

## 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*

## THE TESTIMONY

### THE LAW

by Merritt E. Cornell

**T**he law and testimony compose our shield, our test, and perfect detector. With these we are able to detect false ways, and shun the legions of fables, which are to lead the world captive in the last days.

Those that . . . keep the law and testimony perfectly, will not fall into condemnation. They will shun the worship of the beast and his image, the mark and number of his name. When the dragon's ire is kindled to a flame, they will realize a mighty deliverance; be sheltered from the seven last plagues, and sing the song of Moses and the Lamb on mount Zion.

In view of an eternal life of glory in the kingdom of God; saved from sin and all its consequences; we beseech you dear fellow mortals to heed the warning voice, of the last message of mercy to poor fallen man. . . . Its last notes will soon die away, and then will

*"Stern justice lift the avenging sword  
To slay the mockers of God's word."*

O then improve the present; for yet a little while and the voice of sweet mercy will be heard no more. Fear not the reproach or revilings of men, but be willing to suffer persecution. . . . Let the signs of the times admonish you to make no delay. The days are evil; redeem the time. The present in mercy is given us, and as the poet says,

*"We are living, we are dwelling  
In a grand and awful time,  
In an age on ages telling,  
To be living is sublime.  
Hark! the waking up of nations  
Gog and magog to the fray,  
Hark! what soundeth? is creation  
Groaning for its latter day?"*

If you will keep the Law and Testimony unto the end, I shall expect to meet you in the kingdom of God. Amen.

Concluding paragraphs to the series "The Last Work of the True Church," published in the *Review and Herald (RH)*, beginning April 3 to May 29, 1855. ♦

This issue of *Lest We Forget* features  
Pioneer evangelist, Merritt E. Cornell

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**F**or twenty years, those who have understood prophecies which relate to the great latter-day wonders and deception of the spirits of devils, have believed and taught that modern spiritualism fulfilled the prophecy, and that it would increase and spread in its power and influence till the end.

The clergy and men of science have quite generally ridiculed the idea, and . . . predicted that it would die out. They cried "humbug . . .," [and] "trickery . . .," while this masterpiece of Satan has been steadily gaining ground, until now. . . [it numbers] not less than eight millions of converts in the United States alone. . . and is preparing for the final conflict.

The kings of the earth have been visited and influenced, and it would seem that the way is all prepared for the closing wonders and miracles, which will deceive all but the elect—those who give heed to the "sure word of prophecy. . . ."

The following is from *The San Francisco Chronicle*, one of the leading dailies of the Pacific Coast:—

"Until quite recently, science has coldly ignored the alleged phenomena of spiritualism. . . . But now there has come a most noteworthy change. We learn from such high authority as the *Fortnightly Review* that A. R. Wallace, F. R. S., William Crookes, F. R. S., and editor of the *Quarterly Journal of Science*, W. H. Harrison, F. R. S., and president of the British Ethnological Society, with others occupying a high position in the scientific and literary world, have been seriously investigating the phenomena of spiritism. . . . They tell us. . . that the spirit of a girl who died a hundred years ago appeared to them in visible form. She talked with them, gave them locks of her hair, pieces of her dress and her autograph. They saw her in bodily presence, felt her person, heard her voice; she entered the

room in which they were, and disappeared without the opening of a door. . . under conditions forbidding the idea of trickery or imposture.

"Now that men eminent in the scientific world have taken up the investigation, spiritualism has entered upon a new phase. It can no longer be treated with silent contempt. Mr. Wallace's articles in the *Fortnightly* have attracted general attention. . . . The *New York World* devotes three columns of its space to a summary of the last article in the *Fortnightly*, and declares editorially that the 'phenomena' thus attested 'deserve the rigid scientific examination which Mr. Wallace invites for them.' This is treating the matter in the right way. Let all the well-attested facts be collected, and then let us see what conclusions they justify. . . . In the language which the *World* attributes to John Bright, 'If it is a fact, it is the one beside which every other fact of human existence sinks into insignificance.'"

Robert Dale Owen, in a recent letter says:— "All my former experience in spiritualism, favored as I have been, pales before the new manifestations witnessed by me . . . . I here avow my conviction that the phenomena are genuine; that I have. . . on more than twenty occasions, seen, heard, touched, forms to appearance human and material, and to sense tangible."

In reference to spiritualism it has often been said, that "straws show which way the wind blows," but there we have something greater than straws.

On this coast. . . many men in high standing, editors and others, are known to be believers, giving the whole weight of their influence in its favor.

The prophetic student and believer will make note of this new phase, and recognize in it an ominous sign of the times. ♦

*Review and Herald*, August 4, 1874, p. 61.

Spreading in POWER

by Merritt E. Cornell

# 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. 16, 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 of 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, 12.)

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 approbated me in so doing.” (*Ibid.*)

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# Merritt E. Cornell IN THE SPIRIT OF PETER

*continued from page three*

**K**ellogg 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, 1950, 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 at 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?"

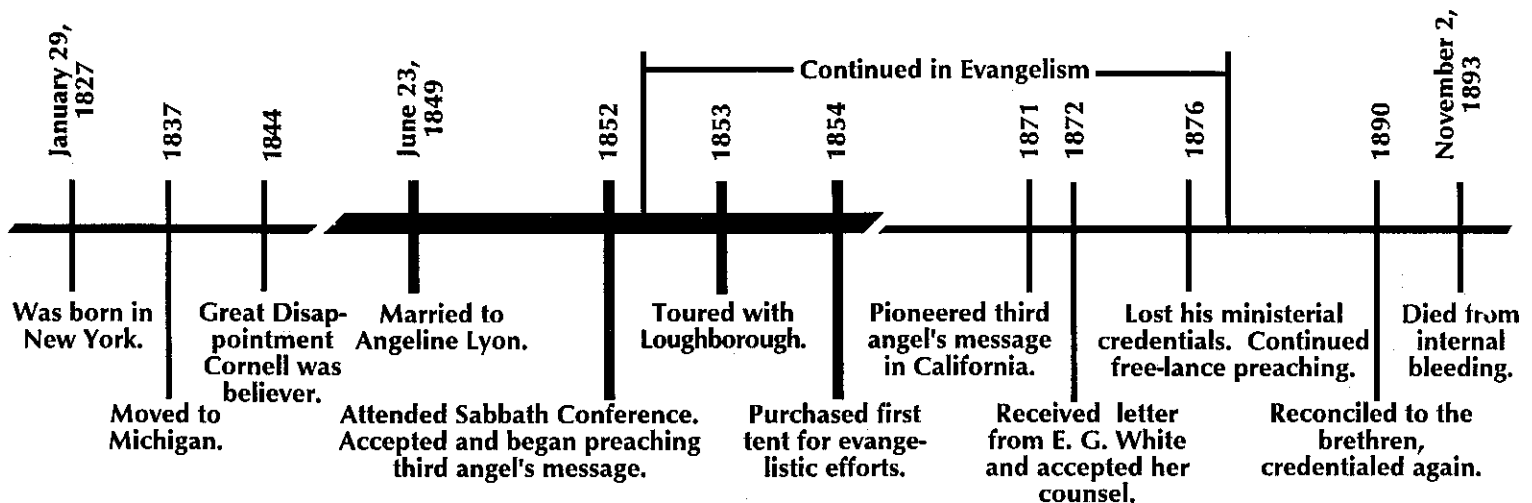
There was no money, but at Sylvan and Jackson, money was raised, and without hesitation, Cornell volunteered to make the trip to purchase the tent. The purchase was completed quickly and Cornell and Loughborough pitched the tent and held the first Sabbatarian Adventist tent meetings, June 2-4, 1854, 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.

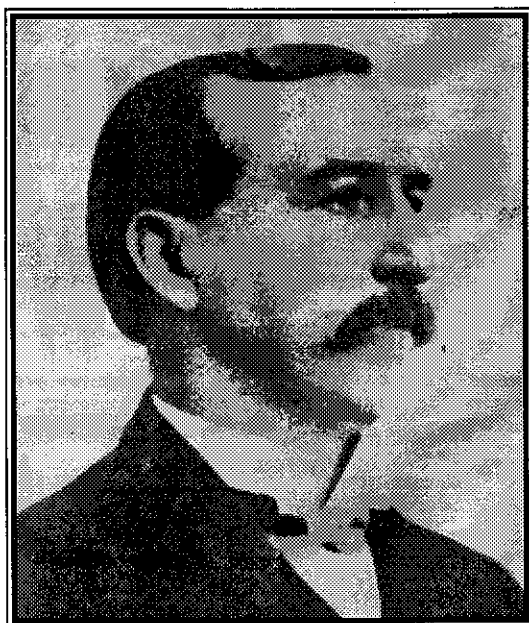
Among the many men Cornell teamed up with in evangelism were Elders Hiram Case, James White, J. N. Loughborough, J. H. Waggoner, R. J. Lawrence, D. M. Canright, and J. O. Corliss. His wife, Angeline, also a member of the evangelistic team, often remained after a series of meetings to do follow-up Bible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

### PIONEERING IN CALIFORNIA

In 1871, Cornell was sent as evangelist to Oregon

## TIME LINE





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 faith.

**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 Brn. 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.)

"Brn. 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.)

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## Merritt E. Cornell IN THE SPIRIT OF PETER

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### 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." (21MR, 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. ♦

# Tent Evangelism

*by J. N. Loughborough*

On May 18 and 19, 1854, we held meetings in a schoolhouse at Locke, Michigan. Such a crowd came that two schoolhouses that size could not have held them. We took out a window and improvised a pulpit in the empty space so we could speak to all the people, inside and outside.

The sight of this large assembly led to conversation the next day as to the feasibility of holding tent meetings. As we traveled to Sylvan, Elder White suggested that by another year we might venture the use of a tent. "Why not have one at once?" Elder Cornell urged.

On arriving at C. S. Glover's about noon on the 22nd, Elder White explained to him what we thought of doing. He asked what the tent would cost. When he was told that \$200 would deliver it to Jackson, he handed Elder White \$35 saying, "This is what I think of the idea."

By late afternoon we reached Jackson and saw Brethren Smith, Palmer, and J. P. Kellogg. Each of these expressed his opinion in the same manner as had Brother Glover, with the exception of Brother Kellogg who promised to lend us all that was lacking to purchase it. Near sunset of that day, Elders White, Cornell and I

retired to a grove and laid the matter before the Lord in earnest prayer. At noon of May 23, Elder Cornell started for Rochester to purchase of E. C. Williams the first meeting tent ever used by Seventh-day Adventists.

This earnest first-day Adventist said, "I have a ten-ounce circular tent 60 feet in diameter which was used only 10 days on a state fairground as good as new. I will sell it to you for the cost of the material, \$160. In addition I will give you a nice bunting flag 15 ft. in length with the motto on it 'What is Truth?'" In a few hours the tent was on its way.

In two weeks from the time we first spoke of the tent enterprise, our tent was erected in Battle Creek on the southeast corner of Tompkins and Van Buren Streets. Our voices sounded [so] well from that elevated location they could hear me preach a mile away. Elder Cornell spoke alternately with me in that meeting.

The postmaster of Battle Creek told everyone he saw to go up to the tent and they would hear something worthwhile. So we had crowds in those three days of our first tent meetings by Seventh-day Adventists.F

*"Miracles in My Life," pp. 37-39.*

### TENT IN MICHIGAN

Brn. Cornell and Loughborough have borrowed money and purchased a tent. They venture this for the speedy advancement of the cause of present truth, expecting the friends of truth will aid by their prayers and means. The time has *fully* come when the light of Present Truth should be set on a *Hill*. "Light makes manifest," unless it be put under a bushel.

*Come, Friends,* let us take hold of this matter in earnest. Thousands are being deceived. We see the danger and must give warning in due season.

Announcement by M. E. Cornell, *RH*, June 6, 1854.

# Angeline 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 intimidated. . . .

"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. . . [us] 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 7 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. ♦

# INSPIRING POEMS

by *Angeline M.A. Lyon Cornell*

## **Christ Comes**

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 the 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.  
(*Review*, September 19, 1854, p. 41.)

## **The Sabbath**

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.  
(*Review*, February 17, 1853, p. 160.)

## **To God's Messenger**

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.  
(*Review*, September 12, 1854, p. 39.)

## **Lest We Forget**

Volume 6

Number 1

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