



**Guarding the Old Hands**



**BIENNIAL COUNCIL LOMA  
LINDA, CA, NOVEMBER 7, 1915.  
SEEMS TO HAVE CONTINUED  
UNTIL NOVEMBER 21, 1915.**

**L-R SEATED:  
HASKELL, LOUGHBOROUGH,  
BUTLER**

**L-R STANDING:  
J H ROGERS, J O CORLISS, H W  
DECKER, H W COTTRELL**

**EGW DIED JULY 16, 1915**





And I want to say that we want very much more of a union and connection with God, and if we have it we shall be so moved by the Spirit of God that when we see the work and hear so much about it, we will go just as those disciples went. Christ said to them, Leave your nets, leave your ships, and follow Me. Now they were not called to go to a place like Battle Creek, and stay there five years to get ready. God is not in that business at all. He wants that every one who has a knowledge of the truth should start out and go to work under some ministers if they have not the experience. They should go out among the people and go from house to house. (*20LtMs, Ms 189, 1905, par. 11*)



Now I see that Brother Corliss is looking very anxious. He would be glad to do all this work, but if God has given you the privilege, Brother Corliss, go out where you may feel an interest to go out, God will help you. . . . I know those that have been working hard all their lives, like Elder Loughborough, have a little home, and he almost wanted to make an apology for it. I find Brother Corliss living in a barn, until he can get means to get a little house. We do not oppose that, Brother Corliss. We do not oppose Brother Loughborough for being here. They are the old hands that have helped with their means and with their physical strength and with their mental powers, and we want to say to you . . . John 14:1–3. (*20LtMs*, Ms 189, 1905, par. 12)



## John Orr Corliss, 1845–1923

Born in Topsham, Me.

Enlisted in the Civil War and after the war returned to Topsham. Soon his young wife died and was buried in Bath, Me. After this he came in contact with the Whites, and James White baptized him in 1868. He became superintendent and chaplain at Battle Creek Health Reform Institute, then a preacher and evangelist, and then went to Australia as a missionary, where he helped to establish the Echo Publishing House and became its managing editor. He returned to the US because of health issues.





## John Orr Corliss, 1845–1923

The production of *Bible Readings for the Home Circle* was a major enterprise in the after he had returned, and he adapted his evangelistic topics for publication in the volume. The preface of the first edition states: “Prominent among these contributors is J. O. Corliss, who, assisted by others, carefully edited and revised the entire collection . . .”





Now I want to say that I feel like guarding the old hands in the work. There are a good many things I feel like guarding. I have had it laid open that I was to see that the aged ministers were respected. I wish to give my testimony to the point that we must esteem them very highly for their works' sake. Now I want to tell you that this is repeated to me over and over and over again.

*(20LtMs, Ms 189, 1905, par. 13)*



## John Norton Loughborough, 1832–1924

John Norton Loughborough was born in Victor, NY. He never received a high school education, as the school was too far away from his home.

During an organizational meeting on October 5, 1861, J. N. Loughborough outlined the five steps of apostasy, in which he noted the formation of a creed as the first or foundation step.



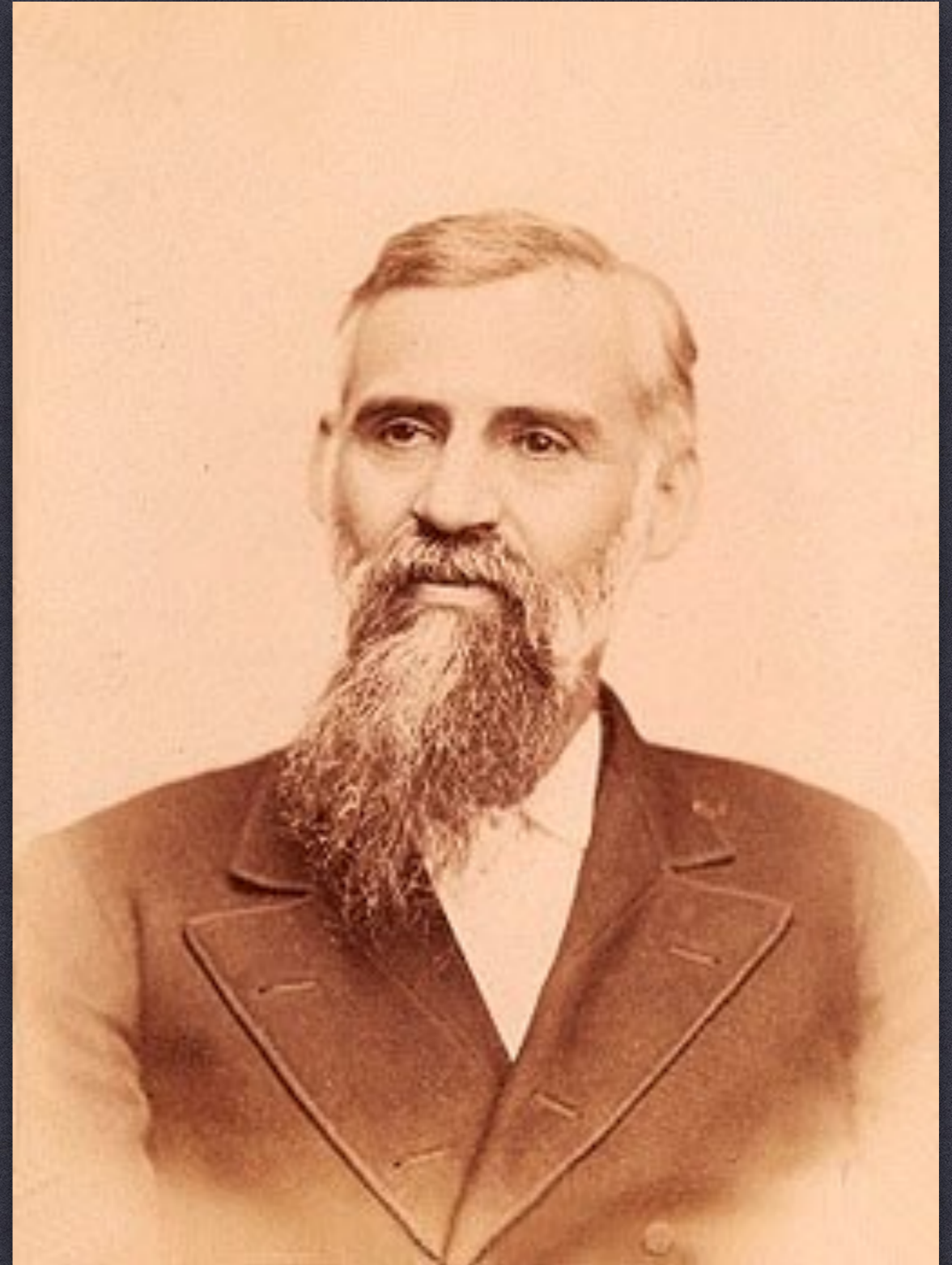


The first step of apostasy is to get up a creed, telling us what we shall believe. The second is, to make that creed a test of fellowship. The third is to try members by that creed. The fourth to denounce as heretics those who do not believe that creed. And, fifth, to commence persecution against such. (J. N. Loughborough, "Doings of the Battle Creek Conference, Oct. 5, 6, 1861," *The Review and Herald*, October 8, 1861, p. 148)



## George Ide Butler (1834–1918)

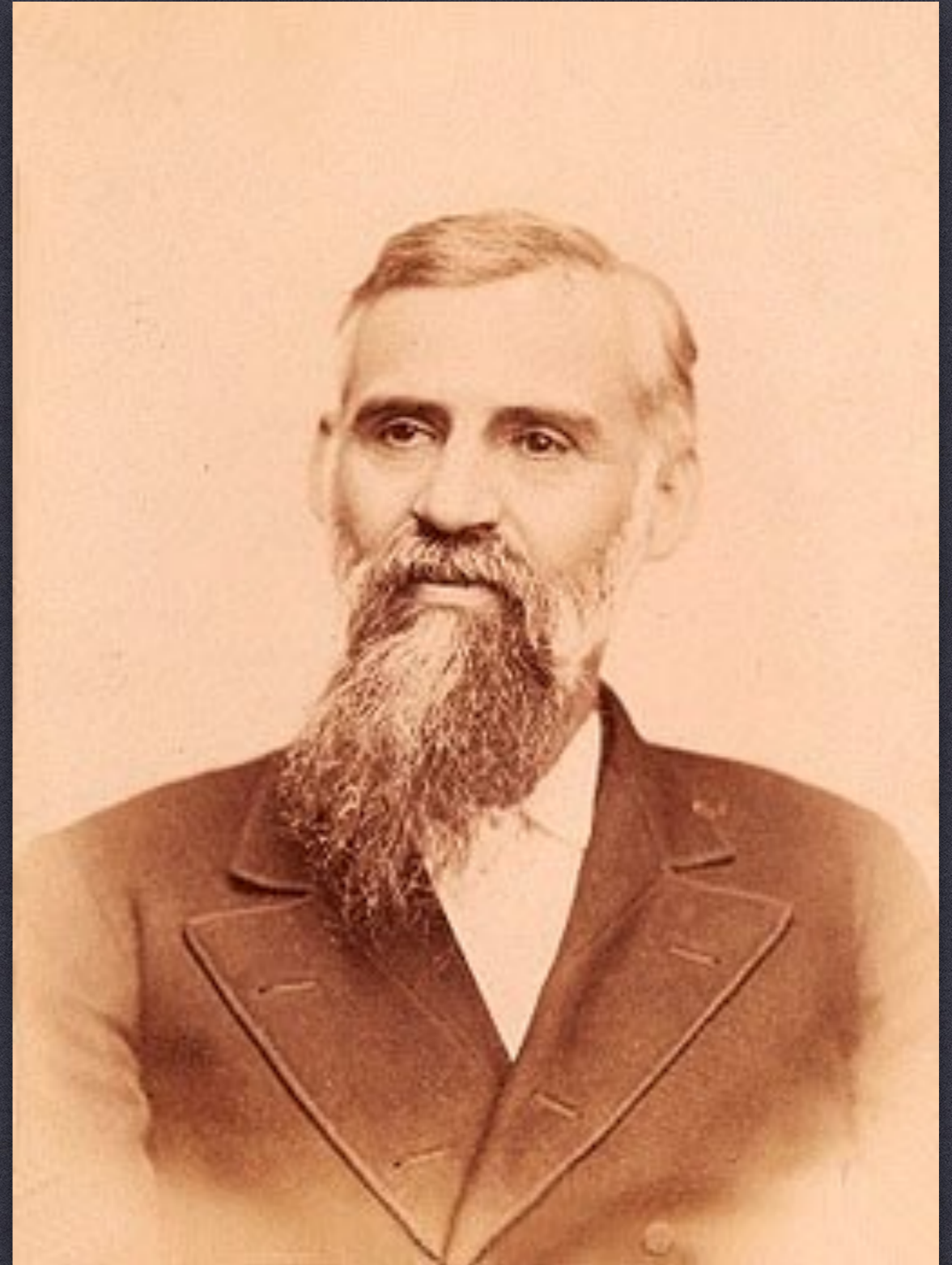
At age nine, Butler went through the 1844 disappointment with his family. He was converted at the age of 22 through the efforts of J. N. Andrews. In 1871 he was elected as president of the General Conference. He was active in raising funds for the first college at Battle Creek, Michigan, and in establishing Pacific Press in Oakland, California, in 1874. He served a second time as president of the General Conference from 1880-1888.





## George Ide Butler (1834–1918)

The majority of our people believe these visions to be a genuine manifestation of spiritual gifts, and as such to be entitled to respect. We do not hold them to be superior to the Bible, or in one sense equal to it. The Scriptures are our rule to test everything by, the visions as well as other things. That rule, therefore, is of the highest authority; the standard is higher than the thing tested by it. If the Bible should show the visions were not in harmony with it, the Bible would stand, and the visions would be given up. (Eld. Geo. I. Butler, "The Visions: How They Are Held Among S. D. Adventists," *Review and Herald Supplement*, August 14, 1883, p. 12; 1883)





[https://documents.adventistarchives.org/Periodicals/RH/  
RH18830814-V60-33s.pdf\)](https://documents.adventistarchives.org/Periodicals/RH/RH18830814-V60-33s.pdf)



## George Ide Butler (1834–1918)

At the 1888 General Conference session, Butler opposed the message of righteousness by faith presented by A. T. Jones and E. J. Waggoner. Butler was ill, and did not attend, but sent a 39-page letter blaming his illness, in part, on Ellen White's opposition to him. Five years later (1893), he wrote a letter of confession that he had been wrong. It was published in the *Review* of June 13, 1893. Seventeen years later he was in Loma Linda (1915).

