

Some Highlights of the Life of **John Norton Loughborough** (1832-1924) ([www.APLib.org](http://www.APLib.org))  
 See "J. N Loughborough, How a Dream Changed His Life," *Lest We Forget*, Vol. 6, No. 4, pp. 4-6

<i>Date</i>	<i>Age</i>	<i>Event</i>
1832/01/26	0	Born in Victor, New York (southwest of Rochester)
1839	7	His father, a local Methodist Episcopal preacher, died of typhoid fever
1843	11	Went to live with his godly grandfather (also a M.E. preacher) who always had morning and evening worship; often heard him praying for him; family responded to the Advent message preached by James Barry; the family was disfellowshipped from the M. E. church
1844	12	Great Disappointment
1847	15	Was apprenticed in the carriage-making business with his brother for 7 months
1848/05	16	Converted, worked as an apprentice in a blacksmith shop to learn carriage ironing, while studying the Scriptures
1849/01/02	16	Began preaching; first discourse was to a full house, with six more lectures; painted houses, and sold patent sash locks to support himself, with preaching on Sundays wherever openings occurred
1851	19	Married Mary Walker
1852	20	Some of his church members became interested in the sanctuary question, which interested him; when some of them began keeping the Sabbath, he became concerned; he had a dream seeing a dark room where his fellow workers were, and a light room where a man with a chart was explaining the sanctuary; September 25 and 26 Sabbath-keeping meetings were held in Rochester

As we went into the room they were in the midst of a testimony meeting. There were no fanatical, boisterous demonstrations, but calm sensible testimonies wet down with tears. Such a heavenly atmosphere greatly impressed me. Then in stepped Harvey Cottrell from Mill Grove, face beaming with the love of God. "Praise the Lord for his goodness to me. I came here last Thursday anxious to attend the meetings, but spent the whole time in bed with fever. At my request the brethren followed the rule in James, anointed me with oil and prayed for me, and I am healed. Praise the Lord." With this quiet, simple statement the Spirit of the Lord filled the room. I said to myself, "That is just as it was in my uncle's case." My prejudice was fast yielding to the conviction that these people had the blessing of the Lord with them. {1987 JNL, MML 19.1}

As I looked about the room I noticed there hung directly in front of me the identical chart I had seen in my dream, and as Elder J. N. Andrews arose to speak, I recognized him, too. He began, "The time announced for the preaching service has come. I had prepared to speak on a certain subject, but during the social meeting my mind turned to another. It may be the Lord's will for me to speak on the texts which are supposed to teach that the Ten Commandments were abolished at the cross." Elder Andrews did not know who I was. No one had said a word to him since I came in. {1987 JNL, MML 19.2}

Beginning with Colossians he took my texts one by one, in the exact order in which I had them marked, and straightened them all out to my perfect satisfaction. In examining Colossians he explained that there are two laws, and the moral law of Ten Commandments is eternal, whereas the law of ceremonies pointed to Christ and ceased at the cross. A solemn impression of the Spirit of God came with his presentation. I said to myself, "This is the most consistent of anything I have ever heard on the law question. It will settle the whole thing for me." And it did. {1987 JNL, MML 19.3}

In later presentations Elder Andrews covered the subjects of the two-horned beast, the sanctuary and its cleansing, and the three angel's messages. He took pains to make every point clear. Almost daily he visited and prayed with us. The Rochester company did much praying also for the interested ones. It was not simply the bare argument in favor of the truth that so deeply moved us as the evident presence of the Spirit which accompanied the presentation of those truths, and broke the fallow ground in our hearts. I could not keep away from the meetings nor resist the powerful arguments presented. {1987 JNL, MML 19.4}

1856	24	Became discouraged regarding how to support himself; went to Waukon, Iowa with J. N. Andrews and others; Ellen and James White traveled in the winter there to call them back to preach
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1858	26	Daughter Teresa born (died 1860)
1864	32	Son Delmer born
1867/06/24	35	Mary died after childbirth with twins; one twin survived and was named Mary
1868	36	Had dreams about California, before pioneering there with D. T. Bourdeau; married Maggie Newman in New York on the way
1872	40	Lived in Santa Rosa, California; visited by James and Ellen White on their first trip to California
1875	43	Maggie died from tuberculosis March 24 (contracted from a patient she had cared for in her home); John married Anna M. Driscoll, secretary-treasurer of the Pacific Press
1878	46	Called to work in England; denied passage on the ship they had planned (which was lost at sea on that voyage); told to give his faithful witness of God's leading in the past history of the movement

At that time I received these words in a testimony from Sister White, "You have an experience valuable to the cause of God. It must be made to tell for its full value." I supposed that to mean that, in my labors I should show what I had seen and known in connection with my labors, of the Lord's dealings and special leading in the work. At that time I had not thought that it meant that I should write out such experiences for publication, but that I should speak of these things in connection with my public labors. Many times as I would pray, have I said, "Lord, what is meant by *its full value*?" And when I would ask some of our ministers, "What is meant by that expression, '*its full value*'?" All the answer I could get was, "It means just what it says," but gave me no further light as to its full import. So I went on in my preaching, trying to show that the Lord was surely leading in this Advent movement; and had by direct instruction through the gift of prophecy, as I had often witnessed, directed in this work those who would humbly accept His teachings. {1905 JNL, GSAM 484.2}

1881	49	Returned to USA for GC Session; back to England to train his own son and daughter to work there when he and his wife would return to the USA
1890	58	Ellen White called him to stand "firmly for the testimonies" (post-Minneapolis unbelief); began to write <i>Rise and Progress of the Third Angel's Message</i>

[Ellen White:] "I say let Elder Loughborough do a work that is suffering to be done in the churches. The Lord would have his voice heard as was John's, telling the things which he himself has experienced in the rise and progress of the third angel's message. Let Elder Loughborough stand in his right place, as a Caleb coming to the front, and bearing a decided testimony, in face of unbelief, and doubt and skepticism, 'we be well able to go up and possess the goodly land.' Do not fasten Elder Loughborough in a corner anywhere. Do not bind him down to any one conference. Let him go here and there, and everywhere, telling what he has seen, and known and handled in the rise of the third angel's message." {1905 JNL, GSAM 485.2} (see also 1888, pp. 714-719)

1892	60	<i>Rise and Progress of the Third Angel's Message</i> published; used it in his public labors telling the history (plates melted when the publishing house burned 1902)
1903	71	Ellen White recommended republication of the record of God's leading in the past

[Ellen White:] I feel deeply over our present situation. We must now do a work that should have been done long ago. We must do as the Lord directed Moses to do, when the children of Israel, having crossed the desert, were encamped on the borders of Jordan. Moses was bidden to rehearse to them all the dealings of the Lord to them during their journeyings through the wilderness. The record of this rehearsal is found in the book of Deuteronomy. {CW 145.1}

The record of the experience through which the people of God passed in the early history of our work must be republished. Many of those who have since come into the truth are ignorant of the way in which the Lord wrought. The experience of William Miller and his associates, of Captain Joseph Bates, and of other pioneers in the advent message, should be kept before our people. Elder Loughborough's book should receive attention. Our leading men should see what can be done for the circulation of this book. {CW 145.2}

1905	73	Published <i>The Great Second Advent Movement</i>
1908	76	Traveled around the world giving a faithful eyewitness to God's past leading
1924/04/07	92	Died at St. Helena Sanitarium