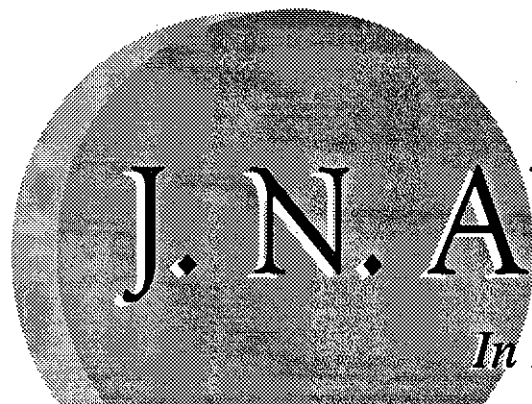


ADVENTIST PIONEER LIBRARY



Lest We Forget

"We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history." LS 196



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.'¹

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 eighteen 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.

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A GIFT to the WORLD

by Dr. Ray Foster

John Nevins Andrews, His Work and its Value

The greatest contribution any man or woman can make in life is to improve the opportunities they have to the glory of God. When the individual uses his talents at the correct time and in a way to glorify God, a contribution from God is given to the world. The life and work of J. N. Andrews was such a gift of God.

Opportunity consists of talents and timing. God is the source of both. John Nevins Andrews' talents were a brilliant mind, and an ability with language. The timing of his life was that of the birth of the Seventh-day Adventist Church, a church designed to prepare a people for Christ's coming—a remnant people filled with the Holy Spirit and empowered to demonstrate the Divine nature in fallen human flesh—a people fitted to give the warning gospel message from God to the final generation on earth.

Andrews systematized and clearly stated the foundation doctrines of the remnant church and became the first missionary sent by the church in America to a foreign land (Europe.) In *J. N. Andrews: The Man and the Mission*, 1985, in the chapter, "The Architect of Adventist Doctrines," Konrad Mueller has outlined Andrews' thought processes and arguments when clearly stating the central doctrines of the remnant church. Three central doctrines of Seventh-day Adventists, that Andrews clearly stated, are:

- 1) the gospel in the Sanctuary in relation to the 2300 days and the "great disappointment" of October 22, 1844, and the controversy between Christ and Satan;
- 2) the gospel in the three angels' messages;
- 3) and the gospel in the law of God.

What is so relevant about these great views of the Everlasting Gospel is their specific application to what the church faces today.

All need a knowledge for themselves of the position and work of their great High Priest.

Otherwise it will be impossible for them to exercise the faith which is essential at this time or to occupy the position which God designs them to fill. Great Controversy, p. 488.

In order to endure the trial before them, they must understand the will of God as revealed in His word; they can honor Him only as they have a right conception of His character, government, and purposes, and act in accordance with them. Ibid., p. 593.

The reasons for the "great disappointment" of October 22, 1844, do not occupy our minds today as they did those who passed through that experience. Yet we live in the time of the culmination of the events that started on that specific date more than 150 years ago. Unless we understand and daily experience the cleansing of our hearts and minds which will be faithfully reflected in the "cleansing of the sanctuary" in heaven, we will not have understood the gospel nor experienced it. This will lead to an even greater "disappointment" for Jesus and for ourselves, from which there will be no possibility of recovery.

We live in the time of the fulfillment of the abomination of desolation which takes away the "daily." Andrews had a clear understanding of these symbols. His presentation of their meaning was clear, logical, and persuasive.

Andrews adopted Miller's view that the two desolations are paganism and papacy. Miller held that the only available clue to identify the "daily" is given in 2 Thess. 2:7,8 ("the mystery of iniquity" . . . will be taken "out of the way.") He considered "the man of sin" and the "wicked," to be popery. He posed the question: "What hinders popery from being revealed?" and answers, "paganism"; hence, "the daily" must mean paganism. Mueller, p. 80.

Dan Rathers of CBS recently produced a documentary video, "Faith and Politics," that

reveals the political conflict between the two dominant forces in our nation today. From the perspective our church pioneers had on the meaning of the "daily" and the "abomination that makes desolate" that takes the place of the "daily," it is apparent that this very phenomenon is going on before our eyes and is depicted in Rather's video. Soon all events predicted in Revelation 13 are to be completely fulfilled.

In the very recent past the astonished world saw the beginning of this change in power in the Soviet Union when the "daily" (atheistic communism) was replaced by the power of the Papacy. While the Papacy claims credit for the change, it is not yet fully apparent to all that it is indeed the Papacy itself that has taken the place of atheistic communism. This replacing of pagan power with papal is more apparent in history when pagan Rome was replaced by Papal Rome, and ushered in the era in world history known as "the dark ages" when the Papacy ruled Europe with an iron hand.

The Papal power was crushed at the time of the French Revolution. However, the "deadly wound" inflicted on the Papacy at that time is nearly fully healed. History is repeating itself in our present world affairs and atheistic forces are being replaced by Papal powers including her "daughters." These are the root issues behind the present political struggles we see in our world today.

Andrews correctly understood and defined the term "Babylon." Mueller commented,

What then is Babylon? He (Andrews) defines it as the symbol of a corrupt church. He further argues that if the virtuous woman of Revelation 12 has seed, her counterpart must also be assumed to have offspring. Consequently Babylon cannot be limited to a single ecclesiastical body, but is the sum of all corrupt churches, or the universal worldly church. One of its major characteristics is a spirit of intolerance leading often to persecution. Such a spirit, Andrews avers, is to be found in many churches, not excluding those in the U.S.A. Andrews recognizes hardly any difference between Protestants and Catholics. . . claims and presumptions. "Romanists never can err, Protestants never do err." Mueller, p. 92.

Andrews and the other church pioneers understood that the second angel's message had been given in the summer and autumn of 1844. They

could not preach the third angel's message in its fullness because the image to the beast had not been fully formed nor the mark of the beast fully developed. We are living in the time of its complete formation. Are we understanding these things as clearly and as accurately as did the pioneers of our church?

The best way to understand and "give a reason for the hope that is within us" is to study the books of Daniel and Revelation in Scripture, the Spirit of Prophecy, especially the *Great Controversy*, and what Andrews and others of our pioneers wrote on these subjects in the light of what is taking place in the world around us today.* One good example is Andrews' *The Sanctuary and the Twenty-Three Hundred Days*, 2nd edition, published in Battle Creek, Michigan, 1872.

Andrews is perhaps best known for his monumental work, *The History of the Sabbath*. It is the everlasting gospel portrayed in the Law of God that is the "bigger picture" that motivated Andrews to write the history of the Sabbath. We are told that the Jews rejected Christ and the last generation of "Christians" reject the law of God. In both instances "He came to His own, and His own received Him not."

The great sin of the Jews was their rejection of Christ; the great sin of the Christian world would be their rejection of the law of God, the foundation of His government in heaven and earth. The precepts of Jehovah would be despised and set at nought. Millions in bondage to sin, slaves of Satan, doomed to suffer the second death, would refuse to listen to the words of truth in their day of visitation. Terrible blindness! Strange infatuation!
Great Controversy, p. 22.

Nevertheless, there is a remnant who will receive Jesus and, in His power, keep His law. To these He gives power to become the "sons of God." This is our destiny. This is our heritage. May we not be disobedient to the heavenly vision, but as did J. N. Andrews, let us dedicate our God-given talents to the task in this momentous time of the climax of all things relating to this earth and the everlasting gospel. ●

*These writings are available in Heritage Rooms, from Leaves of Autumn books and on compact disks of Ellen G. White's Writings (E.G.W. Estate) and *Words of the Pioneers* (Adventist Pioneer Library).

