

The Idolatry of Conservative Adventism

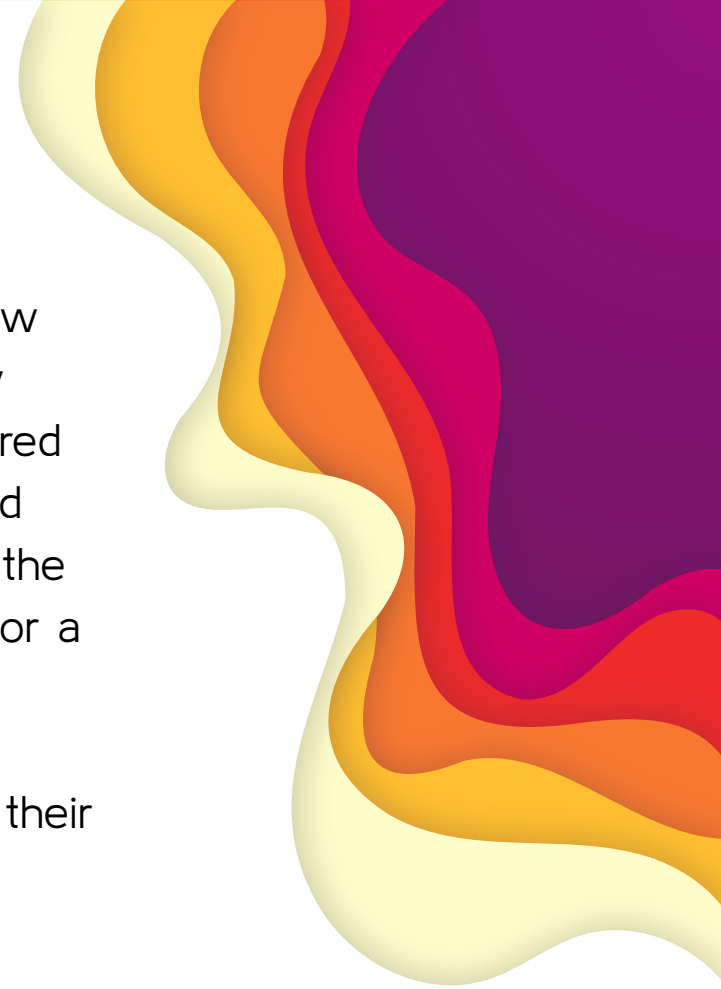
Tess Lambert 05-16-20

Part 1



In the previous class...

We lined up Ancient Israel and Modern Israel and we saw that for Ancient Israel, they came out of Egypt and they could have done their work then. They could have entered Canaan, they could have been faithful to God, they could have had the Messiah right back, they could have done the work that had been assigned to them. But, they asked for a King, they kept playing around with Idolatry, they didn't separate from the Nations around them like they were supposed to and they are not in a fit condition to bring their work to completion.



After the Exodus from Egypt...

They could not bring their work to completion. After they left Babylon they could have rebuilt the Temple, they could have been a light to the World, they could have spread the knowledge of the true God but they didn't and they were not in a fit condition to do the work. As we look at the time of Rome, God is going to cut a Stone out of that Mountain. He's going to raise up a people beginning with the 12 Disciples, to do that work and to fulfill the job description of Ancient Israel. He does that by raising up a Messenger, John the Baptist and through the work of Christ and his Parable Teaching.



When we come to Modern Israel, we see the same exact pattern:

- They came out of the time period of the 1260
- God raised up a messenger, William Miller

He was to draw them out of fallen Apostate Protestantism, and in that time period could they have completed the work assigned to them.



William Miller

American preacher

Born February 15, 1782, [Pittsfield, MA](#)

Died: December 20, 1849, [Low Hampton, NY](#)



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Could they have brought the
knowledge of God to the World
and could Christ have come back,
or could the Second Advent have
occurred?

Ellen White tells us,
“Yes.”

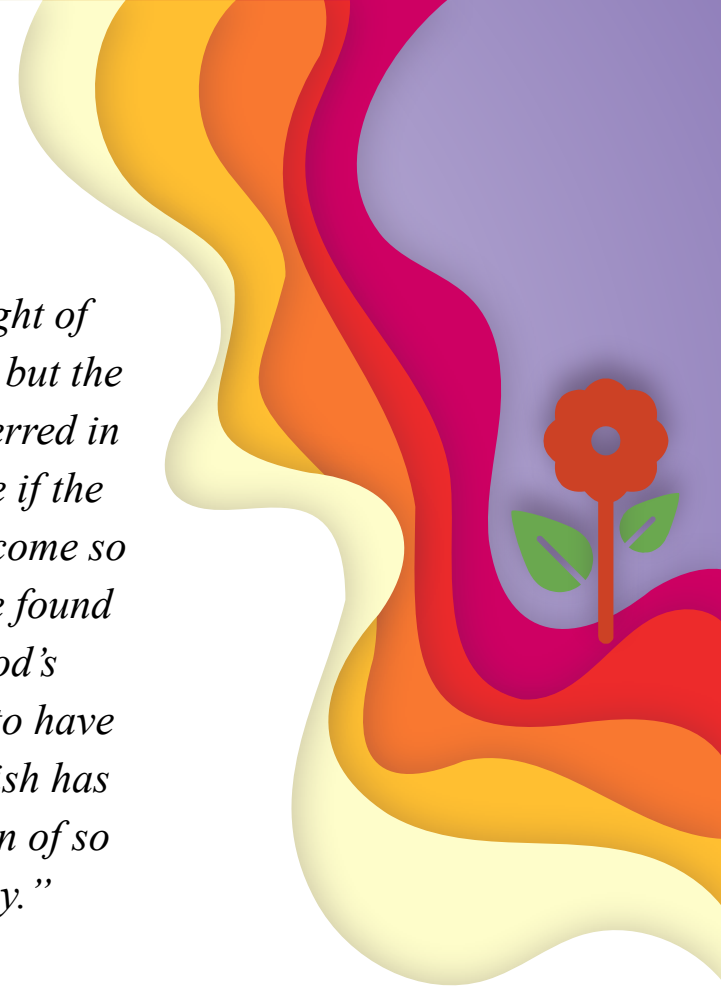
I'm going to give us the reference

In the book of **Evangelism 694.2, 694.3, 694.4.** While these paragraphs are in successive order, there written years apart. Paragraph 2 was written in 1868, Paragraph 3 was written in 1900, that's 32 years later.

Paragraph 4 was written in 1903. While those paragraphs are back to back in the book **Evangelism**, the actual writing of them is over a period of about 34 years.

So, back in 1868, this is paragraph 2, Ellen White gives it the title, "**Deferred in Mercy,**"

"The long night of gloom is trying but the morning is deferred in mercy because if the Master should come so many would be found unready. God's unwillingness to have his people perish has been the reason of so long a delay."



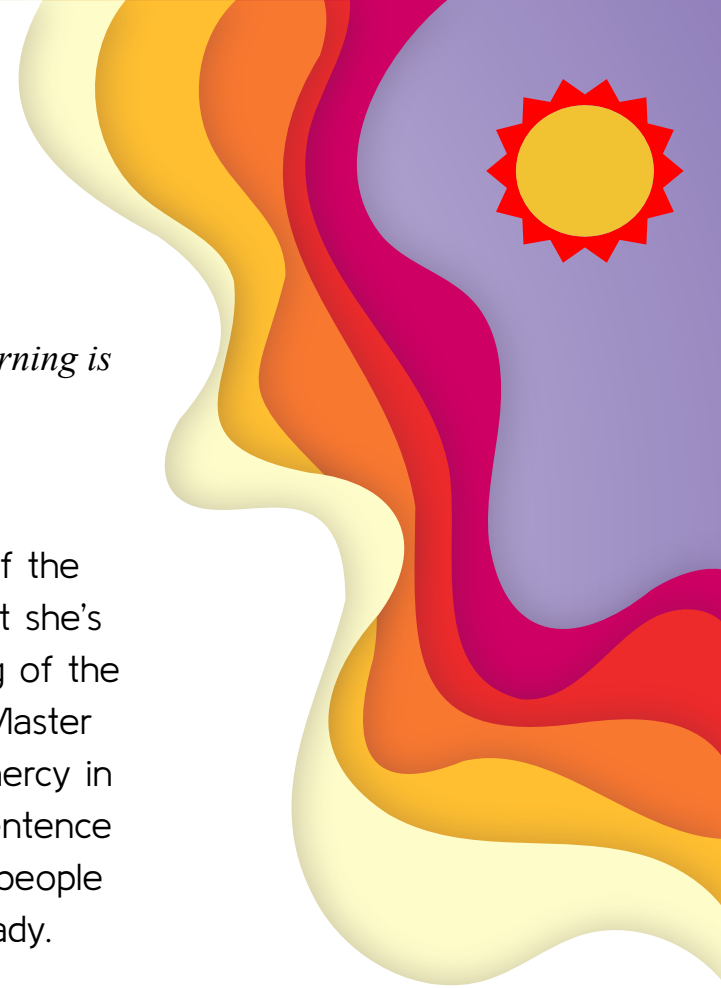
I just want us to take that phrase,

“the morning is deferred (delayed) in mercy.”

It's really in two parts, the morning is deferred or you could say **delayed** because of mercy. We want to define what those two points mean and she does that in the next two phrases of that sentence.

What does it mean, *“the morning is delayed?”*

It means the Coming of the Master. The morning that she's referring to is the Coming of the Master. Why can't the Master come? He's delayed in mercy in the last phrase of that sentence because many of God's people would be found unready.



What she is saying is that the morning could have come, the **morning** is the **Second Advent**; the **Coming of the Master**.

The **Second Advent has been delayed because of God's mercy. The mercy is because his people would be found not ready.** We've identified 1863, the midpoint of the Civil War, but this was written just a few years after that in 1868.

She's saying Christ could have come but he didn't, he **delayed the morning** or he **delayed His Coming** because of the condition of His people.

As they came out of Egypt, they entered Canaan, they could have been prepared for His first Advent but they would have been found unready, Israel would have been found unready. With Adventism when you see the time period just after 1844, they could have fulfilled their job function and Christ could have come and the Second Advent could have occurred but **it's delayed because His people were not ready.**



Then we have the time period in Babylon, this was meant to cure them of their Idolatry. It was half successful but not complete, it was not a history of full success, it was a history of half failure, half success. We also find that there's a time period after Millerite history when the work was set up to be completed. **What was that history?**

That was the 1888 history.

Ellen White says, were now in the Loud Cry of the Third Angel, you have Sunday Laws being instituted in the United States, the external world is set up for the closing scenes, the movement is being set up, there's the Loud Cry occurring, the message of Righteousness by Faith (Jones & Waggoner), the work could have been completed in 1888.

This is why she's going to say again in paragraph 3, of Evangelism 694, in 1900...

“The work might have been done, Christ would err this, have come to the earth and the Saints would have received their welcome into the City of God.”

In 1900, she says it again,

“Christ would have come err this but the problem is His people”

She repeats that in 1903, paragraph 3,

“If Christ’s people would have obeyed His Word they would today be in the heavenly Canaan.”



The work could have been completed but both times it was the history of the Failure of God's people. When you come to the end we find ourselves in the history of Success and we've spoken quite a bit about the Alpha & the Omega history, the history of Failure and the history of Success. Also, identifying that there is Failure, Failure & final Success at the end.



As we look at the history of the 144,000 we're going to understand the nature of this history by understanding the End of Ancient Israel and also by understanding how this Church began. What was happening both internally as God raised up William Miller and started teaching him in particular, the Prophecies but also what is happening externally in that history. It can teach us about what is happening externally, right now.



I'm going to do quite a bit of reading. What I want us to do is understand what is happening externally within Protestantism just prior to 1798 and through 1798, towards the history of 1844.

I had one other quote that I'll just give you, we won't spend much time on it.

It's in **Faith & Works 83.1**, she's talking about the condition of Adventism, which she refers to as the Laodicean Condition and she's going to quote from **Revelation Chapter 3**, the message to Laodicea. She says,

*“Here is represented a people who pride themselves in their possession of **spiritual knowledge & advantages.**”*





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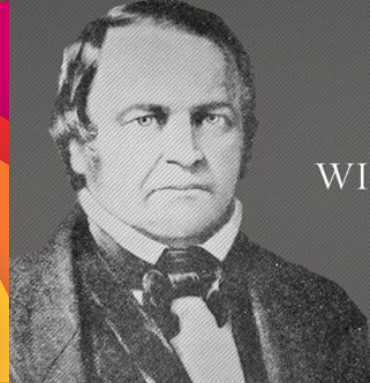
So, when they say that they are rich
and increased with goods, what do
they believe they are rich in?

Spiritual Knowledge and
Advantages.

We have the writings of the Prophets, and we have the writings of our Prophet, Moses. We have the Pioneers, we have Abraham and we have Miller,

“They 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.

With Pharisaic pride they've wanted themselves till it has been said of them, “thou sayest I am rich and increased with goods and have need of nothing.”



WILLIAM MILLER
1782-1849

She refers to the Laodicean Condition with Pharisaical Pride...

The condition of the Pharisees is identical to the condition of Laodicea, it's the exact same thing. So, when we see today the Church of Laodicea, what we are identifying is Pharisaism.

In that time period, when we talk about the Pharisees and the Idolatry that Israel was in, it was not immorality, it was not gay rights, it was not gay marriage. It's not inappropriate behavior on television and it's not computer games.

Those are not the things that are being referred to as the Laodicean Condition, that makes us like the world.



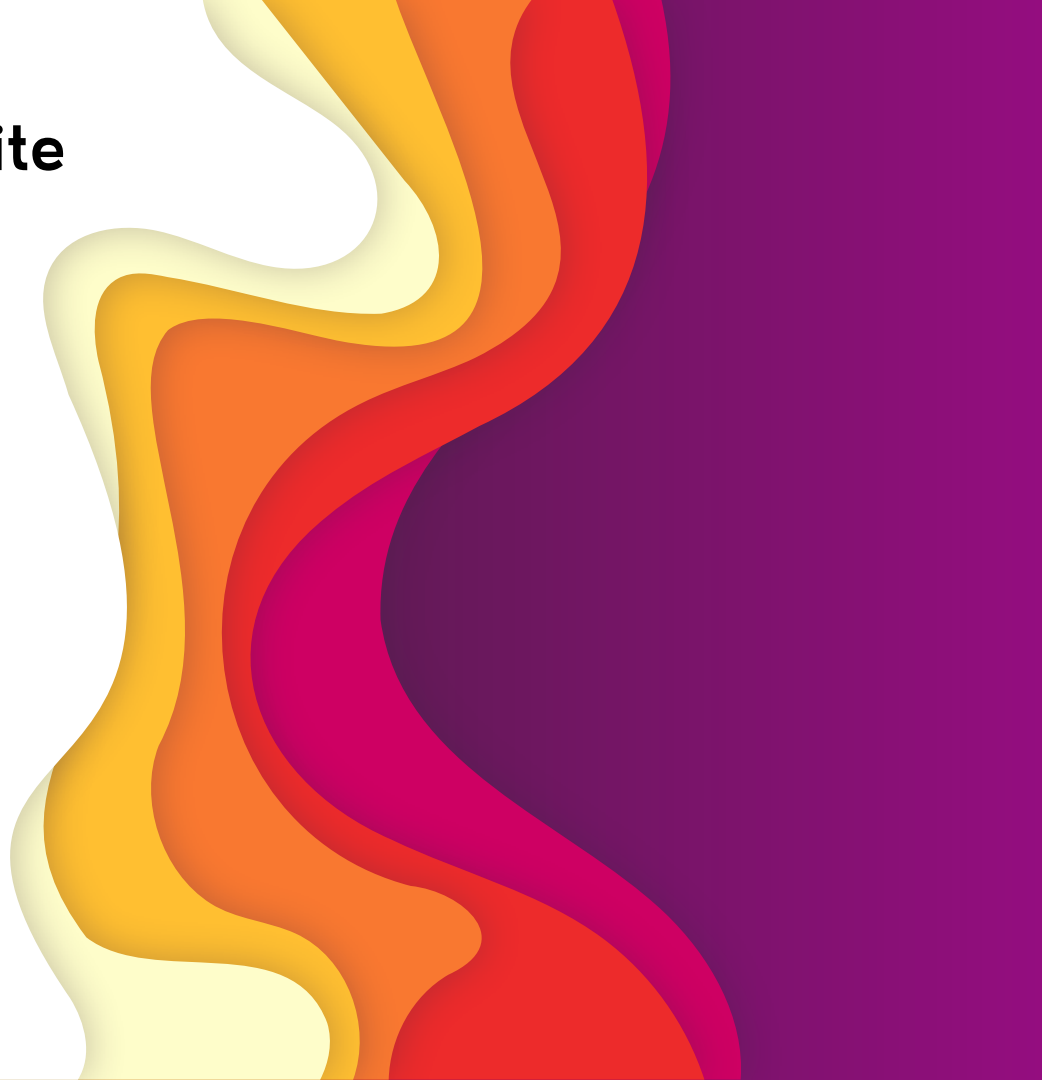
What's being referred to as the Laodicean Condition is this issue that the Pharisees had, they believed that they were the peculiar people ready to receive the Messiah but they had formed a God in their own Image. They were worshipping a Pagan God and didn't even know it. When we look back we see what that Pagan God was, it was the one they took out of Egypt.

Apis Bull



Coming back to this Millerite time period...

I had the idea so I will assume others had it too, that there wasn't much happening. You had the American Revolution, the Protestants were just ambling along day after day, week after week. William Miller is raised up, and in a vacuum just out of nothing, there is this Millerite Revival. What I want us to see is the broader picture of what was happening at this time period.



We may be familiar with The Great Awakenings, if you're not familiar with it just look it up on Wikipedia and it will give you an overview.

In the early 1700's, there was the First Great Awakening.

It was this massive Religious Revival that particularly occurred in America but also in Great Britain and in other areas around the world. It was a time of Great Religious Revival in the early 1700's and it re-made certain Churches, and how some people viewed God and also how they worshipped. It transformed the religious landscape.

A Second Great Awakening happened around the time of the 1790's. It really began just prior to 1798 and it was a massive Religious Revival swept across America and also touched Great Britain and other areas. This Revival happened through camp meetings, through traveling Ministers much the same way we see Millerite history happen. We seem to think that we were the only ones doing camp meetings but we weren't. All these other Churches were also experiencing Great Revivals through camp meetings and traveling Ministers from post-to-post on horseback. It occurred really from the 1790's through the 1830's, so you could say it occurred for a good 40 years.



The 1st and 2nd Great Awakening

11.3.2: Analyze the great religious revivals and the leaders involved, including the First Great Awakening; the Second Great Awakening, the Civil War revivals, the Social Gospel Movement, the rise of Christian liberal theology in 19th century, the impact of the Second Vatican Council, and the rise of Christian fundamentalism in current times.

I believe Protestantism died a death in the 1840's. We know when we come to 1844, Ellen White describes that year as "Spiritual Declension" but the Revival had died in Protestantism by 1844. Certainly through the 1790's and then towards 1844 there was this massive Religious Revival across the United States known as the "Second Great Awakening."

"It fundamentally altered the Character of American Religion."

Out of this Second Great Awakening is what the Millerites and then Adventism grew out of. When we look back and see the conversion of some of our Pioneers from Deists like William Miller to Protestants, this is happening under the Second Great Awakening. When we see Ellen White go to Church and hear these fiery sermons about Hell and she's convicted of her sinfulness, that's all happening under the Second Great Awakening within Protestantism not within the Millerite Movement, and then that develops into the Millerite Movement.

What happened under the first Great Awakening was a radical change in Protestantism. I'm sure this is an oversimplification but as there was this radical change in Protestantism in the early 1700's, you had this Old Order and the New Order. It can be summarized by saying "Conservatives & Liberals," Liberals were new.

What the Liberals taught was,

“reading the bible and understanding it for themselves.”



For the **Conservatives**, you would have these Aged Ministers in America that many of the people would look up to and they were like the moral guides of the United States. They commanded a great deal of respect. The people would look up to these Protestant Ministers to define the Word of God for them.

In the first Great Awakening in the early 1700's, you had this strengthening of this **Liberal** type of Protestantism. It isn't Liberal in the way they would dress or anything like that, but for what this branch of Protestantism was promoting.

It was also connected with the American Revolution with these concepts of Republicanism and Freedom and Independence.





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Why do we need these men
to define the Word of God for
us, or to tell us about our
spiritual condition?

We don't...

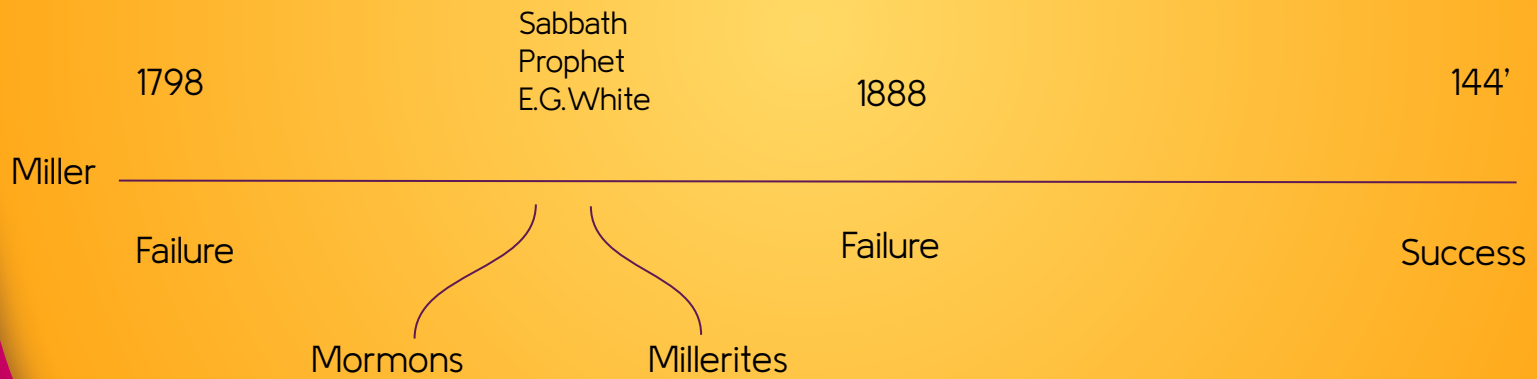
**We can talk to God
directly, we can
understand Him,
directly.**



So, those external Political issues about Freedom & Independence were impacting the way the Protestant Churches operated. The Old Aged Conservative Ministers were fighting back against this. They created these two warring factions within Protestantism. These Aged Ministers saw this as disrespect and that they were losing their status in Society, even if they hadn't lost much they could see it was coming and they were afraid. They started to fight back against what they saw as too much Liberalism and pushing too far. It's really these two sides and it's connected to these external events because you have the American Revolution, you have the Constitution, the idea about individual Liberty and Freedom. Also, the debate within the Church about how does that make us look as a Church?

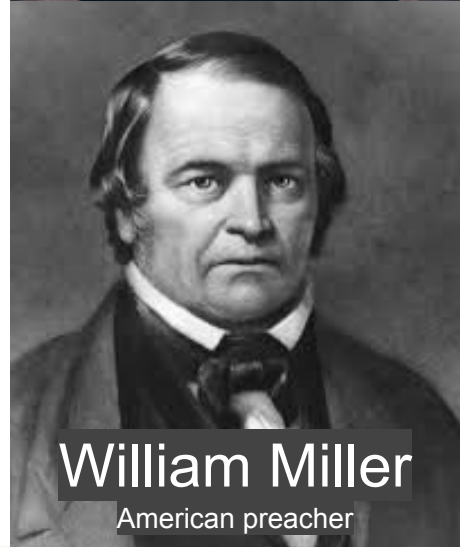
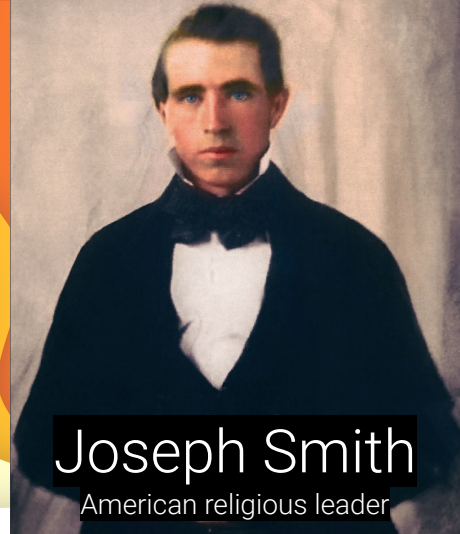


So, that is what happened from the First Great Awakening and it was building as you come to 1798, it wasn't something that died down it was really building. Then as we come into the Second Great Awakening, that Great Religious Revival that swept across America, you had two churches come out of that. Two movements and then two churches, parallel, like twin siblings. You had Mormonism under Joseph Smith, and the Millerites under William Miller.



So, Mormonism and the Millerites, were the two New Denominations that grew out of the Second Great Awakening, side by side. They were the two products of the Second Great Awakening. The other Churches might have changed in some small way, they might have changed some of their perspectives but these were the two Denominations that came directly out of the Second Great Awakening.

Mormons under Joseph Smith and Millerites under William Miller. Mormonism transformed in 1844 and that's when Joseph Smith decided he would run for President of the United States. 1844 was also an election year and he went on the Campaign Trail. He believed that the American President was a dictatorship.



He believed in the combination of Church and State and in the idea of Manifest Destiny, that it was the Nation that was to be the New Israel.

This was a very popular mindset at that time and that it had been given the mandate of God to control the whole of the North American Continent. He was quite different to what we would define William Miller's position. He spoke about William Miller and attacked him publicly. He used the same old arguments that we're all familiar with, about how God does not give us the day or hour of His Coming. "William Miller must be wrong," he ridiculed William Miller. There is this Public tension between the two.

<http://mit.irr.org/joseph-smith-william-miller-and-prophetic-speculation>



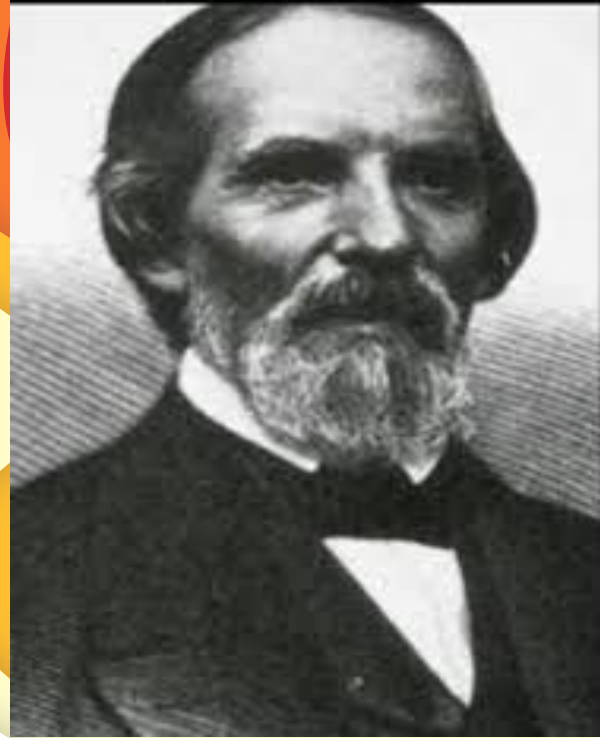
Manifest Destiny

Manifest destiny was a widely held American imperialist cultural belief in the 19th-century United States that American settlers were destined to expand across North America.

Wikipedia

Then in 1844,

In the midst of his Election Campaign, Joseph Smith was assassinated and died. Then Mormonism went from one leader to another. We identify the same thing in Millerite history. William Miller didn't die but they did go from William Miller to Samuel Snow around the time of July. They are very closely linked. This is something I wanted you to be aware of that grew out of the Second Great Awakening.



Samuel S. Snow

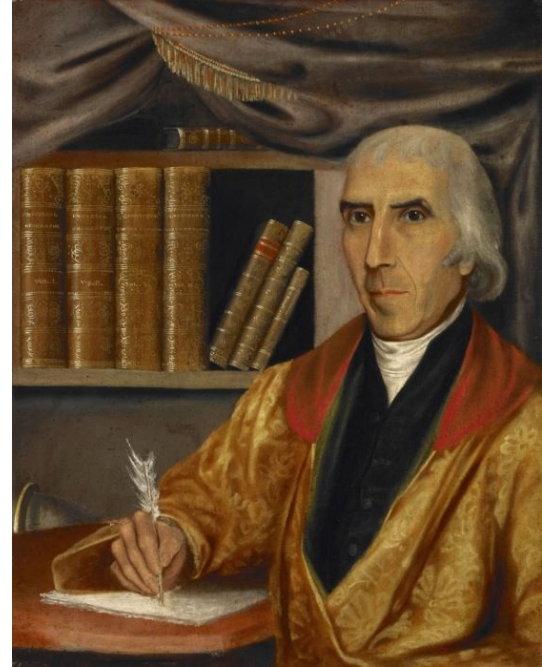
Samuel Sheffield Snow was a skeptic turned Millerite preacher who calculated that the return of Christ was to take place on October 22, 1844. His teaching sparked what became known as the "Seventh-month movement," which led to the Great Disappointment when Jesus did not return as expected. Wikipedia

I want to take us back to 1798, we were not dealing with these two movements but with what's happening in Protestantism. I'm going to read from a Master's Thesis by a woman named **Rachel A. Snell** of the University of New Hampshire. She wrote her Masters Thesis at the University on The State of Protestantism in 1798. She's going back to this Liberal vs Conservative fight in one specific context. There's this one story that happened in 1798 around which everything else is just giving the background. She's going to speak about this man named **Jedidiah Morse**. He was what you would consider the leadership of the Conservative division.. His son Samuel Morse is where we get the Morse code. He co-invented the Morse code system with his son.. This is his father Jedidiah Morse and he was a strong Conservative Minister. He was one of the old branches of Protestantism that saw that they were being disrespected and that they were losing their place in society as leaders.

So, when she says New England she's referring to that portion of the United States.

Liberal

Conservative
Jedidiah Morse



Jedidiah Morse

Geographer

Born August 23, 1761,

[Woodstock, CT](#)

Died June 9, 1826, [New Haven, CT](#)

*“Generations before the American Revolution, New Englanders maintained the importance of a cooperative relationship between religion and the government, public virtue and public duties. Coupled with Republicanism and Liberalism these created a volatile mixture. In the New Englands, **“Clergies Interpretation of the State of Virtue in American Society,”** the increase in infidelity and irreligion 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.”*

<https://www.au.org/blogs/wall-of-separation/the-religious-right-says-church-state-separation-isnt-in-the-constitution>

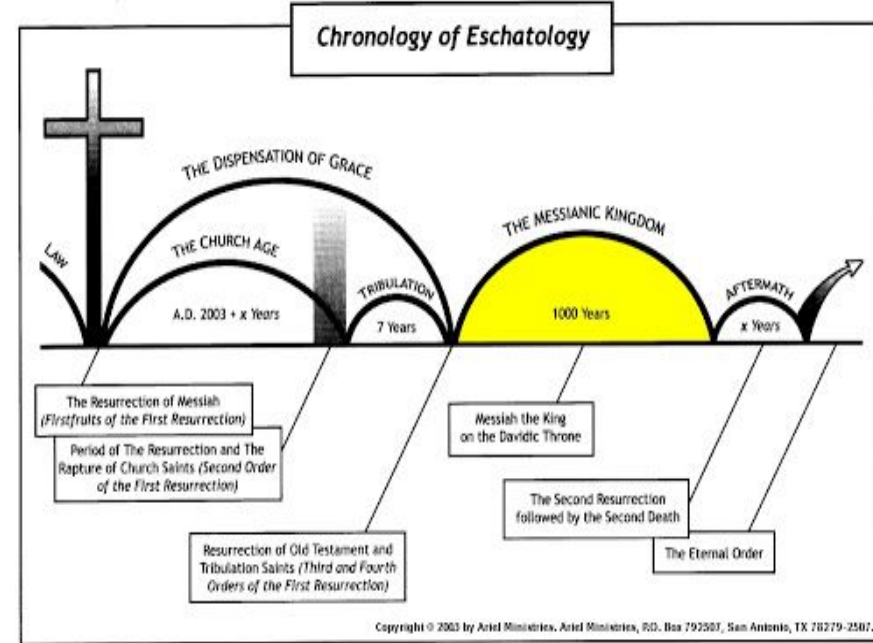
The separation of church and state is firmly ingrained in the U.S. Constitution. Key founders such as Thomas Jefferson, James Madison and others supported this idea and insisted that only church-state separation could guarantee the freedom of all Americans. Church-state separation is thus not only an historic principle, it's also America's great gift to the world. Under the separation policy, Americans have enjoyed more religious freedom than any other people in history.



They are identifying something that we all believe in. That the United States is the New Glorious Land. The Glorious Land was the land of Canaan and then the Modern Glorious Land is the United States.

There's this tension because they've always maintained this cooperation between religion and government, public virtue = religion, public duties = government. You have this time period of the Revolution of Republicanism and Liberalism which is also known as the Republican Experiment because it had not been proven that any form of Democracy even worked and this created a tense environment.

They believed in Millennialism, that the thousand years was coming. This doctrine played a large role in the coming revolutionary struggle with Great Britain. So back in the 1700's, they believed that they were to be the New Israel. This concept of the Coming Thousand years of Peace and Prosperity played a large part in their revolution against 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.”

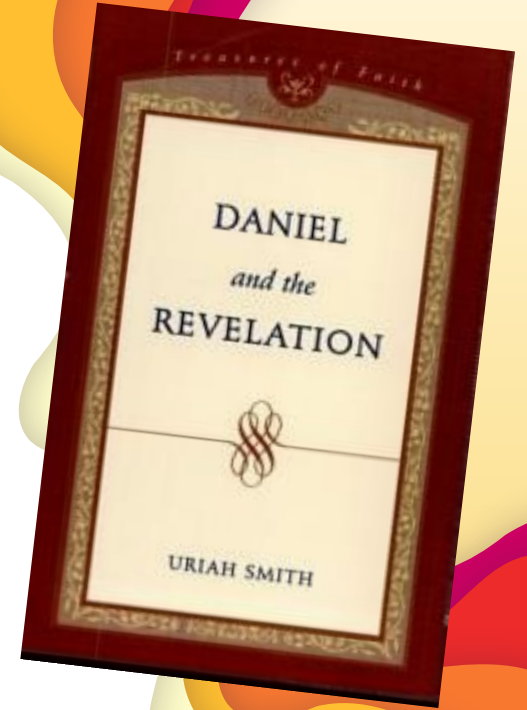
She's talking about how they're susceptible to Church and State coming together.

“Several sources influence 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 will link 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.”

They see these external political events in this very religious framework and with that, they see the threat of the Papacy. Their starting to believe **France** and the **Papacy** are both the tools of Satan to undermine the United States. In this history, there's quite a danger that they're about to go to war with France. They didn't but there was the possibility that they would have, towards the end of the 1790's.

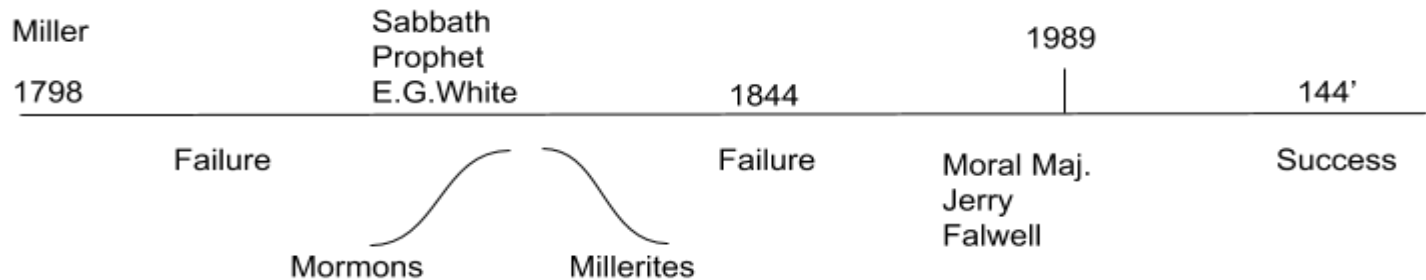
“At the end of the Eighteenth Century there was enormous popular interest in the Apocalyptic books of the Bible.”

So, in the history of 1798, there's this greatly renewed interest in the books of Daniel and Revelation.



*“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 Faith (or what they call the Liberal Branch) and Democratic Republican politics posed the greatest threat to their social power.”*

They have a problem with Morality. I just want to remind you, so that you have it in your mind what happened before 1989 with the Moral Majority and Jerry Falwell. We're already familiar with this concept of a Revival within Protestantism.





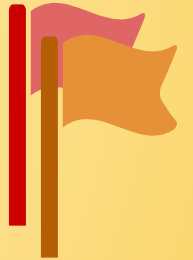
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They feared the loss of Morality in the United States and the belief that it would lead to the loss of the influence of these Older Leaders.

Also, they feared the decline of The United States as it would come under the Judgement of God for Immorality. It's the same thing Jedidiah Morse was preaching in the history of 1798.

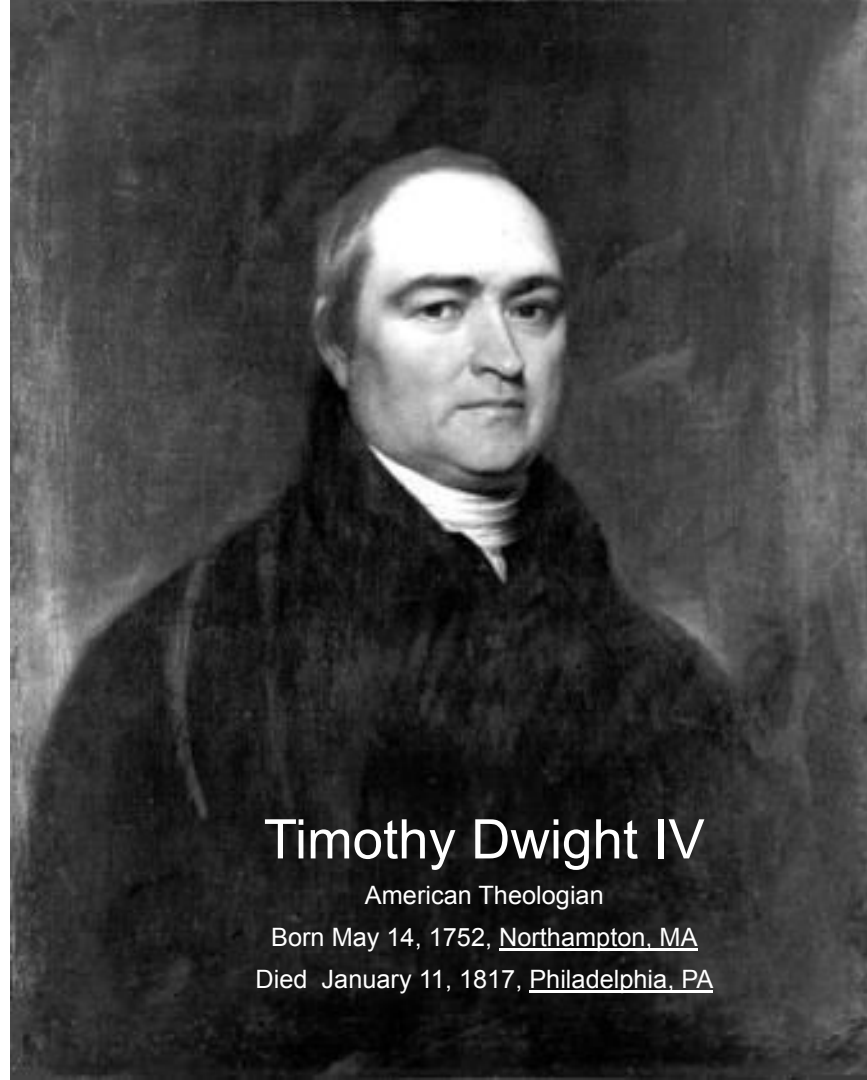
“During the 1790’s,

*Western Massachusetts and all of Connecticut remained dominated by the Orthodox Congregationalists (the conservatives) who significantly outnumbered the Liberals, Yale College, (Yale University). These Universities played a key role in this history. Located in Old Calvinist Territory of Connecticut was a bastion of Orthodox Old Calvinism and **Timothy Dwight**, it’s President from 1795 until his death in 1817 would be a crucial ally of Jedidiah Morse. During the 1790’s Dwight focused on the social duties of the Church. Therefore, he identified with the goals of the Orthodox Old Calvinist Clergy.”*



She said that this area was particularly held by the Conservatives and a bastion of that was Yale College, which would become Yale University and he would become the leader of Yale University. Much like if we were to talk now about Liberty University in the South led by Jerry Falwell and Jerry Falwell Jr,

“From the moment of the ratification of the Constitution in 1789, Dwight corresponded along with fellow religious leaders, Dwight was the head of Yale College. He stressed the importance of morality, he warned that this new Constitution that the United States had signed, however indispensable as a purely negative system of restraint will neither restore order, nor establish justice in America unless it is accompanied and supported by morality among all classes of people. Echoing the arguments of the conservative clergy throughout Southern New England, Dwight advocated a public role for the clergy as society's moral monitors.”



Timothy Dwight IV

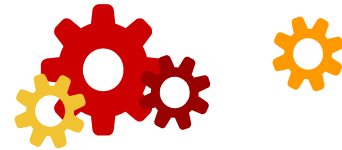
American Theologian

Born May 14, 1752, [Northampton, MA](#)

Died January 11, 1817, [Philadelphia, PA](#)

He's saying the Government and the Constitution, that's all good so far but if America actually wants to be prosperous it needs to be moral and if it has to be moral the Government can't do that, that's our job. It's this working between the political and the religious, Church and State.

*“The social duties of the Congregational Minister was mainly to guide the moral Character of Society. For this reason Jedidiah Morse and similar Clergymen referred to themselves as **Watchmen** and utilized the Theology of Civil Millennialism to legitimize their role as Social Guardians.”*



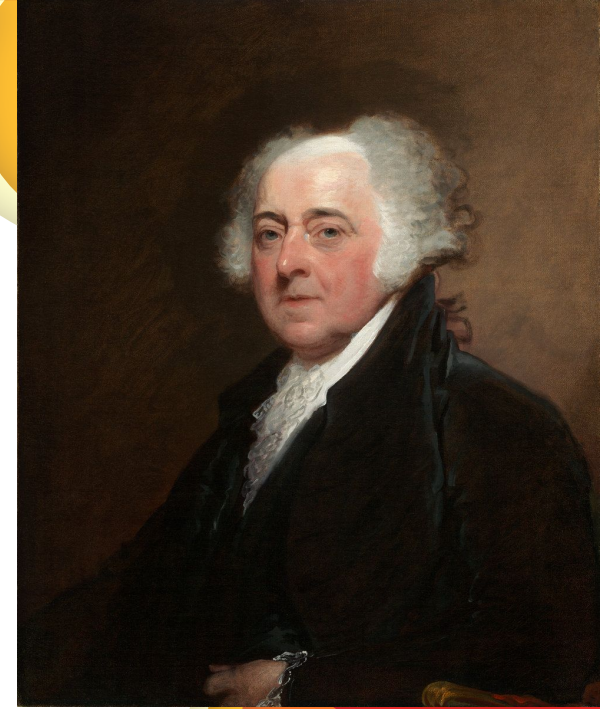
In a sermon, Morse discussed the criticism he had received for meddling in politics. But, Morse said,

“Is this any new crime for the Church meddling in politics? He says, no, this is as old as Christianity. Nay, it is as old as the Priesthood itself. The Priests and the 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. They have cautioned the people against animosity and division, and warned them of their dangers. Whether from foreign or domestic enemies and have exerted their talents and influence to support their religion and lawful government of their country.”

So, we see the Church meddling with the State is nothing new...

I want us to think about what's happening in the State at this time. Who was the President of America in 1798?

It's **John Adams** and were going to see that he has a threat for that Presidency. There's an election in 1800, there's soon to be an American election and all that he's saying about interfering in politics is because Jedidiah Morse supports John Adams. Without going deeply into the history of John Adams I'd like to suggest that if we were alive on that day we would have strongly disagreed with him.



John Adams

2nd U.S. President from
March 4, 1797 – March 4, 1801

In 1798, his administration instituted the *Alien & Sedition Laws* which imprisoned anyone who criticized the Government in writing, in publications, in newspapers through journalism or in any form of public speech and Immigration was also part of that. John Adams was not a Democratic President. Jedidiah Morse is supportive of John Adams and they actually dialogue closely between themselves and Jedidiah kept a close relationship with the members of his Administration. I just want to put that context in there when he speaks about working with the State, it's because he has a President and a political party that he favors.

“Furthermore the American Congregational Clergy, the Conservatives, 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. Accustomed to their usual role and spurred to greater action by the Ideologies of the American Revolution, the clergy hoped to assume a greater role in post Revolutionary American Society. During the 1790’s, Jedidiah Morse sought to enlarge the role of the Parish Minister.”

He became quite an avid Geographer. If you were to look him up online today, you would see all the maps that he drew.

“He assigned the clergy a large role in maintaining Connecticut's happiness as serving as a check upon the overbearing spirit of Republicanism. He even suggested that when Ministers preached the annual election sermons, they should submit histories of the events of the past years for references in settling any political disputes and preventing the rise of political factions. However, the majority of the American citizenry were no longer willing to allow religious elites to interpret political events for them. Despite these new sets 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 they would apply similar things to the social development of this new Republic.”

“Having watched the divine wonders against Pharaoh and having quickly taken up arms to overthrow Egypt, (Egypt = Great Britain) New Englanders knew that their perilous experiment with Democracy now in the Wilderness, depended on nothing but their own morality.”

I want us to think about that...

You have the Israelites leave Egypt, they are freed from their oppressors and now there National greatness depends on the morality of the people. That's how these Conservative Ministers are defining it, their saying the Constitution is so good. These ideas of Rights and Freedoms, are good so far but for us to be successful as a Nation, we have freed ourselves from Great Britain = Egypt, but now we're in the Wilderness and now we have to prove our individual morality. This is the role of the Clergy or we will not be as great a nation, neither politically successful and nations like France will overthrow us.

Morality and Religion

Morality and religion is the relationship between religious views and morals. Many religions have value frameworks regarding personal behavior meant to guide adherents in determining between right and wrong. Wikipedia

This is the same thinking that they carried with them all through the history leading up to the American Civil War. If they're going to say that Israel was freed from Egypt and went into the Promised Land then what did Israel do to the Inhabitants of the Promised Land?

They put them to the sword and removed them.

So, what were these Pilgrims to do to the American Indians?

Put them to the sword, remove them or kill them.

This was forming part of their Ideology and when they look at Israel and they go into Canaan what do they have?

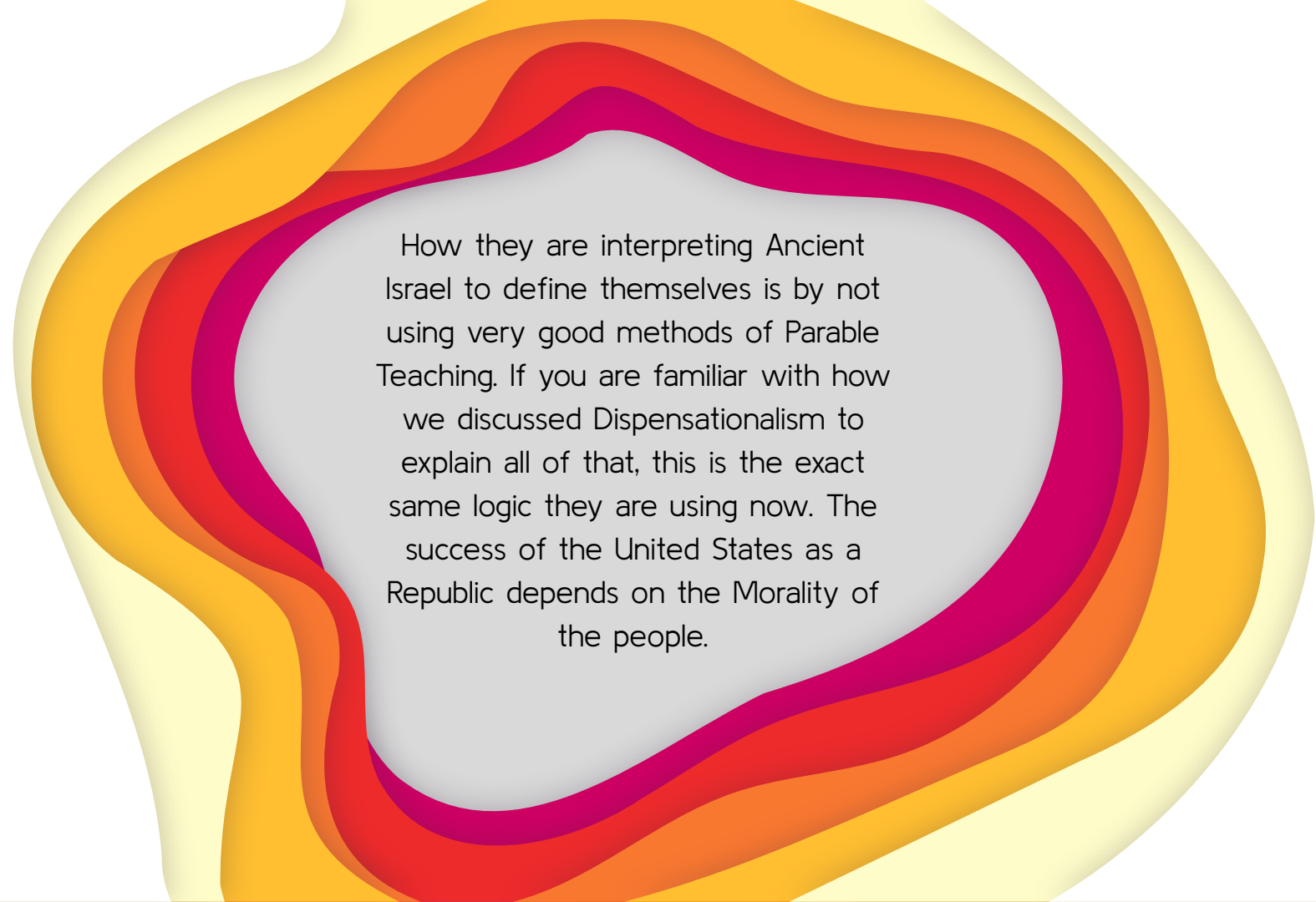
Institutionalized Slavery.

So what does God expect for New Israel?




An Indian sent into Slavery.

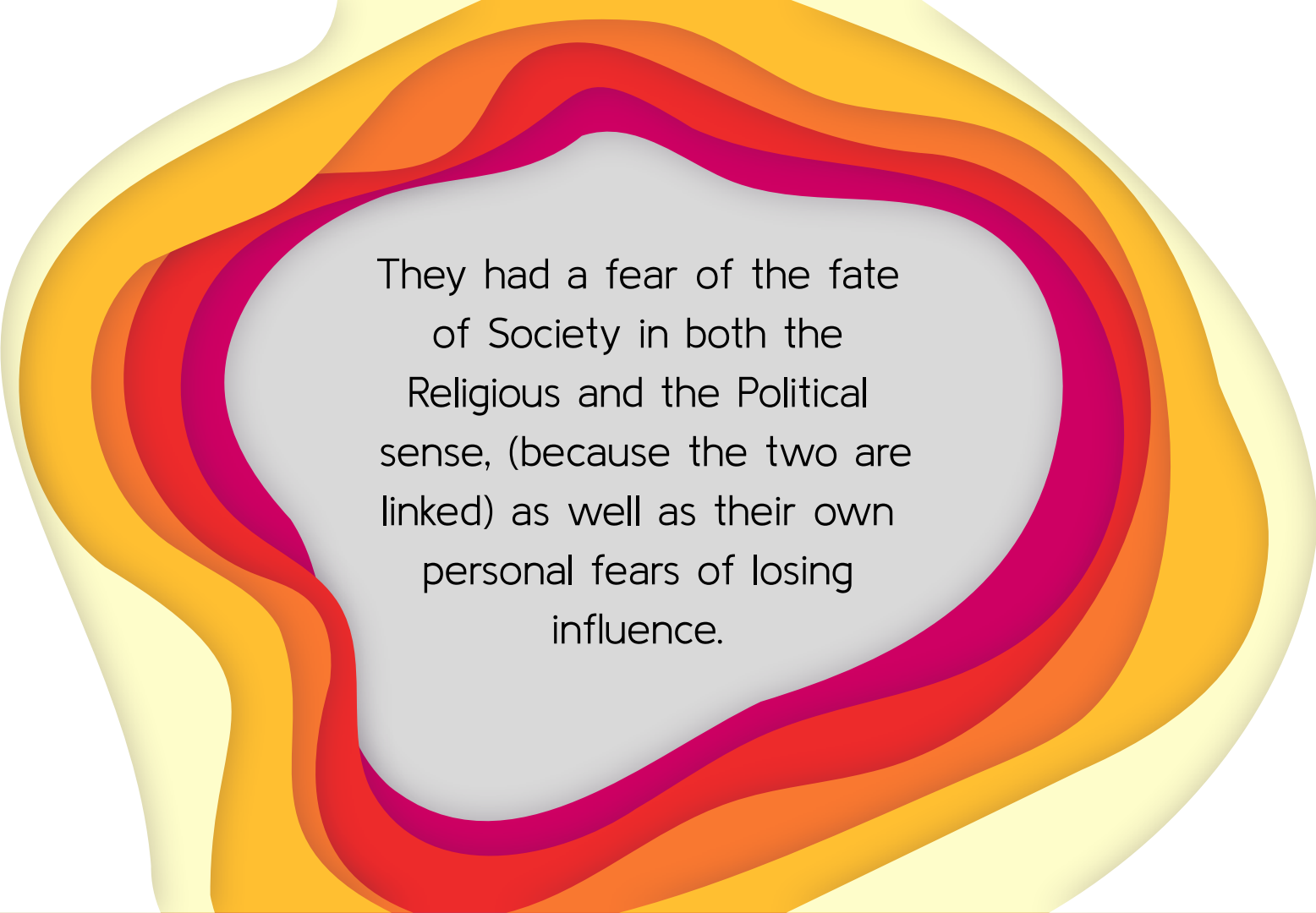
**Institutionalized
Institutionalized
Slavery
Slavery**



How they are interpreting Ancient Israel to define themselves is by not using very good methods of Parable Teaching. If you are familiar with how we discussed Dispensationalism to explain all of that, this is the exact same logic they are using now. The success of the United States as a Republic depends on the Morality of the people.



*“This new Society as they
saw it did not mirror the
virtue that the Conservative
Clergy wanted to see in
Society.”*



They had a fear of the fate
of Society in both the
Religious and the Political
sense, (because the two are
linked) as well as their own
personal fears of losing
influence.

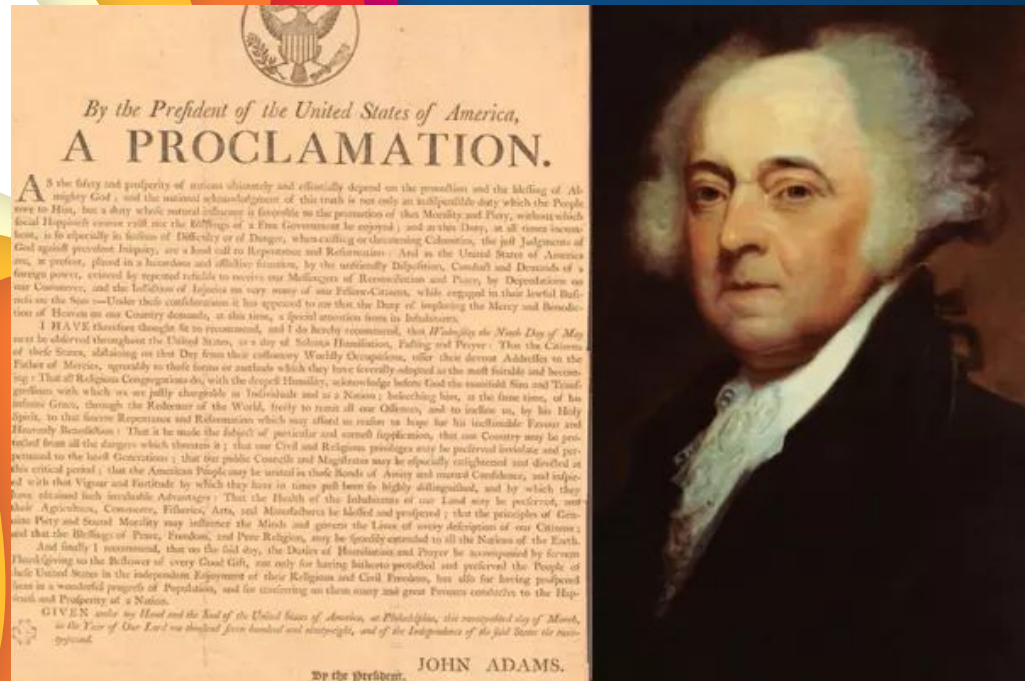
It prompted them to search for a solution. This created a partnership between the **Federalists** and the **Conservative Clergy**, although never official, it ✦ inaugurated a Campaign among the Conservative Clergy with Jedidiah Morse as their de facto Leader. This was a relationship between Jedidiah Morse, leading this conservative faction in supporting the administration of **John Adams**. As I've said before, if you want to talk about Democracy, **he was not a good President**.

Who Were the Federalists?

- **Alexander Hamilton** (1755-1804) was the primary intellectual force for nationalism throughout the founding period, was Washington's most trusted advisor, and the principle architect of the nation's economic policy as Secretary of the Treasury.
- **James Madison** (I) (1751-1836) was aligned with Hamilton and the Federalists early on and was the principle architect of the Constitution. As a member of the House of Representatives, he drafted the Bill of Rights and introduced it in the first Congress.
- **Both Hamilton and Madison wrote most of the Federalist papers**. John Jay only wrote a few as he was ill and unable to participate more fully.



We've mentioned earlier about John Adams treatment of the Freedom of Speech, Free Press and Journalism and also the rights of Minorities and Immigrants in the United States. To deal with the external pressures that were impacting his administration, in 1798, John Adams decided to declare a day of National Fasting & Prayer. This is coming from the President of the United States. This had been done before, it wasn't a completely new thing but he made it much more religious then it had ever been done before or after. It was never meant to be the religious event that he made it.

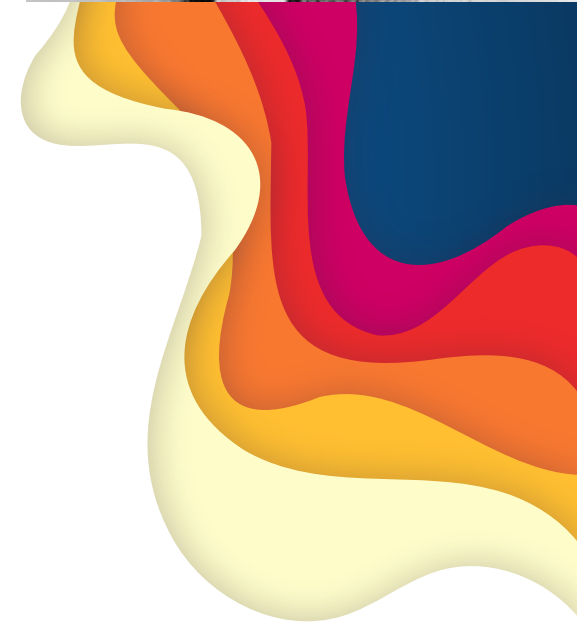
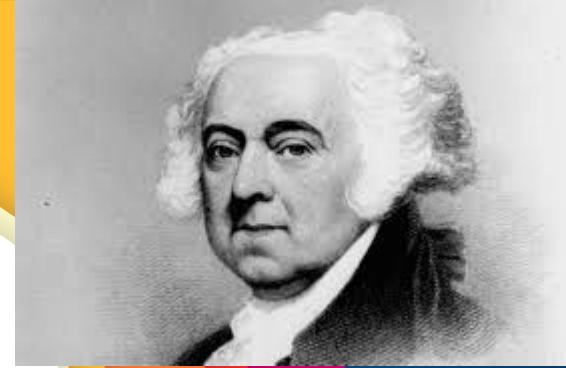


This is the text of a national day of humiliation, fasting, and prayer issued by President John Adams as printed in the Columbian Centinel, April 4, 1798. This proclamation was issued on March 23, 1798 declaring May 9, 1798 the day of fasting for the nation

“The language of Adams Fast Day Proclamations clearly states his religious intentions and the concern that he shared with the Political and Social leaders of his home region (the Conservative Region) over the decay of public virtue.”



Quoting John Adams,
“Call to mind on this Fast Day, are numerous offenses against the Most High God, confess them before Him, with the sincerest penitence, implore his pardoning mercy through the great mediator and redeemer for our past transgressions and pray that through the grace of His Holy Spirit that we may be disposed and enabled to yield a more suitable obedience to His righteous requisitions in time to come.”

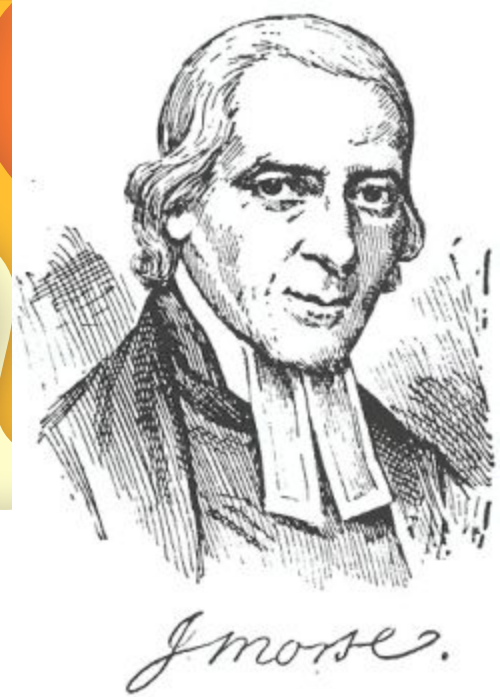


So, he is directly linking the morality of the Nation as a cure or solution to the political problems that his administration is facing.

“For many in America, declaring such religiously intended Fast Day was unacceptable in a New Republic.”

What would happen on these days is that they would meet in Churches and there would be a Fast Day Sermon. The one that becomes particularly relevant to us is a sermon on this First Fast Day, May 9, 1798 where Jedidiah Morse takes the pulpit and he makes some interesting claims.

*“The Fast Day Sermon generally followed the format of the **Jeremiad**”*



When she says **Jeremiad**, she's referring to the book of Jeremiah, where Jeremiah would stand up and labour about the sins of the people and the Judgments of God. So, on these Fast days the sermons would usually be phrased in this way. For example, look at all of our sins, look at what's come upon our Nation because of our sins, we need to repent, etc. I want to quote from one of his sermons, this was a later sermon he did on November 29, 1798.

“Morse still informed his Congregation of a very grave threat, suggesting that if American Citizens did not change their behavior the future of the Government was in question. In presenting a solution, Morse, was the first to cry out about the lack of laws against such immorality”

So, it's saying there aren't laws instituted by the State to correct the morality of the people. Quoting him,

“Many of our laws, indeed against vice and immorality, those particularly against profane swearing, debauchery, gaming and Sabbath breaking about a dead letter.”

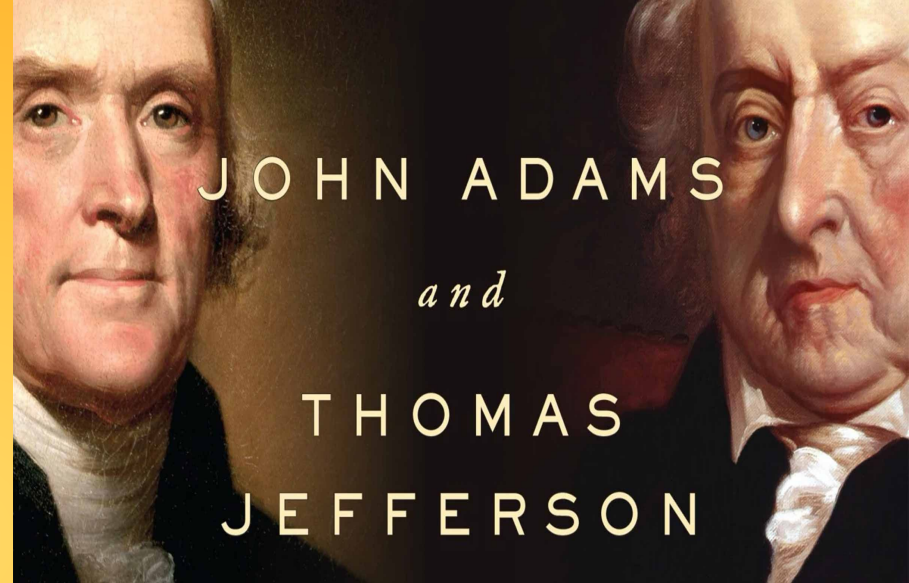
So, he's saying that we have laws to enforce morality in the United States, he refers to Sunday Laws as one but also laws against language, profanation, different types of vice and immorality, drinking, etc. We have those laws in the States but there a dead letter, there not being properly enforced.

The Government is not enforcing public morality.



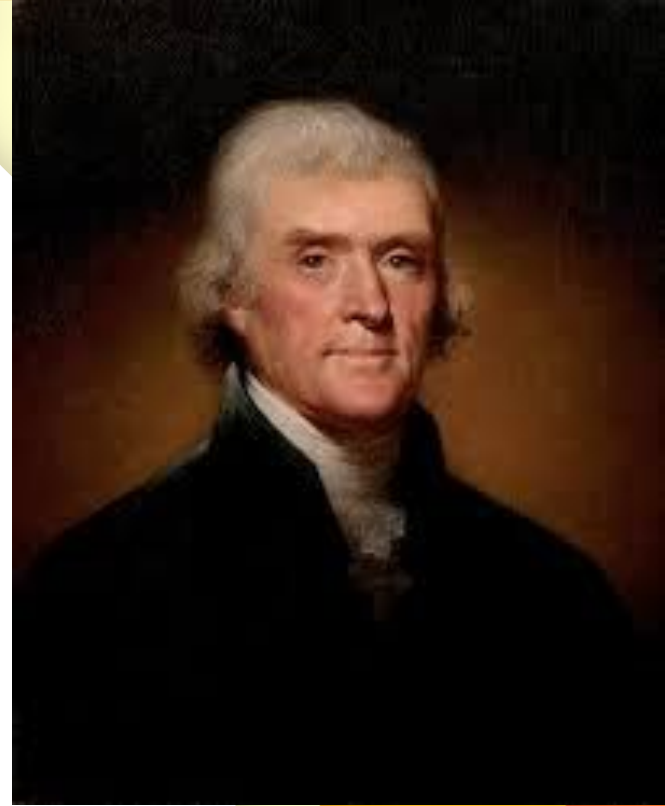
“In the hands of a speaker accustomed to integrating religious and political imagery such as Morse, Thomas Jefferson became the weak and wicked Ahaz and John Adams becomes the pious and wise Hezekiah.”

So, now we have our two external political factions that they are arguing over. You have Thomas Jefferson and John Adams.



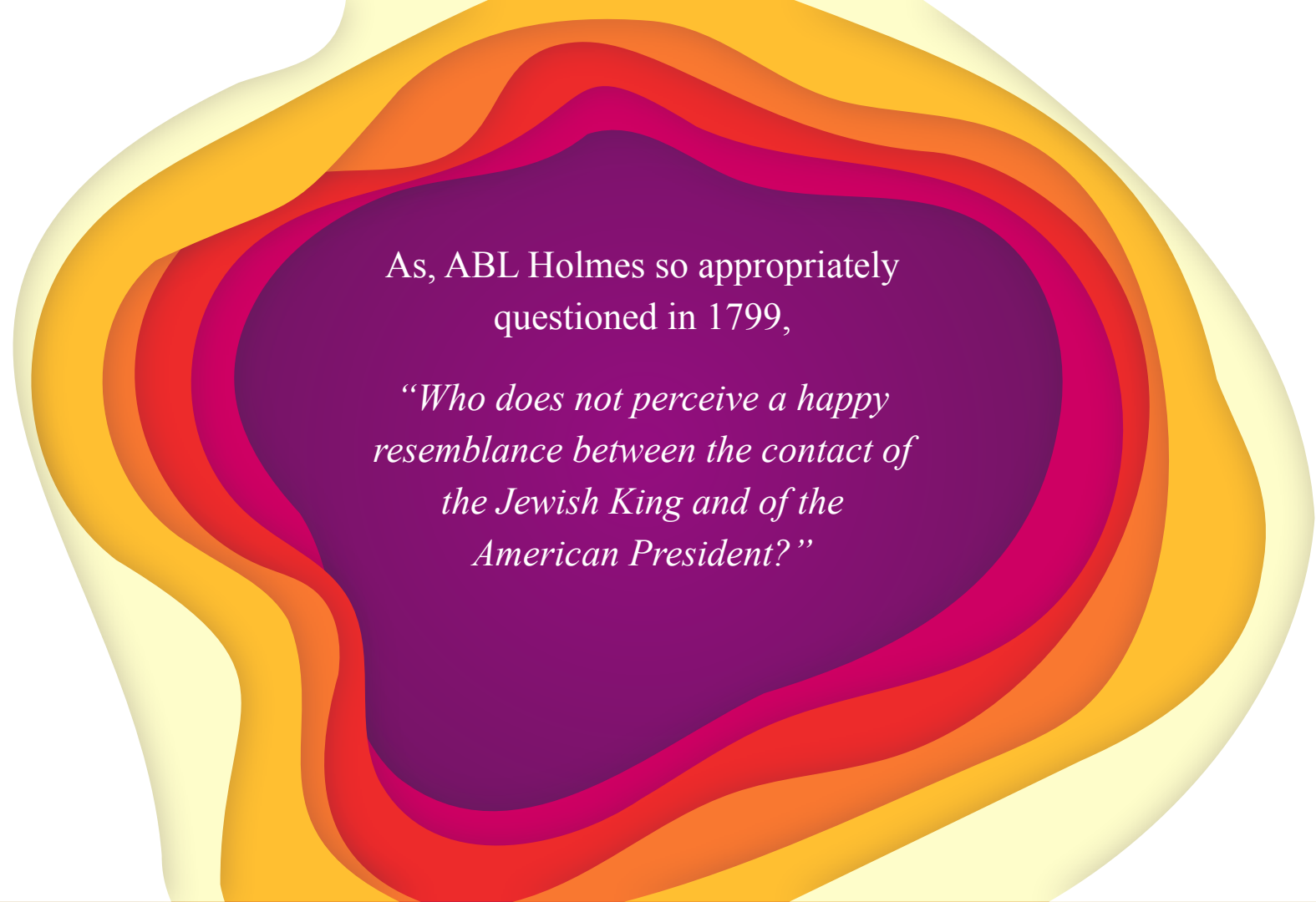
Thomas Jefferson was looked at quite favorably by the Liberal branch of Protestantism but the Conservative branch saw him as Ahaz in the Bible. He wasn't that religious and he seemed to be more of a Deist. He wasn't really a strong Protestant like what they wanted, they saw him as someone who was not morally fit to lead the Nation. So, the Conservative branch supported John Adams and the Liberal branch supported Thomas Jefferson. In Jedidiah Morse's sermons he would use these bible stories like Ahaz and Hezekiah to represent Thomas Jefferson and John Adams. The message was blunt,

“Any person familiar with Isaiah would oppose the election of a Presidential Candidate with many similarities to the Biblical King Ahaz.”



Thomas Jefferson

3rd U.S. President



As, ABL Holmes so appropriately
questioned in 1799,

*“Who does not perceive a happy
resemblance between the contact of
the Jewish King and of the
American President?”*

As I've said before, this movement would take the side of Thomas Jefferson. Despite his apparent disinterest in religion in his private life, he's the one that believed in the separation of Church and State and of the Constitution. In a January 30, 1799 letter to Morse, **John Jay**, expressed the distress felt by many political and social conservatives. So, this is one of his allies writing to Jedidiah Morse, he says,

“We see many things my dear sir, which might be altered for the better and that I believe has been the case at all times but at this period there certainly are an uncommon number and series of events and circumstances which assume an aspect unusually portentous. The New England Federalists and Conservative Clergy made allies by uncertain times and similar goals identified two dangers to the American Public Experiment and the very existence of the union itself.”



John Jay

Born December 12, 1745 – Died May 17, 1829 was an American statesman, patriot, diplomat, Founding Father, abolitionist, negotiator, and signatory of the Treaty of Paris of 1783.

There's a few things happening in this time period. You've had the First Great Awakening, two branches of Protestantism, Conservative & Liberal. You have cataclysmic external events; the American Revolution, the forming of the Republic, and the writing of The Constitution. Then you have continuing tension with Great Britain, division of Territory and the French Revolution. Then you have tension with France which nearly develops into a war with France. There are all of these external events that are shaking them. And you have these Old Conservative Bastions who are feeling that they are losing their place in Society to keep America moral and if they lose then America will fall.

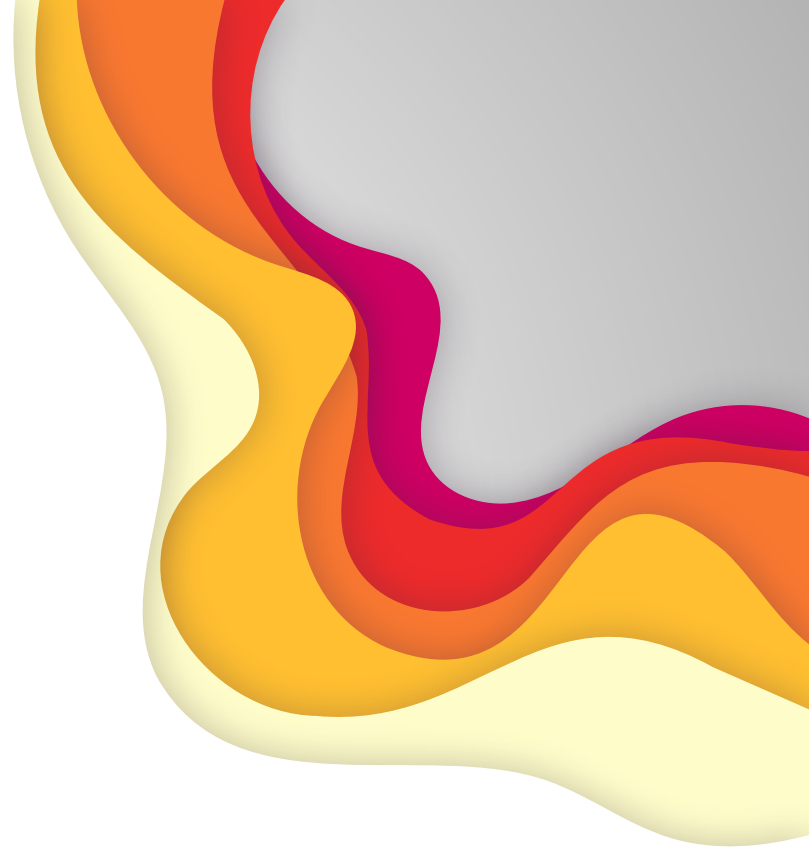


What Jedidiah Morse does is of a particularly interesting tactic and why I want to describe it as a method or a tactic he very much believed in with what he was saying and what he was doing. What he does in 1798 on that Fast Day on May 9, he ascends to the pulpit and he gives them just what they expect. He talks about immorality and how they need to repent and the fear of hell fire & brimstone, that type of sermon, it's what they would expect to hear. But then they hear something that they were not expecting to hear.



He declares to his expected audience,

“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 in the United States. 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 explanation.”



So, he says, why is this Liberal faction growing? Why do we have this tension in politics? Why do we find immorality condoned? Why do we find someone like Thomas Jefferson rising in power and threatening our current administration? John Adams was up for reelection because he had only served one term, he's running for reelection towards the 1800 election and Thomas Jefferson is proving to be a threat to him. Jedidiah Morse is going to say, why is there this threat to John Adams, this external threat? Why do we see this political tension growing in the United States and this immoral King Ahaz rising up that's going to destroy this country? And he says,

“It's the subversive work under the influence and the direction of particularly France, combined with the Papacy, through Secret Societies namely, the Illuminati. The Bavarian Illuminati combined the threats presented by the French and the growing Liberal faction into one and fashioned an enemy New Englanders in particular could identify as the ultimate enemy.”

Let's break for Lunch ...

