

## My *Conflviction*

In meditation this week, and before receiving the Judge's REPORT AND RECOMMENDATION ON MOTION TO SHOW CAUSE, AND MOTION FOR SANCTIONS, I was given a new word for my vocabulary, "*Conflviction*." It seemed to describe the emotions of my soul as my *divine conviction* remains in *sore conflviction* with the "powers that be." I struggle to maintain strict integrity in the face of fiery trials kindled from the pits of hell.

This evening, at the onset of Sabbath, I checked my email and noted the above document sent to me from my remaining attorney, Charles Holliday. The instrument drafted by Magistrate Judge Edward G. Bryant was dated June 24<sup>th</sup>, just one month following the May 25<sup>th</sup> show cause hearing at the Federal Building in Jackson, TN. The Judge wastes no time, finding me in "willful contempt" as he employs the following words:

By all accounts, Defendant McGill is in Africa doing mission work and emailing associates and his attorney at will. Nevertheless, he continues to ignore both the Injunction and Order of the District Court and appears to be in concert with other individuals who assist in carrying out his actions in violation of the Injunction and Order. Based on the facts before this Court, the recommendation is that [Defendant] McGill should be found in contempt for willful disobedience of the Court's Order. [Doc 136, page 3]

I have written largely on my conviction regarding the conflict at hand. I have no room for compromise. I cannot dishonor my Father in Heaven. I dare not tamper with the sacred seal impressed in my forehead.

The Judge continues his report with reference to Lucan Chartier.

The fourth witness was Mr. Lucan Chartier, the acting pastor of Defendant McGill's church. He testified at length concerning his beliefs and current efforts on behalf of Defendant McGill and the church. Included was his admission that he repainted and replaced the signs at the church location in Guys, Tennessee, and that he did so following consultation with Mr. McGill. [...] Mr. Chartier, a young man in his early twenties, was home-schooled and has earned his GED. For his age, he appears to be well informed on his church dogma and firm in his beliefs. So much so that he testified that, while having great regret, he would continue his "civil disobedience" if necessary to keep the church signage in place, would continue maintaining his website(s) and postings on other sites, and would not fully answer questions about others who were involved in activities in possible violation of the Injunction and Order. While this young man seems sincere, it may well be that he is simply inexperienced by age or misguided by Defendant McGill or both. [Ibid, page 4, 5]

I find the above wording to be thoroughly unpalatable. The Judge seems to be losing his discernment with age or he is misguided by demons or both. Judge Bryant's conclusions are beyond insulting. But, the erroneousness of the Judge's mindset does not improve.

Neither Mr. McGill nor his agent Mr. Chartier want to accept that they cannot arbitrarily seize a property right—the trademark rights to Plaintiffs' name—and continue to use it intentionally or unintentionally to create confusion to the detriment of others, including this Plaintiff. [Ibid, page 5]

"Arbitrarily seize a property right?!" This man is shamefully ignorant of the issues in this conflict. He has obviously chosen to disregard the prior record regarding our case. We did nothing "arbitrarily!" We did NOT "seize a property right!" And, we have NEVER "create[d] confusion to the detriment of others." The legal record admits that

we took the name “Creation Seventh Day Adventist” under a *divine mandate*. The record further substantiates that *no evidence of confusion* has ever been found. And lastly, “this Plaintiff” cannot show one instance of our use of the name “Creation Seventh Day Adventist” causing “detriment” to them. I must “respectfully conclude” this Judge to be either a “shamefaced liar” or a deluded old man or both.

My *Conviction* penetrates deeply into my soul as I think on these things and write out my thoughts. Those who know me well can testify of my tender heart. Little children are regularly attracted to me. Animals often seek my presence. I have frequently shed tears in the sacred desk as I was preaching. I can be led to cry openly under the influence of certain types of music and chord progressions. My bones burn with eternal fire to vindicate my Father’s character and remain faithful to His divine calling. I am fully conflicted as I “must obey God rather than men.” Please do not misunderstand me. I am NOT *sorry* that I must obey my Heavenly Father. It is truly both sorrowful and regretful, however, that I cannot reconcile my faith with the “law of the land.”

Read the following absurdity of the Judge’s disclaimer, as he seems to insinuate he can wash his hands of this travesty and stand without guilt before the Court of Heaven:

It now appears that Mr. Chartier attempts to remake this trademark issue into a much larger cause of free exercise of religion—in effect that Defendant is being denied the right to worship by the government. However, this surely rings hollow since no one, including this Court or the Plaintiff, is preventing the followers of Defendant McGill and his church from the full practice of their religious beliefs. Nothing stands in the way of Defendant’s worship, except understanding, like anyone else who might leave one church to begin a new church, he or she must have a different and distinctive name for their new church. [Doc 136, pages 5, 6]

There is such a trampling of truth in the above statements I am sickened. Brother Chartier has not “rema[d]e this trademark issue into a much larger cause of free exercise of religion.” The “free exercise of religion” argument was the Defendant’s contention from the beginning. Unfortunately, an oversight by our lead attorney in the early months of the lawsuit prevented us from testing the RFRA\* defense. To aver “no one, including this Court or the Plaintiff, is preventing the followers of Defendant McGill and his church from the full practice of their religious beliefs” is nothing short of a blatant misrepresentation or patent lie, whichever you prefer. When the name of a religion is protected by trademark law, there is a fault in the government, not in the adherents of the religion. We ARE “Creation Seventh Day Adventists.” No other name could suffice to describe our faith and practice. And, to be quite accurate about our faith and practice, there are no “followers of Defendant McGill.” I wish to make this point crystal clear— *Creation Seventh Day Adventists* are followers of YAHWEH and YAHSHUA—“**the only true God, and Jesus Christ, whom [He] hast sent.**” [John 17:3; KJV; brackets mine]

Must My *Conviction* continue? Are my remaining days of life on earth to be strewn with mutilated fragments of *sore confliction* in collision with my *divine conviction*? I often cry out to YAHWEH, “What can I do?” Let us recall what the Savior said in His night of *Conviction*, “**Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.**” [Luke 22:42] Then the Scripture says, “And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. [verses 43, 44] The Apostle wrote, “Ye have not yet resisted unto blood, striving against sin.” [Hebrews 12:4]

There is a living prophet that once told me he saw me having a “Gethsemane experience” at some future time. From that day forward I wondered how and when this would come. I recently wrote an essay entitled “My Reputation” that alludes somewhat to my current state of lamentation without expressing it openly. As I am near to finishing this short article, I find another title might have been appropriate—*My Gethsemane*.

The servants of the Lord must expect every kind of discouragement. They will be tried, not only by the anger, contempt, and cruelty of enemies, but by the indolence, inconsistency, lukewarmness, and treachery of friends and helpers. . . . Even some who seem to desire the work of God to prosper, will yet weaken the hands of His servants by hearing, reporting, and half believing the slanders, boasts, and menaces of their adversaries. . . . Amid great discouragements, Nehemiah made God his trust; and here is our defense. A remembrance of what the Lord has done for us will prove a support in every danger. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" And "if God be for us, who can be against us?" However craftily the plots of Satan and his agents may be laid, God can detect them, and bring to naught all their counsels. [*Christian Service*, pages 239, 240]

What a blessing it is to read the inspired writings and give them deep root in the soul! “A remembrance of what the Lord has done for [me]” has proven “a support in every danger.” Feelings of discouragement come and go; the terrible dark clouds are burned away by the “Sun of Righteousness” shining on my face. My heart reaches into Heaven with an earnest prayer, “Father, not my will, but thine, be done.”

So, as I persist in preparation for my soon translation, My *Conviction* remains with me, testing the very fibers of my faith. I hear the resolute words of a faithful Christian soldier whispering, “Be strong and of a good courage!” I see my Master stretched out and bleeding on a tree, offering His last request, “**Father, forgive them; for they do not know what they are doing.**” [Luke 23:34; NASB]

Surely, this must be *My Gethsemane*.

Writing from Africa  
Pastor “Chick” McGill  
June 26, 2010

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\* The **Religious Freedom Restoration Act** (42 U.S.C. § 2000bb, also known as **RFRA**) is a 1993 United States federal law aimed at preventing laws that substantially burden a person's free exercise of their religion.