

take an honest, true position, and reach our end somehow, because I never will put up a false claim to evade something that will come up a little later on. That is not honest and it is not Christian, and so I take my stand there.

In Australia I saw *The Desire of Ages* being made up, and I saw the rewriting of chapters, some of them written over and over again. I saw that, and when I talked with Sister Davis about it, I tell you I had to square up to this thing and begin to settle things about the spirit of prophecy. If these false positions had never been taken, the thing would be much plainer than it is today. What was charged was plagiarism would all have been simplified, and I believe men would have been saved to the cause if from the start we had understood this thing as it should have been. With those

false views held, we face difficulties in straightening up. We will not meet those difficulties by resorting to a false claim. We could meet them just for today by saying, "Brethren, I believe in the verbal inspiration of the Testimonies; I believe in the infallibility of the one through whom they came, and everything that is written there I will take and I will stand on that against all comers."

If we did that, I would just take everything from A to Z, exactly as it was written, without making any explanations to any one; and I would not eat butter or salt or eggs if I believed that the Lord gave the words in those Testimonies to Sister White for the whole body of people in this world. But I do not believe it.

M. E. Kern: You couldn't and keep your conscience clear.

amendment. The National Reform Association, formed in 1864, spear-headed this drive, and it was this right-wing movement that particularly disturbed Mrs. White and other Adventists.

Ellen White shared the evangelical idea that the Sunday-Sabbath was crucial to the future of civilization. Only, she turned the concept on its head by declaring that the enforcement of a Sunday-Sabbath would destroy America and civilization at large rather than improve the world. Like other evangelicals, she ascribed cosmic significance to the Sunday-Sabbath, but in a negative rather than a positive sense. The real confrontation between her and evangelicals on the sabbatarian issue involved the question of whether to protect the American republic and Anglo-American civilization with [a] national Sabbath or without it. Again, Mrs. White and other Adventists hoped to preserve a Protestant America by staving off Sunday legislation. In 1888 and 1889, an anxious Adventist minority contributed to the defeat of Blair's Sunday legislation to prevent a Protestant apostasy and national ruin. As a prophetic people, Adventists used their voice to sustain the republic as long as possible, borrowing time to preach Adventism throughout the world. Paradoxically, they wished to delay the end in order to preach that the end was soon. . . .

In the 1880s, however, it was still plausible for Ellen White to project that "when Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, when she shall stretch over the abyss to clasp hands with *spiritualism*, when under the influence of this threefold union, our country shall repudiate every principle of its Constitution as a Protestant and republican government, and shall make provision for the propagation of papal falsehoods

The World of E. G. White and The End of the World



Jonathan Butler

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Jonathan Butler is probably the most creative of a brilliant generation of trained historians of Adventism (see profile on Ronald Numbers in this issue). Butler received his B.A. from La Sierra University, his B.D. from the SDA Theological Seminary and his Ph.D. in the history of American religion from the University of Chicago, where he studied under Martin

Marty, America's best-known historian of religion. He has taught history at both Union College and La Sierra University. Below is the first of the many original essays that he has published in many journals. Butler has written Softly and Tenderly: Heaven and Hell in American Revivalism, 1870-1920 (Carlson Publishing, Inc., 1991), and with Ronald Numbers co-edited The Disappointed: Millerism and Millenarianism in the 19th Century (University of Tennessee Press, 1992).

Many evangelicals were quite willing to rely fully on voluntary means in working toward a Christian commonwealth that worshipped on a "Christian Sabbath," but there were a number who sought guarantees of the nation's Christian character by constitutional

and delusions, then we may know that the time has come for the marvelous working of Satan and that the end is near." Certainly, this testimony was "present truth" for any Adventist in the 1880s, as the end seemed near, even at the door. To be sure, Mrs. White's eschatology included the future as well as the present tense, but it was the near future. Her predictions of the future appeared as projections on a screen which only enlarged, dramatized and intensified the scenes of her contemporary world.

Mrs. White was herself a Protestant American whose biography offered an abridgment of America's Protestant era. From her early days as a Methodist New Englander, she invested her considerable energies in the nineteenth-century Protestant concerns of millennialism and sabbatarianism, anti-Catholicism and antislavery, temperance, and education. When this Protestant world began slipping away, Mrs. White was aghast. She saw the Victorian Protestant America declining in the face of religious and ethnic, intellectual and social changes. Mrs. White's eschatology envisioned the end of *her* world.

With Victorian Protestant America on the wane, Mrs. White

preserved in the Adventist community many aspects of its world. Anthony C. Wallace has defined a millenarian group like ours as "a deliberate, organized conscious effort by members of a society to construct a more satisfying culture." Seventh-day Adventist beliefs and attitudes on the Second Coming, the Sabbath, health, education, social welfare, church and state, big labor and the cities all show Adventism to be a Victorian Protestant subculture sustaining itself long after the larger host society has disappeared. In the twentieth century, then, Seventh-day Adventists form a "cognitive minority" that holds on to an earlier, religious worldview in a new, more secular and pluralistic world. Nothing accounts for Adventist distinctiveness in this new era quite so much as the continuing impact of Ellen White on Seventh-day Adventists. Hence, if Victorian Protestant America has ended, Adventists continue to illustrate the remarkable vitality and human significance of that earlier vision. And, while the Second Coming has not yet materialized, the Adventist culture provides an example of a kind of "realized eschatology" from which the world may benefit in our time.

comfortably, found themselves trying to explain Deuteronomic health laws along with their particular slant on health reform to a secular and uncomprehending public. Indeed, until a few years ago, vegetarianism was probably considered by most people as an eccentricity confined to a few religious fanatics, nature freaks, and anemic-looking health nuts. . . .

Society has finally seen the light. This means that all of us who were raised vegetarians, and were slightly embarrassed about it, can now "come out of the closet" and admit that we have been practicing vegetarianism for most of our lives. . . .

I wish to draw the issues as clearly as possible in conclusion. First, because I believe that animals have an intrinsic right to life, thus the right not to be exploited as a means to human ends, I have argued that it is ethically wrong, in fact immoral, to perpetuate the centuries of speciesism against animals by eating meat produced by . . . intensive farming methods. . . .

Second, I have argued that the killing of animals for the mere tastes of the human palate is unjustified when so much food of other kinds is available. In an affluent country such as the United States, few people need meat in their diet to survive and lead healthy lives. Therefore, it seems to me that what the suffering animals go through to gratify an acquired human taste far outweighs the necessity for meat eating. Thus, I believe that it is ethically wrong, and indeed immoral, for the citizens of an affluent countries where food is abundant to insist on meat eating.

Third, I have argued that the increasing demand for meat, particularly beef, and the "green revolution" in crop production have tended to create a situation in which more grain is being used to fatten cattle than is consumed directly by humans—especially humans in the

A Radical Case for Vegetarianism



by Barry Casey

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It has long been a commonplace in Adventism that one was a vegetarian because the Bible seemed to recommend it and because the "health message" demanded it. Adventists, perhaps un-