God’s elect in New England.” Ibid.

This conservative branch of Protestantism blamed the decline in the morality of their society, on “the rise of evangelical faiths” which we have already identified as the new, liberal mindset which rejected the long established clergy of the day.

“At the end of the eighteenth century there was enormous popular interest in the apocalyptic books of the Bible.” This upsurge in the popularity of millennial thought during the early republic was fueled by the drama of recent events... Millennialism thrived on dramatic events...The conservative... clergy led by Jedidiah Morse believed the decay of public virtue, the rise of evangelical faiths and Democratic-Republican politics posed dire threats to their social power.” Ibid.

We see this parallel in our line today, and at the same, parallel waymark. Prior to 1989 we see the establishment of the Moral Majority and Jerry Falwell, and their counter attack on the liberal mindset, upon whom they blamed the decay of morality in modern society, and preached their need to return to God through religious laws and the unity of church and state, so God can supposedly bless America again. Again, this is the strong and combative spirit of Apis which sought to establish and defend an earthly kingdom for God.

“During the 1790s... Yale College... was a bastion of orthodox Old Calvinism and Timothy Dwight, its president from 1795 until his death in 1817, would be a crucial ally of Jedidiah Morse. During the 1790s Dwight focused on the social duties of the church, therefore he identified with the goals of the orthodox, Old Calvinist clergy.” Ibid.

So again, just as they were centred around Yale University, presided over by Timothy Dwight, the Religious Right in our dispensation are centred around Liberty University and Jerry Falwell.

“From the moment of the ratification of the Constitution in 1789, Dwight corresponded with fellow religious leaders and stressed the importance of morality, “Here he would warn

that the new Constitution, however indispensable as a purely negative system of restraint 'will neither restore order, nor establish justice among us, unless it be accompanied and supported by morality, among all classes of people.'" Echoing the arguments of the conservative clergy throughout southern New England, Dwight became "an outspoken advocate for the public role of... the clergy as moral monitors" of society." Ibid.

So Timothy Dwight fully supported Jedidiah Morse and other politicians who saw America as the modern Israel, coming out of slavery and into a free nation.

Thus they concluded that during the establishment of the Constitution, they must ensure it enforces Christian morality by law.

"In his 1799 fast day sermon, Morse discussed the criticism the clergy had received for meddling in politics, but Morse asked, "Is this any new crime? No; it is as old as Christianity; nay it is as old as the priesthood itself. The priests and prophets under the Old Testament dispensation; Christ and his Apostles under the New; the faithful Christian Clergy in every age and every country, have preached politics; that is, they have inculcated subjection to civil magistrates, and obedience to the laws; have cautioned the people against animosities and divisions; warned them of their dangers, whether from foreign or domestic enemies, and have exerted their talents and influence to support the religion and lawful government of their country." Ibid.

In 1798, the president of America, John Adams, was supported by Jedidiah Morse. To offer a glimpse into the Adams administration, in 1798 he instituted the Alien and Sedition Acts, which imprisoned anyone who criticised the government publicly, and advocated harsh anti-immigration laws. This is why Morse and Dwight's narrative concentrate so much on the importance of the state. It was because they had a like-minded president in power at the time.

"Furthermore, New England's Congregational clergy found the notion of a separation between church and state inconceivable. Puritan theology emphasized an intimate relationship between church and state, particularly in the influential doctrine of civil millennialism... However, the majority of the American citizenry were no longer willing to allow elites to interpret political events for them... Despite this new set of challenges, the conservative New England ministry was unwilling to discard their visions of a religious and republican utopia in the United States; furthermore, they were unwilling to give up their role in forming this utopia... Continuing the Biblical imagery used to describe the Revolutionary struggle, New Englanders now applied similar themes to the social development of the New Republic, "Having watched the divine wonders against 'Pharaoh' and having quickly taken up arms to overthrow 'Egypt,' New Englanders knew that their perilous experiment, now in the wilderness, depended on nothing but their own moral fitness." Ibid.

So they thought the British represented Pharaoh, and while they undertook this new experiment with democracy, they believed they were wandering in the wilderness like the children of Israel, just waiting to take the Promised Land. Also paralleling themselves with the children of Israel, they thought if their own morality was not strictly enforced, they would fail.

This very nationalistic mindset, of being the chosen nation, is again repeated in the history of the Civil War. Just as the children of Israel were to cleanse the Promised Land of its indiginous people, they believed that was their God given task in America, and thus they justified their own genocide of native Americans. In a horrific failure to correctly understand literal to symbolic parable methodology, they simply reasoned that just as Joshua literally cleansed the Promised Land to inherit his earthly kingdom, God wanted them to establish an earthly kingdom and kill the native Americans. Once they

had achieved this and cleansed the land, again falsely using the model of ancient Israel, they justified themselves in institutional slavery.

“This new society did not mirror the virtue the clergy wanted to see in society. Their concern for the fate of society in both a religious and political sense, as well as their own personal fears, [of becoming obsolete under the new liberal movement] prompted them to search for a solution.” *Ibid.*

This “search for a solution” created a partnership between the Federalists and the conservative clergy. Morse continued to directly link the morality of the nation as a cure or solution to the political problems he faced at home, as well as foreign threats such as France. In his thanksgiving sermon in 1798, “Morse still informed his congregation of a very grave threat, suggesting that if American citizens did not change their behavior the civil future of the government was in question. In presenting a solution Morse first decried the lack of laws against such behavior, “Many of our laws, indeed, against vice and immorality, those particularly against profane swearing, debauchery, gaming, and Sabbath-breaking, are but a dead letter.” Clearly, Morse believed the government had neglected its moral duties.” *Ibid.*

At that time it was Thomas Jefferson who was challenging John Adams for his presidency. So now Thomas Jefferson became the object of Morse’s offensive, being likened to the weak and wicked Ahaz, while John Adams was portrayed as a pious and wise Hezekiah. So two streams had developed, John Adams backed by Jedidiah Morse was the conservative, false stream, fighting for church and state, while Thomas Jefferson backed by liberal Protestant preacher William Bentley represented the true stream, opposing church and state.

### **Conspiracy Theories**

Now firmly as the leader of this conservative movement, and under the backdrop of dramat-

ic world events such as the French Revolution, the American Revolution, an unprecedented experiment with a new democratic system, the framing of the Constitution, the two Great Awakenings and the perceived liberal threat to their very existence in society, Jedidiah Morse ascended the pulpit in 1799 and fabricated a grave threat to American society by introducing a conspiracy theory.

“It has long been suspected that secret societies, under the influence and direction of France, holding principles subversive of our religion and government, existed in this country.” Furthermore, by emphasizing concerns held by both the political and religious leaders in New England, he provided the conservative elements of American politics and religion with an immensely effective scapegoat. The Bavarian Illuminati combined the threats presented by the French and the growing evangelical faiths into one and fashioned a scapegoat New Englanders in particular could identify as the ultimate enemy, the ever-present Anti-Christ of civil millennial discourse.” *Ibid.*

Apparently, according to Morse, everything that threatened the reelection of John Adams in 1800 could be blamed on the French and the Illuminati. Morse bundled the immoral members of society, with the supporters of Thomas Jefferson, with the liberal Protestant faction, with the threat from France, and claimed without evidence, it was all the underhanded work of France, secretly united with the papacy and working through the Illuminati to thwart the reelection of John Adams.

Eventually Adams lost the election, but there was no clear winner on the Democrat-Republican side. Simply, both Aaron Burr and Thomas Jefferson received an equal amount of votes. So now there was a battle for the presidency between the two candidates from the same party. A supporter of John Adams, Alexander Hamilton, recognising the defeat of his candidate, decided to back Thomas Jefferson, in the Jefferson v Burr stand off. Suddenly and without

evidence or explanation, Hamilton now was a member of the Illuminati according to Morse! Which suddenly introduced the concept that politicians from both parties could be members of the Illuminati, thereby fabricating the idea of a satanic, deep state which was secretly controlling the government from behind the scenes.

Morse did actually claim to have evidence, as is so often the case with conspiracy theories. Morse claimed he had a letter from a gentleman in Europe which proved his theory was true, but he refused to release it. However, the leader of the liberal branch of Protestantism, William Bentley, proved the letter actually contradicted Morse's conspiracy theory, which left Morse deeply embarrassed. So 1798 was really the turning point for conservative Protestant methodology, which uses conspiracy theories to blame liberal politics, and indeed any foreign or domestic threat to their agenda.

### **The Illuminati**

The Illuminati were not only the target of the original conspiracy theory in 1798, but remain central to conspiracy theories even to this day. The end of the Dark Ages saw the Enlightenment, a time when fear of contradicting the Catholic Church on matters of science and culture were just beginning to subside, and three years after the Jesuit order was abolished, the Illuminati was formed. The names Illuminati and Enlightenment both reflect the same anti-Catholic sentiment. The Illuminati was established as an underground movement because it attempted to circumvent the control the papacy had over education, science, politics and culture. So, while conspiracy theories represent the Illuminati as a malevolent secret society, its purpose was actually benevolent! It only existed for about ten years when a list of its members was uncovered and the society was forcibly dissolved and its members persecuted. There is not a single shred of evidence that the Illuminati has existed past the 1840s.

Jedidiah Morse claimed the Illuminati surreptitiously started the French Revolution, but Ellen White tells us exactly what caused the French Revolution. It was the French rejection of papal tyranny.

“Rome had misrepresented the character of God and perverted His requirements, and now men rejected both the Bible and its Author. She had required a blind faith in her dogmas, under the pretended sanction of the Scriptures. In the reaction, Voltaire and his associates cast aside God's word altogether and spread everywhere the poison of infidelity. Rome had ground down the people under her iron heel; and now the masses, degraded and brutalized, in their recoil from her tyranny, cast off all restraint. Enraged at the glittering cheat to which they had so long paid homage, they rejected truth and falsehood together; and mistaking license for liberty, the slaves of vice exulted in their imagined freedom.” GC, 281.3

Nowhere in the Spirit of Prophecy do we find such absurd conspiracy theories, like the founding fathers were Illuminati-controlled puppets of the antichrist! None of our pioneers perpetrated conspiracy theories, so if not from Ellen White or our pioneers, where do Adventists adopt these ideas from? It is from Apostate Protestantism. Adventists have adopted the methodology of Apostate Protestantism due to their own inability to interpret prophecy, and have fashioned this idol in the form they think is a doctrinal feast to Jehovah. They have adopted the Apostate Protestant doctrine of the kingdom of God, and are therefore bound to adopt their understanding of a powerful, courageous, warrior-king, who will go forth to conquer New World Order elites so-called, and heroically defend their special nation, and make it great again.

In the current pandemic we see again how conservative Adventists have adopted the methodology of Apostate Protestantism in their anti-vaccine stance. Again, because they no longer know how to read Inspiration. If Ellen

White was pro-vaccines, and was indeed vaccinated herself (see 2 Selected Messages, 303.6), from where have Adventists adopted the idea that it is disobedient to God? If she never mentions secret societies in the context of conspiracy theories, then from where do conservative Adventists inherit this lie too?

### Secret Societies in the Spirit of Prophecy

Ellen White does indeed mention secret societies, but nowhere does she perpetuate the baseless speculation that a secret group bent on world domination exists in the shadows. In the quote below she is identifying the Ku Klux Klan for example, which was founded in 1865 at the end of the Civil War.

“At present, persecution is not general, but let the Southern element have word come to them of a nature to raise their excitable disposition, and the whole cause of truth would suffer, and the great missionary field be closed. Let all be warned. Let the instruction be given to this much oppressed class that the keeping of the Sabbath does not necessitate their working on Sunday: for, if they should do this, they would have instigated against them all the powers of the white population, who are transgressors of the law of God. Church members and priests and rulers will combine to organize secret societies to work in their hand to whip, imprison, and destroy the lives of the colored race.” SPM, 28.1

The Ku Klux Klan were never secret in the conspiracy theory sense of the word. Yes their members tried to hide their identity with a ridiculous pointy hat, but everyone recognised their voices anyway! Their purpose, existence, and even their founders and leaders were never secret. One can prove the existence of the Ku Klux Klan unlike the Illuminati in today's affairs. They had no secret handshakes, secret agenda, secret numbers, or elite leaders working together to overthrow the governments.

Notice in the next quote, Ellen White knows

the secret society in question exists, and knows the addressee is a member. So neither the existence of the society nor its membership is secret, again, nothing like the conspiracy theory's version of secret societies. She is talking about business networking societies, and her admonition is against the love of money and the kind of company he is keeping in order to further his financial gain.

“One great hindrance to your clear spiritual eyesight is your connection with secret societies... It is far worse to choose your own way, to love money, to love those things that minister to selfish gratification and indulgence. It is a terrible thing to imperil the soul's highest interest for any temporal gain or worldly advantage... I have been permitted to look in upon these secret societies, their feasts, their order, their works, and my prayer has been, “Hide them from my sight forever... The longer you associate with these men, the more will you become assimilated to their customs, their spirit, their practices. The unbelief, the infidelity, which is expressed by them will come to intrude upon your thoughts, and weaken your faith.... Could a child of God, an heir of heaven, be found in such society? The men who drink wine prepare the way for further excess. The tobacco devotee worships an idol... All the enjoyment you can have in this riotous mirth and in the conversation of these men, unfits you for the study of the Scriptures, for the hour of devotion, for the service of God... The money paid in to increase their revenue is God's money, perverted to a wrong use. The tax you pay in your feasts had much better be put into the treasury of God to advance His cause.” 20MR, 285-287

In this final quote, Ellen White is not explicit in what she means. So all the conspiracy theories that Adventists have adopted from Apostate Protestantism would have to hang on this singular, and very vague quote. So ask yourself, would you be comfortable basing your entire methodology of end time prophecy, and therefore your salvation, on the following quote?

“Deceptions Through Secret Societies — The world is a theater; the actors, its inhabitants, are preparing to act their part in the last great drama. With the great masses of mankind, there is no unity, except as men confederate to accomplish their selfish purposes. God is looking on. His purposes in regard to His rebellious subjects will be fulfilled. The world has not been given into the hands of men, though God is permitting the elements of confusion and disorder to bear sway for a season. A power from beneath is working to bring about the last great scenes in the drama, — Satan coming as Christ, and working with all deceivableness of unrighteousness in those who are binding themselves together in secret societies. Those who are yielding to the passion for confederation are working out the plans of the enemy. The cause will be followed by the effect.” 8T, 27.4

So this would be the only passage in all of the Spirit of Prophecy you could even attempt to use to justify conspiracy theories, and it is most likely that it is referring to the secret movement for Sunday Laws, and the confederation of church and state in her dispensation.

“The Sunday movement is now making its way in darkness. The leaders are concealing the true issue, and many who unite in the movement do not themselves see whither the undercurrent is tending....” RH - Extra, December 11, 1888

Today that kind of confederation would be epitomised in the secret confederacy between Steve Bannon, Stephen Miller and Jeff Sessions and their work in our history. If so, then this quote would actually be warning against Apostate Protestantism and their use of conspiracy theories to further their agenda for church and state, not against some New World Order conspiracy to overthrow the Religious Right! It would be the complete opposite of what Adventists will try to use this quote for, and all because Adventists do not know how to study prophecy, and so they are forced to look to

Apostate Protestantism for their methodology, namely conspiracy theories.

Like the children of Israel, Laodicea today has adopted the spirit of the Apis bull from Egypt, from the world, and attributed it to Jehovah. While the Laodicean church is seduced by the worldliness of the Egyptian Apis, it also thinks it is spiritually “rich... and [has] need of nothing” (Revelation 3:17), paralleling the Pharisaical church. So Laodicea or worldliness today is also Pharisaism, or right wing conservatism. Whether it is the worship of Apis from Egypt, or the Apis spirit of the Pharisees, it is all the same right wing conservatism. Whether it is the sexist, nationalistic and homophobic earthly governments and earthly media, or the same sexist, nationalistic and homophobic doctrines from the Protestant churches, it is all the same Apis spirit found in both Laodicea and the Pharisees. So in Apis, in sexism, nationalism and in homophobia, Apostate Protestant churches, the world, and the Seventh-day Adventist church have all joined hands and united, ready to worship the image to the beast.

We saw in part one how the Jews rejected their Messiah because they could not let go of the spirit of Apis, and today they are still looking for their Messiah. In exactly the same way, Adventists today cannot let go of the spirit of Apis from Apostate Protestantism, and long after the mark of the beast law has passed, they will still be looking for a Sunday Law. Only correct methodology, only parable methodology, the very language of the Messiah Himself, will remedy Modern Israel from their Laodicean condition.

#### Source:

Elder Tess Lambert. “2. The Idolatry of Conservative Adventism (16-05-2020)”, Australia:

<https://www.youtube.com/watch?v=YhUCe6m9R7w>

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

Jared A. Goldstein\*



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

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

#### 5. The Passage of the National Origins Act and the Triumph of Nativism

In March 1919, advocates of strict immigration control gained control of Congress, and the chairman of the House Immigration Committee became Albert Johnson, an enthusiastic nativist and member of the IRL-supported Eugenics Research Association.<sup>209</sup><sup>1</sup> Johnson was convinced that the nation's immigration laws should be based principally on eugenics and the need to preserve the nation's racial heritage.<sup>210</sup><sup>2</sup> Johnson consulted frequently with the leadership of the IRL and met often with Madison Grant, author of *The Passing of the Great Race*.<sup>211</sup><sup>3</sup> Johnson's committee heard testimony from leading eugenicists and in 1920 appointed its own "eugenics expert."<sup>212</sup><sup>4</sup>

In 1921, with Representative Johnson's support, Congress acted to protect the nation's traditional ethnic mix by enacting what was termed an emergency measure to restrict immigration. The Emergency Quota Act restricted annual immigration to three percent of the number of foreign-born persons of each nationality present in the nation.<sup>213</sup><sup>5</sup> The quota operated on a country-by-country basis, which had the effect of greatly limiting immigration from southern and eastern Europe.<sup>214</sup><sup>6</sup>

In 1924, Congress enacted the National Origins Act, also known as the Johnson-Reed Act, which extended and made permanent the national origins system for immigration restriction it had be-

1 *Id.* at 307; SPIRO, *supra* note 143, at 203.

2 HIGHAM, *supra* note 51, at 313-14; SPIRO, *supra* note 143, at 202-07.

3 HIGHAM, *supra* note 51, at 313.

4 *Id.* at 314.

5 See H.R. 4075, 67<sup>th</sup> Cong. (1921) (demonstrating the application of the immigration quotas); see also HIGHAM, *supra* note 51, at 308-11.

6 HIGHAM, *supra* note 51, at 311.

\* 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.

gun to construct in 1921.<sup>215</sup><sup>7</sup> The 1924 Act sought to freeze the nation’s racial and ethnic mix as of 1920 by allocating the annual number of immigrants based on the national origins of the nation’s white population as of 1920.<sup>216</sup><sup>8</sup> As a presidential commission created by the Act later determined, 79% of the white population in 1920 were descended from the countries of northern and western Europe, and as a result, those countries were allocated 79% of the annual immigration quotas.<sup>217</sup><sup>9</sup> In contrast, because only 15% of the white population was estimated to be descended from the countries of southern and eastern Europe, countries in those areas were allocated 15% of the annual immigration quotas.<sup>218</sup><sup>10</sup> In addition, the National Origins Act prohibited immigration of any people who were ineligible for naturalization, which effectively eliminated all immigration from Asia because the Naturalization Act of 1790 continued to bar naturalization by persons who were not white.<sup>219</sup><sup>11</sup>

Proponents of the national origins system made no secret that the law was intended to maintain white rule – and in particular, control by what supporters referred to as the “Nordic” and “Anglo-Saxon” sub-categories of the white race.<sup>220</sup><sup>12</sup> Although the law’s proponents made many arguments about the harms from Asian, Jewish, Italian, and other immigrants, they emphasized that their primary concern was that these immigrants were unfit for the duties of citizenship. As Representative Johnson said, “we must pick and choose our future immigrants, and admit only such as show some signs as being the stuff of which good Americans can eventually be made.”<sup>221</sup><sup>13</sup>

In signing the National Origins Act into law, President Calvin Coolidge made it clear that he supported race-based restrictions precisely to preserve the nation’s constitutional values. Coolidge had declared that, in identifying those immigrants who are “temperamentally keyed for our national back-ground, . . . [t]here are racial considerations too grave to be brushed aside for any sentimental reasons.”<sup>222</sup><sup>14</sup> Coolidge had declared in his 1923 State of the Union message that the nation had been “created by people who had a background of self-government” and that immigration should be restricted to those racial groups with the same background.<sup>223</sup><sup>15</sup> Preservation of the nation’s constitutional values required that the nation must stay white, or as Coolidge more succinctly put it: “America must be kept American.”<sup>224</sup><sup>16</sup>

The legislative history of the National Origins Act shows that Congress agreed that the nation’s constitutional values could be preserved only by maintaining white rule and, more particularly, rule by those of northwest European ancestry. Members of Congress repeatedly depicted the unwanted immigrants as posing a threat to the Constitution. Congressman Charles Stengle of New York explained:

<sup>7</sup> See Immigration Act of 1924, Pub. L. No. 68-139, ch. 190, 43 Stat. 153 (solidifying the immigration quotas as law).

<sup>8</sup> *Id.* § 11(a).

<sup>9</sup> Eckerson, *supra* note 84, at 9 tbl. 2.

<sup>10</sup> *Id.*

<sup>11</sup> Immigration Act of 1924 §§ 2(a), 5. The Naturalization Act of 1870, ch. 254, 16 Stat. 254 (1870), had opened the naturalization process to “aliens of African nativity and to persons of African descent” and thus, as a theoretical matter at least, the 1924 National Origins Act did not foreclose immigration by persons of African descent. However, no immigration quotas were allotted to any African countries under the Act because immigrant visas were allocated solely based on the nation’s white population.

<sup>12</sup> See, e.g., 65 CONG. REC. 10,512 (June 4, 1924) (statement of Rep. Johnson) (“Mr. Speaker, with this new immigration act the United States is undertaking to regulate and control the great problem of the commingling of races. Our hope is in a homogeneous Nation.”).

<sup>13</sup> See 1921 Hearings, *supra* note 201, at 23. Organized labor, which had supported immigration restriction to avoid economic competition, began to argue, as the president of the American Federation of Labor declared, that immigration restriction was also necessary to protect “American character and national unity.” HIGHAM, *supra* note 51, at 305–06.

<sup>14</sup> Calvin Coolidge, *Whose Country Is This?*, GOOD HOUSEKEEPING, Feb. 1921, at 14.

<sup>15</sup> Calvin Coolidge, *First Annual Message*, AM. PRESIDENCY PROJECT: MESSAGES & PAPERS OF THE PRESIDENTS (Dec. 6, 1923), <http://www.presidency.ucsb.edu/ws/index.php?pid=29564>.

<sup>16</sup> *Id.*

Mr. Chairman, we hear much on this floor about our great American Constitution, and those whose names appear beneath that sacred document are held in loving remembrance by every true American. Every statute written for the guidance of this Republic is founded upon the doctrines of that organic instrument. We find therein the hopes and aspirations of a free people, the sacred guaranties of our liberties, as well as the protection of our homes and firesides. And yet right here in this country there are those to-day who would make of our magna charta a mere scrap of paper, notwithstanding the fact that we welcomed them to our shores in their hour of distress and need.<sup>225</sup><sup>17</sup>

Congressman Samuel McReynolds of Tennessee argued that continued immigration by foreigners hostile to constitutional values “means the absolute destruction of our form of government and our institutions.”<sup>18</sup><sup>226</sup>

In recommending passage of the National Origins Act, the House Committee on Immigration and Naturalization made explicit the connection between the preservation of the nation’s constitutional ideals and the preservation of the nation’s racial composition. After declaring that a nation’s government inevitably reflects the character and composition of the people, the Committee report proclaims: “If, therefore, the principle of individual liberty, guarded by a constitutional government created on this continent nearly a century and a half ago, is to endure, the basic strain of our population must be maintained . . . .”<sup>227</sup><sup>19</sup> The Committee thus declared that preserving the Constitution required excluding unwanted races and preserving “the basic strain of our population.”<sup>228</sup><sup>20</sup>

## 6. The National Origins Act’s Codification of Racial Hierarchy

As the history recounted in this Part shows, for decades leading up to the passage of the 1924 National Origins Act, the United States was divided over the ability of immigrants to embrace American values, especially those values embodied in the Constitution. On one side, the Americanization movement sought to help make the immigrants into good Americans through educational programs focused on teaching civics and inculcating respect for the American creed. On the other side, an immigration restriction movement argued that only people who shared the racial background of prototypical Americans had the temperament and capacity to embrace America’s constitutional values and all others should be excluded.

In adopting the National Origins Act, Congress made nativism the nation’s official policy. As its proponents hoped, the law succeeded in greatly reducing immigrants they deemed undesirable.

17 See 65 CONG. REC. 5848 (1924) (statement of Rep. Stengle); see also *id.* at 5847 (“[W]e should thoroughly realize that one of the greatest menaces to the proper development of our cherished ideals lies in the invasion of our country by that class of foreign immigrants who have no conception of nor interest in those ideals and principles for which we stand but have been taught and trained in antagonistic principles for many generations in the countries of their nativity.”); *id.* at 5852 (statement of Rep. McReynolds) (declaring that foreigners were flooding into the country who “have never drawn the breath of freedom; they have never lived under a republic” and they are “spreading their doctrines in this country and undertaking to force the same upon us”).

18 *Id.* at 5852 (statement of Rep. McReynolds); see also *id.* at 5865 (statement of Rep. Tillman) (“We have admitted the dregs of Europe until America has been orientalized, Europeanized, Africanized, and mongrelized to that insidious degree that our genius, stability, greatness, and promise of advancement and achievement are actually menaced.”); *id.* at 5849 (statement of Rep. Stengle) (“[W]hat we are here and now trying to do is to protect America and prevent her dissolution . . . to preserve our inherited birthright of life, liberty, and the pursuit of happiness.”).

19 H. COMM. ON IMMIGRATION & NATURALIZATION, RESTRICTION OF IMMIGRATION, H.R. Rep. No. 68-350, at 13 (1st Sess. 1924).

20 *Id.* John Trevor, a prominent eugenicist and adviser to the House Immigration committee, put it even more bluntly: from the time of the founding, Trevor wrote, “citizenship in the United States is limited, with one exception, arising from the suppression of slavery within the States, to those races of mankind who by tradition, ideals and habits of life would tend to support and perpetuate the principles of Republican Government in this nation.” John B. Trevor, *An Analysis of the American Immigration Act of 1924*, INT’L CONCILIATION, Sept. 1924, at 375, 376–77.

Before the passage of the Act, around 200,000 immigrants had arrived from Italy each year, but beginning in 1924 the annual quota for immigrants from Italy was set at less than 4,000 per year.<sup>229</sup><sup>21</sup> Russia and Poland, which together had sent hundreds of thousands of immigrants to the United States, were allotted slightly less than 10,000 per year.<sup>230</sup><sup>22</sup> In contrast, countries of northwest Europe – England, Germany, and Ireland – were together allotted 100,000 immigrants per year, though in practice immigration from these countries remained far lower because there were far fewer people from these countries who sought to immigrate.<sup>231</sup><sup>23</sup> Immigration from Japan was effectively eliminated.<sup>232</sup><sup>24</sup>

The National Origins Act carried out the principle that the United States is and should remain a white nation, ruled by white people. This can be seen in the method the Act created for calculating the nations that would receive immigration quotas. Under the Act, the Census Bureau was required to determine the national origins of the American population, but it was asked to count only the national origins of white Americans, that is, Americans who could trace their ancestry to Europe. In determining who the American people were for whom immigration quotas would be allotted, the Act explicitly excluded (1) immigrants from the Western Hemisphere, thus excluding all Americans whose families came from Latin America, (2) aliens ineligible for naturalized citizenship, as well as their descendants, thus excluding all Americans of Asian descent, (3) the descendants of slaves, thus excluding most African Americans, and (4) all American Indians.<sup>233</sup><sup>25</sup> As Letti Volp has explained, under the 1924 Act “the ‘colored races’ were erased from the history of national origins of America.”<sup>234</sup><sup>26</sup>

Only descendants of European nations counted in determining national origins under the National Origins Act. In determining who the American people are, African Americans, Asian Americans, Mexican Americans, and Native American simply and literally did not count.<sup>235</sup><sup>27</sup> And, within the group of white Americans whose national origins put them in the category of authentic Americans, the Act established an unmistakable hierarchy. At the bottom were recent immigrants who had managed to get to the United States before the doors began to close in 1921.<sup>236</sup><sup>28</sup> At the top stood so-called Nordics, descendants of the race credited with founding the nation and establishing its constitutional principles. To protect the Constitution, federal policy provided, the population of this group alone must be protected, while others must be excluded.

*to be continued in our next issue*

21 BUREAU OF FOREIGN & DOMESTIC COMMERCE, U.S. DEP'T OF COMMERCE, STATISTICAL ABSTRACT OF THE UNITED STATES 98 tbl. 107, 100 tbl. 111 (1929).

22 Mae M. Ngai, *The Architecture of Race in American Immigration Law: A Reexamination of the Immigration Act of 1924*, 86 J. AM. HIST. 67, 74 tbl.1 (1999)

23 *Id.*

24 Immigration Act of 1924, Pub. L. No. 68-139, ch. 185, 43 Stat. 153, 159 (1924) (excluding “aliens ineligible to citizenship or their descendants” from allocations of immigration quotas).

25 Letti Volp, *Impossible Subjects: Illegal Aliens and Alien Citizenship*, 103 MICH. L. REV. 1595, 1599 (2005) (reviewing MAE NGAI, *IMPOSSIBLE SUBJECTS: ILLEGAL ALIENS AND THE MAKING OF MODERN AMERICA* (2004)).

26 *Id.*

27 Immigration Act of 1924, §§ 4, 11(d), 43 Stat. at 155, 159.

28 *Id.* § 11(a) (specifying allocation of immigration quotas).

# 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

## Adventist Book Centers Begin

### Stephen Nelson Haskell, “Father” of the Tract & Missionary Society

From *Captains of the Host* by A.W. Spalding

In the Little ... Town of South Lancaster, Massachusetts, in the middle 1860's a group of earnest Christian women, led by Mary L. Priest, devoted themselves to good works, visiting and praying with the sick, ministering with their hands to the needy, telling of the blessed hope, and distributing tracts. Young Stephen N. Haskell, director of the Southern New England Mission field, beheld this service of the diligent sisters, and envisioned a church-wide work of the same character. He therefore encouraged the group ... to extend their work, by correspondence and the mailing of literature, to a much wider field.

#### Vigilant Missionary Society

In 1869 the group organized itself as the Vigilant Missionary Society, with Mrs. Roxie Rice, president; Mrs. Mary H. Haskell, vice-president; Mrs. Mary L. Priest, secretary; and Rhoda Wheeler, treasurer.



**First Tract Society office  
at South Lancaster, Massachusetts**

Every Wednesday afternoon at three O'clock these women met to pray and talk over plans for Christian work, and not merely to lay plans but to execute them. Their practical ministry never ceased, but their emphasis came more and more to rest on the wider distribution of literature ...

#### Tract and Missionary Society

Haskell soon extended the organization to the whole conference, changing the name to the Tract and Missionary Society, forming the conference into districts, providing each district with a director, and arranging for regular inspection and reporting. It became a typically Haskell organization, close knit and efficient ...

### **The General Tract Society**

Elder White ... urged other conferences to follow the lead. This was widely done and opened the way for the General Conference of 1874 to form the General Tract Society, and to invite Elder Haskell to travel in all the conferences, promoting and organizing ...

### **The International Tract Society**

The work spread and grew, until every conference had its tract society, reaching from headquarters down to the last individual church, setting men and women at work in the home field and with correspondence reaching to the ends of the earth. In 1882, the work of the General Tract Society having reached beyond national borders, the name was changed to The International Tract Society.

### **Book and Bible Houses**

Thus began the distribution of small literature. The organization ... was to develop into a widespread agency for the handling of all our publications, including a list of large and more expensive books. The Tract Societies, proving themselves convenient depots and business agencies for the handling of all the printed output, were in effect made branch offices of the publishing houses. And in time, the inadequacy of their title becoming apparent, it was changed (1924) from Tract Societies to Book and Bible Houses. [Today these are the well-known "ABC's," or Adventist Book Centers.]

Excerpts from *Captains of the Host*, Review & Herald Publishing Association, 1949, pp. 411-415.

## **A Brief History of South Lancaster Academy**

On April 19, 1882, the "New England School," yet unnamed, opened its doors. Nineteen students started classes and five more joined these a few days later.

S.N. Haskell was the founder and builder of the school; Goodloe H. Bell was the first principal.

In 1883, the school was named South Lancaster Academy. In 1885, the school expanded to include college preparatory, Teacher training was added in 1886, with development of a "normal school," J. T. Browning Missionary and Industrial School.

In 1918, the school name was changed to Lancaster Junior College, but in 1922, when Atlantic Union College began to operate on the senior college level, South Lancaster Academy again was recognized as a separate organization.

S.D.A. Encyclopedia, Review & Herald Publishing Association, 1976, p. 1383

## South Lancaster Academy

### S.N. Haskell reports on one of the many educational institutions he helped to found. Later Atlantic Union College Crew out of this Institution

by S.N. Haskell



It is nearly two years since the school was started here in Lancaster.... Realizing how near we are to the time of trouble, it was thought that a school should be established especially for the benefit of those who could not have the advantages of the College at Battle Creek. The favorable results of the first year encouraged our brethren to go forward. Consequently at a general meeting here in Lancaster about one year since, a resolution was passed authorizing the school committee to proceed to erect such buildings as would be suitable for the school; but owing to circumstances, nothing was done in this direction until this winter.

At the general meeting held at Lancaster in December it was voted to proceed at once to raise \$25,000 to purchase - land and erect buildings. Over half this sum was pledged at that meeting; and in less than one week afterward twenty six acres of desirable land were purchased in the village of South Lancaster for cultivation and a building site ...

Believing it would be for the interest of the students to have manual labor connected with the school, and that this labor should be directed in useful trades, it has been arranged to connect with the school at least six trades. Four are already in active operation; and it is hoped that before the spring term closes there will be classes in the others, besides gardening and general housework.

As we look back over the past two years we can truthfully say that God has dealt with us in great mercy, and has given us largely of his Holy Spirit. Quite a large number have been converted and baptized ... There are also at least twelve active laborers in the cause today in different Conferences, a number of whom came to the school without any idea of engaging in the work of God ... For these things we thank God and take courage ...

It should be understood that this is not a rival school with any other college of S. D. Adventists in America. There should be in this country ten S. D. Adventist Schools where there is now one. There are not only hundreds of young men and women, but there are also many of more mature years, who by a few weeks or months of instruction in language, letter writing, general missionary work, and how to conduct Bible-readings, would be qualified to become efficient laborers in the cause of God; while others who have been in the field ... can better qualify themselves for usefulness by this course of instruction ...

It has been our aim, and God has seemed to signally bless the effort, to have such a school as will contribute to the advancement of the truths which we believe are applicable to the present time.

A Report by S. N. Haskell, RH of March 11, 1884, p. 165.

## Stephen N. Haskell

### A pioneer in missionary promotion at home and abroad

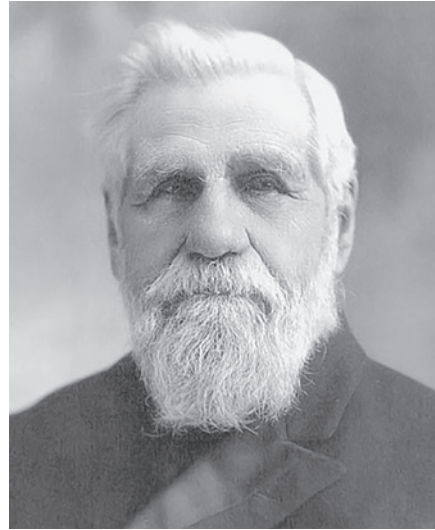
By Marlene Steinweg

“Promise me,” the dying man begged. “Promise me you’ll take care of Mary when I’m gone. She’s so helpless and she’ll be all alone in the world.”

Seventeen-year-old Stephen Nelson Haskell listened to the old man’s plea. Mature beyond his years, Haskell solemnly promised to care for Mary, the daughter of the old man, his friend, Farmer How. Mary How was extremely ill and suffered from partial paralysis. Haskell worked for her father, who was now dying. When Farmer How died, he left his farm in Haskell’s care. Partially to fulfill his promise to the dying man, but mostly because he cared deeply for her, Stephen asked Mary to become his wife. The year was 1850. Mary was twenty years older than Stephen. They would share nearly 45 fulfilling, though childless years, before Mary would pass away to her rest.

This youth had learned to move forward when God opened a doorway of opportunity or duty to him. Little did he realize that in his future God would open many doors to him which would lead him to far-away countries like India, China, Japan, New Zealand, Africa and Switzerland. He would become a leader of leaders, an esteemed evangelist, an outstanding administrator, and “... a pioneer in missionary promotion at home and abroad.”<sup>1</sup> He would learn, believe and follow “...the third angel’s message with all his heart and soul, as Christ’s last message to men; and the one business of Seventh-day Adventists, to his mind...[would be] to give this message to the world.” (Ibid.)

“So N. Haskell...was born the 22<sup>nd</sup> of April, 1833 in the little town of Oakham, Massachusetts.”<sup>2</sup> Haskell’s parents were members of the Congregational Church. At the tender age of eight, young Stephen signed a temperance pledge, and



Stephen N. Haskell – 1833 bis 1922

after his conversion at age 15 in 1848, he joined his parents’ church. Haskell learned soap making as a trade and also hired out to Farmer How to help maintain his farm.

In 1852, about two years after his marriage to Mary How, Haskell “heard his first advent sermon, which deeply interested him. He talked of that sermon to every one he met, and was presently asked by a neighbor why he himself did not preach....” (Ibid.)

Haskell was at first unsure, and preached his first sermon under great embarrassment. “... from that time on, [he] combined part-time advent preaching with selling the soap he manufactured.”<sup>3</sup>

“In 1853 the Review began to publish a little tract entitled simply ‘Elihu on the Sabbath.’ This tract was to play a large role in making Stephen N. Haskell a Sabbath-keeping Adventist.” (Ibid.) While traveling to Canada to visit a group of Adventist believers, Haskell changed trains in Springfield, Massachusetts. He thought it would help if he could store his trunk there and travel lighter. “William Saxby, who had a shop near the railroad, kindly offered to store...Haskell’s trunk ... By tactful home missionary work. ... [Saxby sowed] the seeds of Sabbath truth in the visitor’s somewhat stubborn heart.”<sup>4</sup>

Saxby gave Haskell a copy of the little tract "*Elihu on the Sabbath*" which convinced him of the Sabbath truth. Brother Haskell decided "... on his knees in a Canadian forest, that he would follow the Bible and obey the Sabbath commandment." (Ibid.)

"He attended an Advent Conference in Worcester Mass. In the Summer of 1854, fully persuaded that he could convince every member that it was his duty to keep the Seventh Day ... [However] his Friends would not even listen to him."<sup>5</sup>

One exception to the General reaction of the First-day Adventists who held this conference gave him courage. "Thomas Hale, of Huberton, Mass. invited the Young Sabbath Keeper home with him, and in a short time he and his family, another family of four members, and certain others began the observance of the Sabbath." (Ibid.)

"Some time later Joseph Bates suddenly appeared at Haskell's door, announcing himself as a friend of William Saxby. Before Bates left, the Haskell had accepted all the doctrines the Captain had presented and sent along with him an Order for every tract and paper published by the Review."<sup>6</sup>

Stephen Haskell was 21 years old – his wife, Mary, was 41. From this time on, they dedicated their lives to advancing this newly beloved, life changing message.

Haskell had a burden to distribute Seventh-day Adventist publications everywhere. Because of this, he helped inaugurate the first regular church tract and Missionary society plan in 1869. This is perhaps the accomplishment for which Stephen N. Haskell is best known because of its far-reaching results. He also believed women should be included in spreading the gospel. One way he encouraged women was through their active participation in the tract societies that were organized all over North America.

In 1870, Brother Haskell promoted the purchase of a Kent for evangelism. That summer, he and a friend, P.C. Roman, of Rhode Island purchased

a fifty-foot tent and pitched it on the ground of the first New England camp-meeting near South Lancaster, Massachusetts. Haskell invented a special Kent stake removing tool that is in use today, and is still called the „Haskell.“

„At the camp-meeting the four States, New Hampshire, Massachusetts, Rhode Island, and Connecticut, were organized into one conference."<sup>7</sup> Haskell was ordained and, much to his surprise, elected President of the newly-formed conference.

His organizational and administrative talents developed further in his new position. Elder White visited Haskell's field in November 1871, and observed, " ... under the will-directed efforts of Brother Haskell, our people are in advance of those in any other part of the field, in systematic, energetic action for the advancement of the cause of truth."<sup>8</sup>

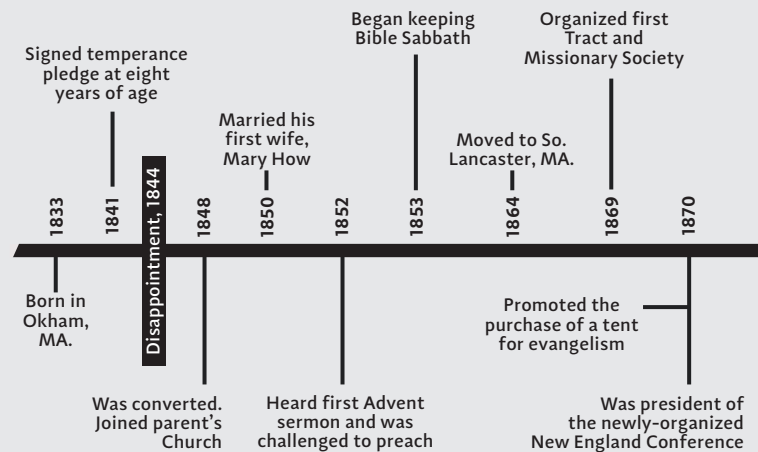
He further suggested that Elder Haskell be sent to another field like New York or Michigan, or even the Western Conference to "... give others the benefits of his financial talents." (Ibid.) Three times Haskell was President of the California Conference, once from 1879-1887, in absentia.

Haskell also traveled to many countries. Mary, whose health had greatly improved, waited at home, praying for his safety and success. One of the first places he visited was England, in 1882, where he reported that God's providence had opened the way for distribution of publications to passengers on ships to London and for shipment of tracts to other parts of the world. From England, he toured Switzerland and France where he visited a very feeble J. N. Andrews. He commended the success of the work among the French made possible by Andrew's publications and sought to inspire other workers to do the same for the Italians.

In 1885, Haskell traveled to Australia by way of New Zealand. While in New Zealand, Haskell prayed aloud behind closed doors in the room he rented in the home of the "Hare" family. Brother Hare eavesdropped as Haskell prayed for him

## TIME LINE

## S.N. Haskell



and his family. He and many other members of his family accepted the present truth. By August, Haskell was in Australia, where he suggested that the church establish a mission in Sydney to distribute literature to islands around the world.<sup>9</sup>

Haskell traveled to Norway in 1887. There he attended the first camp meeting and first European Council. Reporting to Review readers,<sup>10</sup> he recommended a two-way exchange of workers. His vision was that American laborers be sent to Europe and Europeans converts be sent to America for training. Returning to America through England, Haskell learned that in London the work was expanding rapidly. Steps had been taken to secure a publishing office at 451 Holloway Road and a building for training laborers.

Haskell was also involved in the development of Seventh-day Adventist education at schools like Battle Creek College (which later moved and is now Andrews University), Nashville Agriculture and Normal Institute (later Madison College), Healdsburg College (later moved and is now Pacific Union College), South Lancaster Academy (which later became Atlantic Union College), and Avondale College (originally Avondale School for Christian Workers).

Haskell had a burning desire to reach more countries for Christ. He took an extensive trip during 1889-1890 to Western Europe, Southern

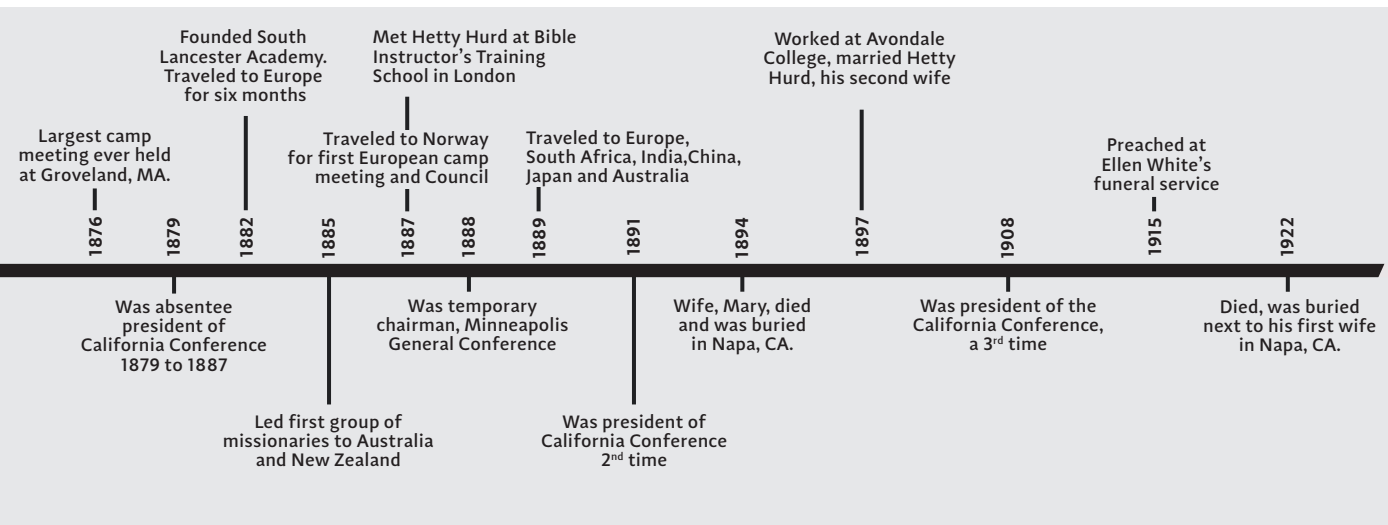
Africa, India, China, Japan, and Australia. Some "28 years later...he related that on that world tour he baptized one individual in China and another in Japan, the first [S.D.A. converts] in these countries."<sup>11</sup>

"He was again president of the California Conference from 1891 to 1894. His first wife died in January of that year [1894]." (Ibid.) He was 61 years old, and by no means ready to retire. In fact, in just two years, in 1896, he was on the move again to Australia where he helped establish the new school at Avondale.

He remained single for about three years, but feeling the need of a help meet, he wrote to an old friend, Hetty Hurd, and asked her to come to Australia and marry him, which she agreed to do. They married in 1897 and honeymooned in a tent on the new campus. Hetty and Stephen Haskell were blessed with "22 years together listening for [and following] God's directions in their lives."<sup>12</sup>

In 1903, Haskell, who "captained a diverse corps of workers in the country's metropolis [New York City], set forth a plan for the comprehensive and well-articulated city campaign. It contained the following. ...

"That house-to-house literature work be conducted, opening doors for Bible studies by competent instructors; that health service and education be given through vegetarian restaurants,



hydropathic treatment rooms, and lectures; that when the groundwork had been sufficiently done, there follow evangelistic meetings; that all these workers be united, and so far as feasible resident, in a central workers' school, in charge of the director of the city work. ...

"This they did not only in New York but in other cities, creating churches and building or purchasing meeting-houses. Restaurants and treatment rooms were established in main cities. The bulk of the city work ... [was] literature distribution, Bible studies, and evangelistic preaching."<sup>13</sup>

From 1908 to 1911, beginning when Haskell was 75 years old, he and Hetty moved to California where he was again elected president of the California Conference.

Haskell was by no means a man who never made mistakes. Ellen White had to reprove him as she did many other leaders of the Seventh-day Adventist Church after receiving messages from God for them. Haskell was willing to listen and to allow God to work in his life. During his long, productive life he kept but one purpose in mind—to complete the Gospel commission.

Haskell died in December of 1922, just under 90 years of age. Until Christ returns, Seventh-day Adventists throughout the world will continue moving forward in the same purposeful spirit of earnest labor, as that of Stephen N. Haskell, proclaiming the same message of faith in God, and

revealing the same belief in the triumph of the work of God. This is the legacy of pioneers like Stephen N. Haskell. Our tribute to Elder Haskell will not be complete until the work he loved is completed.

- 1 Spalding, A.W. *A Long Life Spent for God*, Review and Herald, December 14, 1922, p. 55.
- 2 Olsen, M. Ellsworth, *Origin and Progress of Seventh day Adventists*, RH Publishing Association, 1925, p. 281.
- 3 Schwarz, R. W., *Light Bearers to the Remnant*, Pacific Press Publishing Association, 1979, p. 81.
- 4 Spalding, p. 55.
- 5 Olsen, p. 282.
- 6 Schwarz, p. 82.
- 7 Olsen, p. 283.
- 8 James White, report in the November 14, 1871 Review and Herald, regarding a trip he and Mrs. White took to South Lancaster, MA, p. 172.
- 9 Story by F. M. DeVaynes Jones, Review and Herald, Marc 9, 1944, "New Zealand and Its Inhabitants," p. 14.
- 10 Haskell, S. N. report in the July 19, 1887 issue of the Review and Herald, pp. 457, 458.
- 11 S.D.A. Encyclopedia, *Stephen Nelson Haskell*, Review and Herald Publishing Association, 1976, p. 561.
- 12 Landry, E. E., *He Chose to Listen*, Pacific Press Publishing Association, 1983.
- 13 Spalding, A. W. *Origin and History of SDA's Review & Herald Publishing Assoc.*, 1962, p. 114.

## God's Bill of Fare

### A pioneer in missionary promotion at home and abroad

by S.N. Haskell

When God created the world, He also created man out of the dust of the earth in His own likeness and image. He was made a little lower than the angels and crowned with glory and honor. He was made to have dominion over the works of His hands, and God put all things under his feet. (Ps. 8:5,6.) At this time He gave man the following bill of fare: "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." (Gen. 1:29.) This is God's original bill of fare for the human family; no flesh meat is in it.

In Smith's original three-volume Bible dictionary, in commenting on the word "pulse" (Dan. 1:12, 16), we find that it is translated from a plural noun, *seroim* in Hebrew, meaning seeds. Seeds denote grains of any kind, whether barley, wheat, millet, vetches [beans], etc. This same root is found in Gen. 1:29, according to Smith.

Daniel felt that anything different than pulse the king's meat or the wine which he drank, even though it came direct from the king's table-would defile his body. (Dan. 1:8.) In 1 Cor. 3:16, 17, we read: "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." These words are just as true now as they were when they were inspired by God.

The question may arise, Why then did God ever permit flesh meat to be eaten? The answer can be found in Matt. 19:5-8. God suffered many things because of the hardness of the heart. It

should be remembered that God does not condemn man for what he does, which he does not know to be wrong; but that which he does know to be wrong.

The last work of the gospel is to restore every lost truth, either lost or permitted to be in disuse because of the hardness of the heart.

This truth is clearly stated in Acts 3:19-21: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." "In the time of the end, every divine institution is to be restored." *PK*, 678. This will include the original bill of fare.

In Testimonies, Vol. 7, pp. 125-126, we read: "God is working in behalf of His people. He does not desire them to be without resources. He is bringing them back to the diet originally given to man. Their diet is to consist of the foods made from the materials He has provided. The materials principally used in these foods will be fruits and grains and nuts, but various roots will also be used." *This was written* March 10, 1900.

We are in the day of atonement or judgment. (Rev. 14:6,7; 1 Peter 4:17,18.) In the balances of the sanctuary every character is to be weighed. "God is leading out a people and establishing them upon the one great platform of truth, the commandments of God and the testimony of Jesus. He has given His people a straight chain of Bible truth, clear and connected. This truth is of heavenly origin, and has been searched for as for hidden treasure. It has been dug out through careful searching of the Scriptures and through much prayer." *3T*, 447

From: *Medical Evangelist*, Vol. IX, Nov.-Dec., 1922, p. 23.

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The last work of the gospel is to restore every lost truth

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# Poem

by Angeline M. A. Lyon Cornell



## Submission

The Saviour knows our every grief;  
He knows the time to give relief:  
When we are purified and tried,  
And our whole wills are sanctified.

How to destroy our dross and tin,  
And cleanse us from each stain of sin,  
What to inflict, the Lord knows best;  
'Tis only ours to stand the test.

What though we suffer grief and pain,  
And earth's fair prospects strew the plain,  
Let us submit, whate'er befall,  
And make our God our all in all.

What though we're wrongfully accused,  
Oft times e'en slanderously abused?  
Say not these ills we cannot bear,  
But in our Saviour's sufferings share.

What he endured no tongue can tell,  
When on Him our transgressions fell ;  
Meekly he bore them on the tree,  
And paid the debt for you and me.

He purchased holiness and Heaven,  
Or we could ne'er have been forgiven.  
The Saviour's blood redemption cost,  
Without which all our race was lost.

Shall we then sink beneath the rod,  
Inflicted by a holy God  
To purify and make us white,  
That he may be our sole delight?

No; though it sharply smites, resign,  
And pray for grace and love divine ;  
For all this, Heaven will make amends,  
And oftentimes quick deliverance sends.

The Lord in him would have us free ;  
Through Him we gain the victory,  
All he will be to us we need,  
That we a holy life may lead.

Be holy. Oh! how blest to know,  
Our Father helps to make us so ;  
'Tis but for us to yield our will,  
His word and promise he'll fulfill.

No guilt or fear, no will, no choice ;  
In God alone we now rejoice,  
And bless the hand that gave the blow,  
And laid our earthly comforts low.



## RECIPE

### Tofu and Summer Vegetable Curry

#### Ingredients for 4 servings

- 4 Tbsp. virgin coconut oil or extra-virgin olive oil, divided
- 1 14-oz. package firm or extra-firm tofu, patted dry, cut into 1/2" cubes  
Kosher salt
- 2 medium onions, coarsely chopped
- 1/3 cup red curry paste
- 2 large zucchini, cut into 1/2" pieces
- 1 large or 2 small Japanese eggplant, cut into 1/2" pieces
- 8 oz. green beans, trimmed, cut into 1" pieces
- 1 13.5-oz. can unsweetened coconut milk

Lime wedges, cilantro leaves with tender stems, and coarsely chopped salted, roasted peanuts (for serving)

#### Preparation

##### Step 1

Heat 2 Tbsp. oil in a large skillet, preferably nonstick, over medium-high. Add tofu in a single layer and cook, turning over once, until cooked sides are golden brown, about 4 minutes. Transfer to paper towels to drain. Season with kosher salt.

##### Step 2

Heat remaining 2 Tbsp. oil in a large pot or high-sided skillet over medium-high. Add onions and a generous pinch of salt and stir to



coat. Cook, stirring often, until softened, about 4 minutes. Stir in curry paste and cook, stirring often, until darkened in color, about 2 minutes. Add zucchini, eggplant, and green beans and cook, tossing to coat, until vegetables are softened and starting to brown in spots, 5–7 minutes. Pour in coconut milk and 1/2 cup water and bring to a simmer.

##### Step 3

Add tofu to pot and stir gently to combine. Cook until warmed through, about 3 minutes. Season with more salt if needed.

##### Step 4

Divide curry among bowls and add a generous squeeze of lime juice to each. Top with cilantro and peanuts.