



# LEST

# WE



# FORGET

## Volume 2

## Getting to Know the People Who Helped Shape

## The 7th-day Adventist Church



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# PURPOSE

*Lest We Forget* is a continuation of a unit about the beginnings of our church's history. The men and women who, through divine inspiration of God, helped establish the Seventh-day Adventist Church as we know it today will be introduced in this unit and several units in future years.

Ellen G. White told us, "We have nothing to fear for the future, except as we forget the way the Lord has led us, and His teaching in our past history." *Life Sketches*, p. 196.

This unit will look at some of the people and events that were instrumental in the formal organization of the Seventh-day Adventist Church during the mid 1800s.

Each unit may include an overview of the life of the men and women, as well as some of the specific accomplishments each attained. Feel free to add to any area as you use each unit.

A unit on James White was published in the *Teacher Bulletin* three years ago. For a copy of that unit, please contact the Atlantic Union Conference Office of Education at [www.atlantic-union.org](http://www.atlantic-union.org).

This unit is designed for both upper elementary and junior high students. Activity pages and quizzes/tests have been made for both groups. This unit can be used in its entirety or in sections. Feel free to use what you think will work for your students.

A source that was quite helpful was the 22 compact discs from the Lake Union entitled *Pathways of the Pioneers, Origin of the Seventh-day Adventists*. <http://luc.adventist.org/pathways>

I want to especially thank those who are involved in publishing "Lest We Forget," a periodical published by Adventist Pioneer Library. Some of the material included in this unit has come from that periodical. Their web site is: [www.aplib.org](http://www.aplib.org). Permission of the publisher has been given for material used.

A list of resources used can be found at the back of this unit.



# DEVELOPING THE DOCTRINES

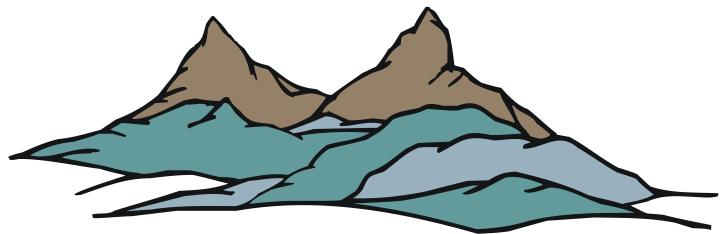
The advent movement of 1844 shows us that the teachings of the day regarding Christ's second coming could not stand alone in developing a church. For effective and well-balanced growth, the advent message must be firmly united with other fundamental doctrines of the Bible. Alone, it opened the way for bewilderment and fanaticism; united with other Biblical teaching, it gave inspiration and strength to the movement.

After the Disappointment of 1844 the pioneers were left feeling extremely rejected; with no financial resources, with meager avenues of public expression for their beliefs, and with serious misgivings against a formal organization.

The work of discovering and fitting together a series of doctrinal beliefs was not the work of one man nor even of an unaided group of men. The Lord led in the development. In a comparatively short time the Seventh-day Sabbath teachings of a group of Adventists in the New England States were to be united into one great body of truth. The unifying of the movement was largely accomplished by a series of sectional Sabbath conferences.

## The Rocky Hill Conference (1848)

This was held in April at the home of Albert Belden in Rocky Hill, Connecticut. In the presence of about 50 believers who were bound together by a common belief in the second advent and by a strong conviction that God was leading them, Joseph Bates presented clearly the binding claims of the law of God. He stressed the fact that all needed to keep the commandments, and that to break them was sure death.



He was supported by Elder and Mrs. White and by the personal testimony of men who were actually keeping the Sabbath. This meeting was instrumental in strengthening the convictions of those who had already accepted the Sabbath truth, and in awakening more effectively the minds of those who were undecided.

## Volney Conference

In August another meeting was held. This time it was in Brother Arnold's barn in Volney, New York. Joseph Bates again presented strong arguments on the Sabbath question. Of this meeting Ellen White wrote: "About thirty-five were present,--all the friends that could be collected in that part of the State. But of this number there were hardly two agreed...Each strenuously urged his own views, declaring that they were according to Scriptures.... These strange differences of opinion rolled a heavy weight upon me.... I fainted under the burden.... Some feared that I was dying. The Lord heard the prayers of His servants, and I revived. The light of heaven then



rested upon me, and I was soon lost to earthly things. My accompanying angel presented before me some of the errors of those present, and also the truth in contrast with their errors. These discordant views, which they claimed were in harmony with the Scriptures, were only according to their opinion of Bible teaching.... Our meeting closed triumphantly. Truth gained the victory."

## Accomplishments of These Conferences

In these regional meetings of isolated believers certain definite doctrinal conclusions were formulated. Leading doctrines thus far developed were restudied and tested by Scriptural authority. The Spirit of prophecy was effectually used of God to lead into truth and to guard against the corrupting influence of error. It must never, however, be understood that the Spirit of Prophecy took the place of intensive Bible study.

*Courtesy of Lessons in Denominational History, General Conference of Seventh-day Adventists, Washington, D.C.. 1942.*

### ACTIVITY:

If you were in a meeting with 10 other people and each of you felt very strongly about a certain belief, how would you get everyone to come to a consensus of opinion? You may want to role-play an instance from real-life or make up a new scenerio.



# THE FOUNDATION OF THE SEVENTH-DAY ADVENTIST FAITH

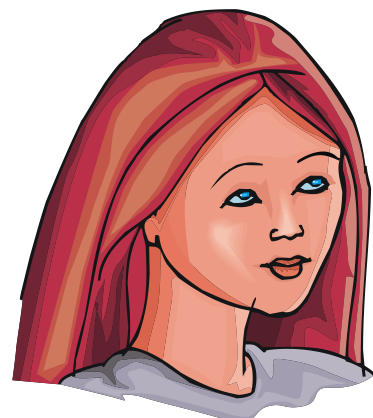
The foundation of the Seventh-day Adventist faith is firmly laid in the teachings of the Bible. The pioneers searched the word of God as though they were seeking for hidden treasure, and they were. No mere surface work would ever reveal such a system of truth as is held by the believers in the three angels' messages. The men were honest, devoted, and determined to know and to do God's will.

"We would come together burdened in soul, praying that we might be one in faith and doctrine; for we knew that Christ is not divided. One point at a time was made the subject of investigation. The Scriptures were opened with a sense of awe. Often we fasted, that we might be better fitted to understand the truth. After earnest prayer, if any point was not understood, it was discussed, and each one expressed his opinion freely; then we would again bow in prayer, and earnest supplications went up to heaven that God would help us to see eye to eye, that we might be one, as Christ and the Father are one."

Often these men and women of God would pray and study far into the night. Sometimes the whole night was spent in prayer. When they had reached their limitations and could go no farther, the Spirit of the Lord might come upon Ellen White. She would then be taken off into vision, and given a clear explanation of the problem, with instruction how to labor more effectively.

It must be emphasized again that the beautiful system of truth came to the Seventh-day Adventist Church through prayer and extensive Bible study, and the conclusions were confirmed by the revelations of Mrs. White. Of this period of constructive work she wrote: "During this whole time I could not understand the reasoning of the brethren. My mind was locked, as it were, and I could not comprehend the meaning of the scriptures we were studying. This was one of the greatest sorrows of my life. I was in this condition of mind until all the principal points of our faith were made clear to our minds, in harmony with the word of God. The brethren knew that when not in vision, I could not understand these matters, and they accepted as light direct from heaven the revelations given."

Sometimes when differences arose and they could not agree upon Biblical interpretation, "one or two of the brethren would act out the natural feelings of the heart; but when this disposition appeared, we suspended our investigations and adjourned our meeting, that each one might have an opportunity to go to God in prayer, and without conversation with others, study the point of difference, asking light from heaven. With expressions of friendliness we parted, to meet again as soon as possible for further investigation. At times the power of God came upon us in a marked manner, and when clear light revealed the points of truth, we would weep and rejoice together. We loved Jesus; we loved one another."



The formative period of the doctrines of the church continued from 1844 into the 50s. In 1855 Elder James White wrote: "By care and incessant labor and overwhelming anxiety has the work gone on until now the present truth is clear, ...and it is easy to work now to carry on the paper to what it was a few years ago. The truth is now made so plain that all can see it and embrace it if they will, but it needed much labor to get it out clear as it is, and such hard labor will never have to be performed again to make the truth clear."

The present truth during this formative period of construction was not as enriched and enlarged as it is now. Truth is progressive, unfolding and enlarging as the course of history opens the pattern of events to come. The doctrines of the early pioneers did not include the wealth of prophetic interpretation now in the possession of the church. It did, however, embrace the essential pillars of the message. These are often spoken of as the landmarks. They may be listed as follows:

1. The second advent of Christ.
2. The binding claims of the Seventh-day Sabbath.
3. The third angel's message in its fullness, in correct relationship to the first and second angels' messages.
4. The ministry of Christ in the heavenly sanctuary.
5. The non-immortality of the soul.

While the pattern of truth has been clearly laid, and while the landmarks are clear, the devotion to truth and the search for truth should be as manifest in the church today as it was among the early pioneers. Truth must be known, understood and tested, not for the purpose of destructive criticism, but for the purpose of a clearer and better understanding of the message. To become satisfied with a mere nominal acceptance and understanding is displeasing to God, and dangerous to spiritual growth. If truth ceases to grow, stagnation sets in; and with stagnation comes declension and finally spiritual death.

*Courtesy of Lessons in Denominational History, General Conference of Seventh-day Adventists, Washington, D.C.. 1942.*





# BIRTH PAINS OF A NEW CHURCH

Part of the Sabbatarian Adventists' Millerite heritage was a determination not to create another denomination. They did not soon forget George Storrs's warning that "no church can be organized by man's invention but what it becomes Babylon the *moment it is organized*." And certainly in the years immediately following 1844, they were scarcely in a condition to organize *anything*. Perplexed by disappointment, confused by the variety of new doctrines being promoted, they needed time to adjust and to become established in their religious convictions concerning dogma and duty.

It was in 1854, ten years after the Disappointment, that Ellen White, on the basis of her visions, began calling for the church to "become established upon gospel order which has been overlooked and neglected." A few weeks earlier James White had begun a series of articles in the *Review* on the same theme. Extensive correspondence and travel had convinced him that the "scattered flock" must have better direction and organization if they were to maintain their faith and expand their witness.

Although by the mid -1850s doctrinal unity had been achieved among the slowly growing group of Sabbatarian Adventists, many were at the same time experiencing a decline in spiritual fervor. In part this may be attributed to their yet-unrealized hope of Christ's soon return. Delay led to preoccupation with temporal affairs. As Adventists joined the westward movement, they became involved in taming the prairies, adjusting to frontier conditions, and, all too often, with improving their standard of living. This was the experience of the E.P. Butler family of Vermont and the Edward Andrews and Cyprian Stevens families of Maine. These families and others developed something of an Adventist farming colony at Waukon in northeastern Iowa.



The scattering of the flock diluted their contacts with Ellen White; faith, formerly fed by her ringing words on encouragement and reproof, grew dim. At this time the *Review and Herald*, the one avenue of regular contact the scattered believers shared, was virtually closed to Ellen White's pen. In his desire to avoid the criticism of those prejudiced against visions, James White decided in 1851 not to publish references to his wife's visions or their contents in the regular columns of the *Review*. He was determined to demonstrate that the doctrines the *Review* advocated were based solely on the Bible, not on supernatural revelations. During four years, only seven Ellen White articles -- none of which mentioned the visions -- appeared in the *Review*. Neglected, the visions became less frequent, the believers less sure of their importance, and Ellen herself became convinced that her special work was almost done.

In spite of the addition of men like Andrews, Cornell, and Waggoner to the ranks of Sabbatarian Adventist preachers, many small congregations and isolated believers went for months without hearing a sermon from a minister of their own persuasion. The territory from Maine to Minnesota was just too large for the limited corps of available preachers, and since there was no formalized program of financial support for Adventist preachers, many were forced to support themselves





as farmers or craftsmen. During the spring and summer they might, as did John Byington, work their farms and pastor companies within horse-and-buggy distance. Visits to believers in other areas came only during the winter months. The strain of overwork and poverty broke the health of many. The most prominent of these was J.N. Andrews, who retired to clerk in his uncle's store in Waukon.

Before long Andrews was joined by John Loughborough and his wife. Loughborough spent the summer of 1856 in helping to conduct tent meetings in New York. Since "funds were not furnished very abundantly for tent work," he remembered, he worked four and one-half days per week in the fields during haying and harvest. This backbreaking labor earned him \$1 per day. At the end of the season the New York brethren gave Loughborough enough money to average \$4 per week, *if* he included what he had earned in the fields in that amount! Small wonder that he became "somewhat discouraged as to finances" and told his wife they would move to Waukon where he could make a living through carpentry, preaching in the area as time and finances permitted.

The Whites were disturbed at the thought of losing prominent young ministers like Andrews and Loughborough. During a visit to northern Illinois late in 1856 Ellen White received a vision depicting the Waukon Adventists as slipping into a state of religious apathy. Both she and James felt a burden to visit and encourage this group. In spite of adverse weather, two of their hosts offered to take them by sleigh the two hundred miles to Waukon. A few miles east of the Mississippi River the snow which had been falling for days turned to rain. They found the mushy river ice covered by nearly a foot of water. Local residents warned that it was unsafe to cross. But the group felt compelled to go on. Praying all the way, they cautiously crossed the river. Four days later they were in Waukon, thankful for the Lord's deliverance.

One of the first persons the Whites met in Waukon was John Loughborough. "What doest thou here, Elijah?" Ellen asked three times. Loughborough's embarrassment was reflected in the less-than-enthusiastic welcome accorded the eastern visitors by the local Adventists. Rather grudgingly they agreed to call a meeting for the next night. During the service Ellen was taken into vision during which she received the message: "Return unto me," saith the Lord, "and I will return unto thee, and heal all thy backslidings."

Mary Loughborough was the first to respond to Ellen's appeal. Others followed in rapid succession. During that night and the next several days there was a deep, spiritual revival in Waukon. When the Whites and their companions returned east, John Loughborough went with them. The rest of that winter he labored in northern Illinois while Mary courageously remained in Waukon. Although Andrew's health was too poor for him to begin preaching immediately, he, too, was soon back on the gospel circuit.

Financial problems continued to plague the Adventist clergy. Such support as they received was entirely voluntary. For his first three months' labor after leaving Waukon Loughborough received board and room, a buffalo skin overcoat worth about \$10, and \$10 in cash. Although the buying power of this amount of cash was roughly four to five times that of 1970, it was still pitifully small for a winter's work. To save money Loughborough walked the last 26 miles back to Waukon.

In 1857, with the United States suffering a financial depression, Loughborough's reward for a winter's work in Michigan consisted of three ten-pound cakes of maple sugar, ten bushels of



wheat, five bushels of apples, five bushels of potatoes, a peck of beans, one ham, half of a hog, and \$4 in cash! Loughborough was fortunate at this time to have the use of the Whites' team of horses in his travels. Others, like J.H. Waggoner, walked. Lack of cash to replace worn shoes and clothing made a shabby appearance inevitable. How could men in this condition win converts to the three angels' messages?

In the spring of 1858, the Battle Creek congregation formed a study group, under the leadership of John Andrews, to search the Bible for clues as to God's plan for the support of the ministry. Early in 1859 this group proposed a plan of systematic giving which was approved by the Battle Creek church; soon it was being promoted through the columns of the *Review*. Later that year a general conference of advent believers meeting in Battle Creek recommended the system to all Adventists.

The Battle Creek brethren suggested that, following Paul's instructions in 1 Corinthians 16:2, every believer set aside a particular sum each "first day." Brethren were encouraged to pledge from five to 20 cents per week, the sisters from two to 10 cents. An additional amount of up to five cents per week should be pledged for every \$100 worth of property owned. "Systematic Benevolence," or Sister Betsy, as it was soon nicknamed, caught on rapidly, and immediately posed a new problem: to whom should the pledges be paid, and what should be done with the money received? The *Review* counseled each company of believers to appoint a treasurer, who should keep \$5 on hand for aiding itinerant preachers. The remainder might be sent to the state's evangelistic tent companies for expenses. John Loughborough's suggestion in 1861 that Biblical tithing be introduced was apparently premature. In spite of James White's endorsement, it failed to attract wide support.

Just as collecting funds and paying preachers suggested the need for some kind of regular organization to handle these details, so an expanding number of believers called for an organization to coordinate their effort and promote their beliefs. The novelty of tent meetings was securing Adventist tent companies good crowds in more than half a dozen states. Lectures drew 1500 in a small Michigan community, and nearly 1000 gathered in more thinly populated Iowa. It was also possible to assemble larger numbers of advent believers for conferences: 250 in Battle Creek in 1857, and similar growth in attendance elsewhere.

The work was progressing so well in the Midwest that the Whites, Loughborough, and other Adventist leaders had a hard time turning their eyes eastward. Opportunities seemed to beckon primarily in the West. "The fields are white in Michigan," James White wrote in 1857, "and in fact throughout the wide west." In tents in the summer and schoolhouses in the winter "Father" Bates, John Loughborough, Merritt Cornell, Joseph Waggoner, and a dozen other evangelists displayed their charts and captured the interest of hundreds. To those who had known the scoffing and derision of the post-1844 years it was a heady experience. Even cold statistics confirmed the westward move of Adventist interest. While the *Review* gained only one subscriber



in New England in 1858 and actually lost nine in New York, it gained 125 in Michigan and Ohio and from farther west.

As James White beheld the growing numbers of believers and considered the possibilities for further expansion, he was more and more convinced that events were calling for organization. Many of his brethren continued to hesitate. Yet in spite of them the work was developing a nucleus, a nerve center, and that nerve center was the small Michigan village of Battle Creek.

By the spring of 1855 the Adventist company felt constrained to build its first meetinghouse, capable of seating forty persons.

The Whites, much on the move, put down roots in Battle Creek. Here in 1857 they built the first house they had ever owned, a modest six-room structure costing \$500.

## **Towards Formal Organization**

The question of the legal ownership of property -- church buildings and the publishing office -- eventually propelled the Sabbath keepers into formal organization. Since the local congregations were not legal corporations, they could not hold title to the meetinghouses built through their contributions. Such chapels were the legal property of the believer providing the building site. In case this person died or apostatized, real complications could develop. In Cincinnati when the owner of the lot on which the Adventist tabernacle was built became disaffected, he turned the little house dedicated to God into a vinegar factory!

To forestall similar difficulties some local groups began incorporating legally. Apparently the first was the sabbatarian band in Parkville, Michigan. In May, 1860, it signed articles of association, using the name Parkville Church of Christ's Second Advent. Several months later the Fairfield, Iowa, congregation followed suit, but named itself "The Church of the Living God."

With the choice of a name reflecting the individuality of local congregations, diversity was bound to be the rule. How could such diversity tend to unity of action in finishing the proclamation of the three angels' messages? The issue of a proper name became intricately bound up with the idea of legal organization.

Throughout the first half of 1860 debate over organization increased. James White emphasized that as the genreal agent of the *Review* office, he was looked upon as its owner. This was true even though scores of believers from Maine to Wisconsin had invested money in the plant and its equipment. Yet such was the fear of some that any legal steps would be a "union of Christ with Caesar," that R.F. Cottrell could write that those investing money in the office "lend it to the Lord, and they must trust the Lord for it. If he sees fit to let them lose it here, if they are faithful he will repay them hereafter." Such arguments tended to rouse James White's ire.

At the end of that summer, while most Americans were preoccupied with the presidential election campaign, James White called delegates to Battle Creek for a conference regarding the legal future of the publishing office. On September 29, 1860, representatives from at least five states began the most important business session Sabbatarian Adventists had yet held. With Joseph Bates as the chairman, and Uriah Smith as secretary, they plunged into a full-scale discussion



of organization. All agreed that whatever was to be done must be Biblical, but some refused to approve anything not specifically sanctioned in Scripture. Here was the trouble, for James White wryly remarked, "I have not yet been able to find in the good book any suggestion in regard to [a] power press, running tents, or how Sabbath-keepers should hold their Office of publication."

After extended discussion, consensus developed that organization of believers into a legal association to hold property and transact business could be defended, even if organization as a church could not. Following the passage of a resolution recommending legal organization to congregations already constructing, or planning to construct, church buildings, Bates, as chairman, appointed a committee of three to bring in recommendations relative to the publishing office and a church name. Bates, who favored organization, astutely named two moderates. Andrews and Waggoner, along with T.J. Butler, a vigorous opponent of organization and name taking. This placed responsibility for suggesting a course of action directly on the hesitant.

Although unable to agree on any name to recommend, the committee did propose that the conference select seven men to apply to the state legislature for an act enabling them to organize an Advent Review Publishing Association. The conference named James White, J.H. Waggoner, J.N. Loughborough, G.W. Amadon, Uriah Smith, George Lay, and Dan Palmer to organize the association.

## The Church's New Name

By October 1 the delegates were ready to wrestle with the name problem. Some felt that choosing a name would make them just "another denomination." They were already classed as a denomination, James White replied, "and I do not know how we can prevent it, unless we disband and scatter, and give up the thing altogether." And White was right. Any group having a minimum amount of cohesion is looked upon by nonmembers as a separate entity. Convenience dictates that some name be applied to such a group. Sabbatarian Adventists had had many applied to them: "Seventh day people," "Seventh-day Doorshutters," "Sabbathkeeping Adventists," and "Shut-door Seventh-day Sabbath and Annihilationists," to name but a few. They even referred to themselves as "the remnant," "the scattered flock," or "the Church of God."



When the decision was at last made to recommend the name, "the Church of God" had many advocates. J.B. Frisbie had been promoting it since 1854; James White revealed it as his choice in the summer of 1860. T.J. Butler pressed for it, refusing to accept any other. But many others felt that "Church of God" sounded too presumptuous. Also, it was already in use by other groups. The delegates favored a name that would quickly identify the major doctrines held. What better name than Seventh-day Adventist? It had been applied to them as much as any other and had the virtue of clearly identifying the chief Biblical truths they proclaimed.

David Hewitt finally seized the initiative and moved the adoption of the name Seventh-day Adventist. Only T.J. Butler opposed it to the bitter end, although several refused to vote either way. Throughout the conference Ellen White had kept in the background. Now, however, she gave a hearty endorsement to the name chosen. "The name Seventh-day Adventist carries the true features of our faith in front, and will convict the inquiring mind," Ellen wrote. "Like an arrow from the Lord's quiver it will wound the transgressors of God's law, and will lead toward repentance toward God and faith in our Lord Jesus Christ."

## The General Conference

At a conference of Michigan believers in Batle Creek, October 4- 6, under the leadership of White, Loughborough, and Bates, steps were taken resulting in the formation of the Michigan Conference of Seventh-day Adventists.

Probably the most significant step taken by these Michigan brethren in 1862 was to invite the other newly organized state conferences to send delegates to meet with them during their 1863 annual conference, so that a general conference could be organized. This was an invitation to *conferences*, not individual churches. Thus the pattern was set for the indirect hierarchal structure adopted by the denomination. Representatives from five other states joined with Michigan delegates May 20 - 23, 1863, to adopt a constitution and elect officers for the general conference. The constitution provided for a three-member executive committee, including the president, to have general supervision over all ministers and see that they were evenly distributed. It was commissioned also to foster missionary work and to authorize general calls for funds.

The conference nominating committee recognized James White's preeminent role in bringing Seventh-day Adventists into existence by inviting him to become general conference president. James refused. He feared that having so long advocated organization, he would now be charged with having promoted it simply to gain power. The committee then turned to John Byington, who served two one-year terms as the denomination's first chief executive. Uriah Smith became general conference secretary, with E.L. Walker, active in the cause of organization in Iowa, as treasurer. James White and John Loughborough were named to serve with Byington on the executive committee. Shortly thereafter this committee was enlarged to include J.N. Andrews and George W. Amadon, a pioneer publishing-house worker.

After a decade of debate the final step in organization had been completed in an atmosphere of optimism and good will. "Perhaps no previous meeting that we have ever enjoyed," Uriah Smith wrote, "was characterized by such unity of feeling and harmony of sentiment." It was well that this was so. Seventh-day Adventists were still only a tiny minority among American Christians, and the estimated 3500 members in 1863 were to be found all across the northern United States, from Maine to Minnesota and Missouri. With no more than 30 ministers to shepherd this scattered flock, many churches were not likely to see a minister from one year to the next.

*Courtesy of Light Bearers to the Remnant, Pacific Press Publishing Association, Boise, ID, 1979.*





# MAKING US A NAME

The Adventists struggle to organize and select a name.

## CHARACTERS

John N. Andrews  
Stephen Belden  
T.J. Butler  
Abram Dodge  
David Hewitt  
J.N. Loughborough  
E.A. Poole  
J.H. Waggoner  
Ellen White

Joseph Bates  
Ezra Brackett  
Merritt Cornell  
Joseph Frisbie  
Moses Hull  
W. Ingraham  
Uriah Smith  
S.B. Warren  
James White

## Synopsis of MAKING US A NAME

As the play opens, we find a physically exhausted James White at home in Rochester, New York, venting his emotions and frustrations in a statement for *The Review and Herald*, of which he is both manager and editor. In 1855, a heavy burden of debt hangs over the publishing operation, and this, combined with long hours of work in the office, and a responsibility for housing and feeding many of the press employees, has undermined James White's health. His wife, Ellen, lends a sympathetic ear and supports his decision to have the publishing work relocated and the responsibilities shared by a committee.

Scene Two is set at Battle Creek, Michigan, some months later, where we join a meeting of four local Sabbath-keeping Adventists, among them David Hewitt, their first convert in the town. The four reach a decision to establish the Review press and office in their town before the end of the year, and appoint a committee to carry out the plan.

Scene Three opens five years later, in 1860, at the Battle Creek office of the young *Review* editor, Uriah Smith, as James White arrives with the notice of an important general meeting to be held in Battle Creek from September 28 to October 1. Despite the fact that the labor is now shared by several people, White is still plagued by financial responsibilities which should be shouldered by the church rather than by an individual. The church must legally organize in order to hold and insure property. But the idea has met with considerable opposition from some Adventist leaders who harbor fears of the church becoming "Babylon" if it becomes an official organization with a name. The general meeting to be held in Battle Creek will address this issue. As Uriah Smith says, "It looks like it will be an interesting meeting."

The final scene takes us right into the Battle Creek Conference of 1860, where delegates from churches all over the northeast discuss the question of whether or not to organize. Joseph Bates chairs the discussion, and one by one the delegates come to understand and support White's proposal. Having made an affirmative decision to organize, the conference must now decide on a name for the body, an issue which raises the hackles of several delegates who are opposed to



"taking a name." A majority finally comes out in support of finding an appropriate name, and it is David Hewitt who suggests the name "Seventh-day Adventists" for the growing body of believers.

## HISTORICAL BACKGROUND

The subject of organization was a sensitive one for the early Adventist believers. Ousted from the churches of their day, the Millerites equated ecclesiastical organization with "Babylon." For several years after the 1844 Disappointment, Adventists held that the door of salvation remained shut to the apostate churches of Christendom.

In contrast to the experience of most Millerites, James White had not suffered expulsion from his church, and retained his ordination as an elder of The Christian Church. As a consequence, he was never forcefully opposed to the concept of church organization, and from the early 1850s both Ellen and James White encouraged the move toward "gospel order." Through publication of the *Present Truth* and *Review and Herald* papers, the Whites were able to establish a measure of unity in faith and practice among the believers.

As the number of Sabbath-keeping Adventists multiplied, and the movement expanded beyond the confines of New England, the need for some form of organizational unity and division of responsibility became increasingly apparent. Yet progress in that direction was slow and fraught with controversy. Finally, James White used the question of legal ownership and insurance protection of property (such as publishing office and church buildings) to bring the whole question of organization and "taking a name" into open discussion.

A Conference at Battle Creek in the fall of 1860 resulted in the first steps toward church organization and it was at this meeting that the name "Seventh-day Adventists" was chosen. A year later, the Michigan Conference of Seventh-day Adventists was organized, but it was not until 1863 that the General Conference was established.

The historic 1860 Conference actually began on Saturday night, September 30, and continued through the following Monday, October 2. In this play the sessions and discussions of the Conference have been combined and rearranged into a single scene. However, the views of the various delegates, as well as their arguments, are accurately reflected in the play.

## CHARACTERS

**J.N. Andrews** Although his family lived at Waukon, Iowa, in 1860, Andrews was a busy evangelist who at that time was conducting meetings in New York state. His views on all topics and doctrines were carefully thought out, and Bible-based.

**Joseph Bates** Born in 1792, Bates was much older than most of the early Adventist pioneers, and was well respected by the believers. He chaired the important 1860 Conference where the name "Seventh-day Adventists" was chosen for the growing church.

**Stephen Belden** One of the early workers at the *Review and Herald* in Battle Creek, Belden was married to Sarah Harmon, Ellen White's sister. Their son, Frank E. Belden, became an Adventist hymn writer.





**Ezra Brackett** A layman from Battle Creek to the 1860 Conference.

**T.J. Butler** A leader of the Sabbath-keeping Adventist church at Gilboa, Ohio, who opposed the concept of church organization and of "taking a name." He was the only delegate to vote against the name "Seventh-day Adventists" at the 1860 Conference, and he and his church left the organization.

**Merritt Cornell** An energetic preacher, he and J.N. Loughborough conducted the first Sabbath-keeping Adventist tent meetings at Battle Creek in 1854. He was a delegate from Iowa at the 1860 Conference.

**Abram Dodge** An early Advent believer in Battle Creek.

**Joseph Frisbie** A Methodist minister converted to the Adventist faith in 1853. He moved to Battle Creek and became a leader in the early work of the church there. The first Seventh-day Adventist church in Battle Creek was built on his property.

**David Hewitt** Remembered as "the most honest man in town," David Hewitt was the first Adventist convert in Battle Creek. He took an active role in the growth of the church at Battle Creek, was local agent for the *Review*, and in the 1860 Conference he moved the adoption of the name "Seventh-day Adventists."

**Moses Hull** A delegate to the 1860 Conference from Knoxville, Iowa,. He was an eloquent and convincing preacher, and supported the concept of church organization. Later he left the SDA Church.

**John N. Loughborough** Converted to the Advent truth by J.N. Andrews, Loughborough was a strong preacher for the church. He attended the 1860 Conference, and strongly supported the move to organize.

**W. Ingraham** A delegate from Wisconsin to the 1860 Conference.

**E.A. Poole** A delegate from New York State to the 1860 Conference. Although initially opposed to organization and adopting a name, he eventually supported the action.

**Uriah Smith** As a young man of 21, Smith joined the staff of *The Advent Review* and, in 1855 when the publishing work was moved to Battle Creek, he became its editor, a position he held for most of the next 50 years.

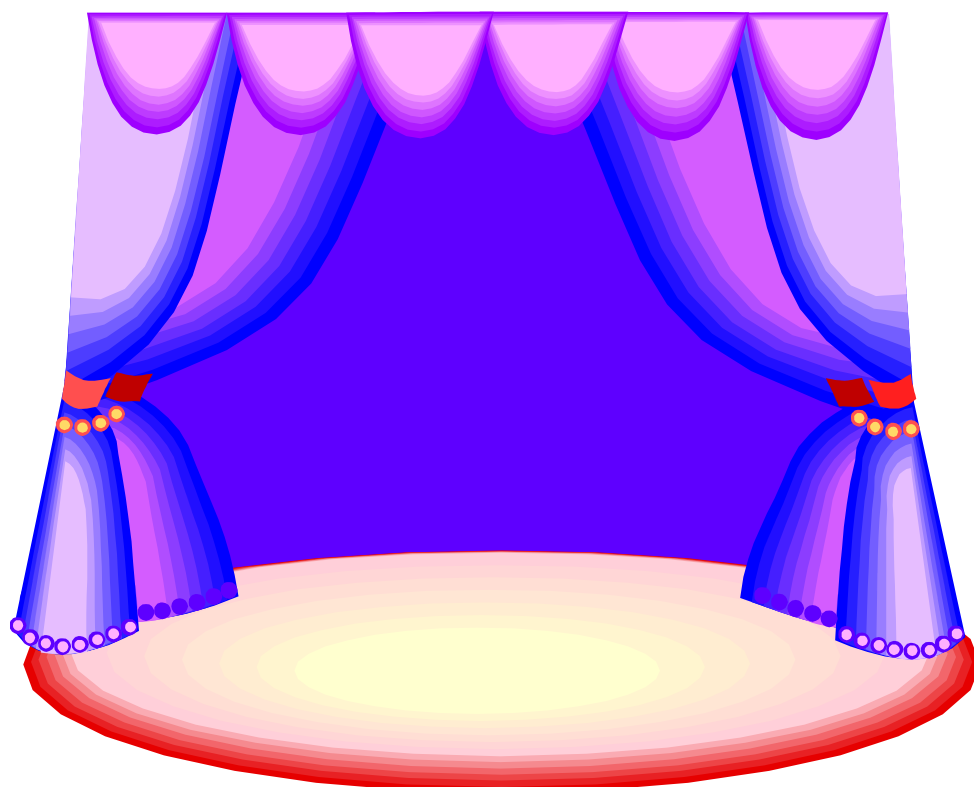
**J.H. Waggoner** Although he had misgivings about organization, Waggoner finally supported the actions of the 1860 Conference. At that time he was a tent evangelist in Michigan.

**S.B. Warren** One of the earliest believers at Battle Creek.

**Ellen White** Through divine revelation, Ellen White guided the growing Adventist movement, including its progress toward organization. Ellen White gave birth to their fourth son just a few days prior to the 1860 Conference.



**James White** From the earliest days after the 1844 Disappointment, James White took a leadership role in the Sabbath-keeping Adventist movement, especially in the organization of the publishing work.



# MAKING US A NAME

## SKIT

**SCENE 1.** A room in the White home at Rochester, New York. The room serves as James White's editorial office for the *Review and Herald*. James White sits at his desk writing. He reads aloud as he writes, with increasing emotion and frustration. The date is February, 1855.

**James:** "Nearly three years, since we came to this city to establish the Press with only \$15. At that time there were no friends in this vicinity able to assist us, and we were almost entirely destitute of everything to commence housekeeping. Those who then joined us in this enterprise toiled for no more than food and clothing.

"The care of a large family, and of the *Review*, has fallen principally on us. In this time we have travelled and labored in the churches about one third of the time. This amount of care and labor, together with protracted sickness and deaths in our family, has brought us very near the grave. In this prostrated condition we have been saddened with pecuniary embarrassment, and the unreasonableness of 'false brethren.'

"Our usual hours of confinement to our business have been from 14 to 18 out of 24. This has well nigh ruined our health. We are resolved on a change, even if we leave the Office entirely. We hope to live, and if possible, yet do some little good in the world. Having worn out a good constitution in this cause, we can now hope for no more, than that by rest, and care, with the blessing of God, we may yet be able to do something.

"When we consented to take charge of the *Review*, it was with the hope that a Financial Committee would relieve us of much care. But we are still left with the whole burden upon us. Without capital, and without health, we cannot much longer bear the burden.

*(At this point, Ellen White enters the room behind where James is sitting. He is not aware of her as she stands behind him, silently listening.)*

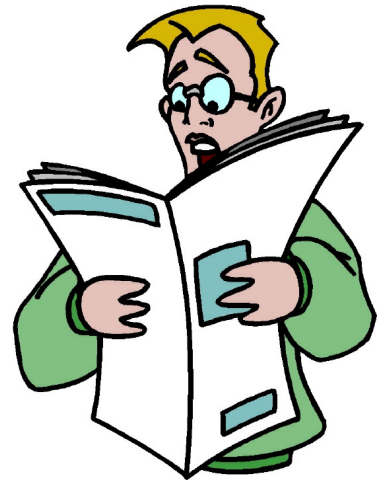
"We have decided:

"1. To take all proper means for the recovery of health.

"2. To be free from the care of a large family. The hands in the Office will have to pay the usual price of board elsewhere, and receive more wages.

"This will increase the cost of the *Review*.

"3. To get free from debts as soon..."



*(Suddenly stops, aware that someone is standing behind him. Turns around to find Ellen looking at him. A moment of silence.)*

**Ellen:** *(With a touch of humor.)* Is something troubling you, James?

**James:** *(Sighs)* I've been writing a piece for next week's *Review*. *(Turns in his chair to face Ellen.)* Ellen, we are putting ourselves in the grave with all we are trying to do.

**Ellen:** I have no quarrel with that, James. The Lord does not expect you to administer His church single-handed. *(She places a hand on his shoulder, while continuing to stand behind him, and looking away from him most of the time.)*

**James:** The Lord doesn't, Ellen, but the saints do! Whenever there is a problem or something to be done, let Brother White take care of it! We don't need a management committee! Brother White has done it all since he started with *Present Truth* six years ago. Let him carry it till the Lord comes!

**Ellen:** So what is Brother White proposing to do?

**James:** For a start, we are going to begin charging for the *Review*. Up to now, we have depended on the friends of the cause to send in enough to cover expenses, so that the worthy poor can receive it free of charge. But, beginning in April, we are going to charge one dollar for an annual subscription!

**Ellen:** I think that is a good decision.

**James:** Well, some will strongly oppose it. "Buy the truth, and sell it not!" is their maxim. They want the truth freely available to all, but they choose to ignore the first part of the maxim "buy the truth." These so-called "friends of the cause" will not accept their responsibility to pay for the paper!

**Ellen:** What else do you propose?

**James:** *(Emphatically)* Ellen, it is time that we stopped trying to operate an accommodation house and a publishing office, all within our living quarters. Why, our "family" sometimes numbers 20! The burden is too much and runs us into debt.

*(Quietly)* Besides, I fear for the state of our health. Brother Masten died a few months ago of consumption. Sister Annie Smith has had to return home with an illness that turns out to be the same thing. And now Brother Andrews has worn himself into such a state of feeble health that he is returning home to rest. Soon there will be no one left for the work but ourselves -- and I feel like I have one foot in the grave already!



**Ellen:** My poor James! All of what you say is true. We should start paying small wages to our workers, and ask them to find accommodations elsewhere. I think that is necessary for the health and happiness of our own little family. But what are your plans for the *Review* office?

**James:** I wish we could find a group of brethren willing to accept financial management of the printing shop, and a new committee to take charge of the publishing. We have carried the entire responsibility for publishing since we started out at Rocky Hill nearly six years ago. I think it is now time we were free to give ourselves to travelling and preaching.

**Ellen:** Are there brethren who would be willing to take over the publishing work?

**James:** *(Gets up from desk.)* We have brethren in Vermont who have the means and the will to do it, I believe. And there are some in Michigan who could do it. Of the two, Michigan might be more central, since our work now is rapidly opening up as far west as Iowa.

**Ellen:** *(Sits in his chair.)* James, I think your proposals are good, and they should be discussed with the believers. But be prepared for some opposition. There are many who are opposed to organization in any form.

**James:** You are right, Ellen. Some think that the word "organization" is synonymous with "Babylon"! *(Both leave.)*

**SCENE 2. Interior of an almost-completed church building in Battle Creek, Michigan. "Furniture" consists solely of three saw horses and a step-ladder. The date is September 23, 1855.**

*(David Hewitt and S. B. Warren enter.)*

**Hewitt:** *(Looking around the room.)* So our meeting house here in Battle Creek is just about completed. Just the interior to finish. Eighteen feet one way, and 24 feet the other. Ample room for a congregation of 24 members, don't you agree. Brother Warren?

**Warren:** I am sure it will, Brother Hewitt. And I know you and your wife are looking forward to its completion. Your home has been our meeting place until now.

**Hewitt:** Mrs. Hewitt and I have been happy to have our parlor used for the Sabbath meetings, but it has become very crowded. This building will be adequate for the needs of our church here in Battle Creek until the Lord comes.

**Warren:** Yes, the Lord has surely blessed the progress of the work in this town. The expansion of the church all throughout the West has been rapid. Why, Brother Hewitt, you and your wife were the first converts here in Battle Creek, and that wasn't very long ago, was it?

**Hewitt:** Just three years ago. Yes, I remember the day very well. There was a knock at the door just as we were preparing to eat breakfast. I opened it to find a total stranger who said, "Are you Mr. David Hewitt?" I said, "Yes." "Well," he said, "I have been directed to you as the most honest man in town. My name is Joseph Bates, and I have some important truth to present to you."



**Warren:** What a surprise that must have been!

**Hewitt:** It surely was. I was taken aback for a moment, but I said, "Come in, Mr. Bates. We are just sitting down to breakfast. Eat with us, and then we will listen to you." So we ate breakfast, and then he opened God's Word to us. By five o'clock that afternoon, my wife and I were ready to accept the Sabbath and the Third Angel's Message. Quite an event for a couple of devout Presbyterians!

**Warren:** I'm sure it was. I heard the story from Brother Bates. How the Lord impressed him to travel west to Battle Creek, even though there were no Advent believers here. How he went to the post office and asked to be directed to the most honest man in town. The postmaster thought for a moment and said, "That would be David Hewitt. He lives down on Van Buren Street."

**Hewitt:** Here comes Elder Frisbie and Brother Dodge. (*Frisbie and Dodge enter. Frisbie greets each of them.*) Shall we meet here, Brother Frisbie, or back at my house?

**Frisbie:** Why don't we meet right here, brethren? (*Three sit on saw-horses, the other on the step ladder.*) This meeting house will be a great blessing to all of us here in Battle Creek.

**Dodge:** It surely will. Mind you, there are some who think the church should not be erecting buildings so close to the Second Coming.

**Frisbie:** There will always be those Adventists who oppose progress and organization at any level. Some think all organization is the work of the Devil. Brother White faces the same criticism in regard to the *Review* office.

**Warren:** Have you heard from Brother White? Has he made a decision regarding the relocation of the publishing office?

**Frisbie:** Yes, that is why I called us together today. Brother White has written, saying that he favors Battle Creek.

**Hewitt:** A good decision!

**Dodge:** Wasn't it a choice between Vermont and Battle Creek? Did the Vermont brethren withdraw their offer?

**Frisbie:** Oh, I am sure the brethren in Vermont would be happy to have the *Review* office there, but they agree with Brother White that Michigan will be more central as our message moves westward.

**Hewitt:** Well, several of us here in Battle Creek have been blessed with means, and we are ready to construct a building immediately to house the printing plant, including an office for the editor.

**Dodge:** In fact, land is already available for that purpose.

**Frisbie:** Yes, and Brother White was much encouraged by our offer, brethren. He would like to





have the *Review* moved here as soon as possible. I think we ought to appoint a committee of three to make plans for the building and for moving the press from Rochester.

**Hewitt:** That is a sound idea. I think Brother Henry Lyon should be a member of that committee. He sold his farm in order to advance money for the Lord's work. He is also a carpenter.

**Warren:** Brother Cyrenius Smith is another local member who is blessed with means that he wants to use to advance the cause. I suggest his name for that committee.

**Frisbie:** Do you have a nomination, Brother Dodge?

**Dodge:** (*Reflects a moment.*) Yes, I think Dan Palmer who lives over in Jackson should be the third member. He also is willing to put money into this cause.

**Frisbie:** Good. That gives us a committee of three.

**Hewitt:** I think we should report this action in the *Review*.

**Frisbie:** A good idea. Brother Dodge, will you be our secretary, and send Brother White a report of our meeting for the paper?

**Dodge:** I'll be happy to do that. I think we should encourage our believers to send in their free-will offerings to assist with this project.

**Hewitt:** Yes, I like that idea.

**Warren:** We understand that Brother White's health is poor. Will that prevent him from keeping a controlling hand in the publishing work?

**Hewitt:** I couldn't imagine the *Review* without Brother White.

**Frisbie:** Neither could I. What I think Brother White has in mind is the appointment of a resident editor for the *Review*. That would relieve him of the day-to-day management problems. But I am sure Brother White will continue to oversee the publishing work.

**Dodge:** I am sure the committee will want it that way. But who would be the resident editor here in Battle Creek?

**Frisbie:** I think Brother White will recommend Uriah Smith for that job. He is now the editorial assistant. Just a young man, but talented and dedicated.

**Warren:** This is going to make Battle Creek a center for the Adventist work. (*Looks at Hewitt.*) This meeting-house may be filled more quickly than we planned!

**Hewitt:** Could that be possible? Well, brethren, my wife has lunch ready for us at home, so let's adjourn to my house.

(*All four exit.*)





**SCENE 3.** Uriah Smith's office at the "Steam Press of *The Review and Herald*" in Battle Creek, Michigan. The date is around August, 1860. Smith is checking proofs as James White enters.

**Smith:** Hello, Brother White. Do you have something for next week's *Review*?

**White:** Yes, Brother Smith. I do have something here. (*Hands copy to Smith.*) It is a notice for an important meeting.

**Smith:** (*Reads*) "General conference at Battle Creek. It is deemed advisable to hold a general conference at Battle Creek, to commence at 6 pm on September 28, 1860." That's just a few weeks away. (*Pause*) So you have made the decision?

**White:** (*Sits*) Yes, I have consulted with Brother Bates, and we have decided that the whole question of church organization should be discussed in an open meeting. This is too important an issue to deal with in any other way.

**Smith:** I agree most heartily! Ever since you wrote that article last February, the issue of organizing and "making us a name" has been a major point of contention. Not a week goes by without at least one or two letters to the editor. I think we have had something on the subject in every other issue of the paper.

**White:** It all started with my piece entitled, "Borrowed Money." As I was at pains to point out in that article, my appointment as the publishing agent for the church makes me totally responsible for all the debts of the office. That is more than any individual should be expected to bear!

**Smith:** Of course it is! But many of the brethren have had trouble seeing that. They think we took all the necessary steps five years ago, when we relieved you of the care of editing the *Review*, but forgetting you still have to bear the entire financial responsibility for it.

**White:** Precisely. At that time the load became so great that my health completely failed. And I believe the brethren did according to their best light at that time. But it is high time that we take the next step. The church must organize in such a way as to be able to legally own and ensure property such as this publishing plant. That is why I submitted that piece for the *Review*, inviting anyone who opposed my suggestion to write out a plan which we, as a people, could act upon.

**Smith:** (*Removes file of correspondence.*) Well, here is the file of correspondence on the subject, up to yesterday. (*White takes it and begins to peruse some of the letters.*)

**White:** I see that letters are still coming on the subject. Ah, here is Brother Cottrell's letter. (*Reads*) "Brother White proposed to secure the property of the church. I think it would be wrong to 'make us a name', since that lies at the foundation of Babylon. I do not think God would approve of it. The work is the Lord's and he needs not the aid of insurance companies to take care of His property. I think we should leave this matter to the Lord."

"Leave this matter to the Lord," he says. Well, I guess it is perfectly right to leave the sun, moon, and stars with the Lord, and the earth with its revolutions. But if God calls on us to act the part of faithful stewards of His goods, we better attend to those matters in a legal manner!



*(Picks up another letter.)* Here's another one. "It is my prayer that God will avert an evil in His sight, and that we all may get the victory over the beast, his image, his mark and the number of his name." All this concern with Babylon and the two-horned beast.

**Smith:** I fail to see how church organization can be equated with Babylon.

**White:** Well, unless we do something quickly to put an end to all the confusion among the brethren, we will soon have a perfect Babylon within the church!

*(Picks up another letter.)* "I would like to request you to give me the evidence for using some words in your *Review* article which are unscriptural. The word 'church' is used instead of chapel; and the word 'organization' is used for gospel order. I believe we should keep to the Bible expressions." This brother doesn't know his Bible! The words 'chapel' and 'gospel order' are not found anywhere in the Scriptures, so they are no more scriptural than the ones he objects to.

**Smith:** Here is a recent letter from Brother Miles, over in Mannsville, New York. *(Hands letter to White.)*

**White:** So what does Brother Miles have to say? *(Reads)* "Brother White has taken such a position about organizing churches, and also of making us a name, that I see no consistency in his former position. I must say that a good many in this church have lost interest in reading the *Review*, as well as myself. I want the *Review* discontinued."

Well, Brother Miles is suffering from a confused and unhappy state of mind. What a pity that a few columns from our pen on the subject of organization should spoil the *Review* for him.

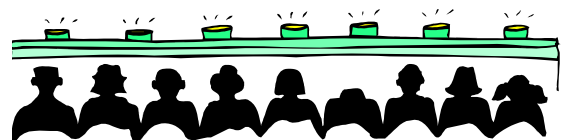
**Smith:** It appears that the planned conference here in Battle Creek is going to be a very interesting one.

**White:** *(Stands to go.)* I believe saner logic will prevail as we meet in session under the Lord's guidance. But, as you say, it will be an interesting session.

**SCENE 4. Interior of the new Battle Creek Church. Making their way on to the platform from various points in the audience are the following: Joseph Bates, James White, John Loughborough, John Andrews, Joseph Frisbie, J.H. Waggoner, T.J. Butler. Other delegates enter from the rear and take their seats in the audience. The date is the beginning of October, 1860.**

**Frisbie:** *(Stands at podium.)* Brothers and Sisters, we welcome every one of you to Battle Creek for this special Conference. I believe this is the largest meeting of Advent believers to date *(Amens)*, and I see that all of our 300 seats are filled.

Some of you have travelled great distances to be here for this important meeting -- from New York State in the east to Iowa in the west. With so many visitors, our accommodations are taxed to capacity, and we are sorry for some discomforts. I believe all of us here in Battle



Creek have opened our homes. Some of the brethren have beds in our barns and cellars. Some of the sisters have been willing to sleep on camp meeting beds on our chamber floors. But I think no one has been turned away who needed a place to rest. So again I say welcome.

The work here in Battle Creek has certainly gone forward. Exactly five years ago a handful of believers in this town built a meeting-house over on Cass Street--just a small building measuring 18 feet by 24 feet. That church was too small almost from the start, and within two years we were erecting this fine new church which measures 28 feet by 42 feet, seating around 300, at a cost of \$881. When we built it three years ago, some of us wondered if we would ever see it filled, but today we see it overflowing with believers.

I should explain that for our regular Sabbath worship service, the sisters enter by the left door and sit on the left side of the sanctuary, while the brethren enter at the right door and sit on the right side.

At this time I will introduce Brother Joseph Bates, who has agreed to chair this important series of meetings. Brother Bates. *(Sits)*

**Bates:** *(Comes to podium.)* Thank you, Brother Frisbie. May I add my own warm welcome to these meetings. The progress of our work has indeed been rapid, not only here in Battle Creek but elsewhere, and it is perhaps for that reason that this special conference is necessary. As the work expands, many of the brethren see a need for some form of organization, so that as a church body we can have the ownership of property such as our new steam press and meeting-houses such as this one.

We have delegates here from many places. Would all the appointed delegates please stand. *(All delegates stand, including several in the congregation.)* Please tell us your name and the state or district you represent.

*(Each delegate calls out his name, and city or state, then sits.)*

**Brackett:** Ezra Brackett from Battle Creek.

**Hull:** Moses Hull from Knoxville, Iowa.

**Cornell:** Merritt Cornell, also from Iowa.

**Ingraham:** William Ingraham from Wisconsin.

**Holt:** George Holt from Ohio.

**Poole:** E.A. Poole from New York State.

**Belden:** Stephen Belden from the press here at Battle Creek.

**Waggoner:** J.H. Waggoner, a tent evangelist here in Michigan.



**Frisbie:** Joseph Frisbie from Battle Creek.

**Loughborough:** John Loughborough from Parkville, Michigan.

**Andrews:** John Andrews from Waukon, Iowa, but I am currently conducting evangelistic meetings in New York State.

**Butler:** My name is Butler, and I bring a letter from the believers in Gilboa, Ohio. Do you wish me to read the letter?

**Bates:** Please, Brother Butler.

**Butler:** *(Reading)* "The church of God at Gilboa to the brethren assembled in conference at Battle Creek, greetings! Dear brethren, through our delegate, Brother Butler, we submit the following resolution as our unanimous sentiments: Resolved, that we are highly favorable to such organization only as the Bible authorizes and recognizes, built upon the foundation of apostles, prophets, and Jesus Christ Himself." *(Amens)*

**Bates:** Thank you, Brother Butler. Now, there are one or two brethren with me on the platform, who have not been introduced. Elder White needs no introduction. We regret that Sister White cannot attend our conference. She gave birth to a son just a few days ago, and so is confined. Brother Uriah Smith is the editor of the *Review*, and I have asked him to be the secretary for our conference proceedings. *(Sits)*

**Andrews:** *(Comes to podium.)* Let us begin our meeting today by singing together Hymn No. 260 in the hymnal. ["Lord, In the Morning" SDAH 39] *(Audience should be cued to join in singing of hymn.)*

**Waggoner:** *(Comes to podium.)* Shall we pray? *(Remains standing.)* Our Lord, we bow before Thee this day, asking Thy blessing on this meeting. May Thy Holy Spirit infuse our hearts, and guide in all that is said and done. We pray in Jesus precious name, Amen. *(All sit.)*

**Bates:** *(Comes to podium.)* Before we get into our discussion, I want to mention the needs of some of our brethren and sisters. Many have come from afar as delegates to this conference, and spent most or all of their savings. Others of us live close by, so have not been faced with expenses. I trust we have all come prepared to contribute to the needs of the cause. So let us take up an offering, and invite each to contribute as the Lord has blessed him. *(Sits)*

*(An offering is taken.)*

**Bates:** *(Comes to podium.)* Now, brethren, let us give consideration to the subject of organization. We are ready for those who have anything to say on the subject. Brother Hull?

**Hull:** *(From congregation)* Mr. Chairman, as Brother White has written considerably on the subject of organization, I move that he now spend a few minutes talking to us about his views on the subject. *(Bates sits, White comes to podium.)*



**White:** Well, brethren, I did not plan to take a very active part in this matter, since I have spoken very freely on the subject in the *Review* during the past several months.

Briefly, the situation is this, I am charged by the church to be its publishing agent, with responsibility for the steam press, books, and papers. But since we have no form of legal organization, this also means that I am in effect the owner of the business and all of the equipment. This is quite a responsibility, and I believe the time has come when we need some form of organization to hold property -- the publishing house as well as our various meeting houses.

Now, brethren, if the church decides to leave the property in my hands, I shall manage it the best I can. But it is my desire and request that the plan I suggested five years ago be so carried out that no one connected with the office shall have any personal financial interest there. (*White remains at podium during debate.*)

**Brackett:** (*From congregation*) Brother Chairman, I think we should honor Brother White's request, and take steps to conduct our business in a legal manner. (*Some amens.*) We have property that lies in Brother White's hands. Suppose Brother White should drop away this evening -- all of that property would go to his children, and no action could be taken to recover it till his youngest child became of age.

**Bates:** (*Stands and speaks at his seat.*) If your farms, brethren, were in such a situation, you would take some action, would you not? (*Sits*)

**Cornell:** (*From congregation*) I wish it were possible to have an organization that would comply with the law of the land, without compromising the truth of God. (*Some amens*)

**Butler:** (*Stands and comes to podium, beside White.*) I represent the views of the church at Gilboa. Brethren, we believe that if it is God's will that we have an organization, then the Lord has revealed it in His book somewhere. (*Waves his Bible.*) So I will propose, Mr. Chairman, that we organize upon the foundation of the apostles and prophets, Jesus Christ being the chief cornerstone. (*One or two amens as he returns to seat.*)

**White:** But the scriptures do not tell us how the church built upon the foundation of the apostles and prophets, can hold printing presses, offices, etc.

**Andrews:** (*Stands at seat.*) I find nothing in the Bible opposed to an organization sufficient to hold the property of the church. The Bible commands us to let our light shine, but we are not told just how we should do it. All of us believe it is all right to pitch our evangelistic tent from place to place, but the Bible says nothing about it. We believe it is right to publish books and papers, but again the Bible says nothing about that. (*Sits*)

**Waggoner:** (*Comes to podium.*) Brethren, Brother Cottrell had some views which he expressed in the *Review* some time back. He regrets being unable to be here this weekend, but has written out some of his concerns. Although at first he was strongly opposed to any concept of organization, he now feels that he could go along with some sort of publishing association to legally hold our printing press.





But he still has some concerns. He writes, "Concerning meeting-houses, each church that builds one can doubtless find a way to hold it legally without entering into any unscriptural organization. They are justly the property of those who built them. May God guide you in your deliberations, R.F. Cottrell."

**White:** Brother Cottrell has certainly changed his view, and for that we may be glad. (*Several amens. Waggoner returns to his seat.*) But he still objects to having a church organization which could own our church buildings. Brethren, I believe we need to secure our meeting-houses. (*Amens*) This building in which we meet today is actually the legal property of Brother Stephen Belden. It is built on a lot owned by him, and he holds the deed to the property.

**Loughborough:** (*Stands and speaks at seat.*) I am sure we can trust our Brother Belden, but I heard of a case in Cincinnati some years ago when the Adventists lost their meeting-house! As I remember, their church was built on a brother's lot, and one day this brother got the key, locked out the congregation, and turned the building into a vinegar establishment! (*Sits*)

**White:** Exactly! And in the case of this meeting-house, Brother Belden cannot legally transfer ownership to the church, simply because we are not a legal organization. If he should be taken away, the law would place all this to his heirs, and then it might be turned into a vinegar establishment or anything else.

**Poole:** (*From congregation*) I have trust in our brethren. The way the cause has been managed seems to have been blessed of God. It seems to me that it is impossible to organize without compromising the principle of liberty. If we organize, all we have done is to build a throne upon which the Man of Sin might sit and rule in the temple of God. (*One or two amens.*)

**Andrews:** (*Comes to podium*) Brethren, may I read a short extract from Sister White's *Testimony to the Church No. 5* that came out last year? "I saw that God was displeased with the slack, loose manner in which many of his professed people conduct their worldly business. They seem to lose all sense of the fact that the property they are using belongs to God, and they must render to him an account of their stewardship. Some leave their worldly business in perfect confusion." I trust this may not be said of us as a church. (*Amens*) I will move that we form an association for the purpose of holding our property. (*Sits*)

**Waggoner:** (*Stands and speaks from seat*) With many of the brethren, I have had misgivings on the subject of organization. I am still not free from prejudice. But I can think of no plan better than the one we have proposed. I am now prepared to endorse the position of Brother White and Brother Andrews. (*Sits*)

**Bates:** (*Comes to podium*) I think, brethren, that we ought to appoint a committee to draw up a proposed constitution for an association which would enable us to hold property. Then we can vote on it. I will suggest the names of Brother Andrews, Brother Waggoner, and Brother Butler to be that committee. (*Bates remains at podium for rest of scene.*)

**Cornell:** (*From congregation*) If we are going to form an association, then we must be known by some name. Is there any scripture to show that it is wrong to have a name? Are the churches Babylon because they have names?



**White:** To be sure, we are obliged to have a name. I meet with friends very often who ask me what the name of our people is; and it is quite embarrassing not to be able to give any. We give our children names about when they are born. When our cause was young, and we were few in number, we did not see the necessity of taking a name. But it seems to me the child is now so grown that it is exceedingly awkward to have no name for it.

**Poole:** (*From congregation*) The reason I object to the adoption of a name is that we will become like all the other denominations, and that will not advance the truth.

**Frisbie:** (*Stands and speaks at seat. White returns to seat during this speech.*) I have also been opposed to adopting a name, but the fact is, brethren, we are becoming known by a variety of names. Why, I just heard today that our believers in Parkville, Michigan, have formed themselves into an association to hold property and call themselves the Parkville Church of Christ's Second Advent. The believers in Fairfield, Iowa, have done a similar thing, but they call themselves the Church of the Living God. And so it goes. (*Sits*)

**Cornell:** (*From congregation*) Brother Arnold once expressed the idea that our only true name is "The Remnant." Some say we become Babylon by adopting a name, and Babylon signifies "confusion." But it seems to me there is confusion in the names already chosen, and if something is not done, our churches will still go on choosing different names. (*Amens*)

**Hewitt:** (*From congregation*) Five years ago we moved the publishing office here to Battle Creek and held a conference. Our local newspaper, the *Battle Creek Journal*, in reporting on that event, got us confused with the Seventh-day Baptists. And we could hardly blame them, for as a people we keep holy the seventh day and we are baptists. But such is the confusion because we do not have a name.

**Belden:** (*From congregation*) Going without a name would, in my opinion, be like publishing books without titles, or sending out a paper without a heading.

**Butler:** (*Stands and speaks at seat*) We profess to be lively stones in the temple of God, built upon the foundation of the apostles and prophets. This being the case, what does the Lord himself declare us to be? In Ephesians He says we are the Church of God. There is our name brethren -- the Church of God! We should consider no other. (*Sits*)

**White:** (*Comes to podium*) I admit to proposing that name in the *Review* some time back, but I now realize, brethren, that the name Church of God is already in use by one or two denominations, as well as by some fanatical groups. I now believe that we should avoid it. (*Sits*)

**Hewitt:** (*From congregation*) I mentioned a few minutes ago that we have been wrongly called Seventh-day Baptists here in Battle Creek. With them we share the doctrine of the true Sabbath, but we have always been loosely known as Adventists. So I propose that we take the name Seventh-day Adventists.

**Waggoner:** (*Comes to podium*) That is a name which has been used by us several times, and it does contain two of our distinct doctrines -- the Sabbath and the Second Coming. (*Sits*)





**Loughborough:** (*Speaks from seat.*) I think the name "Seventh-day Adventists" is the most natural and appropriate name we could take.

**Butler:** (*Stands and speaks heatedly.*) The believers at Gilboa cannot support it!

**Poole:** (*From congregation*) Brethren, Brother Hewitt proposed that we take the name of Seventh-day Adventists. I would feel more inclined to support the motion if we were merely to call ourselves Seventh-day Adventists. That would leave the matter more open to discussion among the believers.

**Bates:** Will you move that, Brother Poole?

**Poole:** I move that we call ourselves Seventh-day Adventists.

**Cornell:** (*From congregation*) I will second that motion.

**Bates:** I will call for a vote on that motion. All delegates who support the motion to call ourselves Seventh-day Adventists, please stand. (All delegates stand except Butler, Ingraham, and Andrews.) Are there any opposed? (*Butler stands. Ingraham and Andrews abstain.*)

Thank you, brethren. We will recommend this to our believers through the pages of the *Review*. Indeed, Brother Smith, I think we should publish the entire proceedings of this conference in the *Review*. (*Amens*) Brethren and Sisters, may we always be loyal to the Sabbath and be ready for our Lord Jesus Christ at His coming. (*Amens*) Brother White, would you dismiss our meeting with prayer?

**White:** Please stand with me. (*All stand, including audience.*) We thank Thee, Lord, for Thy leading through our deliberations. We ask that Thou wilt bless the decisions we have made today, and may this church go onward and hasten Thy coming. Amen.

*Courtesy of Playing Our Past, Campus Ministries, Canadian Union College, Alberta, Canada, 1989.*

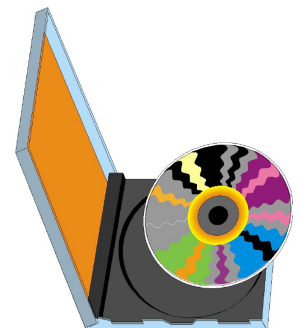
## ACTIVITIES:

More information about David Hewitt can be heard from the recording found on *Pathways of the Pioneers*, Vol. 11, #1. Listen to the recording and write and perform a skit about the "Most Honest Man in Town."

Listen to Vol. 11, #4. Why didn't James White give some of the work to other laborers for the church? Was James correct in continuing to work so long and hard? Discuss your thoughts with a partner.

Research the history of the expulsion of many people from the churches after the Great Disappointment. Should they have been expelled from the churches they once attended? Give reasons why you believe this way and present it to the class.

Listen to Vol. 11 and Vol. 12 to gain more insight into the formal organizing of the Seventh-day Adventist Church.



# WHY CHRISTIAN EDUCATION?

The subject of Christian education became a concern early into the history of the church. The pioneers themselves had grown with the movement, receiving a practical education in the experiences of the first and second angels' messages. If their children were to be strong future leaders in the cause, however, it was felt they must be trained for that work. This would require a type of education that was not included in the curriculum of the public schools. As early as 1856 the Adventist church in Battle Creek, Michigan, began a private school, but their plans were soon interrupted by the turmoil of the Civil War. Someone has rightly called this effort not a beginning of our educational work, but an expression of the longing of the early pioneers to see their youth trained for service.

With God, "all His biddings are enablings." If there should be a denominational school, then there would be a Seventh-day Adventist who could lead out in founding it. The man for the opportunity joined our church in 1866 -- Goodloe Harper Bell. He was a self-educated man, and by 1866 had been a public school teacher in Michigan for several years. Failing health had brought him to the Health Institute conducted by Seventh-day Adventists in Battle Creek, and while in their care he accepted the teachings of Adventists and joined the church. As he engaged in light outdoor labor around the sanitarium to build up his health further, he was very companionable with the boys of the neighborhood, occasionally helping them with their lessons.

One day the sons of Mr. and Mrs. James White told their parents that Mr. Bell's explanations of difficult problems in arithmetic and grammar constructions were much more clear than those given by their school teachers, and they closed their comments with a question, "Why can we not take lessons from Mr. Bell instead of going to public school?" The idea spread, and in 1868 Mr. Bell was encouraged to open a school in a cottage near the Health Institute. The school grew in magnitude until three years later, in addition to the regular school term, a four weeks' lecture course was conducted for ministers. Our leaders then realized as never before that something must be done to provide Seventh-day Adventist schools for the training of workers. Accordingly, in the spring of 1872 there appeared in the *Review and Herald* a call for believers to come to camp meeting prepared to consider these questions:

1. "Shall we have a denominational school, the object of which shall be, in the shortest, most thorough, and practicable way, to qualify young men and women to act some part, more or less public, in the cause of God?"
2. "Shall there be some place provided where our young people can go to learn such branches of the sciences as they can put into immediate and practical use, and at the same time be instructed on the great themes of prophetic and other Bible truth?"

The matter became so urgent, however, that they could not wait for camp meeting time; something must be done at once. Just three weeks after the above-mentioned article on education appeared in the *Review and Herald*, another appeared on "The Proposed School," which read in part: "The school must commence at the earliest point practicable. Two brethren are coming from Europe, to be educated in the English language, and become more fully acquainted with our faith.... It is not designed to be a local affair.... This movement is designed for the general benefit of the cause."



Also in 1872 an appeal for "Proper Education" came from the pen of Ellen White. God had shown her the mistakes of some other schools, and the plan upon which our denominational schools should be founded. She said:

"Provision should have been made in past generations for education upon a larger scale. In connection with the schools should have been agricultural and manufacturing establishments. There should also have been teachers of household labor. And a portion of the time each day should have been devoted to labor, that the physical and mental powers might be equally exercised. If schools had been established upon the plan we have mentioned, there would not now be so many unbalanced minds." *Testimonies for the Church*, Vol. III, p. 153. (The entire appeal can be found on pages 131-160.)

She urged that the mistake of not including vocational training be avoided in the educational program of our denomination. As we look back, we can see that this was truly a message from God. At that time industrial training had not become a part of the educational system in North America. It was Russia's exhibition at the Centennial Exposition of 1876 in Philadelphia that opened the eyes of North American educators to this important phase of education. At that exposition Russia exhibited woodwork and ironwork done by pupils of a technical school in St. Petersburg (now Leningrad). But it was some time before industrial work became an integral part of the public school system in North America.

On June 3, 1872, the proposed Seventh-day Adventist school opened at Battle Creek, Michigan, under the auspices of the General Conference Committee.

It was a difficult problem for the new school to adjust itself to the plan of education outlined by Mrs. White. The education of the day was classical, the main emphasis being placed on a knowledge of the classics, mathematics, ancient languages, philosophy, and certain sciences. Her message called for an education that would include practical training and character training. Just how to accomplish this baffled many of the early educators of the Seventh-day Adventist Church. During the first few years, not a great deal of progress was made toward teaching the ideal.

Courtesy of *The Great Advent Movement*, Review and Herald Publishing Association, Takoma Park, MD, 1935, and *Lessons in Denominational History*, General Conference of Seventh-day Adventists, Washington, D.C., 1942.

#### ACTIVITIES:

What does it mean "With God, 'all His biddings are enablings'?"

Does your school have an industrial arts program? Should there be one at every school? Would you want one? Share your thoughts with a partner and then with the class.

# LEADERSHIP Training



# ROSWELL FENNER COTTRELL

by Marlene Steinweg

It was 1178 in southeastern France. Pope Alexander the Third had issued a decree calling upon all the faithful to help silence the heretics. Included in the long list of heretics were "...the Albigen-sians, Catharins, Patarins,...Aragonese, Navarese, Basques, [and] Cotterells." The Pope prom-ised remission of sins and freedom from any oaths or treaties with the heretics, and urged, "...to confiscate the heretics' goods, reduce them to slavery, and put to death all who were unwilling to be converted." This decree resulted in terrible suffering to those who would not relent their faith. John Cotterell, "...one of the very few survivors...escaped into northern France,"and eventually settled in England. [Cotterell, which meant Cottage dwellers, was later changed to "Cottrell."]

In 1638 Nicholas Cottrell, one of John's descendants, settled in Rhode Island just two years after it was founded. He was a Seventh Day Baptist who sought freedom to worship according to his conscience.

Six generations later, on January 17, 1814, Roswell Fenner Cottrell was born in Brookfield, New York. When he was 19 years old, his family moved to Mill Grove, New York. There he met, courted, and married Cathrane Harvey, and taught public school for ten years. They had three boys, Willet, Frank, and James Uriah (for Uriah Smith), and a daughter, Nancy. Two of his de-scendants known also as R.F.C., are James's son, Roy Franklin, the missionary to China; and grandson, Raymond, former book editor of the *Review*.

R.F.C.'s father, John, taught his children to keep the seventh-day Sabbath, though "Years before...this family had left the Seventh Day Baptists over the question of the immortality of the soul and other teachings.... A good-sized group grew up...called 'Cottrellites.'"

When the Millerites were preaching about the second advent of Christ, R.F.C. was thirty years old. He had always believed in the personal coming of Christ; but did not trust in the Millerite preaching. "I saw the proclaimers of the advent in darkness in regard to the commandments of God, and bowing to an institution of the Papacy." He explained, "...this was the reason I did not believe."

But when "...Elder Rhodes and Joseph Bates came preaching the definite message, explaining the truth of the heavenly sanctuary and the judgment hour that began in 1844, and lifting up the standard of 'the commandments of God, and the faith of Jesus, setting forth the great system of the advent faith in the framework of prophecy fulfilled,' Roswell, his father, and brother, John were interested. They made a nine-month investigation of the doctrine, and wholeheartedly ac-cepted the message. Roswell testified, "I believe with all my heart, [the message]...was from Heaven...."

Before long, Elder J.N. Loughborough held the first tent meetings in the State of New York on John's land. Roswell joined this evangelistic thrust of the sabbatarian adventists as "tentmaster." Through the years he often worked as tentmaster, and preached at the meetings from time to time. He once preached, through an interpreter, to a group of Seneca Indians.



Cottrell wrote extensively for the *Review* and other publications of the church. Between August, 1854 and July, 1855, he wrote a series of Bible lessons much like those used for Sabbath School, including doctrines like "the law of God..., the faith of Jesus..., the falling stars of 1833..., national troubles, widespread perplexities, war talk, and ...the three messages of Revelation 14...." This series was published weekly in the *Youth's Instructor*, and, in 1855, as a book called, "The Bible Class."

When the *Review and Herald* was moved to Battle Creek in 1855, Elder Cottrell was named one of its five corresponding editors. He contributed articles of profound, yet practical, reasoning from the Scriptures. His favorite subjects were the seventh-day sabbath, the sanctuary and conditional immortality, with titles like, *The Mark of the Beast*, *The Two-Horned Beast*, *The Sanctuary*, *Spiritualism*, and *The Nature and Destiny of Man*. In 1858 he wrote an 11-page introduction to *Spiritual Gifts*, Volume I, by Ellen White, affirming his belief in the Spirit of Prophecy.

R.F.C. was also an accomplished poet. Many of his poems were published in the *Review*, and several were set to music and included in the 1941 and 1985 church hymnals. His poems, like the two reprinted in this issue, greatly inspired the advent believers. (See the two poems on the following pages.)

In the late fifties, when James White and other leaders were discussing the need for church organization, several letters Cottrell wrote were published in the *Review* under the heading, "Making Us a Name." Calmly and seriously he reasoned against "...spiritual fornication of Babylon with the kinds of the earth." The publication of these letters increased opposition to organization and created division on the issue among *Review* readers.

Ellen G. White rebuked Cottrell in *Testimony #6*, for his position on organization. When Elder Cottrell realized that his comments had created a spirit of division and insubordination, he wrote, "I hope that no one will join my party, for when they have severed themselves from the body and look about for me, they will not find me there, for by the grace of God, I shall be found with the body. I do not believe in popery; neither do I believe in anarchy; but in Bible order, discipline, and government in the church of God."

R.F.C. often traveled, sometimes moving his family close to where he found openings to preach. This way he could attend to his writing at home where he had access to his books. Other times, brethren provided him temporary lodging. Referring to the latter arrangement, he said, "I thank God, and all his dear people who have kindly provided me a little place for a temporary home." He prayed, "May I never be left to apostatize from the truth, and pervert the gift of God and the ... contributions of His people, by turning to fight against Him and His cause ..."

Roswell Fenner Cottrell did remain faithful. During the 40 years he lived after accepting the three angels' messages, he worked in evangelism; he defended the Seventh-day Sabbath and conditional immortality by the written and spoken work; accepted the health message; and he held offices of Secretary and President of the New York Conference. As an elder pastor, he was Chaplain at the Battle Creek Sanitarium. He never wavered from his decision to move up onto the platform of the apostles, the commandments of God and the faith of Jesus.



What was the secret of this pioneer's faithful witness? He first consecrated his life to God, then asked what work he should do, and finally moved forward to accomplish that revealed work. May his words inspire us today as they did readers of the *Review*, "Here is my heart, O Lord! what wilt thou have me to do? What can one so weak accomplish? By prayer, by consecration, and by labor, each one can, by the help of promised grace, do the very work assigned by the Master ..." "In the strength of the Lord we can run through a troop, and leap over a wall; but our own strength is weakness, and our wisdom is folly."

Courtesy of *Lest We Forget*, Vol. 4, Number 2, Loma Linda, CA, 1994.

#### ACTIVITY:

What are your personal goals as a member of the Seventh-day Adventist Church? Do you plan to go into preaching, teaching, medical, or missionary service?

Write a one page report on your thoughts.





# IT'S JEWISH

by Roswell F. Cottrell

When we present God's holy law,  
And arguments from scripture draw;  
Objectors say, to pick a flaw,  
"It's Jewish."

Though at the first Jehovah blessed  
And sanctified His day of rest;  
The same belief is still expressed --  
"It's Jewish."

Though with the world this rest began,  
And thence through all the scriptures ran,  
And Jesus said "'Twas made for man"--  
"It's Jewish."

Though not with Jewish rites, which passed,  
But with the moral law 'twas classed  
Which must endure while time shall last --  
"It's Jewish."

Though the disciples, Luke and Paul,  
Continue still this rest to call  
The "Sabbath-day," this answers all --  
"It's Jewish."

The gospel teacher's plain expression,  
That "Sin is of the law transgression,"  
Seems not to make the least impression --  
"It's Jewish."

They love the rest of man's invention,  
But if Jehovah's day we mention  
This puts an end to all contention --  
"It's Jewish."





O ye who thus God's day abuse,  
Simply because 'twas kept by Jews,  
The Saviour, too, you must refuse --  
He's Jewish.

Thus the apostles, too, must fall;  
For Andrew, Peter, James, and Paul,  
And Thomas, Matthew, John, and all  
Were Jewish.

But when old Earth shall pass away,  
And be renewed -- the Sabbath day  
Honored by all -- none then will say,  
"It's Jewish."

And while Eternity's glad days  
Roll on and on with ceaseless rays,  
The theme will be Jehovah's praise,  
And that in universal lays --  
Not Jewish.

Printed in part on the front page of the October 21, 1851 Review & Herald. Final four verses, courtesy of Raymond F. Cottrell.

Courtesy of *Lest We Forget*, Vol. 4, Number 2, Loma Linda, CA, 1994.



# THE THREE PERSECUTING POWERS

The Dragon

The False Prophet

The Beast

by Roswell F. Cottrell

On Patmos' lonely island the loved disciple saw  
Three notable oppressors with saints proclaiming war;  
The first, the great red dragon, with features fierce and rare,  
The Pagan superstition erecting everywhere.

But after some few ages the dragon's power grew weak,  
His votaries forsook him, the living God to seek,  
So feigned he too conversion, and lo, the beast uprose,  
With all his Papal terror, truth's progress to oppose.

The ancient Pagan images, its doctrines and its laws,  
Were now entitled Christian, to help his hellish cause;  
'Twas thus the wily serpent pursued his artful plan,  
And ages upon ages the blood of martyrs ran.

But two and forty months was all the time allowed the beast,  
And ere the period ended, so had his strength decreased,  
His days of rule were shortened, his power to call for blood,  
The earth had ope'd her mouth for saints and swallowed up the flood.

And yet there is another to act upon the stage,  
Through whom the same old serpent will manifest his rage;  
A beast which though he outwardly was lamb-like, fair and mild,  
Spake like the Pagan dragon, ferocious, loud and wild.

Though all men are made equal so holds he in his creed,  
The slaves from out their bondage must nevermore be freed;  
And though in things religious all men are to be free,  
It means, when laws divine with human laws agree.

Once empires, thrones and kingdoms with Papacy made bold,  
To slay the host of martyrs with cruelties untold;  
But now a fair republic, a Protestant so mild,  
Usurps the dangerous power, and with the same runs wild.



The old red Pagan dragon turned Papist on the day  
He saw that Christian doctrines were like to bear the sway;  
He seizes on the Scriptures and keeps them all unseen,  
And offers for a stipend to tell what they must mean.

At length from out its prison the Bible has been freed,  
And loudly now is heralded as Protestants' sole creed;  
The cry is now, 'The Bible, the Bible, that alone --  
Come drink from the pure fountain that flows from out of the throne.'

High hope is widely cherished, the Bible had been freed!  
And now 'tis thought that Satan is overcome indeed --  
He sees that mere profession is but an azure gauze,  
And low, he now espouses with Protestants their cause.

The Bible, scattered broadcast, is laid upon the shelf.  
And man is seldom met with who reads it for himself,  
And though some few, like Timothy, have read it from their youth,  
Tradition still is followed instead of living truth.

The last great persecution is drawing on because  
Some few will heed the Bible, and keep its righteous laws,  
While others, the great masses professing still the same,  
Hold on to Papal errors and all their groundless claim.

The battle soon is coming, choose now while yet ye may,  
The Bible and its precepts and Jesus to obey;  
Soon closes up probation - -then will the dragon rage,  
And battle with the remnant most cruel will he wage.

But short shall be the conflict, victorious the saints,  
Redeemed from all oppression, and freed from all complaints,  
With shouts and songs celestial, triumphant will they sing  
The praises and the victories of Jesus Christ their King.

*Courtesy of Lest We Forget, Vol. 4, Number 2, Loma Linda, CA, 1994.*

#### ACTIVITY:

What is the author talking about? Put this poem into your own words and write them down. Think deeply.



# J.H. WAGGONER

By Marlene Steinweg

Though he had little formal education Joseph Harvey Waggoner was a giant in literary accomplishments, a master of Greek and Hebrew, a knowledgeable theologian, an accomplished editor, a pioneer in health reform and religious liberty, and a veritable tower of strength as a pioneer in the closing message of truth.

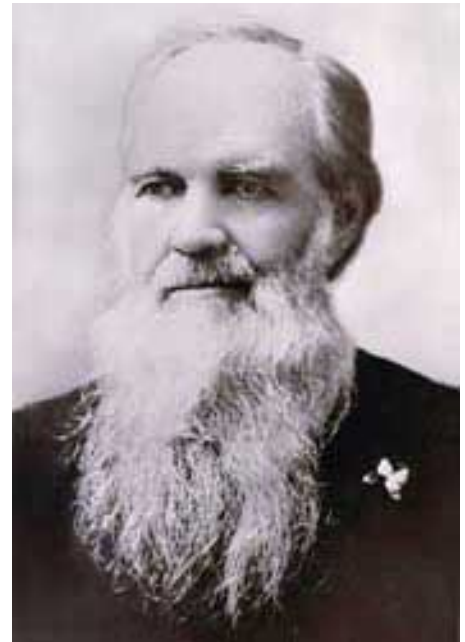
It was a wintry December in 1851, when Waggoner, editor and publisher of a political newspaper in Baraboo, Wisconsin, first learned of the Adventist message. Brothers H.S. Case and W. Phelps, "in an hour's time sketched over with him the entire range of the major prophetic periods, as well as the third angel's message, the United States in prophecy, and the Sabbath in outline."

Though convicted of the truth, Waggoner doubted that he could be saved because he believed the door of mercy had been closed in 1844. Some leaders urged Ellen White "that the message could not be given to this brother...." But the testimony came to her to encourage him to hope in God and to give his heart fully to Jesus, which he did. He realized that this would mean that he would have to go out of business as editor of a political paper and that his friends would probably consider that he had lost his mind. He threw his tobacco wad into the stove on the day he accepted the Sabbath, and he stood with Joseph Bates as a strong advocate of temperate living.

By 1853, Waggoner had dedicated his life unreservedly to preaching the third angel's message. His talents in the publishing field were employed many times, often in editorial capacities. In 1871, he was placed in charge of publications at Battle Creek. In 1881, he followed James White as editor of the western *Signs of the Times*. He was the first editor in 1885, of the *Pacific Health Journal*, (precursor of *Vibrant Life*), and, in 1886, of the *American Sentinel*, precursor of *Liberty* magazine.

Waggoner also wrote on Bible doctrines, health and personal salvation. His *Refutation of the Age-to-Come* was very timely; his *Atonement in the Light of Reason and Revelation* was clear and concise.

Waggoner declared that when he wrote or published on a subject, his sole object was to "arrive at and disseminate truth, and to benefit the truth-loving people of God." For example, *Atonement*, was originally a series published in the *Review and Herald* from June 2, 1863 to September 13, 1864, written generally amidst a press of other labors, and at intervals sometimes far apart as labor and circumstances would admit. Regarding these articles, he commented, "Some of the positions taken are at variance with those of all the writers I have met with on this subject; and



some of them may appear new and novel to most of my readers. If these positions are true, it may be ascribed to the advancing light of the truth." Then he invited correspondence from the readers.

Waggoner was instrumental in establishing the fundamentals of the truth of the Seventh-day Adventist Church. According to Elder J.O. Corliss, Waggoner met with Elders White, Andrews, and Smith and Ellen G. White, "for Bible study on the points in question, and after much deep thought and free counsel together, they would all kneel, and plead the help of God for a correct understanding of what had been studied. At the next meeting Elder Waggoner would give clear-cut expression to the views arrived at, which, taken in conjunction with special instruction received from God through Sister White, would be accepted by all as positive truth. After this manner most of the fundamentals of the truth, as now held, became a part of the message."

As an evangelist, he had this wise and amusing, free advice to young ministers; "When before the people, be sure you have your subject well in hand, deliver it without rambling into side issues, and when you are through, quit."

Very little is written about Elder Waggoner's wife, Maryetta, and their large family of 10 children. His son, E.J. Waggoner, is best known among Seventh-day Adventists as a strong proponent of righteousness by faith. E.J. Waggoner will be featured in a future unit.

In 1887, Waggoner began his last adventure for Christ in the publishing work in Basel, Switzerland. There he also completed his final book, entitled *From Eden to Eden*, which describes God's plan for man's salvation. Evidently his complete dedication to his tasks, both those appointed by the brethren and those he assigned himself, finally caused his heart to give out under the continuous stress. The night before returning to England, and from there, to the United States, he spent a few hours completing the manuscript for *Eden to Eden*. Arising from his usual night's rest, he died from paralysis of the heart. He was nearly 69 years of age. In his death the cause lost one of its staunchest advocates.

Courtesy of *Lest We Forget*, Vol. 4, Number 4, Loma Linda, CA, 1994.

## ACTIVITIES:

Reread the third paragraph of this article. With a partner, consider Waggoner's thoughts that the "door of mercy had been closed in 1844." What did this mean? Why did some believe this way? Share your findings with the class.



# WALKING FOR GOD

By A.W. Spalding

An Indiana convert tells of J. H. Waggoner's walking 50 miles to bring him a message; a *Review and Herald* editorial mentions his walking 90 miles on a preaching tour, for want of better conveyance ...

Naturally, his shoes and his clothes wore out. One day in Michigan, in company with A.S. Hutchins, he called on a brother farmer whose barns were bursting with his harvest of wheat and oats.

"It's too bad for Brother Waggoner to go dressed like that," remarked the brother to Elder Hutchins.

"Well," said the latter, "I don't doubt he would dress better if he had any money."

"I'm awfully sorry for him," said the farmer.

"Are you sorry enough to sell some of your wheat or oats to get money to help him?"

"Well, wheat is only 65 cents a bushel, and oats 35. They ought never to be sold for that."

"Brother, don't you think that back yonder, when the Lord told the people to take a lamb of the first year and burn it up, they thought that it was too bad, and they would rather keep it a year or two, and get a fleece from it?"

"Well, I do feel sorry for Elder Waggoner; but I don't see how I can sell any of my grain to help him."

"How much would you give him if you had the money?"

"O, seven or eight dollars."

"I'll loan you the money," said Elder Hutchins, "as I happen to have a little; and when I need it, I'll ask you for it."

So the deal was made; and probably when oats sold for 50 cents, the pledge was redeemed.

Courtesy of Origin and History of the S.D.A. Church, A.W. Spalding, Review and Herald Publishing Association, Washington, D.C., 1961.

## ACTIVITIES:

Think of what you would sell in order to help someone spread God's word. What things would you not sell. Write down your answers and share with a partner.





# MERRITT E. CORNELL

## IN THE SPIRIT OF PETER

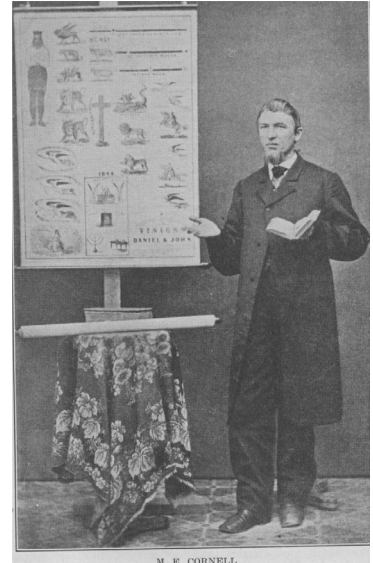
By Marlene Steinweg

"Angie, hold the horse!" shouted the young Advent preacher, as he handed his wife the reins and leapt from the wagon. "There's J.P. raking his hayfield and I must tell him the news!"

Merritt E. Cornell then jumped the intervening fence, and hailed his friend, J.P. Kellogg. As Kellogg leaned on his rake, Cornell briefly sketched for him the recent Bible truth he had learned, "that the Sabbath has been ... and always will be binding ... Praise the Lord, 'whereas I was blind, now I see.'" (*RH*, Sept. 26, 1852, p. 72) He and Angie meant to keep Saturday, the true Bible Sabbath from then on.

"We must be on our way now," he told Kellogg, "to visit Angie's family and tell them the news, too."

There was no hesitancy on the part of this modern Peter. Impetuous, daring--a perceptive, effective evangelist -- Merritt E. Cornell had just begun over four decades of Sabbatarian advent evangelism.



### THE EVANGELIST IS BORN

Cornell was born January 29, 1827, in Chili, New York; moved to Livingstone County, Michigan, when he was nearly 10 years old; and early believed the advent message. He was 17 in October, 1844. About five years later, he married Angeline M. Lyon, June 23, 1849. They dedicated their lives to preaching the advent.

### A SABBATH CONFERENCE

Joseph Bates announced in the *Review and Herald*, of June 17, 1852, page 24, "...a conference of the Brethren in Jackson, Michigan and vicinity to commence June 25th at 2 o'clock p.m. and continue over Sabbath and First-day." J.O. Corliss narrated Cornell's experience at that meeting. (*RH*, Oct. 11, 1923, pp. 11,13.)

The Cornells were "...passing through Jackson, Michigan, by horse and carriage, to an appointment as pastor of a small church.... Driving up before the gate of the Palmer home, the young man was told that a preacher inside was trying to prove that the seventh day of the week should be observed as the Sabbath. Satisfied that he could quickly show the falsity of such a view, he decided to go in and listen for a few moments, while his wife ... remained sitting in the carriage.

"He did not return as quickly as he thought to do; for he was at once carried away with the clearness of the argument presented. When he did rejoin his wife, he could not withhold from her his strong conviction of the truth of what he had heard ...

"'Merritt,' she questioned with concern, 'what could we do if we were to observe the seventh day!'



You...would be obliged to resign the pastorate to which you are called.'

His reply was quick and characteristic: "'Angie, if this is the truth, the Lord will open some way for us....'"

From that meeting, Cornell went out to share the news with the first persons he met, among them were J.P. Kellogg and Angeline's father, Henry Lyon. Kellogg reported to the editor of the *Review* that Cornell's visit inspired him to study his "Bible with a desire to know the truth." (*RH*, January 6, 1853, p. 136.) He declared, "I could find nothing to prove that the Sabbath had been abolished. I had been breaking it. When I commenced keeping the Sabbath, I felt that God approved me in so doing." (*Ibid.*)

Kellogg and Lyon, first fruits of Cornell's enthusiastic sharing of the Sabbath truth, with two other believers, Cyrenius Smith and Dan Palmer, were "the agents for bringing Seventh-day Adventist headquarters to Battle Creek...." (*RH*, May 11, 1850, p. 9.) They financed the purchase of the original lot for and building of the first publishing house in Battle Creek, Michigan.

#### ELDER CORNELL PREACHES THE SABBATH

Two weeks after accepting the Sabbath message, Cornell was in Tyrone, Michigan, preaching the Sabbath truth with the following results--"...four have commenced to keep the seventh-day Sabbath. Others are investigating." (*RH*, September 16, 1852, pp. 79, 80.) He humbly declared, "I am struck with astonishment that men of good judgment should in so short a time embrace, and stand out firm on the message when so imperfectly presented." (*Ibid.*)

Cornell soon joined Elder Hiram Case on a preaching tour in Michigan and Indiana, and the next year, in 1853, he toured Michigan, Illinois, Indiana, and Wisconsin with Elder J.N. Loughborough.

#### THE FIRST TENT USED IN EVANGELISM

In May, 1854, Cornell, after working with Elders Loughborough and White in Locke, Michigan, the men discussed the meetings while traveling to Sylvan. Attendance had been so high that only half the congregation fit in the schoolroom. Elder White suggested it might be wise to purchase a tent by the next year and Cornell welcomed the idea. "But," he reasoned enthusiastically, "why not purchase the tent at once?"

There was no money, but at Sylvan and Jackson, money was raised, and without hesitation, Cornell volunteered to make the trip to purchase the tent. The purchase was completed quickly and Cornell and Loughborough pitched the tent and held the first Sabbatarian Adventists tent meetings, June 2 - 4, 1854, at Battle Creek, Michigan. The next weekend they were at Grand Rapids where 1000 attended the first meeting and interest remained high. They soon established a tent evangelism routine of brief weekend stands, after which they would move on.

Among the many men Cornell teamed up with in evangelism were Elders Hiram Case, James White, J.N. Loughborough, J.H. Waggoner, R.J. Lawrence, D.M. Canright, and J.O. Corliss. His wife, Angeline, also a member of the evangelistic team, often remained after a series of meetings to do follow-up Bible studies with interested persons.



## PIONEERING IN CALIFORNIA

IN 1871, Cornell was sent as evangelist to Oregon and Washington, but he got no further than San Francisco, where he helped in an evangelistic series that had just begun. He remained in California, successfully pioneering the message there. The following results of evangelistic meetings where Cornell helped preach were typical and gratifying:

San Francisco: 70 new members were added.

Woodland: "The tent has been crowded to overflowing each evening, and the deepest interest is manifested." (*Pioneering the Message in the Golden West*, by H.O. McCumber, PPPA, 1946, p. 106.)

St. Helena: "Elder Cornell is nightly drawing large, attentive, orderly, and appreciative audiences..."--*The Napa Register*. (*Ibid.* p. 111.)

Oakland: 23 were buried in baptism.

San Jose: 35 persons accepted the advent truth.

Santa Clara: A church of 25 was organized.

## "PETER" WASN'T PERFECT

Shortly after arriving in San Francisco, Elder Cornell conducted himself injudiciously with a lady of the congregation "showing partiality which aroused comment among enemies of the faith." (JNL, *A Testimony Perfectly Timed*, pp. 82 - 84.) Some church members thought his actions innocent; others believed they gave an appearance of evil that should be stopped. "He said it was nobody's business, and that he could walk the streets with whomever he pleased." (*Ibid.*) Because this resulted in dissension, a meeting was scheduled to decide what to do. Ellen White had received a message from God on December 10, 1871, for Cornell regarding this problem, but did not write and mail it until impressed to do so on January 18, 1872. The counsel arrived January 28, 1872, precisely in time for Cornell to repent of his actions and avert certain division among the believers. This incident greatly strengthened the believers' faith in Ellen White as a special messenger of God.

Cornell did not always act wisely in his dealings with fellow evangelists and church members. For example, in 1856, Ellen White wrote how Cornell might have prevented division in a church if he had made it his study and conducted a Spirit-filled meeting. "One Holy Ghost meeting would have healed the wound; but instead of healing the difficulty, Bro. Cornell made a wide breach." (*5 Manuscript Releases* or *MR*, p. 237.)

His jealousy led him to speak against Bro. Loughborough "in a manner calculated to prejudice the churches against him. That was a miserable, despicable work ..." (21MR, p. 262, 1865.)

Later he made "stirring appeals...to the church and they handed their means liberally to him. They thought he would use it to spread the truth, but he forfeited their confidence ... by hastening and spending the means in a wrong manner, publishing charts, which was all wrong." (*Ibid.*)

In 1872 Ellen White wrote that Brothers Cornell and Waggoner "lack...judgment in dealing with men and women who are in fault, and the many reproofs the Lord had given upon these very points, caused my husband's fears to be aroused whenever he heard of their laboring with the churches." (Pamphlet 159, *Testimony to the Church*, p. 191.)



Brothers Waggoner and Cornell have...distrusted God, and shown weakness in talking so much...in regard to their physical infirmities. They said much about being exhausted, and experiencing a lack of strength, and their inability to labor.... (*Ibid.* 198.)

"If...[they] had followed the light years ago, which God had given them, they might now both be mighty in word and the power of the Spirit of God, and their hearts and judgments would be sanctified.... They are both in danger of being overcome instead of overcoming, because of a deficiency in their characters." (Pamphlet 123, *Testimony to the Church at Battle Creek*, p. 96.)

#### CORNELL LOSES HIS CREDENTIALS

"In 1876, Cornell was disconnected from the organized work of the church, though he did some free-lance preaching for several years." (*SDA Bible Commentary*, Vol. 10 [10SDABC], p. 353.) Ellen White wrote on September 6, 1886, that Merritt Cornell was "a deeply repenting man, humbled in the dust." (21 *MR*, p. 379.) "After some years of isolation, he returned to Michigan from Maryland in 1889. A reconciliation was effected and he was again in the ministry from 1890 until his death" November 2, 1893, from internal hemorrhage. (10SDABC p. 353.)

In Cornell's productive years, he led many to a love of the third angel's message. Though he was headstrong and had other serious faults, God blessed him and, through him, blessed others. He traveled from Maine to California and to several states in the South, defending Seventh-day Adventist views in public debate, holding evangelistic meetings, and writing articles and news items about his experiences for the *Review and Herald*. Like Peter of old, Cornell deeply repented of the mistakes that caused his severance from the organized work, humbled himself and was reconciled to his brethren.

Today, God's church is made up of imperfect men and women who need to listen to and obey the voice of God. Only thus may our witness be powerful and not be crippled by unwise decisions and actions.

Courtesy of *Lest We Forget*, Vol. 6, Number 1, Loma Linda, CA, 1996.

#### ACTIVITIES:

Consider why Cornell had so much success in the West. Why was there so much interest in religion at this time in our nation's history? Share your answers with a partner.

Are you as devoted to your religion as was Cornell? Give examples of your faith in action. Present these to your small group.

Merritt Cornell is compared to the apostle Peter in this article. Do you agree? Write at least one page comparing Cornell's life and experiences with Peter's life and experiences.



# PIONEER PATTERN FOR TODAY'S PASTOR'S ASSISTANT

By Marlene Steinweg

A well-educated, dedicated, Christian woman, Angeline M.A. Lyon, is considered the pioneer of and pattern for today's Bible instructors and pastors' assistants.

"Angie" was born in Plymouth, Michigan, May 26, 1828. She married Merritt E. Cornell June 23, 1849, and shared 44 years of labor with him. She was "a fit companion to her husband, a slender young woman of energy, initiative, and decided opinions which happily agreed with her husband's, and with a gift of speech which shows in her letters to the *Review and Herald*." (*Footprints of the Pioneers*, by A.W. Spalding, R&H Publishing, 1947, pp. 161, 162.)

Her first letter to the editor of the *Review*, written from Plymouth, Michigan, August 28, 1852, revealed her complete consecration: "I was led by a most singular train of God's providences to hear from our beloved Bro. Bates about the commandments of God, one of which I had so long trampled under my feet.

"My mind was so filled with prejudice ... having heard so much about the great delusion; and yet I felt an irresistible desire to hear for myself. And praise the Lord, my prejudices had to yield before the plain, unvarnished truths of God's holy Word -- not inferences, or forced conclusions, as I anticipated, and as some have wickedly intimated ...

"I was, with the majority of the nominal Adventists, in a luke-warm state, gradually ... conforming to the world, its fashions and customs. And this third angel's message was just what I most needed to arouse me from my state of lethargy ... I feel that I have yet a great deal to overcome ... But Jesus has said, 'Lo, I am with you always,' and by his grace I mean to be an overcomer; for I know it would be far better for me never to have known this way, than after I have known it, to turn from the holy commandment delivered unto me. 2 Pet. 2:21...." (*RH*, September 16, 1852, p. 79)

Sister Cornell often wrote the editor of the *Review*, including poems she had written and sharing her joy and belief in the progress of the third angel's message.

"The Lord is graciously blessing us in the West. Many honest souls have embraced the present truth since Bro. Bates was at Jackson last June ... And, bless the Lord, they are not weak and sickly; but strong in the Lord, able to bear strong meat." (*RH*, February 17, 1853, p. 160)

She testified that, "The present sanctifying truth strengthens and prepares...[as] to fight the good fight of faith, to endure hardness as good soldiers of the cross of Christ...." She earnestly prayed, 'O, that the Lord would in his own appointed time and way, seek out and qualify, holy, self-denying men to proclaim this message of mercy, for honest inquiring souls are starving for want of the truth.' (*Ibid.*)



Though Angie suffered trials in God's work, she declared, "They are not worth mentioning. My only care is, that I may endure them cheerfully; that I may be purified by them, and not be led to murmur or complain; but joyfully suffer affliction with the great people of God." (Ibid.) God's work for her was to be "much with her husband in his labors, often remaining to visit and teach the interested ones after his meetings had closed and he had gone to the next place." (*Footprints of the Pioneers*, p. 162.)

Angeline M.A. Lyon Cornell suffered a heavy stroke of paralysis in April of 1893, just seven months before her husband died. She never fully recovered from the effects of the stroke, as Uriah Smith reported in her obituary: "under this she gradually sank till the day of her death." (*Review*, January 7, 1902, p. 14.) She died in her 74th year on December 5, 1901.

Had Angeline Cornell lived today, she might have promoted women's ministries. Because she devoted her talents to leading men and women to an understanding of the third angel's message, she became the pioneer pattern for today's Bible instructors and pastors' assistants.

Courtesy of *Lest We Forget*, Vol. 6, Number 1, Loma Linda, CA, 1996.





# CHRIST COMES

By Angeline M.A. Lyon Cornell

He comes to raise the sleeping just,  
Who long have slumbered in the dust:  
His voice will break their long repose,  
And snatch them from the last of foes.

He comes to change the waiting ones,  
Who now endure the world's cold frowns.  
Their feet are planted on the rock;  
They fear not though a little flock.

They hear the peace and safety cry,  
The token of destruction nigh,  
And know the fearful doom that waits  
The scoffer, who his coming hates.

Sinner! Dost thou not dread thy doom?  
The retribution hastens on,  
Stern justice lifts and avenging sword,  
To slay the mocker of God's word.

O then repent ere the decree,  
He that is filthy let him be,  
From the stern Judge's lips shall fall,  
And thou for rocks and mountains call.

Sweet Mercy still doth plead for thee;  
O then to Jesus quickly flee;  
His blood can wash thy sins away;  
Then haste, 'tis fatal to delay.

God's perfect law no more despise,  
But have his fear before thine eyes,  
And keep the faith of his dear Son,  
That thou mayst wear a glorious crown.

Eternal life! the prize is worth  
Far more than all the wealth of earth;  
Then on that treasure fix thine eyes,  
Till thou shalt win the blessed prize.

*Courtesy of Lest We Forget, Vol. 6, Number 1, Loma Linda, CA, 1996.*



# TO GOD'S MESSENGER

By Angeline M.A. Lyon Cornell

Thy work's a high and lofty one'  
And from it thou may'st not come down,  
Or leave the field to strive with those  
Who would the work of God oppose.

The Lord doth on their efforts frown;  
And he will make their folly known.  
The God who hath for Israel wrought,  
Will bring their evil work to nought,

Fear not! the piercing eye that can  
Their every secret motive scan  
Will for the precious jewels care,  
And keep their feet from every snare.

Then trust in God, and still go forth,  
From east to west from south to north.  
Sound the last message far and near,  
Let all the note of warning hear.

*Courtesy of Lest We Forget, Vol. 6, Number 1, Loma Linda, CA, 1996.*



# THE SABBATH

By Angeline M.A. Lyon Cornell

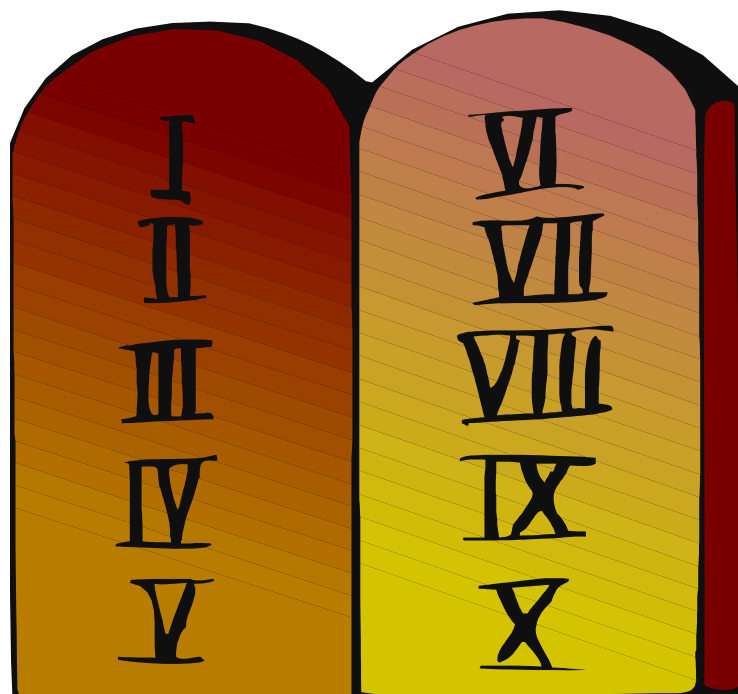
We've entered now on holy time,  
God's blessed Rest-day all divine;  
The labors of the week are past,  
Now let earth's cares aside be cast.

O, let us help repair the breach,  
And all of God's commandments teach;  
Calling his Rest-day our delight,  
Thus walking blameless in his sight.

This holy Rest to us is given;  
To call our minds from earth to heaven;  
That we may not forget the Lord,  
And trample down his holy word.

The faith of Jesus, too, we need,  
For thus the flying Angel said,  
Commands of God and Jesus' Faith  
Will shield us in the day of wrath.

*Courtesy of Lest We Forget, Vol. 6, Number 1, Loma Linda, CA, 1996.*



# J.N. ANDREWS

## IN DEFENSE OF THE TRUTH

By Marlene Steinweg

Shortly before October 22, 1844, J.N. Andrews, a youthful but stalwart believer, began nearly 40 years in defense of Bible truth at a bridge in Paris, Maine. Had the Associated Press reported on Andrews' brave stand against a mob there, the news release might have read as follows:

AP Paris, ME, October 1, 1844, 19:30 EST (surmised day and time)

### **Persecution Retreats in the Face of Youth's Brave Stand**

Today an inspiring scene was enacted at the bridge in Paris, Maine. Young John Nevins Andrews confronted and confounded an angry mob that threatened worshippers crossing the river to attend advent meetings.

Andrews and an Advent Brother Davis approached the bridge, when a man from the mob, brandishing his horsewhip, inflicted several blows on Brother Davis.

Andrews, barely fourteen years of age, threw his arms about Davis and declared, 'We are commanded to bear one another's burdens. If you whip Brother Davis, you must whip me also.'

Confounded and not wishing to whip a boy, the man drew back with the mob and let them pass. 'It's too bad to whip a boy,' he declared in admiration of the youth's courage and presence of mind.

This brave act reflects the spirit of Andrews' paternal ancestors who landed at Plymouth Rock 18 years after the Mayflower. All but one male member of their family were massacred defending their homestead against Indians.

Andrews' grandfathers, David Andrews and John Nevins, defended the nation's freedom during the Revolutionary War. They would be proud of him today. (End AP news item.)

This brave young man is remembered today for his valuable contributions in the early history of the Seventh-day Adventist Church. What made him the man he was? What were his accomplishments?

Andrews was born July 22, 1829, and spent his childhood and youth quietly with his parents and brother, William, in Paris, Maine.

His spiritual training included faithful attendance at Methodist meetings. He recalls how impressed he was at five years of age when the preacher solemnly read Revelation 20:11, "I saw a great white throne, and Him that sat on it, from whose face the earth and heaven fled away." John commented, "I have rarely read the passage without remembering that discourse." When John learned to read, the Bible was one of his favorite books.



Though Andrews had to leave school at an early age, he continued studying on his own. Ellen White wrote, he "...was a self-educated man. I do not think he was in school a day after he was eleven years old." His Uncle Charles' wife remarked in 1842, that John was "...a perfect gentleman by nature, and a fine scholar." W.A. Spicer believed that Andrews received from his formal schooling "the tools for study..., [and] the open door pointed out...." His thirst for education was great, yet he could not spare the time nor the means to take a regular course," said White.

In January of 1843, Andrews became a Christian and accepted the Advent message. His family was soon caught up in the Millerite teaching of Christ's coming to cleanse the earth. When Christ failed to return to earth on October 22, 1844, as they believed, they, too, were deeply discouraged. In 1845, after reading Preble's treatise on the Sabbath, Andrews began observing the seventh-day Sabbath.

There were problems within the group of Paris, Maine. The believers split over the many doctrinal controversies that arouse after 1844. By September, 1849, the group had not met for over a year for fear of being visited by fanatics like Joseph Turner, Jesse Stevens, F.T. Howland, and others. Andrews was caught up in fanaticism led by the well-known F.T. Howland. When James and Ellen White visited Paris, Maine, on the 14th, a meeting was called. As was feared, F.T. Howland attended. Brother Stockbridge Howland, his face alight with the power of the Holy Spirit, confronted him, declaring, "You have torn the hearts of God's children and made them bleed. Leave the house, or God will smite you!" The man fled in terror.



Pentecostal power descended upon the group. Ellen White reported, "Such a scene of confessing and pleading with God we have seldom witnessed." Andrews was moved to exclaim, "I would exchange a thousand errors for one truth." Mrs. White later commented regarding the 20-year-old, "The Lord was bringing out Brother Andrews to fit him for future usefulness, and was giving him an experience that would be of great value to him in his future labors ... teaching him that he should not be influenced by the experience of others, and to decide for himself concerning the work of God."

Andrews first began writing in *The Present Truth*. In the fall of 1850, he was appointed to the publishing committee that supported editor Elder James White. In the *Review* of May, 1851, a five-page commentary on the thirteenth chapter of Revelation was published by Andrews identifying for the first time the United States of America as the two-horned beast.

In December, 1851, at 21, Andrews worked as a traveling evangelist with Samuel Rhodes. John N. Loughborough attended a series of conferences by Andrews in 1852 in Rochester, New York, where he learned and accepted Present Truth. In 1853, Andrews was ordained by Elder White.

During these first three years of labor, Andrews conducted evangelistic meetings in 20 different



localities in Maine, New Hampshire, Vermont, New York, Ohio, Michigan, and Eastern Canada, and published 35 articles, totaling some 170,000 words. Andrews was physically exhausted by 1855. He declared, "Had I understood the laws of life in the right use of food, and in the principles of hygiene generally, I could have gone longer than I did in the exhausting labor which I attempted to sustain. But, in less than five years, my voice was destroyed; my eyesight was considerably injured; I could not rest by day, and I could not sleep well at night ..." In 1859, after regaining his health enough to work, he returned again to an extremely fatiguing schedule. Nevertheless, "since 1864, when his attention was called to the subject of health reform," James White reported, "...his health has been improving." Because of adopting health reform practices, he was relieved of long-continued digestive distress, and catarrh and other ailments.

Andrews' multiple contributions to the Adventist cause would fill several books. Practically any work that needed to be done, he at one time or another performed it.

- \*\*Editor of the *Review*? Yes, he was the third editor after James White and Uriah Smith, from 1859 to 1862.
- \*\*President of the General Conference? Yes, from May 14, 1867 to May 12, 1868.
- \*\*Foreign missionary? Yes, in 1874, he was the first missionary sent by the church to Europe. He and his family pioneered the work in Switzerland.
- \*\*Did he have anything to do with affirming the Sabbath's limits? Indeed, his research established the Biblical basis for sunset to sunset observance of the Sabbath.
- \*\*Tithing? His perceptive mind was behind the adoption of the principle known as "systematic benevolence" that called for the tithe to support the ministry.
- \*\*Publishing? Again, the answer is yes: in Switzerland, he published the *Signs of the Times* in French.
- \*\*How about noncombatant status for our youth? Andrews visited Washington, D.C., in 1864, and secured that special classification during the Civil War.

Few men have left behind them a record of greater purity of life, or of more earnest effort for Christ and humanity. His indefatigable labors did more, perhaps, than any other man, to develop the Bible evidence of the views advocated by this people; and the debt of gratitude which we owe him should lead us to study earnestly the principles that he loved so well, and to emulate his noble example in a life of temperance and self-sacrifice, and of devotion to the good of others.

Courtesy of *Lest We Forget*, Vol. 6, Number 2, Loma Linda, CA, 1996.

## ACTIVITIES:

Would you be willing to take a nasty beating for someone else? Think carefully about your answer. Remember, it could leave scars. Get with a partner and discuss your answer and your reasons why you would or would not.

Read Revelation 20:11. Discuss this with a partner. What does it mean to you? Do you understand the text? Share your answers with the class.



Would you be willing to ruin your health for something or someone? Remember what J.N.





Andrews said about his own health, "In less than five years, my voice was destroyed; my eyesight was considerably injured; I could not rest by day, and I could not sleep well at night...." Why did Andrews ruin his health at such a young age?

What is **catarrh**? What symptoms does it have? Is there a cure for it today?



# WHOLLY DEDICATED TO THE LORD

## THE STORY OF J.N. ANDREWS AND HIS FAMILY

By Frances Foster

John Nevins Andrews' family was dedicated to Christ. This is noted in his childhood, youth, life ministry, and in the home he formed after his marriage.

Andrews grew up with a brother, William, two years younger than he. His faithful Christian parents took them to the Methodist meetings. Neither the boys nor their father were in good health. William was crippled, and unable to do much on their New England farm, and John felt a responsibility for helping his father all he could.

At 11 years, John quit school, but continued studying on his own. His Uncle Charles was willing to help him study law at the college of his choice, but when he understood the three angels' messages, he felt the Lord's call to make known the true Sabbath and the soon coming of the Lord.

In 1851, John began working for God, writing articles for the *Review and Herald*, holding meetings, and visiting Adventists all over the northeast. So intent was he in his public ministry that less than five years later, in 1855, he was prostrated from overwork, poor food, and insufficient rest. To recover his health, he had to go home. Not long afterwards, with his family and others from Paris, Maine, he moved to Waukon, Iowa, where the soil promised better results than rocky New England. With the outdoor work and more rest, he began to regain his health and strength.

The following year the Cyprian Stevens family, also believers from Paris, moved to Waukon. Ellen White counseled John to marry Stevens' daughter, Angeline. "... after you had gone thus far, it would be wronging Angeline to have it stop here," she advised. They were married October 29, 1856.

The Whites made a dangerous winter trek to Waukon just several weeks after John and Angeline were married. At first they were received coldly, but finally a new spirit of love and forgiveness replaced the icy atmosphere. Ellen White hoped to call two preachers, Andrews and J.N. Loughborough back into the Lord's work. When he was physically able, Andrews did return to preaching and writing.

John and Angeline had four children, to which two survived infancy. The four children were: Charles Melville, born October 5, 1857, just short of a year after they were married; Mary Frances, born September 29, 1861; an unnamed baby girl: born prematurely on September 5, 1863, after Angeline's bout with "fever and ague." She lived four days. And Carrie Matilda, born August 9, 1864. She died of dysentery at thirteen months.

Some believers at Waukon had lingering doubts about Ellen White's "visions." John and Angeline wrote in February, 1862, testifying of their confidence in the visions. In an encouraging letter writ-



ten in June of 1862, Ellen White assured him, "God has accepted your efforts. Your testimony in New York has been acceptable to Him...." Soon other family members, including John's father and Angeline's mother and sister, were also reconciled with the Whites on the same issue.

Mary and Charles were seventeen months and five years old in 1863, when Angeline moved to New York on the train. When they arrived, Mary did not recognize the strange person who was her father, and it took two days before she was willing to sit on his lap.

The Andrews family adopted the health message after seeing the results in their son. In 1864, Charles' crippled leg was healed after about 15 weeks of hydrotherapy treatments and a nutritious diet at "Our Home" in Danville, New York. The Andrews family determined to remove unhealthy foods from their diet and to use whole wheat flour and more fruits and vegetables, and to eat two meals a day.

Angeline had a stroke on February 17, 1872. She seemed to be improving for a month, but on March 18, as John helped her into her coat, she fell unconscious to the floor. She died the following morning, at 48 years of age. In her eulogy, John wrote, "... no unkind word ever passed between us, and no vexed feeling ever existed in our hearts."

After Angeline died, John dedicated his life to guiding his children, who were just 14 and 11 years old, towards heaven, and to preaching Christ more urgently to those who were ready to perish. When a call came for a missionary to help the growing cause in Europe, he willingly agreed to go. He departed for Europe on September 15, 1874, taking with him Charles, almost 17, and Mary, almost 13.

Sister White strongly encouraged Andrews to remarry before starting for Europe. He needed someone to make a home for his family; someone to fill his emotional and physical needs, as well as help with the work when she was able. He did not take her advice. Seven months before he passed away, she wrote the following to him, saying, "I was shown that you made a mistake in starting for Europe without a companion. If you had, before starting, selected you a godly woman who could have been a mother to your children, you would have done a wise thing, and your usefulness would have been tenfold to what it has been."

In Switzerland his children were his emotional support and helpers in the printing and publishing work which was his emphasis in Switzerland. He wrote of Charles in 1876, "He is perfectly steady and quiet and gives me no trouble. He is my companion by day and by night, and seems to prefer my company to that of any young person.... I should not know [how] to live without him."

In order to learn French more quickly, the family signed a pact to speak English only between 5 and 6 P.M., and for emergencies. Mary became proficient in French within two years, and was an excellent proofreader.

Their diet was deficient in many ways, and with the poor sanitation and overwork, John developed pneumonia, and Mary, tuberculosis. In the fall of 1878, John went to the General Conference, taking Mary with him, in the hopes she could be healed at the Battle Creek Sanitarium. But even under Dr. J.H. Kellogg's able care, Mary passed away November 27, 1878. Charles wrote from Switzerland that he was confident they would see her again, if they remained faithful.



Mrs. White wrote from Texas, "We deeply sympathize with you in your great sorrow; but we sorrow not as those who have no hope ... Mary, dear precious child, is at rest ... Through faith's discerning eye, you may anticipate ... Mary with her Mother and other members of your family answering the call of the Lifegiver and coming forth from their prison house triumphing over death ..."

After Mary's death, Andrews returned to Switzerland, but couldn't regain his health. "I seem to be having hold upon God with a numb hand," he said. We have reason to believe that if he had followed Mrs. White's advice, and married a suitable wife and mother to care for the family, neither Mary nor himself would have died so young. Sister White's counsel, to look at the broader picture, recognizing the long-term results of our actions, and following the divine counsels given, is valid for us today.

Andrews died of tuberculosis in 1883. Soon after this, Charles married Maria Anne Dietsch and returned to Battle Creek. He worked in the Review and Herald Publishing House all his life. Charles and Maria had three children. Harriet, who married Sanford Harlan, Art Director for *Liberty* magazine; John Nevins, who became a doctor and missionary to China and married Elder W.A. Spicer's daughter, Dorothy; and Edwin, who died in 1915 from a tragic lightning accident.

J.N. Andrews' family was indeed wholly dedicated to the Lord, and has left an impact on the church and the world that we may only begin to comprehend in Heaven.

Courtesy of *Lest We Forget*, Vol. 6, Number 2, Loma Linda, CA, 1996.

#### ACTIVITY:

Should J.N. Andrews have listened to Ellen White's counsel about remarrying? Share your thoughts with a partner.



*J. N. Andrews*

# HOW A DREAM CHANGED HIS LIFE

**J. N. LOUGHBOROUGH**

By Dr. Ray Foster

After painting houses all day, the young advent preacher couldn't sleep. He tossed and turned. As he dreamed, the face of an earnest preacher was indelibly impressed upon his mind. What did he dream? Why? How would this dream prepare the way for an experience that would completely change his life and redirect him into years of devoted labor in the Seventh-day Adventist Church? How would this young preacher impact the spread of the third angel's message?

The dreamer was John Norton Loughborough,. He had been born January 26, 1832, in Victor, New York. His father was a local Methodist preacher who died seven years after John was born, leaving the family in poverty. John was then cared for by his godly grandfather who always had morning and evening worship. A vivid childhood impression left on young Loughborough's mind was seeing his grandfather on numerous occasions rising from prayer, his face bathed with tears, under a sense of God's presence. His grandfather spent an hour in private Bible study and prayer morning and evening. "Johnny," as he was called as a boy, often heard his grandfather praying for him by name. The faithfulness of this man of God gave influence to his prayers and Bible reading in worship. The family responded to the Advent message when it was preached the winter of 1843 -1844. Young Loughborough was 12 years old at the time of the great disappointment.

John attended a good district school while living with his grandfather. At age 15 he went to live with his brother to learn the carriage-making business. After seven months his brother closed the shop, which ended his apprenticeship and allowed him to attend a local, advanced school.

In May, 1848, Loughborough heard a stirring Advent sermon and was convinced that he was a sinner. After a fearful struggle in his mind to decide between following God all the way, and pursuing worldly ambitions, he gave his heart to the Lord. He left the advanced school and hired himself out as an apprentice in a blacksmith shop to learn carriage ironing. In his spare time young Loughborough studied the Bible and prayed. Blacksmithing and shoeing canal horses was taxing work for someone as small of stature as he. These difficulties combined with malaria forced him to stop blacksmithing and go to preaching.



With a dollar in his pocket, donated clothing that did not fit, and a prayer in his heart, John set off to preach about the soon-coming Saviour who meant so much to him. His brother gave him \$5 worth of tracts to sell, and an Adventist friend gave him \$3 to help him on his way. In a community about 18 miles away, he found a room with a friendly family, secured the use of a Baptist church





for a series of lectures and on the evening of January 2, 1849, gave his first discourse. He was not quite 17 years old. The house was well filled and John handled his subject with ease and clarity. The second evening, at the end of the meeting, the pastor announced before a crowded house that this would be the last meeting. A singing school would be starting the following evening. A man in the audience quickly stood up, and intimating that the minister had arranged the singing school for the purpose of shutting out the Adventist meeting, he invited the boy preacher to come and preach in the schoolhouse in his district. Loughborough held five lectures in that schoolhouse. This is how he began a preaching career that lasted 70 years.

For a time John worked with an older minister to get experience. During the summer of 1849 he worked in his brother's carriage shop, and the next winter returned to preaching. For three and a half years he painted houses five or six days a week in order to support himself and preached on Sunday. Later, he sold patent sash locks and on Sundays preached wherever his business took him. He was married to his first wife, Mary, in 1851.

One Sunday while he was at home in Rochester, New York, he attended an Advent meeting where J. B. Cook, in speaking on the Sabbath question, engaged in a tirade against Mr. and Mrs. James White. Loughborough had never heard of these people, and was led to inquire as to their beliefs and teachings. In the meantime he became very interested in the sanctuary question that the Sunday-observing Adventist group where he was a member was studying. On learning that two members of this group had begun keeping the seventh-day Sabbath, he became much concerned and prayed over their case. That night he had the dream mentioned earlier.

He dreamed he was at an Advent meeting. His fellow workers were in a dingy room, ill-ventilated, poorly lit and dirty. Confusion and discouragement reigned. Their talk was as dark spiritually as the room was dark physically. A door opened into a larger room. The larger room was well ventilated, light, clean, and inviting. A chart hung on the wall, and a tall man stood by it explaining the sanctuary and other questions about which Loughborough had been studying. Loughborough arose, saying: "I am going to get out of this. I am going into that other room." His brethren sought to keep him from entering the larger room of light. When entreaty did not avail, they began to threaten him and heap abuse and ridicule on him. Entering the larger room, he found among others, the members of his congregation who had begun keeping the Sabbath. The people in this large room seemed happy and were rejoicing in the study of their Bibles, which were in their hands. He began to meditate on the difference between the two rooms, and awoke, deeply impressed that he would soon see great light on some of the questions which had troubled him.

Light was not long in coming. On September 25 and 26, 1852, the Sabbath-keepers held a conference in Rochester, and one of Loughborough's group proposed that they attend the meeting. When challenged that he should go to get back his members who had joined the Sabbath keeping group, because "they give chance to speak in their meetings," Loughborough agreed to go. He selected texts with which to prove that the law was abolished, and went to the meeting.

Looking around the room, he saw the same chart that he had seen in his dream. Standing next to the chart was J. N. Andrews, the man in his dream.

Soon, Andrews, in a calm, solemn manner, began examining the Scriptures that supposedly teach that the law was abolished. He took up the identical texts Loughborough had selected,





and so thoroughly refuted the arguments the latter had in mind that he was left with nothing to say. Instead of speaking against the principles laid down, he left convinced that these people had important truth which he had not yet received.

Thus J. N. Loughborough heard the third angel's message for the first time. His brethren, upon learning that he was determined to investigate the Sabbath question, did just as he had dreamed they would do. They resorted to ridicule, unkind criticism, and abuse. This only increased his faith. From that time forward he did not work on the Sabbath. In October, 1852, after three weeks of careful and prayerful study he publicly took his stand for the Sabbath.

The first Sabbath J. N. Loughborough kept, he was introduced to Ellen and James White. Mrs. White had a vision that Sabbath which lasted an hour and 20 minutes. At the close of the vision, she told Loughborough some things about himself that he had never told anyone. This no doubt had an influence on him. All of the rest of his life Loughborough was a firm believer in the Spirit of Prophecy.

Prior to accepting the Sabbath, Loughborough had made a good living for himself and his wife selling sash locks. After accepting the Sabbath, he felt convicted to go into the ministry of the Word full-time. He tried to evade the conviction instead by throwing himself full-time into his business and supporting the cause with his earnings. Where previously he had good sales, after that decision, he seemed unable to make enough sales to cover his travel expenses. With persistence he soon had used up his savings. As financial failure increased, so did the conviction that he should be preaching the word.

About the middle of December, Loughborough was down to only a three-cent piece. He attended Sabbath meetings much discouraged. Mrs. White was taken off in vision. When she came out of vision, she told Loughborough the reason for his cloud of discouragement was that he was resisting the call of God. After earnest prayer he decided that if the Lord would open the way, he would go and preach. Peace came to him after he made that decision. Immediately, the way was opened financially for John Loughborough to enter full-time into the ministry.

The next Sabbath, a general meeting was held for the Sabbath-keeping Adventists. Mrs. White was taken off in vision and shown that he had made the correct decision. Meanwhile, Hiram Edson, who lived some 40 miles from Rochester, where the Whites and Loughborough were, was impressed that he should go to Rochester. He went to his barn to pray, and the conviction was still stronger that he had to go to Rochester. At the close of the Sabbath, he took a train to Rochester arriving after the evening meeting. He told James White of his impressions asking, "What do you want of me here in Rochester?" James White replied, "We want you to take Brother Loughborough and go with my horse, Old Charley, and the carriage and take him over your field in southwestern New York and Pennsylvania." Thus began the work that Loughborough did for the Seventh-day Adventist Church for nearly three-quarters of a century.

Loughborough had more dreams that directed him. Just prior to attending the General Conference session in Battle Creek, Michigan, in 1868, he had 20 dreams about working in California. James White asked if anyone felt impressed to go to California to work. Loughborough spoke up and offered to go. D. T. Bourdeau also stood up and said that he and Mrs. Bourdeau had sold all of their earthly possessions before coming to the General Conference, being impressed that



the Lord was going to send them to some faraway place. They were prepared and would be free to go with Loughborough. Loughborough worked in California for ten years, before accepting a call to Europe in 1878.

His many and varied experiences are left on record for us in several books. He wrote his autobiography entitled, "Miracles in My Life" which covers the highlights of his experiences both in the USA and in Europe working for the Lord.

At the age of 76, in 1908, he travelled around the world, 30,000 miles by water and 60,000 miles on land, visiting the principal centers of work of the Seventh-day Adventist church. This was his last missionary journey in the cause of the Lord he loved so well.

His last years were spent first, at the home of his daughter in Lodi, California, until she and her husband were called to Washington, D.C. Because of failing health, Elder Loughborough spent his last years in the St. Helena Sanitarium, where he peacefully passed away April 7, 1924, at the age of 92. Proverbs 10:7, "The memory of the just [is] blessed," is a verse that truly describes the life and experiences of John Norton Loughborough.

*Courtesy of Lest We Forget, Vol. 6, Number 4, Loma Linda, CA, 1996.*

#### ACTIVITY:

Do you believe in dreams? Discuss this with a partner. Give evidence of your answers. Share with the class.



# J. N. LOUGHBOROUGH & HIS FAMILY

By Frances Foster

Elder J. N. Loughborough grew up in a loving and religious home with two older and two younger brothers and sisters. His earliest memories were of the family gathering before breakfast and after supper for worship in their large kitchen. Father would explain the reading of the Scriptures so the little ones could understand. Even the hired workmen were there for family worships. Heaven was made real, and seeds were sown in little John's mind and heart that took root. When John was under two years of age, his father told a friend that John was going to help sound the gospel trumpet.

His grandfather and father were "preachers" in the local Methodist Episcopal Church where they helped raise up a company of believers and erect a church building. The younger members of the family attended church regularly with their parents, except on cold, windy days. Mother Loughborough was not very strong and couldn't take them to church then. Instead, they stayed at home and played "church." John always did the praying and preaching!

When John was seven years old, his father, 36 years of age, died from typhoid fever. John went to live with the Grandfather on the farm where he found plenty to do helping his aunt and the hired man. The example of true Christianity he saw in the grandfather --"Love your enemies, do good to them which hate you."-- made a keen impression on his young mind.

In 1843, Evangelist James Barry preached the Advent message to them, and they accepted the truth about Christ's second coming. John helped share with neighbors *The Signs of the Times* and *The Midnight Cry*, to which Grandfather subscribed. Because of their new beliefs, they were disfellowshipped from the Methodist Church. This only increased John's desire to become a deep student of the Bible.

## MARY AND EARLY YEARS

In 1851, at age 20, John married Mary Walker. She was a committed Christian woman, an attentive companion, cheerful in distress, and always willing to put her plans aside in order to fit in with her husband's needs and plans. They settled in the city of Rochester, New York, where he painted houses to support themselves. When he learned and accepted the third angel's message, Mary accepted the truth with her husband.

Mary was tested and tried in 1852, when her husband could not earn enough for their upkeep. At that time, even though he only had three cents in his pocket, he told Mary he felt impressed to give himself wholly to preaching the truth. She wept upon hearing this, wondering how they would survive. While she was in town spending two of their last three cents, a stranger came by their house and ordered \$80 worth of the patent sash locks from John from which he earned a commission of \$26. When Mary returned, John was rejoicing. He explained how the Lord had



sent the order for the locks. Again she had tears in her eyes, but this time, it was with a prayer of thanksgiving to the Lord for showing He would provide for them. John then began full-time preaching of the advent message.

By the summer of 1856, John was again discouraged regarding how to support himself and Mary and decided to move to Waukon, Iowa, with J. N. Andrews and others. James and Ellen White made a surprise winter visit, to call Loughborough and Andrews back into the ministry. Mary Loughborough confessed her lack of consecration and her need of conversion and pleaded with her husband, "Go forth in the name of the Lord to do His work." Loughborough returned with the group to labor in Illinois, but Mary remained behind, freeing her husband to do the work to which she knew the Lord had called him. From that time on, Mary courageously and lovingly shared her husband's labors and many times accompanied him on his travels. When she did not accompany him, she prayed for him in his ministry. Her warm testimonies and prayers at prayer meeting were an encouragement to others.

In the fall of 1857, Mary moved from Iowa to Battle Creek, where they would live for ten years. They were happy to be together again and in their own home. Elder White helped raise money to buy their home for them. John always considered this a loan which he repaid by investing it in the Lord's work. Mary took in boarders to help supplement their meager income while nearby farmers helped supply food for their table.

### THE CHILDREN

In March, 1858, Mary gave birth to a daughter, Teresa. In her diary of February 28, 1859, Ellen White says Mary Loughborough came to their home, had dinner with them, and her baby was sick in the afternoon (*Welfare Ministry*, p. 323.) Illness and early death was a part of the lives of many in those days. Early in 1860, little Teresa died. They lost two other babies, but were finally comforted in 1864, when their son, Delmer, was born and lived.

Sorrow filled John's heart when, on June 24, 1867, after 16 1/2 years of marriage, his beloved Mary died one hour after giving birth to twin daughters. One twin was born dead, probably the result of a fall Mary had two weeks before. The second twin lived and was named Mary. Mary's obituary in the *Review*, July 2, 1867, read as follows, "We left her in Oak Hill cemetery, a new treasure committed to the tomb, there to slumber with her little one sweetly pillowed on her arm, till the Lifegiver shall return to rescue His jewels from the dominion of the enemy." John's friends, Brother and Sister Myron Cornell, cared for little Mary for a year, and his brother and family came from New York, lived in his home, and cared for little three-year old Delmer.

### MAGGIE

Just before beginning another adventure for God -- pioneering the third angel's message in California -- Elder Loughborough and Mr. & Mrs. D. T. Bourdeau, who had also decided to help in the West, left Battle Creek June 8, 1868, and spent two weeks in New York. There Elder Bourdeau performed the marriage ceremony for Elder Loughborough and Margaret A. Newman (Maggie). The two families sailed from New York, went by train across the Isthmus of Panama, and then sailed on up to San Francisco. Little Delmer was about the only one who did not get sea-sick. He was too busy looking around at all the new things!



The Loughborough's were delighted with a visit from James and Ellen White in September of 1872, at their home in Santa Rosa. The Whites stayed in their home while helping at camp meeting. Ellen White described their home, "It is very convenient; has large bedrooms and good chambers for a story-and-a-half house. We are heartily welcome here ... The two seem very happy together." Letter 17, 1872. (Quoted in *E.G. White: The Progressive Years*.)

In 1874, Maggie got tuberculosis from a patient she had cared for in her home. Her sister came out from the East to help care for her. Maggie didn't want to miss out on the Yountville meetings, so they pitched a tent for her and her sister at the back of the main tent where they could listen to the services. Her heart rejoiced at the providence of the Lord in forwarding His work. She passed away peacefully on March 24, 1875.

### **ANNA AND THE LATTER YEARS**

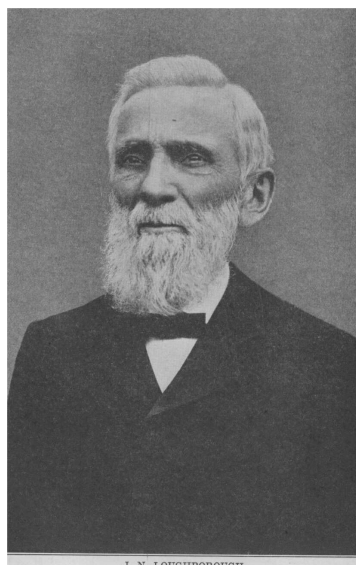
Later that year, Elder James White performed the marriage ceremony of Elder Loughborough and Anna Driscoll, who was the secretary-treasurer of the Pacific Press. Three years later, he wrote Anna in Oakland advising her to leave the sale of their things to Providence. If sold, it was evidence the Lord wanted them to go to England. Just a day or so later, a man bought everything from them except their books and clothes.

The General Conference in October, 1878, sent Loughborough and his wife to establish a mission in England. They were to sail on the ship "Homer" of the Warren line, but the captain denied them passage. So they sailed on the "Nevada" the next day and had an uneventful voyage. The ship "Homer" was lost at sea and never seen again. God had providentially spared the Loughboroughs to continue laboring in England.

In 1881, Elder Loughborough returned to America to attend the General Conference, and was asked to take a group of workers back to England to train to take his place, so he could again return to the United States. His own son and daughter were among those who accompanied him back to England. Leaving them to carry on, he returned to the States in 1883.

Elder Loughborough lived longer than his third wife, Anna, to be 92 years of age.

*Courtesy of Lest We Forget, Vol. 6, Number 2, Loma Linda, CA, 1996.*



J. N. LOUGHBOROUGH



# A SPIRITUAL GIANT

By Stella Parker Peterson

(Parts taken from "Uriah Smith," *Review & Herald*, December 18, 1944)

When one encounters the name of Uriah Smith, for half a century a household word in Seventh-day Adventist ranks, memories come flashing one after another. A truly remarkable man, in any environment he would have towered above his fellows, for he was the type that towers. In the history of our church he is one of the giants.

Uriah, the youngest of four children, was born on May 2, 1832. When he was about 12 or 13, he was treated during an illness with what must have been an overdose of calomel. As a result there developed in his left leg a sore which became so aggravated that amputation was thought necessary. The limb was removed at a point about half way between the knee and the thigh.

Not much is known of Uriah Smith's early life, save that he grew up in West Wilton, New Hampshire. As in another Life, the childhood years are hidden until he reached the age of twelve, which was a momentous year in a long, eventful life. The lad Uriah that year passed through the Disappointment. His mother, a godly woman, was a devout believer in the expected coming of Christ on October 22, 1844.

After the Disappointment Uriah Smith lost touch with the message and devoted himself earnestly to securing the highest education possible.

"In 1848, Uriah entered Phillips Academy at Exeter, New Hampshire, having previously attended the academy at Hancock, New Hampshire, during the autumn terms of 1845 and 1846 ... When ...[he] finished his work at Exeter, in 1851, he planned to continue his schooling at Harvard College, where he would have enrolled as a sophomore."

In 1851, through a remarkable dream, Annie Smith, Uriah's sister, came to the decision of throwing her young life into the spread of the message, and soon after entered the *Review* office, then at Saratoga Springs, New York.

In April of 1852 James White secured a building in Rochester, New York, and set up a printing establishment.

In August, in response to a burden shared by Elder and Mrs. White, *The Youth's Instructor* came from the pioneer printing press. Its only illustration was a woodcut by Uriah Smith. He whittled it out by hand, and must have had many serious thoughts as he cut out that symbolic tree with the fruits of the Spirit.

In the fall he attended a conference of Adventist believers at Washington, New Hampshire. Here 21-year-old Uriah heard explained, for the first time, the reason for the Disappointment. Also he heard the Sabbath truth presented. For three months he studied, struggling over the problem. He was ambitious to become a success in the world; yet he knew that if he became an Adventist, he must throw himself, with all his energy and talent, into that movement.





On December 1 his father passed away. Undoubtedly his mother's and sister's influence and prayers at this time of family sorrow had their effect, for in early December, Uriah Smith kept his first Sabbath -- and set the current of his life in the Advent movement.

In January of 1853 there came an offer to join the faculty of a new academy at Mount Vernon, New Hampshire, for \$1,000 a year and board on a three-year contract [which he declined].

On March 17, 1853, the first literary production of Uriah Smith appeared in the paper he was later to edit. It was a lengthy poem titled, "The Warning Voice of Time and Prophecy" which ran in the *Review* until August 11.

On May 3, 1853, at 21 years of age, Uriah Smith began 50 years of service at the *Review*. In a very short time he had mastered many of the printing skills, and his ingenuity helped the office through many a crisis. Elder White soon recognized in this youth a valuable helper in editorial work, and laid much of that work upon his young shoulders when he and Mrs. White were away on their travels.

In 1855, the *Review* was moved to Battle Creek, and Uriah Smith's name appeared in the first issue -- December 4, for the first time as -- "Resident Editor." From that time on, he took a leading part in shaping the policies of the *Review*, and his life was inseparably linked with the progress of the church paper. Later he became associate editor, then editor-in-chief.

On June 7, 1857, he married Harriet M. Stevens, whose sister, Angeline, had married J. N. Andrews. To this union were born five children. In addition to these, a girl lived in the Smith home as one of the family. It entailed considerable ingenuity to feed, clothe, and house a household of eight on a salary of from \$10 to \$12 a week.

By 1858, in addition to his editorial work, he became secretary-treasurer of the printing office, and in charge of the mailing list, personally directing, *by hand*, each week, the list of nearly 3,000 papers! In 1860 a hand-mailing machine was purchased, but he was the operator.

Then came the momentous year of 1863, when emerged "The General Conference of Seventh-day Adventists," with John Byington the first president, and Uriah Smith the first secretary. The *Review* of May 26, 1863, contains a detailed article by him on the organization of the General Conference, a report full of interest to us today.

He served five intermittent terms, totaling a secretarial tenure of 20 years, longer than any tenure of the 15 men who have served the church in that capacity. In 1863, following his selection as secretary, he began to exercise his gift in public speaking. In 1866 he was ordained to the ministry and soon began to travel, attending conferences and camp meetings, and making trips abroad.



Uriah Smith perfected an articulated limb (jointed prosthesis) on which he received a patent on July 28, 1863. His invention served him so well that many who saw him walk believed that he was only lame.

Twelve years after his first patent, Smith [perfected a] school seat and desk that would let the seat fold up from the rear instead of from the front ...On May 25, 1875, he was granted a patent. This he sold to the Union School Furniture Company in Battle Creek for \$3000.00.

To Uriah Smith the church owes an unending debt. His first and foremost contribution to the denomination is the work of his gifted pen -- his editorial work on the *Review*, his writing of *Daniel and the Revelation* and other books. He served on the General Conference Executive Committee; was the denomination's first college Bible instructor; held Bible institutes; was Sabbath school superintendent, and music leader.

When his books were translated, he donated all royalties from the translations to foreign mission advance.

He was an indefatigable worker and devoted to the work to the very day, almost the hour, of his sudden death. On his way to the office with editorial material, he was smitten down by a paralytic stroke. The burning of the Review office of December 20, 1902, may have precipitated the stroke of Friday, March 6, 1903. He was taken to his home, where he passed away two hours later. To Adventists it seemed hard to realize that there would be no more editorials with the similar signature, "U.S."

Like the patriarch of old, whose life course had pleased God, so it may be said of the subject of this sketch, "He being dead yet speaketh." His work will not only live through probationary hours to spur on the halting, but in the ages to come many will be able to say, "His labors prompted me to be loyal to the message of truth."

Courtesy of *Lest We Forget*, Vol. 7, Number 1, Loma Linda, CA, 1996.

#### ACTIVITY:

What is **calomel**? How was it used? What benefits did it have? Share your findings with your teacher.



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