

THE DOCUMENTARY PROOF THAT  
ELDERS JONES AND WAGGONER HAD STARTED  
TO TEACH FUNDAMENTAL  
**ERRORS BY THE EARLY 1890'S.**

Compiled by R. Lee.

NOTE:- All Bible texts are taken from the King James Version; and all emphasis has been supplied by the compiler.

**INTRODUCTION:-**

Many conservative, historical Sabbath-keeping Adventists [whether those worshipping within the organized denomination, or those who worship independently of the organized denomination], diligently study the writings of Elder A. T. Jones and Dr. E. J. Waggoner of 1888 fame. Nearly all of the writings that are available today were written some years after the 1888 General Conference Session. Many of these sincere individuals have almost elevated these later writings of Jones and Waggoner to the point of **considering them among "our pioneers"; or they consider their post 1888 teachings as found in these later books as being 100% pure, unadulterated truth.**

I shall first document some of the errors that Jones and Waggoner were teaching from 1889 to 1892, which will set the **ground work for a detailed examination of A. T. Jones' 1893 General Conference Sermons.** These sermons are often studied diligently by many sincere people, and they approach his sermons with the mindset that they are 100% pure, unadulterated truth. Having read the entire 1893 General Conference Bulletin through [and not **just Jones' sermons**], the compiler has found that while there is much useful information contained therein, there is also much **blatant error found within Jones' sermons. It is therefore the purpose of this Study Document to give direct extracts from Jones' sermons where he is teaching error, and then to show from the Scriptures and the Testimony of Jesus, the truth in contrast with Jones' errors.**

## **WERE JONES AND WAGGONER TEACHING 100% PURE, UNADULTERATED TRUTH BETWEEN 1888 AND 1892?**

Sr. White did endorse much of what they were teaching at the 1888 General Conference Session; and she did support and help them in carrying out their revival work for a couple of years after 1888. She described their being used of the Lord and the message that they brought in the following words: -

1888 Materials, p. 1336: - **“The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones. This message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world. It presented justification through faith in the Surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God.”** [Letter 57, 1895 - Written to O. A. Olsen, from Hobart, Tasmania, May 1, 1895.]

But a number of points need to be borne in mind: -Sr. White did NOT endorse everything that they taught at the 1888 General Conference Session. Nor did she NOT endorse everything that they taught in the years immediately after 1888 as being 100% pure, unadulterated truth. In fact, she had to write letters trying to correct some of the exaggerated statements that they were making in their teachings, which could easily lead people into fanaticism. Let us give the documentary evidence to substantiate these two points.

1888 Materials, pp. 163 & 164: - **“Dr. Waggoner has spoken to us in a straightforward manner. There is precious light in what he has said. *Some things presented in reference to the law in Galatians, if I fully understand his position, do not harmonize with the understanding I have had of this subject;* but truth will lose nothing by investigation, therefore I plead for Christ's sake that you come to the living Oracles, and with prayer and humiliation seek God. ... *Some interpretations of Scripture given by Dr. Waggoner I do not regard as correct.*”** [Minneapolis, Minnesota, November 1888 - Ms 15, 1888.]

1888 Materials, p. 566: - **“I believe without a doubt that God has given precious truth at the right time to Brother Jones and Brother Waggoner. *Do I place them as infallible? Do I say that they will not make a statement or have an idea that cannot be questioned or that cannot be error? Do I say so? No, I do not say any such thing.* Nor do I say that of any man in the world. But I do say God has sent light, and do be careful how you treat it.”** [Manuscript 56, 1890 - Remarks of Mrs. E. G. White at the Bible School

February 7, 1890.]

Sr. White had to caution Jones in early 1890, about making unwise or unbalanced statements in his public teachings regarding the righteousness of Christ and faith and works.

Letter 55, 1890: - *"I commenced a letter to you but did not finish it in regard to statements that I heard you make that there were no conditions implied in our receiving the righteousness of Christ. Now whatever may be your position in this, please, withhold the statements of this character for it does confuse the mind. There are promises on condition and when one such statement may be incautiously made, then a capital is made out of it."* [To A. T. Jones - February 17, 1890.]

Sr. White had to repeat this caution to Jones just over three years later in Letter 44, 1893, which was written in April 1893.

1888 Materials, pp. 1165 & 1166: - *"Brother A. T. Jones, I wish to call your attention to another matter. I was attending a meeting, and a large congregation were present. In my dream you were presenting the subject of faith and the imputed righteousness of Christ by faith. You repeated several times that works amounted to nothing, that there were no conditions. The matter was presented in that light that I knew minds would be confused, and would not receive the correct impression in reference to faith and works, and I decided to write to you. You state this matter too strongly. There are conditions to our receiving justification and sanctification, and the righteousness of Christ. I know your meaning, but you leave a wrong impression upon many minds."* {1888 1165.1}

**"While good works will not save even one soul, yet it is impossible** for even one soul to be saved without good works. God saves us under a law, that we must ask if we would receive, seek if we would find, and knock if we would have the door opened unto us. Christ offers Himself as willing to save unto the uttermost all who come unto him. He invites all to come to Him. "Him that cometh to me I will in no wise cast out.' You look in reality upon these subjects as I do, yet you make these subjects, through your expressions, confusing to minds. And after you have expressed your mind radically in regard to works, when questions are asked you upon this very subject it is not laying out in so very clear lines in your own mind that you can not define the correct principles to other minds, and you are yourself unable to make your statements harmonize with your own principles and faith." {1888 1165.2}

**"The young man who came to Jesus with the question, "Good Master, what thing shall I do, that I may have eternal life?" and Christ saith unto him, 'Why callest thou me good? There is none good but one, that is God: but if you wilt enter into life keep the commandments,' He saith unto**

him, 'Which?' Jesus quoted several, and the young man said unto him, 'All these things have I kept from my youth up; what lack I yet?' Jesus said unto him 'If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me,' **Here are conditions, and the Bible is full of conditions.**" {1888 1165.3}

*"But when the young man heard that saying, he went away sorrowful: for he had great possessions.' Then when you say there are no conditions, and some expressions are made quite broad, you burden the minds, and some can not see consistency in your expressions. They cannot see how they can harmonize these expressions with the plain statements of the Word of God. Please guard these points. These strong assertions in regard to works, never make our position any stronger. The expressions weaken our position, for there are many who will consider you an extremist, and will loose the rich lessons you have for them, upon the very subjects they need to know."* {1888 1165.4}

**"Christ said, 'If any man will come after me, let him deny himself, and take up his cross daily, and follow me.'** I feel such an intense interest that every soul shall see, and understand and be charmed with the consistency of the truth. *The evidence of our love to Christ is not pretension; but practice. My brother, it is hard for the mind to comprehend this point, and do not confuse any mind with ideas that will not harmonize with the word.* Please to consider that under the teaching of Christ many of the disciples were lamentably ignorant; but when the Holy Spirit that Jesus promised, came upon them and made the vacillating Peter the champion of faith. What a transformation in his character. But do not lay one pebble for a soul that is weak in the faith to stumble over, in over-wrought presentations or expressions. Be ever consistent, calm, deep, and solid. *Do not go to any extreme in anything, but keep your feet on solid rock.* O precious, precious Saviour. 'He that hath my commandments and keepeth them, he is it that loveth me, and he that believeth me shall be loved of my Father, and I will love him, and will manifest myself to him.'" {1888 1165.5}

NOTE:- This letter can be found in full in the 1888 Materials, pp. 1164 - 1166.

He himself acknowledged in his reply to Sr. White that he did indeed use such unwise and unbalanced expressions concerning the righteousness of Christ and faith and works in his public teachings.

**"Dear Sr. White:"**

*"Your communication -- the Testimony -- sent in April was received.* I am glad to say, I accept it fully, and am thankful that the Lord is so careful of me that He points out dangers, and warns and cautions, to

keep me in the right way. I do not want ever to be left to myself. It is so much better to be kept from sinning than to fall into sin and even be saved from it; as obedience is better than sacrifice. I desire only that my ears may ever be open to hear as the learned in the way of the Lord.”

“... *The other part of the Testimony, that which corrects my own personal mistake in speaking this also is thankfully received and has been applied and is followed.* I know that all my wish is to help the people to find Christ in truth as He is, and in His fullness, and that in the best way. *So I thank the Lord for pointing out any defect in my manner of presenting the truth that would hinder rather than help the people to find Him.*” Manuscripts and Memories of Minneapolis 1888, p. 270 - [A. T. Jones to E. G. White; letter dated August 14, 1893.]

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1889

ERROR:-

At the Camp Meeting held in Kansas in May, 1889, Elder A. T. Jones taught that the Sabbath Commandment has reference ONLY to **man's spiritual needs, and has no reference at all to man's physical needs or** for his need to rest.

The 1889 Camp Meetings Sermons, p. 1 – Sermon entitled – “Keeping the Sabbath”:- “Now let us notice another point. *The commandment is not given, as men assert, because of man's physical necessities. Man's physical nature or needs are not considered at all. Man's spiritual nature alone is considered. Man is to rest simply because God did so. Not because his physical nature needs it. ... This argument that man needs a day of rest in seven is a fraud and based upon a fraud.* There is nothing in the commandment or its requirements in reference to man's physical wants.”

IBID., p. 52 – Sermon entitled – “The Evil Effect of Sunday Laws”:- “**Further, man's physical needs are not considered in it at all.** We are to work six days because God did so, and rest the seventh day because He did; not for us to rest because it may endanger our health, *but we work and rest because the Lord did so, and not because man needs “one day in seven for physical rest.”*”

TRUTH:-

The Testimony of Jesus clearly teaches that the Sabbath was given by God to mankind for his spiritual AND physical health and rest. [The following plain statements place Elder Jones at variance with the Lord's messenger on this point.]

Spirit of Prophecy, Volume 2, pp. 196 & 197: - *“The Sabbath was made for man, to give him rest and peace, and remind him of the work of his Creator, not to be a grievous burden.”* {2SP 196.2}

Special Testimony to Battle Creek Church – 1898, p. 34: - *“In giving the Sabbath, God considered man’s spiritual and physical health.”* {PH086 34.1}

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1890:

ERROR:-

**Waggoner in his 1890 book, “Christ and His Righteousness” taught** that when Christ became flesh and took on our nature, he resisted temptation and sin, by the use of his Divine nature and power that dwelt within him.

Christ and His Righteousness, pp. 28 & 29: - *“One more point, and then we can learn the entire lesson that we should learn from the fact that “the Word was made flesh, and dwelt among us.” How was it that Christ could be thus “compassed with infirmity” (Heb. 5:2), and still know no sin? Some may have thought, while reading thus far, that we were depreciating the character of Jesus, by bringing him down to the level of sinful man. On the contrary, we are simply exalting the “Divine power” of our blessed Saviour, who Himself voluntarily descended to the level of sinful man, in order that He might exalt man to His own spotless purity, which He retained under the most adverse circumstances. His humanity only veiled His Divine nature, by which He was inseparably connected with the invisible God, and which was more than able successfully to resist the weaknesses of the flesh. There was in His whole life a struggle. The flesh, moved upon by the enemy of all righteousness, would tend to sin, yet His Divine nature never for a moment harbored an evil desire, nor did His Divine power for a moment waver. Having suffered in the flesh all that men can possibly suffer, He returned to the throne of the Father as spotless as when He left the courts of glory. When He lay in the tomb, under the power of death, “it was impossible that He should be holden of it,” because He “knew no sin.”*

**“But someone will say, “I don’t see any comfort in this for me. To be sure, I have an example, but I can’t follow it, for I haven’t the power that Christ had. He was God even while on earth; I am but a man.” Yes, but you may have the same power that He had if you want it. He was “compassed with infirmity,” yet He “did no sin,” because of the Divine power constantly dwelling within Him.”**

TRUTH: -

Christ overcame all the temptations that he experienced while

taking upon him our fallen nature, through his perfect trust and faith in his **Father's power, and NOT** through using his own Divine nature and power to resist temptation, as Waggoner teaches.

John 5:19 & 30: - *“Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. ... I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.”*

John 8:28: - *“Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am [he], and [that] I do nothing of myself; but as my Father hath taught me, I speak these things.”*

John 14:10: - *“Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.”*

Redemption, Book 2, p. 87: - *“There are many who fail to distinguish between the rashness of presumption and the intelligent confidence of faith. Satan thought that by his temptations he could delude the world's Redeemer, to make one bold move in manifesting his divine power, to create a sensation, and to surprise all by the wonderful display of the power of his Father in preserving him from injury. He suggested that Christ should appear in his real character, and by this masterpiece of power, establish his right to the confidence and faith of the people, that he was indeed the Saviour of the world. *If Christ had been deceived by Satan's temptations, and had exercised his miraculous power to relieve himself from difficulty, he would have broken the contract made with his Father, to be a probationer in behalf of the race.*” {2Red 87.1}*

Spirit of Prophecy, Volume 2, pp. 92 & 93: - *“In becoming man's substitute, and conquering where man had been vanquished, Christ was not to manifest his divine power to relieve his own suffering, for fallen man could work no miracles in order to save himself from pain, and Christ, as his representative, was to bear his trials as a man, leaving an example of perfect faith and trust in his Heavenly Father.” {2SP 92.4}*

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ERROR:-

Waggoner taught that the forgiveness of our sins involves our sins being canceled in the books of record in heaven. (i.e. instance sanctification.)

Christ and His Righteousness, pp. 65 & 66: - "But we will carry the figure a step further, and that will relieve the matter of all difficulty. Zech. 3:1-5 furnishes the solution; it reads thus:-

"And he showed me Joshua the high priest standing before the Angel of the Lord, and Satan standing at His right hand to resist Him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee; is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the Angel. And He answered and spake unto those that stood before Him, saying, Take away the filthy garments from him. And unto him He said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair miter upon his head. So they set a fair miter upon his head, and clothed him with garments. And the Angel of the Lord stood by."

"Notice in the above account that the taking away of the filthy garments is the same as causing the iniquity to pass from the person. And so we find that when Christ covers us with the robe of His own righteousness, He does not furnish a cloak for sin, but takes the sin away. *And this shows that the forgiveness of sins is something more than a mere form, something more than a mere entry in the books of record in heaven, to the effect that the sin has been canceled.* The forgiveness of sins is a reality; it is something tangible, something that vitally affects the individual. It actually clears him from guilt; and if he is cleared from guilt, is justified, made righteous, he has certainly undergone a radical change. He is, indeed, another person. For he obtained this righteousness for the remission of sins, in Christ. It was obtained only by putting on Christ. But "if any man be in Christ, he is a new creature." 2 Cor. 5:17. And so the full and free forgiveness of sins carries with it that wonderful and miraculous change known as the new birth; for a man cannot become a new creature except by a new birth. This is the same as having a new, or a clean, heart."

TRUTH: -

The prophet Ezekiel teaches that if a righteous man turns from his righteousness and commits sin, he shall die for the sins which he has committed. **The righteous man's sins which had previously been forgiven him are obviously not canceled as far as God's records are concerned.**

Ezekiel 18:24 & 26: - "But when the righteous turneth away from his righteousness, and committeth iniquity, [and] doeth according to all the abominations that the wicked [man] doeth, shall he live? All his righteousness that he hath done shall not be mentioned: *in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.* ... When a righteous [man] turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die."



**Jesus' parable of the unmerciful debtor plainly teaches us that the forgiveness of our sins is conditional, and in the parable, the unmerciful debtor had to pay back *the entire debt* his master had previously forgiven him - See Matthew 18:23 - 35. Certainly this indicates that the forgiveness of our sins does not cancel the record of them as far as God is concerned.**

**The above teaching of Waggoner's is directly in conflict with the truth of the Heavenly Sanctuary doctrine as outlined by the Testimony of Jesus. The pen of inspiration teaches us, that while our sins are forgiven by repentance and faith, they are transferred to the Books of Record within the Heavenly Sanctuary.**

1884 Great Controversy, pp. 265 & 266: - *"Important truths concerning the atonement may be learned from the typical service. A substitute was accepted in the sinner's stead; but the sin was not canceled by the blood of the victim. A means was thus provided by which it was transferred to the sanctuary. By the offering of blood, the sinner acknowledged the authority of the law, confessed his guilt in transgression, and expressed his desire for pardon through faith in a Redeemer to come; but he was not yet entirely released from the condemnation of the law. On the day of atonement the high priest, having taken an offering from the congregation, went into the most holy place with the blood of this general offering, and sprinkled it upon the mercy-seat, directly over the law, to make satisfaction for its claims. Then, in his character of mediator, he took the sins upon himself, and bore them from the sanctuary. Placing his hands upon the head of the scape-goat, he confessed over him all these sins, thus in figure transferring them from himself to the goat. The goat then bore them away, and they were regarded as forever separated from the people. ... As the sins of the people were anciently transferred, in figure, to the earthly sanctuary by the blood of the sin-offering, so our sins are, in fact, transferred to the heavenly sanctuary by the blood of Christ. And as the typical cleansing of the earthly was accomplished by the removal of the sins by which it had been polluted, so the actual cleansing of the heavenly is to be accomplished by the removal, or blotting out, of the sins which are there recorded. This necessitates an examination of the books of record to determine who, through repentance of sin and faith in Christ, are entitled to the benefits of his atonement. The cleansing of the sanctuary therefore involves a work of investigative Judgment. This work must be performed prior to the coming of Christ to redeem his people; for when he comes, his reward is with him to give to every man according to his works. [REV. 22:12.]" {4SP 266.1}*

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1891

ERROR:-

The last document written by E. J. Waggoner before he died on

May 28, 1916, was a "Confession of Faith." In this document he reveals that he had believed for many years serious errors that were in conflict with the truth of the Heavenly Sanctuary doctrine. Waggoner considered these **erroneous beliefs to be "light"**. Within this document Waggoner reveals that 25 years before [this would takes us back to the year 1891], that he dropped the truth of the cleansing of the Heavenly Sanctuary in 1844. Waggoner believed that sin is a condition that can only exist in a person. Therefore, there could be no such thing as the transferring of sins to the heavenly Sanctuary, but as he was not a belligerent man, he kept his mouth shut on what he considered was not Biblical, and he preached his version of **the message.** [I have reproduced in full this "Confession of Faith" in the APPENDIX.]

Confession of Faith – by E. J. Waggoner: 1916. pp. 14 & 15 & 29: - *"Also, twenty-five years ago, these truths, coupled with the self-evident truth that sin is not an entity but a condition that can exist only in a person, made it clear to me that it is impossible that there could be any such thing as the transferring of sins to the sanctuary in heaven, thus defiling that place; and that there could, consequently, be no such thing, **either in 1844, A. D., or at any other time, as the "cleansing of the heavenly sanctuary."** ... Besides, I was never a belligerent, and as I always held, and do still, what I deemed to be the really essential truths of the message, I contented myself with teaching them, and holding my peace concerning things that I knew were not Biblical."*

TRUTH: -

Sin is defined in the Scriptures as "the transgression of the law". The Testimony of Jesus clearly reveals that sins are in reality transferred to the heavenly Sanctuary, which necessitates a cleansing of this Sanctuary commencing in 1844.

1 John 3:4: - *"Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law."*

1884 Great Controversy, p. 316: - *"Our only definition of sin is that given in the word of God; it is "the transgression of the law." {4SP 316.2}*

IBID., p.p. 265 & 266: - *"After his ascension, our Saviour began his work as our high priest. Says Paul, "Christ is not entered into the holy places made with hands, which are the figures of the true; but into Heaven itself, now to appear in the presence of God for us." [HEB. 9:24.] In harmony with the typical service, he began his ministrations in the holy place, and at the termination of the prophetic days in 1844, as foretold by Daniel the prophet, he entered the most holy to perform the last division of his*

solemn work,--to cleanse the sanctuary." {4SP 265.2}

"As the sins of the people were anciently transferred, in figure, to the earthly sanctuary by the blood of the sin-offering, so our sins are, in fact, transferred to the heavenly sanctuary by the blood of Christ. And as the typical cleansing of the earthly was accomplished by the removal of the sins by which it had been polluted, so the actual cleansing of the heavenly is to be accomplished by the removal, or blotting out, of the sins which are there recorded. This necessitates an examination of the books of record to determine who, through repentance of sin and faith in Christ, are entitled to the benefits of his atonement. The cleansing of the sanctuary therefore involves a work of investigative Judgment. This work must be performed prior to the coming of Christ to redeem his people; for when he comes, his reward is with him to give to every man according to his works. [REV. 22:12.]" {4SP 266.1}

The Paulson Collection, p. 61: - "Any man who seeks to present the theories which would lead us from the light that has come to us on the ministration in the heavenly sanctuary, should not be accepted as a teacher." {PC 61.4}

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#### 1891 - 1892

#### ERROR:-

Jones and Waggoner with W. W. Prescott were going to extremes in relation to their teachings in praying for the sick. They exhorted people to just believe that they had been healed after they had been prayed for, and to lay aside health treatments for their restoration to health. Some people actually died in Battle Creek because of following their extreme teaching.

**This little known history of Jones and Waggoner's extreme teaching on this issue is documented below.**

Manuscripts and Memories of Minneapolis 1888, p. 183: - "At present there is a somewhat strained condition of things. I have great respect from Brn. A T. Jones, E. J. Waggoner, and Prof. Prescott, and believe that they have been the instrumentalities in the hands of God of doing much good. *But in connection with their work there have been some extreme expressions used, and at times extreme positions taken, which have not strengthened the good work that they were trying to do, but on the other hand it has given others an opportunity to criticize, which it seems to me might have been avoided. ... The positions that have been taken on healing, and some other matters, have brought about, as I have stated, quite a strained condition of things.* I feel so very thankful for the testimonies that you have sent, and especially the one dated at Victoria, Aus-

tralia, January 21, addressed to "The Brethren and Sisters in Battle Creek, and to all who need these words." I think this testimony will have a great tendency to relieve the situation, and will help the brethren that I have mentioned to understand how they can make their work more effectual for good, and will also show others the wrong course they are taking in **their criticism and opposition.**" [O. A. Olsen to E. G. White; letter dated March 10, 1892.]

IBID., pp. 187 - 189: - "I hope the cautions you gave in your letter to the General Conference Committee, or to Eld. Olsen, which was read before the General Conference Committee, will have the effect to lead to a more consistent course of action, *as not a little mischief has been done by the unwise course which has been pursued.* Elders A. T. Jones and Prescott **only a short time before Miss Affolter's death challenged me to state whether I believed she was healed or not.** I declined to express an opinion further than to say that I had seen no positive evidence that she was healed, but had seen many evidences that she was declining and did not believe she would live more than a few weeks. They were horrified at my unbelief. I have had no conversation with them since her death, but if their course is consistent with previous courses in similar cases, they will maintain that she was healed, but that in some way or other the disease got hold of her again and that she died in consequence. My opinion is that the course pursued in her case hastened her death. Her cough never left her, although she endeavored to suppress it, and up to the very last day of her life she would not allow herself to expectorate, although her lungs must have been nearly consumed by decay, but resolutely swallowed the corruption so as to suppress this evidence of the disease. When teaching our children she would frequently be seized with coughing fits, but in her determination not to cough, would place her hand to her throat and choke herself until she was black in the face and frothed at the mouth. This was a common everyday occurrence; but instead of the truth being recognized, the brethren, and the leading brethren too, reported that she was having daily struggles with the Devil, in which the enemy seized her by the throat until black in the face and frothed at the mouth. ... **It seems to me** that when she was prayed for and apparently blessed -- as I have no reason to doubt was the case -- *the mistake was in considering that the Lord had done everything and that there was nothing left for her to do.* Instead of taking this course it seems to me she ought to have done everything possible to improve and build up her health. ... Bro. A. T. Jones, when I presented before him what I believed to be your position, and read to him from the Testimonies, laughed and said, "If you should pray in that way for the sick, you would not know whether they were healed or not" which I very frankly admitted, upon which he and Prof. Prescott laughed long and loud, and repeated over and over to me, "If you should go with

others to pray for a sick person and simply asked for the Lord's will to be done, when you came away you could not tell, if you were asked, whether anything was done or not." I admitted that I could not, which they thought was a very weak admission for a man who professed to be a Christian, and assured me that one who stood upon strictly Bible ground was permitted "to know." ... Your letters, I hope, will place them right and save them from the sad results of continuing to pursue an extreme course which will certainly lead to catastrophies of the worst sort if pursued." [Dr. J. H. Kellogg to E. G. White; letter dated April 21, 1892.]

IBID. pp. 192 & 193: - *"I have had no little perplexity in consequence of fanatical conduct growing out of the teaching of Jones and Waggoner on the subject of the exercise of faith in behalf of the sick. One woman has been placed in our hands at the Sanitarium insane (violently so), another nearly insane, and several more in a most pitiable condition. Three persons have died, whose lives might have been saved, apparently at least, by the proper use of means, and which they were encouraged to believe were unnecessary and could not be used without a denial of their faith. I have the most positive evidence that the teaching of Elder Jones had led directly to this unfortunate result, and suppose that Dr. Waggoner's teaching is the same, but have no positive knowledge."*

"I make no charges against these excellent brethren. I know they are doing a good work. The principles which they teach are certainly in the main sound. They have done the people much good and have done me good, and I hope will do me more good, but some positions they take seem to me to be untenable, unreasonable and utterly at variance with the teaching of your own writings both old and recent. Dr. Neal became a fanatic and was lost to our work in consequence, greatly to my distress and no small inconvenience. Patients under care of our physicians and under my own care have been snatched out of our hands and have gone down into the grave apparently as the result of imprudence through bad advisement and the belief that faith was the only thing needed. Must we sit silently by and make no protest? I cannot believe it right or manly to do so, and shall not."

"... The nature of the error, from my standpoint, is the same when the sick are instructed that after being prayed for they need not and cannot consistently make further use of means for relief of the disease which they have asked the Lord to heal, and when Dr. Waggoner says that right habits are not a means but an end. Your own teaching that we should pray and work both has always seemed to me most sensible and reasonable." [Dr. J. H. Kellogg to E. G. White; letter dated May 27, 1892.]

Sr. White wrote at least two Testimonies to try and correct this extreme teaching of Jones and Waggoner.

**"To the Brethren and Sisters in Battle Creek, and to all who need these**

words" - Letter 93, 1892 - dated January 21, 1892;

Manuscript 26a, 1892 - dated July 5, 1892. [This has been reproduced in the Appendix.]

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## **DOCUMENTING SOME OF THE BLATANT ERRORS OF A. T. JONES' 1893 GENERAL CONFERENCE SERMONS: -**

NOTE: - The Pages numbers in the following sermons of Jones are from the 1893 General Conference Daily Bulletin.

ERROR: -

Jones teaches that the Protestant Churches had not joined themselves to another husband other than Jesus until 1892.

SERMON 4, p. 93: - "They say it, and it is so. *Until now these churches had not joined themselves to the powers of the earth.* They had many bad ways; they were doing many things that were out of harmony with the gospel; they had fallen away from Christ; but a woman may leave her husband, and yet not be joined to another man; there is hope for her still to come back to her husband. But when she has joined herself to another man, what then? - She is gone completely; she is an adulteress indeed; she cannot be brought back. *Although they had wandered away from Christ, yet they had not joined themselves to another until 1892.* Then they deliberately joined themselves to another, - to the government of the United States, and seized upon the power of this nation. They made this their husband, their dependence, and source of help, instead of the Lord. Are not these churches just as truly apostate as the Papal church herself when she did it? Is not Babylon the mother and daughters complete? What is she the mother of? - "Harlots and abominations of the earth"; (Rev. 17:4, 5) and so they themselves are the daughters, - it has been said for them, **and not one of them has disputed it.**"

TRUTH: -

The Testimony of Jesus teaches that in 1844, when the Protestant **Churches fell under the preaching of the 2nd Angel's message, they became Babylon;** and that since that time [that is, since 1844], *Satan has taken full possession of them as a body.* When the Protestant Churches rejected the 1<sup>st</sup> **Angel's message of the 2<sup>nd</sup> Advent of Jesus,** the Lord rejected them.

1858 Great Controversy, p. 189: - "*I saw the state of the different churches since the second angel proclaimed their fall.* They have been growing more and more corrupt; yet they bear the name of being Christ's

followers. ... *Satan has taken full possession of the churches as a body.*"{1SG 189.1}

1884 Great Controversy, pp. 232 & 234: - "*When the churches spurned the counsel of God by rejecting the Advent message, the Lord rejected them. The first angel was followed by a second, proclaiming, "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." [REV. 14:8] This message was understood by Adventists to be an announcement of the moral fall of the churches in consequence of their rejection of the first message. The proclamation, "Babylon is fallen," was given in the summer of 1844, and as the **result, about fifty thousand withdrew from these churches.** ... **God looks down upon these apostate bodies, and declares them daughters of a harlot. To secure the favor and support of the great men of earth, they have broken their solemn vows of allegiance and fidelity to the King of Heaven." {4SP 234.1}***

NOTE:- Thus the Protestant Churches were indeed joined to another husband other than Jesus Christ well before 1892!

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ERROR:-

Jones teaches Sabbath-keepers to continue to defy the civil authorities and keep working on Sunday, until their refusal to stop working on Sunday will eventually bring the death penalty upon them.

SERMON 6, pp. 125 & 126: - "*The man who compromises with Sunday laws to the extent that he will stop work and observe Sunday because the law says so, while still thinking that he is keeping the Sabbath, has put Satan above Christ. He is putting dependence upon earthly power; but in whose hands is that power?- In the hands of Satan. Then is he not, according to his own profession and actions, depending on Satan just as much as upon Christ? Are they partners? - No sir. Well then let us not let him come into the partnership, brethren. No man who holds his allegiance to the third angel's message will allow Satan to come into such a partnership as that.*"

"... Now, people who do not obey the Sunday laws, of course are fined, and they don't pay their fine - Sabbath-keepers don't, of course. They have to go to prison to satisfy the fine, and they serve out the time and they are turned out. *Then they go to work on Sunday again.* And then they are fined again; and are imprisoned to serve out the fine, and then turned out again. *They go to work on Sunday again,* of course, when it comes; then the fine is made heavier, and that makes the imprisonment longer. *But none of it stops the Sunday work, which is the one thing aimed at.* Therefore don't you see, that as heavier penalties are laid on without reaching what the government is after, it will simply have to reach

the heaviest penalty at last, and that is death. Then the penalty of death is *in every Sunday law that was ever made on this earth, in itself, just as certainly as the law is to be enforced and carried into effect.*"

SERMON 20, p. 455: - *"The man to whom the Sabbath is the sign of what Christ is to him, will he be asking whether he shall work or not on Sunday? [Congregation: "No, sir."] Why, no! He knows well enough that that does not come into it. He knows he cannot compromise and have half of Christ and half of something else; and, besides, Christ is all in all, and the Sabbath is the sign of what Christ is to him, and Christ is all in all to him, and to suggest anything else is to insult him."*

TRUTH: -

The Testimony of Jesus counselled that Sabbath-keepers should not work on Sunday, but that they should devote the day to doing missionary work.

Spalding-Magan Collection, p. 22: - **"Question: Should the same principles govern our work and our attitude toward the Sunday question in foreign fields where the prejudices of the people are so strong?" {SpM 22.1}**

**"Yes, just the same. The light that I have is that God's servants should go quietly to work, preaching the grand, precious truths of the Bible--showing that the reason why Christ died is because the law of God is immutable, unchangeable, eternal. The Spirit of the Lord will awaken the conscience and the understanding of those with whom you work, bringing the commandments of God to their remembrance. I can hardly describe to you the way in which this has been presented to me. The Lord says in Rev. 22:16: "I Jesus have sent mine angel to testify unto you these things in the churches." Have any of you seen this angel? The messengers from heaven are close beside those who stand before the people, holding forth the word of life. In preaching the truth, it is not always best to present those strong points of truth that will arouse prejudice, especially where such strong feelings exist as are felt in the Southern States. The Sabbath must be taught in a decided manner, but be cautious how you deal with the idol, Sunday. "A word to the wise is sufficient." {SpM 22.2}**

***"I have given you the light which has been presented to me. If followed, it will change the course of many, and will make them wise, cautious teachers. Refraining from work on Sunday is not receiving the mark of the beast: and where this will advance the interests of the work, it should be done. We should not go out of our way to work on Sunday." {SpM 22.3}***

***"After the Sabbath has been sacredly observed, in places where the opposition is so strong as to arouse persecution if work is done on Sunday, let our brethren make that day an occasion to do genuine missionary work. Let them visit the sick and the poor, ministering to their***



wants, and they will find favorable opportunities to open the Scriptures to individuals and to families. Thus most profitable work can be done for the Master. When those who hear and see the light on the Sabbath take their stand upon the truth to keep God's holy day, difficulties will arise, for efforts will be brought to bear against them to compel men and women to transgress the law of God. Here they must stand firm, that they will not violate the law of God, and if the opposition and persecution is determinedly kept up, let them heed the words of Christ, "When they persecute you in one city, flee ye into another; for verily I say unto you, ye shall not have gone over the cities of Israel, till the Son of Man be come." {SpM 22.4}

NOTE: - The whole article can be found in Spalding-Magan Collection, pp. 19 - 26. This counsel was given in 1895, and was repeated throughout the years by Sr. White. Jones however could never see and accept the wisdom of this counsel.

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ERROR:-

**Jones uses quotations from the skeptic historian Gibbon. One example is...**  
SERMON 6, p. 126 & SERMON 12, p. 261

TRUTH:-

The Testimony of Jesus clearly indicates that Gibbon rallied under the banner of Satan and was the enemy of the Christian faith. His writings have wrought untold harm which only eternity will reveal.

R. & H., January 8, 1880: - "*Gibbon, the skeptic, and many others whom God endowed with giant minds, and whom the world called great men, rallied under the banner of Satan, and used the gifts of God for the perversion of truth and the destruction of the souls of men. Great intellect, when made a minister of vice, is a curse to the possessor and to all within its influence.*" {RH, January 8, 1880 par. 3}

S. T., November 3, 1881: - "*Gibbon, the renowned historian, was not a great man according to God's standard. He was endowed with great intellectual powers, that he might make known to his fellow-men the knowledge of God. But Satan prepared his snares for this man, and he became entangled in the meshes of skepticism. His works breathe insinuations against God and against the world's Redeemer. He improved every opportunity to destroy confidence in the Bible and the Christian religion. Eternity alone can reveal the amount of harm wrought by his writings. The world pronounces Gibbon a literary success. God pronounces him a failure.*" {ST, November 3, 1881 par. 11}

**“A beneficent Creator endows men with intellectual powers, that, consecrated to his service, they may become co-workers with Christ and angels in the work of human redemption. *Yet how many, like Byron and Gibbon, employ their talents to pervert the simplicity of truth, and bring contempt upon the Christian religion, as unworthy the attention of intelligent men.* Those who are engaged in this work little know what they are doing. But in the day of Judgment how fearful will be their accountability.” {ST, November 3, 1881 par. 12}**

**“Intellectual power, when opposed to the principles of true religion, becomes a minister of vice. Its influence tends to deface the image of God in man, and to bring him down to the level of the brute creation. Whatever, tends to banish thoughts of God from the mind becomes a curse, not only to the possessor but to all within the sphere of his influence. *Better would it be for the gifted skeptic, better for the world, to be deprived of the brilliant talents that are devoted to the service of Satan.* The greater the gift perverted and abused, the greater will be the evil wrought and the greater the condemnation in the day of final reckoning.” {ST, November 3, 1881 par. 13}**

The following statement from the pen of inspiration was written in 1891, and is a warning against using or recommending the books of Satan's agents [for example, Gibbon].

R. & H., November 10, 1891: - *“Shall those who have known the oracles of God recommend our students to study the books that express pagan or infidel sentiments, that they may become intelligent? Satan has his agents, educated after his methods, inspired by his spirit, and adapted to do his works; but shall we co-operate with them? Shall we, as Christians, recommend the works of his agents as valuable, even essential to the attainment of an education?”* {RH, November 10, 1891 par. 2}

NOTE: - It was read by Elder S. N. Haskell at the 1893 G. C. Session, and appears in the 1893 General Conference Daily Bulletin, p. 443. Jones should have been aware of this inspired counsel regarding Gibbon and his works, and he should not have been quoting from his writings in his sermons.

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ERROR:-

Jones teaches that Jesus gives us a spotless character as a gift.

SERMON 6, pp. 125 & 128: - **“The dearest treasure that mortal times afford is not spotless *reputation*: the dearest treasure that either mortal or immortal times afford is spotless *character*; and the only spotless character that ever appeared in this world is the character of Jesus Christ. *And that character he comes and gives to you and me, a free blessed gift from***

*Him who made it."*

*"... Then about the reputation. Let that go. He gives a character - a character which he himself wove from infancy to the grave - that is complete in every respect; and he says, "Take it and put it on, and you shall come to my wedding supper." That is the character, and that is the covering that he draws over his people so that the plagues cannot touch them, and no power of the enemy can overcome or defile it. "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the **robe of righteousness.**" Isa. 61:10. Thank the Lord ... *Instead of reputation God gives us character.*"*

SERMON 14, p. 347: - **"Now the Lord wants us to be covered; he wants us to be covered, so that the shame of our nakedness shall not appear. He wants us to have his perfect righteousness according to his own perfect idea of righteousness. He wants us to have that character that will stand the test of the judgment without a hitch, or a question, or a doubt. *Let us accept it from him as the free blessed gift it is.*"**

Jones contradicts himself on this point, also teaching that character is transformed in co-operation with God, being a progressive work.

SERMON 10, p. 207: - **"Christ is to be in us, just as God was in him, and his character is to be in us, just as God was in him, and his character is to be woven and transformed into us through these sufferings and temptations and trials which we meet. And God is the weaver, but not without us. It is the co- operation of the divine and the human -- the mystery of God in you and me - the same mystery that was in the gospel and that is the third angel's message. **This is the word of the Wonderful Counselor.**"**

[Voice: "Was not the character woven without us?"] Yes, but it will not become ours without us. So we are led through these fiery trials and temptations to be partakers of the character of Christ, and these trials and temptations that we meet reveal to us our characters and the importance of having his, so that through these same temptations that he passed through, we become partakers of his character, bearing about in the body **the righteousness of the life of the Lord Jesus Christ.**"

SERMON 20, p. 454: - **"Now the righteousness of God in Jesus Christ is that which makes us righteous, which saves us, which sanctifies us, which is all in all to us. When we have obtained that righteousness, and that righteousness is there according to righteousness, God's idea of righteousness, what is it that witnesses to the righteousness of God in the believer in Jesus? [Congregation: "The Law."] The law of God. But here is this work of Christ growing up in the individual, that progressive work; that is the work of**

sanctification, - the work of sanctifying; for that is the thought, the work of sanctifying. It is the growth of Christ in the individual. When Christ has grown to the fulness there, then that is the completed work of sanctification.”

TRUTH: -

Does God give us a holy character as a gift? NO! As we are required to overcome as Jesus overcame [See Revelation 3:21], did God the Father give Jesus a holy character as a gift when he was upon earth? NO! [In the previous quotations on this issue, the second A. T. Jones is correct on this point, and not the first A. T. Jones.]

Spirit of Prophecy, Volume 3, p. 260: - “**In the intercessory prayer of Jesus** with his Father, he claimed that he had fulfilled the conditions which made it obligatory upon the Father to fulfill his part of the contract made in Heaven, with regard to fallen man. *He prayed: “I have finished the work which thou gavest me to do. [That is, he had wrought out a righteous character on earth as an example for men to follow.]* And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.” {3SP 260.2}

1884 Great Controversy, p. 305: - “**It is the privilege and the duty of every** Christian to maintain a close union with Christ, and to have a rich experience in the things of God. Then his life will be fruitful in good works. When we read the lives of men who have been eminent for their piety, we often regard their experiences and attainments as beyond our reach. But this is not the case. Said Christ: “Herein is my Father glorified, that ye bear much fruit.” “As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me.” “He that abideth in me, and I in him, the same bringeth forth much fruit.” [JOHN 15:8, 4, 5.] *The prophets and apostles did not perfect Christian character by a miracle. They used the means which God had placed within their reach, and all who will put forth a like effort will secure a like result.*” {4SP 305.1}

Christ’s Object Lessons, p. 331: - “**But Christ has given us no assurance that** to attain perfection of character is an easy matter. *A noble, all-round character is not inherited. It does not come to us by accident. A noble character is earned by individual effort through the merits and grace of Christ. God gives the talents, the powers of the mind; we form the character.* It is formed by hard, stern battles with self. Conflict after conflict must be waged against hereditary tendencies. We shall have to criticize ourselves closely, and allow not one unfavorable trait to remain uncorrected.” {COL 331.1}

IBID., pp. 311 & 312: - “**This robe, woven in the loom of heaven, has in it**

not one thread of human devising. *Christ in His humanity wrought out a perfect character, and this character He offers to impart to us.* "All our righteousness are as filthy rags." Isa. 64:6. Everything that we of ourselves can do is defiled by sin. But the Son of God "was manifested to take away our sins; and in Him is no sin." Sin is defined to be "the transgression of the law." 1 John 3:5, 4. But Christ was obedient to every requirement of the law. He said of Himself, "I delight to do Thy will, O My God; yea, Thy law is within My heart." Ps. 40:8. When on earth, He said to His disciples, "I have kept My Father's commandments." John 15:10. *By His perfect obedience He has made it possible for every human being to obey God's commandments. When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garment of His righteousness.* Then as the Lord looks upon us He sees, not the fig-leaf garment, not the nakedness and deformity of sin, but His own robe of righteousness, which is perfect obedience to the law of Jehovah." {COL 311.4}

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ERROR:-

Jones taught that the Lord was going to raise up a lot of prophets **among God's people.**

SERMON 7, p. 153:- **"Thank the Lord, he is not going to be content much longer with one prophet! He will have more. He has done a wonderful work with one. And having done such a great work with one, what in the world will he do when he gets a lot of them?"**

NOTE:- This statement by Jones was made 6 - 8 months approximately before Jones fell for Anna Phillips, the false prophet. It would appear that Satan gave Jones what he was looking for!

TRUTH:-

**The Testimony of Jesus rebuked Jones' for publicly endorsing Anna Phillips' false visions.**

Letter 103, 1894:- **"Dear Brother, - I know that we are living near the close of this earth's history; startling events are preparing for development. I am fully in harmony with you in your work when you present the Bible, and the Bible alone, as the foundation of our faith. Satan is an artful foe, and he will work where he is by many least expected. I have a message for you. Did you suppose that God had commissioned you to take the burden of presenting the visions of Anna Phillips, reading them in public, and uniting them with the testimonies the Lord has been pleased to give me?"**

No, the Lord has not laid upon you this burden. He has not given you this work to do. . . . How is it, my brother, that you have taken up these communications, and presented them before the people, weaving them in with the testimonies God has given Sister White? Where is your evidence that these are of God? You cannot be too careful how you hear, how you receive, how you believe. *You cannot be too careful how you talk of the gift of prophesying, and state that I have said this and that in reference to this matter. Such statements, I well know, encourage men and women and children to imagine that they have special light in revelations from God, when they have not received such light. This, I have been shown, would be one of Satan's masterpieces of deception. You are giving to the work a mold which it will take precious time and wearing soul labor to correct, to save the cause of God from another spasm of fanaticism.*" [Letter written to A. T. Jones, March 15, 1894.]

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ERROR:-

Jones taught that the heathen cannot do any good whatsoever. He also taught that the enmity that God implants in man does not give man the power to do good.

SERMON 12, pp. 258 - 260: - "The man who finds that hatred of evil, that desire for something better, that will to do good, is that the doing of good? [Congregation: "No."] Can he do the good that he is drawn to, by that impulse? [Congregation: "No."] Let us read in Romans and see what is done. Rom. 3:10, "As it is written, There is none righteous, no, not one." And the 12th verse: "They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." Is that so? [Congregation: "Yes, sir."] *Then how can we talk about a heathen doing good? Does he do good? "There is none that doeth good, no, not one."* [A voice: "If a man has Christ, he can do good."] But if he has Christ, he is not a heathen. *What we are talking about is the heathen.*"

"... **"For I know that in me (that is, in my flesh,) dwelleth no good thing:** for to will is present with me; but how to perform that which is good I find not." What is it that is present with us? To *will* to do good. *Then what did that putting of enmity there against Satan - what was that the doing of? Is not it setting the man free to will? Yes. Was it anything more than that? [Congregation: "No."] Now think carefully of this; I mean on this point. There are other things in it, of course; but did that do any more for the man to enable him to do right things and glorify God, did it do any more for him than to set free his will, that he might choose which master he would have? [Congregation: "No."] It put the hatred there, and gave him the knowledge of something better. It gives the hatred of evil, leads him out towards the good; but does it enable him to do the good? [Congregation: "No.]"*

TRUTH: -

There will be those in the Kingdom of God who have never heard of Jesus Christ or of his sacrifice. And the Testimony of Jesus does specifically mention the heathen doing good to the Lord's servants.

Zechariah 13:6: - "And [one] shall say unto him, What [are] these wounds in thine hands? Then he shall answer, [Those] with which I was wounded [in] the house of my friends."

Romans 2:14, 15 & 26: - "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Which show the work of the law written in their hearts, their conscience also bearing witness, and [their] thoughts the mean while accusing or else excusing one another;) ... Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?"

R. & H., September 20, 1898: - "In the day of final reckoning, Christ does not present before men the great work he has done for them in giving his life for their redemption. He presents before them the faithful work they have done for him. What surpassing love is this! He even mentions the work of the heathen, who have no intelligent knowledge of the law of the Lord, but who have done the very things the law required, because they have heeded the voice speaking to them in the things of nature. When the Holy Spirit implants Christ's Spirit in the heart of the savage, and he befriends God's servants, the quickening of the heart's sympathy is contrary to his nature, contrary to his education. The grace of God, working upon the darkened mind, has softened the savage nature untaught by the wisdom of men. And these uneducated heathen, in all their cruelty, are regarded in a more favorable light than are those who have had great light and evidence, but who have rejected the mercy and reproof of God." {RH, September 20, 1898 par. 12}

"Christ implants his grace in the heart of the savage, and ministers to the necessity of the missionary, even before he has heard or comprehended the words of truth and life. Behold that crowd collected about God's servant to harm him! But the Lord is working upon the heart and mind of perhaps one man to plead in behalf of his servant; and when the war council has determined the destruction of the Christian's life, the intercession of that savage turns the decision, and his life is spared. O, the love that goes forth to the savage for this one act! To such Christ says, in the Judgment: "I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." {RH, September 20, 1898 par.

The grace that Christ implants in the heart of man creates the enmity against Satan and gives man the power to resist Satan.

Genesis 3:15: - *“And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.”*

1884 Great Controversy, p. 325: - *“The grace that Christ implants in the soul creates the enmity against Satan. Without this converting grace and renewing power, man would continue the captive of Satan, a servant ever ready to do his bidding. But the new principle in the soul creates conflict where hitherto had been peace. The power which Christ imparts, enables man to resist the tyrant and usurper. Whoever is seen to abhor sin instead of loving it, whoever resists and conquers those passions that have held sway within, displays the operation of a principle wholly from above.”* {4SP 325.2}

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#### ERROR:-

Jones teaches the unsound error that a person does not need to search all the Scriptures on a particular subject but just accept a Bible passage [singular] and believe it regardless.

SERMON 15, p. 361: - **“Another thing: Do you believe now** - let us have that settled before we go any further. I want to know how many people in this house actually believe, right down honestly in their hearts, that God is able to say what he means when he says it? [Congregation: “Yes.”] *Then when you and I read what he says, just as he says it in the Bible, I want to know whether it is any use for you and me to go over to some other part of the Bible and hunt up some other text to see whether that does not contradict this? Is the Lord able to tell his own story in his own way without contradicting himself? [Congregation: “Yes.”] We have been at that long enough. So I do not propose to harmonize any texts of Scripture in all the work that I shall have to do here in this institute. I think the Lord has everything straight, exactly as it is. I do not think he needs any of my help. I think rather that I need his help to see that there is no contradiction at all. And I think that if there appears to me to be a contradiction, then I need more of his Spirit to see that there is none. And instead of trying to harmonize the supposed contradiction, I am going to say that the Lord knows all about that; and I am going to wait until he gives me breadth of mind enough to see it is no contradiction there at all.”*

**“So what I want here to decide now, and forever, is that when you read anything in the Bible, that that means exactly what it says, and you need not hunt up anything in the Bible to see whether that tells the**



*other side of it. There is no other side; it is all one."*

TRUTH: -

**If a person followed Jones' above foolish statement, they would** have to accept the following false doctrines as being true, based upon the use of just one single text of Scripture: -

An eternal burning hell - Revelation 20:10:

The secret rapture - Matthew 24:40 & 41; and,

The conscience state of the dead - Revelation 6:9 - 11.

Thankfully the Word of God and the Testimony of Jesus rebuke **Jones' unsound teaching.**

Isaiah 28:9 - 13: - **"Whom shall he teach knowledge? and whom shall he make to understand doctrine? [them that are] weaned from the milk, [and] drawn from the breasts. For precept [must be] upon precept, precept upon precept; line upon line, line upon line; here a little, [and] there a little:** For with stammering lips and another tongue will he speak to this people. To whom he said, This [is] the rest [wherewith] ye may cause the weary to rest; and this [is] the refreshing; yet they would not hear. *But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, [and] there a little; that they might go, and fall backward, and be broken, and snared, and taken."*

Matthew 4:4: - **"But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."**

Luke 24:27: - **"And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself."**

R. & H., October 9, 1883: - **"Some portions of Scripture are, indeed, too plain to be misunderstood; but there are others whose meaning does not lie upon the surface, to be seen at a glance. Scripture must be compared with scripture; there must be careful research and patient reflection. And such study will be richly repaid. As the miner discovers veins of precious metal concealed beneath the surface of the earth, so will he who perseveringly searches the word of God as for hid treasure, find truths of greatest value, which are concealed from the view of the careless seeker."** {RH, October 9, 1883 par. 2}

1884 Great Controversy, p. 416: - **"We should day by day study the Bible diligently, weighing every thought, and comparing scripture with**

scripture. With divine help, we are to form our opinions for ourselves, as we are to answer for ourselves before God." {4SP 416.2}

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ERROR:-

Jones *KNEW* with "**perfect security**" that he was saved! In other words, Jones' taught the "*I am saved*" doctrine!

SERMON 16, p. 379: - "Let us read on now, in Rom. 4:3-5: "For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Believeth on him that justifieth who? [Congregation: "The ungodly."] Who is it, in this world, that the Lord justifies? [Congregation: "The ungodly."] The ungodly; I am glad of it; *for that assures me everlasting salvation*. If it were otherwise there would be no hope for me. If God justified people who were only half saints that would leave me out. If he justified people who had only *one* good thing, that would leave me out. If he justified people who had only a little good about them, that would leave me out. But thank the Lord, *he* is so *good*, he loves me *so much*, he has such wondrous *power*, the divine power of his righteousness is so *great*, that when he pronounces that word upon such a corrupt sinner as I am it makes me through and through righteous in the sight of God. [Congregation: "Amen."] That is the worth of God's word "righteousness."

"**And because he is so good; because there is such divine power in his righteousness; and because he justifies the ungodly; therefore, I have the perfect security of his everlasting salvation.**"

SERMON 18, p. 417: - "Now, can't we praise the Lord. Then everybody in this house that wants to do it, you just go right ahead now. I will say amen to every word of it; for my soul magnifies him, too, brethren. My soul praises him, too, brethren; because he is my Saviour; *he has completed the work: he has done his gracious work: he has saved me: he saves all.* Let us thank him forevermore."

TRUTH: -

The Testimony of Jesus made a number of plain and unambiguous **statements through out the years, writing against this "I am saved" false doctrine** that Jones clearly taught in his 1893 sermons. I shall give only a few of these inspired references below.

R. & H., June 17, 1890: - "*We are never to rest in a satisfied condition, and cease to make advancement, saying, "I am saved."* When this idea is entertained, the motives for watchfulness, for prayer, for earnest en-

deavor to press onward to higher attainments, cease to exist. No sanctified tongue will be found uttering these words till Christ shall come, and we enter in through the gates into the city of God. Then, with the utmost propriety, we may give glory to God and to the Lamb for eternal deliverance. *As long as man is full of weakness,--for of himself he cannot save his soul,--he should never dare to say, "I am saved."* It is not he that putteth on the armor that can boast of the victory; for he has the battle to fight and the victory to win. It is he that endureth unto the end that shall be saved. The Lord says, "If any man draw back, my soul shall have no pleasure in him." If we do not go forward from victory to victory, the soul will draw back to perdition. We should raise no human standard whereby to measure character. We have seen enough of what men call perfection here below. God's holy law is the only thing by which we can determine whether we are keeping his way or not. *If we are disobedient, our characters are out of harmony with God's moral rule of government, and it is stating a falsehood to say, "I am saved." No one is saved who is a transgressor of the law of God, which is the foundation of his government in heaven and in earth.* {RH, June 17, 1890 par. 8}

Bible Echo, May 15, 1892: - "As we come to feel our utter reliance upon Christ for salvation, are we to fold our hands, and say, "I have nothing to do; I am saved; Jesus has done it all"?--No, we are to put forth every energy that we may become partakers of the divine nature. We are to be continually watching, waiting, praying, and working. But do all that we may, we cannot pay a ransom for our souls. We can do nothing to originate faith, for faith is the gift of God; neither can we perfect it, for Christ is the finisher of our faith. It is all of Christ. All the longing after a better life is from Christ, and is an evidence that he is drawing you to himself, and that you are responding to his drawing power. You are to be as clay in the hands of the potter; and if you submit yourself to Christ, he will fashion you into a vessel unto honor, fit for the Master's use. The only thing that stands in the way of the soul who is not fashioned after the divine Pattern is that he does not become poor in spirit; for he who is poor in spirit will look to a higher Source than himself that he may obtain the grace that will make him rich unto God. While he will feel that he cannot originate anything, he will say, "The Lord is my helper." {BEcho, May 15, 1892 par. 10}

Kress Collection, p. 120: - "But those who after being prayed with say, I am saved, have no real understanding of what it means to receive Christ. No man can say, I am saved, until he has endured test and trial, until he has shown that he can overcome temptation. Those who fail to do the work which God has said should be done soon lose the right perception of spiritual things, and become blinded as to the character of the truth. They are unfitted to do the work which would make them complete in Christ." {KC 120.2}

Christ's Object Lessons, p. 155: - *"Peter's fall was not instantaneous, but gradual. Self-confidence led him to the belief that he was saved, and step after step was taken in the downward path, until he could deny his Master. Never can we safely put confidence in self or feel, this side of heaven, that we are secure against temptation. Those who accept the Saviour, however sincere their conversion, should never be taught to say or to feel that they are saved. This is misleading. Every one should be taught to cherish hope and faith; but even when we give ourselves to Christ and know that He accepts us, we are not beyond the reach of temptation. God's word declares, "Many shall be purified, and made white, and tried." Dan. 12:10. Only he who endures the trial will receive the crown of life. (James 1:12.)" {COL 155.1}*

*"Those who accept Christ, and in their first confidence say, I am saved, are in danger of trusting to themselves. They lose sight of their own weakness and their constant need of divine strength. They are unprepared for Satan's devices, and under temptation many, like Peter, fall into the very depths of sin. We are admonished, "Let him that thinketh he standeth, take heed lest he fall." 1 Cor. 10:12. Our only safety is in constant distrust of self, and dependence on Christ." {COL 155.2}*

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ERROR:-

Jones teaches that confession is not specific, but just to state *"Lord, they are sins,"* and then the sinner is forgiven. He teaches that only confession is necessary for the forgiveness of sins. And also Jones teaches that when a person confesses their sins they are gone and are cast into the depths of the sea etc.

SERMON 17, p. 405: - *"The Bible says, "If we confess our sins he is faithful and just to forgive us our sins." What does God show them for anyway? The only thing that he shows men their sins for, is that he may take them away. When he shows me sins, I say, "Lord, they are sins." And what then? They are forgiven. They are gone."*

*" ... Micah 7:19: "He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea." Then where are they? [Congregation: "In the depths of the sea."] How do you know? [Congregation: "He says so."] Then you know that, don't you? Then how in the world is anybody going to bother you about getting your sins back to you?"*

*"Ps. 103:12: "As far as the east is from the west, so far hath he removed our transgressions from us." How far are they away from you now, you who have confessed them? How far are they away? [Voice: "As far as the east is from the west."] Why don't you say so then? Satan comes and*

says, "They are not forgiven; every sin is right there before your face; don't you see them?" Are they? [Congregation: "No."] Says one, "I have seen them there." It is nothing of the kind. Satan is a magician, and can make things appear so, that are not so. But you look at them and say, "Yes, that is so." It *is not* so. *The Lord says they are as far from us as the east is from the west. They are in the depths of the sea, and they are as white as snow. Thank the Lord."*

**"Isa. 38:17, and that verse is the last one we need to-night.** "Behold, for peace I had great bitterness; but thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back." *How many?* [Congregation: "All."] *Behind his back. Where are they, then?* [Congregation: "Behind his back."] *We are before his face, and the sins are behind his back; who is between us and them?* [Congregation: "God."] *And he is upon his throne, isn't he? Then when I have confessed my sins to the Lord, he and his living eternal throne stand between me and those sins, and Satan and everybody else in this universe cannot bring them back; for he has got to get the Lord and his throne out of the way before they can get those sins back to me again. And I am going to be glad of it."*

TRUTH: -

Our confession of sin should be specific, and not as Jones states, **"Lord, they are sins,"** and then the sinner is forgiven.

5<sup>th</sup> Testimony, p. 693: - *"True confession is always of a specific character, and acknowledges particular sins. They may be of such a nature as only to be brought before God, they may be wrongs that should be confessed before individuals who have suffered injury through them, or they may be of a general kind that should be made known in the congregation of the people. But all confession should be definite and to the point, acknowledging the very sins of which you are guilty."* {5T 639.3}

Confession of sin is only ONE requirement for the forgiveness of our sins. Also the forsaking of sin, making of restitution where necessary, to forgive others freely are all necessary steps in obtaining the forgiveness of our sins.

Proverbs 28:13: - **"He that covereth his sins shall not prosper: but whoso confesseth and forsaketh [them] shall have mercy."**

Ezekiel 33:14 & 15: - **"Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right; [If] the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he**

shall not die.”

Matthew 6:12: - “And forgive us our debts, as we forgive our debtors.”

Matthew 18:35: - “So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.”

1 John 1:9: - “If we confess our sins, he is faithful and just to forgive us [our] sins, and to cleanse us from all unrighteousness.”

Jones has misread the Scriptures which he quotes concerning our **sins been completely disposed of in God's sight when we confess our sins**. If this teaching of Jones was true, it would destroy the truth of the Heavenly Sanctuary doctrine.

**Jesus' parable of the unmerciful debtor plainly taught that the forgiveness of our sins is conditional, and in the parable, the unmerciful debtor had to pay back the entire debt his master had previously forgiven him - See Matthew 18:23 - 35.**

When our sins are forgiven, our sins are TRANSFERRED to the Heavenly Sanctuary, and they are NOT removed or blotted out from the Books of Heavenly Records as far as God is concerned, until our individual cases are determined in the Investigative Judgment.

1884 Great Controversy, pp. 265 - 267: - “Important truths concerning the atonement may be learned from the typical service. A substitute was accepted in the sinner's stead; *but the sin was not canceled by the blood of the victim. A means was thus provided by which it was transferred to the sanctuary.* By the offering of blood, the sinner acknowledged the authority of the law, confessed his guilt in transgression, and expressed his desire for pardon through faith in a Redeemer to come; *but he was not yet entirely released from the condemnation of the law.* On the day of atonement the high priest, having taken an offering from the congregation, went into the most holy place with the blood of this general offering, and sprinkled it upon the mercy-seat, directly over the law, to make satisfaction for its claims. Then, in his character of mediator, he took the sins upon himself, and bore them from the sanctuary. Placing his hands upon the head of the scape-goat, he confessed over him all these sins, thus in figure transferring them from himself to the goat. *The goat then bore them away, and they were regarded as forever separated from the people.*” {4SP 265.1}

“... As the sins of the people were anciently transferred, in figure, to the earthly sanctuary by the blood of the sin-offering, so our sins are, in fact, transferred to the heavenly sanctuary by the blood of Christ. And as the typical cleansing of the earthly was accomplished by the

removal of the sins by which it had been polluted, so the actual cleansing of the heavenly is to be accomplished by the removal, or blotting out, of the sins which are there recorded. This necessitates an examination of the books of record to determine who, through repentance of sin and faith in Christ, are entitled to the benefits of his atonement. The cleansing of the sanctuary therefore involves a work of investigative Judgment. This work must be performed prior to the coming of Christ to redeem his people; for when he comes, his reward is with him to give to every man according to his works. [REV. 22:12.] {4SP 266.1}

“Thus those who followed in the advancing light of the prophetic word saw that instead of coming to the earth at the termination of the 2300 days in 1844, Christ then entered the most holy place of the heavenly sanctuary, into the presence of God, to perform the closing work of atonement, preparatory to his coming.” {4SP 266.2}

“It was seen, also, that while the sin-offering pointed to Christ as a sacrifice, and the high priest represented Christ as a mediator, the scape-goat typified Satan, the author of sin, upon whom the sins of the truly penitent will finally be placed. When the high priest, by virtue of the blood of the sin-offering, removed the sins from the sanctuary, he placed them upon the scape-goat. *When Christ, by virtue of his own blood, removes the sins of his people from the heavenly sanctuary at the close of his ministration, he will place them upon Satan, who, in the execution of the judgment, must bear the final penalty.* The scape-goat was sent away into a land not inhabited, never to come again into the congregation of Israel. So will Satan be forever banished from the presence of God and his people, and he will be blotted from existence in the final destruction of sin and sinners.” {4SP 266.3}

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### **ERROR:-**

Jones taught that the sealing was going on in 1893.

**SERMON 18, p. 416: -** “***Brethren, how can we get away from the seal of God? Then are we not right now, in the time of the sealing? [Congregation: "Yes."]*** And it is through the righteousness of God, which is by faith of Jesus Christ, is it not? Yes, sir; and then when that seal is received, when that is affixed there, then these can stand through the time of the plagues, through all the temptations and trials of Satan when he works with all power and signs and lying wonders. For the promise is “as thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.”

### **TRUTH: -**

The sealing did NOT start in 1888 or in 1893.

1884 Great Controversy, p. 315: - "The Judgment is now passing in the sanctuary above. Forty years has this work been in progress. *Soon--none know how soon--it will pass to the cases of the living.*" {4SP 314.3}

5<sup>th</sup> Testimony, p. 692: - "Several times during the past winter [1888-89.] I have met the report that, during the Conference at Minneapolis, "Sister White was shown that the judgment, which since 1844 had been passing upon the righteous dead, had now begun upon the living." *This report is not true.* A similar rumor, which has been afloat for about two years, originated in this wise: In a letter written from Basel, Switzerland, to a minister in California I made a remark substantially as follows: "The judgment has been over forty years in progress on the cases of the dead, and we know not how soon it will pass to the cases of the living." The letter was read to different persons, and careless hearers reported what they thought they heard. Thus the matter started. *The report from Minneapolis arose from someone's misunderstanding of a statement to the same effect as the one quoted from the letter. There is no other foundation for either report than this.*" {5T 692.1}

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### **ERROR:-**

Jones teaches that the believer, who knows that he or she has the personal presence of Christ in them, knows that this personal presence and power of Christ is working in them ***"always and in all things"***.

SERMON 22, p. 494: - "A good many people think that when the apostles went out endued with the power to work miracles and all this, all they had to do when they came to a man who was sick, was to work a miracle and restore him. There was nothing of that kind at all; they could work no miracle at all, except as the Spirit of Christ with them signified the will of God in that case; so that - I care not how great apostles they were - they were dependent upon the direct guidance of the Spirit of God, in each individual case, and all the time; and that means us."

"The power is the personal presence of Christ in us," and the having the power is that, "and that does not necessarily mean in the sense of a thrill of power in us all the time; but it means an abiding faith that Christ is in us," *and it means not only an abiding belief in that, but an abiding consciousness that he is there, that his power is there working in us, with us, for us, through us, always and in all things, to the glory of God alone, not at our bidding, not at our guidance in any sense.*"

### **TRUTH:-**

The Testimony of Jesus has recorded the truth that the Apostles of Christ were NOT always under the direct inspiration of the Holy Spirit



at all times, but that they were capable of making mistakes like the rest of us, even after the outpouring of the Holy Spirit on the Day of Pentecost.

Sketches from the Life of Paul, pp. 212 - 214: - **"The brethren hoped that by this act Paul might give a decisive contradiction of the false reports concerning him. But while James assured Paul that the decision of the former council (Acts 15) concerning the Gentile converts and the ceremonial law still held good, *the advice given was not consistent with that decision which had also been sanctioned by the Holy Spirit. The Spirit of God did not prompt this advice. It was the fruit of cowardice.* By non-conformity to the ceremonial law, Christians would bring upon themselves the hatred of the unbelieving Jews, and expose themselves to severe persecution. ... The disciples themselves yet cherished a regard for the ceremonial law, and were too willing to make concessions, hoping by so doing to gain the confidence of their countrymen, remove their prejudice, and win them to faith in Christ as the world's Redeemer. Paul's great object in visiting Jerusalem was to conciliate the church of Palestine. So long as they continued to cherish prejudice against him, they were constantly working to counteract his influence. He felt that if he could by any lawful concession on his part win them to the truth, he would remove a very great obstacle to the success of the gospel in other places. *But he was not authorized of God to concede so much as they had asked.* This concession was not in harmony with his teachings, nor with the firm integrity of his character. *His advisers were not infallible. Though some of these men wrote under the inspiration of the Spirit of God, yet when not under its direct influence they sometimes erred. It will be remembered that on one occasion Paul withstood Peter to the face because he was acting a double part.*"**

Sr. White herself [who was an inspired messenger of the Lord], admitted that she made mistakes at times. So how could the personal presence of Christ in her be working through her **"always and in all things"**?

Manuscript Releases, Volume 7, p. 284: - "I wish that self should be hid in Jesus. I wish self to be crucified. *I do not claim infallibility, or even perfection of Christian character. I am not free from mistakes and errors in my life.* Had I followed my Saviour more closely, I should not have to mourn so much my unlikeness to His dear image."--**Letter 27, 1876.**"

Original Testimony, No. 12, pages 89 & 90: - **"The relation I sustain to this work demands of me an unfettered expression of my views. I speak freely, and choose this medium to speak to all interested. *What appeared in Testimony No. 11 concerning the Health Institute, should not have been given until I was able to write out all I had seen in regard to it. I did not design to say anything upon the subject in No. 11, and sent all the***

*manuscript that I designed for that Testimony, from Ottawa Co., where I was then labouring, to the Office at Battle Creek, stating that I wished them to hasten out that little work, as it was much needed, and as soon as possible I would write No. 12, in which I designed to speak freely and fully concerning the Institute. The brethren at Battle Creek especially interested in the Institute, knew I had seen that our people should cast in of their means to establish such an institution. They therefore delayed the publication of No. 11 to write to me that the influence of my testimony in regard to the Institute was needed to immediately move the brethren upon the subject, and that No. 11 would wait till I could write. This was a great trial to me, as I knew I could not write out all I had seen, for I was then speaking to the people six or eight times a week, visiting from house to house, and writing hundreds of pages of personal testimonies and private letters. This amount of labor, with unnecessary burdens and trials thrown upon me, unfitted me for labor of any kind. My health was poor, and my mental sufferings were beyond description. Under these circumstances I yielded my judgment to that of others, and wrote what appeared in No. 11 in regard to the Health Institute, being unable then to give all I had seen. I did wrong. I must be allowed to know my own duty better than others can know it for me, especially on matters which God has revealed to me. I shall be blamed by some for speaking as I now speak. Others will blame me for not speaking before. The disposition manifested to crowd the matter of the Institute so fast has been one of the heaviest trials I have ever borne. If all those who have used my testimony to move the brethren, had been equally moved by it themselves, I should be better satisfied."*

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ERROR:-

Jones taught that the time had come in 1893, that the Seventh-day Adventist Church had finished with all church trials and difficulties and that she was henceforth to be freed from unconverted people.

SERMON 22, p. 498:- "But that is only a part of it. Here is the most blessed promise it seems to me, that ever came to the Seventh-day Adventist church. "For henceforth there shall no more come into thee, the uncircumcised and the unclean." *Thank the Lord; he has delivered us henceforth from unconverted people; from people brought into the church to work out their own unrighteousness, and to create division in the church. Church trials are all gone; thank the Lord; all mischievous talebearers and tattlers are gone.* The church now has something better than that to talk about. They can now talk of saving fallen men and women. They will have a goodness, and a joy, and a holiness and a glory that is in Jesus Christ, to talk about, which is real indeed, and we know it."

"... Brethren, there is another thing that belongs there now. When

God has graced his Church with his power and his glory, and the power of his Spirit, the most dangerous place in this world for a hypocrite to be, in is that church. Ananias and Sapphira tried it, and that lesson was recorded as a lesson to all people, from this day forward, at least. *There is no place now in the Seventh-day Adventist Church for hypocrites.* If the heart is not sincere, it is the most dangerous place that that man ever was in in the world.”

TRUTH: -

The Testimony of Jesus has taught us that we are never to expect the time when the whole church will be revived.

R. & H., March 22, 1887:- “*Are we hoping to see the whole church revived? That time will never come.*” {RH, March 22, 1887 par. 2}

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WE POSE A FINAL QUESTION: -

How do we harmonize the documented facts of Jones and **Waggoner's errors established in this Study Document, with the statements of general support from Sr. White's pen for Jones and Waggoner** written after 1892 - 93?

The following documented facts may give us an answer to this puzzling question. In the booklet compiled by Elder W. L. Brisbin the following quotation relates to Jones and Waggoner and the message they brought in the year 1888.

**Are Seventh Day Adventists Doing God's Will?** - compiled by Elder W. L. Brisbin, p. 12: - “**31.** - He gives men counsel for their good. He sent His message telling them what was needed for the time - **1888.**”

Yet in the compiled book Testimonies to Ministers and Gospel Workers, the year has been changed to read as “**1897**”. Also the expression “**He sent**” referring to God having sent this message in 1888, the tense has been changed to now read - “**He has sent**”, thus changing the tense of this expression, as if God has sent them with a message in 1897, nine years later. This gives the reader the impression that Sr. White was still endorsing Jones and Waggoner as bearing a message sent from God in the year 1897, rather than in the past, in the year 1888.

Testimony to Ministers, p. 413: - “**God gives men counsel and reproof for their good. He has sent His message, telling them what was needed for the time—1897.**”

CONCLUSION: -

It is true that there is some good material in Jones and **Waggoner's writings that are available today on religious liberty issues;**

there is some good material on Church organization and "all ye are brethren"; there is some useful material on faith also. BUT if a person starts to read Jones and Waggoner's books and pamphlets written year after 1888, and think that they are going to be reading 100% pure, unadulterated truth, they are going to be sadly mistaken and led astray.

I have given solid, documentary evidence that Jones and Waggoner were indeed teaching substantial errors from the early 1890's, leaning more and more heavily in the direction of a "faith alone" and "I am saved gospel". Such false teachings undermine the correct understanding of Christ's ministry within the Heavenly Sanctuary. Waggoner himself admitted just before he died in 1916, that he had personally lost his faith in the Cleansing of the Heavenly Sanctuary doctrine 25 years before. That is, in 1891! And yet people are blindly reading his books and pamphlets written after that thinking that they are getting the true gospel message of righteousness by faith. Nothing can be further from the truth!

It would be wise to follow the following inspired counsel from the **Testimony of Jesus concerning Jones and Waggoner's writings.**

1888 Materials, pp. 564 & 565: - "Now, here you are in this school. Brother Waggoner may present the truth before you. You may say that the matter that he presents is truth. But then what will you do? You must go to the Scriptures for yourselves. You must search them with humble hearts. If you are just full of prejudice and your own preconceived opinions, and if you entertain the idea that there is nothing for you to know, and that you know all that is worth knowing, you will not get any benefit here. But if you come like children, you want to learn all there is for you--if the God from heaven has sent anything for me, I want it. The Lord of Heaven has led the mind of man to make a specialty of studying the Scriptures, and when those Scriptures are presented, He has given me reasoning powers. I can see the evidence just as well as he can see it; I can find the evidence as he finds it. I can go out and speak the truth because I know it is the truth. And I do know that it is the truth, and *therefore I can present it-- not as the product of somebody else's mind, but I can present it as the woman of Samaria, as she bore testimony that she had found the Messiah.*" {1888 564.2} [Manuscript 56, 1890 - Remarks of Mrs. E. G. White at the Bible School February 7, 1890.]

#### PARTING ADVICE: -

We should study the King James Bible prayerfully for ourselves. We should study the original published books of Sr. White carefully. But **we should stay away from Jones and Waggoner's uninspired writings** written years after 1888. Otherwise, we will be exposing ourselves to a mixture of truth and error!

The  
"Confession of Faith"  
*of*  
Dr. E. J. Waggoner



### TO THE READER

*The manuscript of the following letter was the last thing written by Dr. E. J. Waggoner, and was found on his desk after his death, which took place suddenly, May 28, 1916. The letter is printed in response to the request of his friends, many of whom desire to possess a copy.*

## A " Confession of Faith "

My DEAR BROTHER:

Ever since you were here last summer I have had it on my mind to write you a long letter, in which I could express myself as freely as though I were talking to you. I had it in mind before you came, but hesitated, not knowing how it would strike you. I did not want you to get the idea that I was in any sense "on the war path," or desirous of controversy. I didn't really believe that you would misunderstand my motive, because you had already written to me that you would like to talk over some items of denominational belief with me. But there were so many things to discuss then, and I had no idea that we should be together even so long as we were, it didn't seem opportune to introduce any leading topic.

First, I wish I could tell you how much we enjoyed your brief visit. It was really a great blessing to us. You were kind enough to express the hope that I might again be connected with "the work." I remember that both you and Brother — expressed the same wish when you called on me a few minutes on your way home from General Conference. Your brotherly kindness touched me, although neither then nor at any time since have I for a moment entertained the thought that such a thing could ever take place; nor can I say that I have wished it, under the present conditions, although I cherish the tenderest memories of my association with many former fellow-workers. But I was glad for the kind wish, and for the brotherly spirit that prompted it; and it furnished an additional reason why I should write this letter as a sort

of "confession of faith," that you may know more clearly where I stand, and may see that it is not indifference that keeps me out of "the work."

It is indeed as a confession of faith, and not as an expression of disbelief of old doctrines, that I should like to have you consider this partial statement of my ground for knowing that I should not be accepted into the S. D. A. ministry even if I were ever so willing. I want you as an old and loved friend to know, as nearly as I can make it known, where I stand. I hope that your patience will be sufficient to enable you to read my "confession" through at one sitting; and if at first you are inclined to ask, "Why does he take so much space in repeating what every Christian is supposed to know?" please remember that a confession of faith ought to be very simple, and that I want to be sure to establish common ground between us. You remember Minneapolis. I am making bold to ask you, if you come to some things that you feel inclined to dissent from, to point out to me where there is a break in the logical sequence.

In the beginning, therefore, I will say that I believe the Scriptures to be The Word of God. I know that they are "the inspiration of the Almighty," because they give me understanding. The more I read and meditate in them, the more I am impressed with their infinite depth and breadth, and at the same time with their infinite simplicity. They transcend all philosophy, because they are simple, ultimate truth. My attention was called more sharply than ever to this fact by the remark recently made to me by an educated man, not a professor of religion, that he resented Paul's writings (referring particularly to the epistle to the Romans), because his theology obscured the simple teaching of Christ. I replied that that was because he didn't understand Paul's teach-



ing. Subsequent study—for I am taking a class through the epistle to the Romans—has made me see more clearly than ever before that Paul was not a “theologian,” but that he simply stated self-evident truths—truths really as self-evident as any axiom in mathematics. But the truths are packed closely together, each word often containing a distinct thought, and the hasty reader is likely to imagine that there is a maze of philosophical and theological arguments, when there is only a mass of simple, ultimate truths, each independently true, and convincing when looked at by itself; but it takes a lot of close scrutiny to distinguish the boundaries of each, and then to see them all blending into one harmonious whole.

Christ is primarily the Word of God, the expression of God’s thought; and the Scriptures are the Word of God simply because they reveal Christ. It was with this belief that I began my real study of the Bible, thirty-four years ago. At that time Christ was set forth before my eyes “evidently crucified” before me. I was sitting a little apart from the body of the congregation in the large tent at a camp-meeting in Healdsburg, one gloomy Sabbath afternoon. I have no idea what was the subject of the discourse. Not a text nor a word have I ever known. All that has remained with me was what I saw. Suddenly a light shone round me, and the tent was, for me, far more brilliantly lighted than if the noon-day sun had been shining, and I saw Christ hanging on the cross, crucified for me. In that moment I had my first positive knowledge, which came like an overwhelming flood, that God loved me, and that Christ died for me. God and I were the only beings I was conscious of in the universe. I knew then, by actual sight, that God was in Christ reconciling the world unto Himself; I was the whole world with all its sin. I am sure that

Paul's experience on the way to Damascus was no more real than mine.

It was an impersonal, extra-Biblical revelation; for no text and no human being was connected with the experience. But, believing that the Bible is God's revelation to man,—a revelation of Himself,—I knew that it must have been designed for the giving of just such a revelation as I had that day. I knew, and still know, that from the Bible the Gospel teacher is to set forth by the Spirit what no ear has ever heard nor can hear, and what has never entered into the heart of man. I resolved at once that I would study the Bible in the light of that revelation, in order that I might help others to see the same truth. I have always believed that every part of the Bible must set forth, with more or less vividness, that glorious revelation; and when I did not see it, or some direct connection with it, in any portion of Scripture, I have known that I did not understand it, and have refrained from attempting to teach such portions until I could see the light shining from them.

Christ must be the beginning and end of all Scripture, as He is the Author and Perfecter of faith. It was the Spirit of Christ that testified in the ancient prophets; and so the Scriptures are the "testimony of Jesus,"—the "testimonies" to which the Psalmist so frequently refers.

We know God first of all as the Creator in Christ. In that living Word that was God in the beginning everything exists. "For in Him were all things created, in heaven and on earth, visible and invisible; . . . and He is before all things, and in Him all things hold together." Therefore,

"He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" God saves

by His creative power. Creation is first and last and all the time. God created everything perfect. Man's disobedience "brought sin into the world, and all our woe, with loss of Eden"; and God, "with whom is no variableness, neither shadow that is cast by turning" redeems all by the continued exercise of the same power that brought all into being. God was not taken by surprise, for "He Himself knew what He would do." No new work was instituted. "The works were finished from the foundation of the world," and the everlasting word that upholds all things still continues to work effectually, as in the beginning. Whoever believes it becomes conscious that it works effectually in him. "If any man be in Christ, there is a new creation." "This is the work of God, that ye believe in Him whom He hath sent."

Jesus Christ is "the same yesterday, and today, and forever." He cannot change, because He is the revelation, the out-shining of the unchangeable God. His "goings forth have been from of old, from the days of eternity." Therefore the Gospel, which is the power of God unto salvation to everyone that believeth, must be always the same, with no shadow of change. It was the same before the foundation of the world, when only angels had been created. At first it was the good news of God's power in creation, and the angels sang together and shouted for joy. Later, it was also the good news of God's power in creating anew, and again the angels sang together and shouted for joy. But no new feature has ever been introduced, because the power of God is necessarily as unchangeable as God Himself. God has not grown greater, stronger, or better as the ages have passed, because He was as great and strong and good in the beginning as He could be—always infinite in everything.

So Christ is the all-sufficient sacrifice from

before the foundation of the world. It was through Him that pardon was offered to Lucifer and his deluded host, before man was created. The offering was rejected, because Satan would acknowledge no greater than himself; and as he knew perfectly what he was doing, his probation ceased; and so Christ, in coming to earth, "took not on Him the nature of angels," but only that of sinful man.

From the simple truth that Christ is "the image of the invisible God,"—the shining forth of His glory, the manifestation of His unchangeable character,—Himself the same yesterday, and all the yesterdays, and today, and forever; we **must** believe and know that from the days of eternity of old until now Christ has exercised the three-fold office of Prophet, Priest, and King. He was born to the throne, not merely in Bethlehem, but from His "goings forth." From the beginning He was constituted "Heir of all things." "Yet have I set [literally, anointed] my King upon my holy hill of Zion."

Prophet, Christ has certainly ever been, since as the Living Word He has spoken for God. He is the mouthpiece of Divinity. He was the Prophet of God in the beginning, when the heavens and earth were created, since it was by Him that the creative word was uttered; and He was the same Prophet when He came preaching peace to all, both near and far. God was "preaching peace by Jesus Christ" centuries before Christ appeared in Judea. Isa. 57:19.

And how about the Priesthood? A thousand years before Christ appeared in the flesh among men, David wrote by inspiration, "Jehovah said to my Lord, Sit thou at my right hand until I make thy foes thy footstool" (kingship); and, "Jehovah hath sworn, and will not repent, Thou art a priest forever, after the order of Melchizedek."

Further: It is as true of Christ as of high priests taken from among men, that He is "ordained to offer both gifts and sacrifices for sins." None but a priest can offer a sacrifice acceptable to God. King Uzziah affords a sad proof of this. Therefore Christ's priesthood must necessarily have antedated His offering of Himself. Obviously, then, He was priest before His crucifixion. He "gave Himself for our sins" just as truly when He went about doing good and healing all that were oppressed of the devil, saying to the broken in spirit, "Thy sins be forgiven thee," and giving life to the dead, as when He hung upon the cross. Isaiah declared, "The Lord hath laid on Him the iniquity of us all," and, "Surely He hath borne our griefs and carried our sorrows." So His priesthood must date back of Isaiah's time. And since grace was abounding at the fall of man,—for where sin abounds grace much more abounds,—we must believe that Christ was Priest at least from the foundation of the earth; and that is as far back as specially concerns us. Abraham offered up his only begotten son by faith in God's ability to raise him up even from the dead, through the offering, already made, of His only-begotten Son. The works, by faith in which we do enter into rest, were finished from the foundation of the world.

These simple, vital truths do not admit of argument. They "say themselves." They have only to be believed. I am merely stating what comes to me as I read the Bible for personal help and comfort. Now these plain, fundamental truths being recognized, it necessarily follows that there can have been no change in any feature of the Gospel (call it the "Plan of Salvation" if you please) since the fall. Clearer statements of it, to meet man's increasing blindness, there have been; but the thing itself has not changed one iota. "Unto us was the Gospel

preached as well as unto them." "We believe that by the grace of the Lord Jesus Christ we shall be saved even as they." The unchangeable God has but one way of saving men. Any change would make either for perfection or for imperfection. No one will for a moment admit that God would or could make a change tending toward imperfection; but to claim a change toward perfection would be no less to bring a charge of imperfection against God. Believing in God, we must admit that the Gospel was the same and as complete in the beginning as it is now; for it is but the revelation of the life of God to and in men dead in sin.

Man has had but one need since the fall—salvation from sin. "By one man sin entered into the world, and death by sin." Sin carries death in its bosom, and is essentially death; therefore the need that man suffers can be satisfied only by the gift of a perfect life—a life free from sin, a life victorious over death. So God in Christ gave His life for and to sinful men. That is the sum of the Gospel.

But sin is a condition, not an entity. It exists only in the individual, and can be removed only by a new life in the individual. It is not like grain or wood or stone, that can be removed from a place and deposited somewhere else. It is like a disease; it is, in fact, a mortal disease. It can no more be removed from a person, and carried by another person and deposited in some place at a distance from the sinner, than a fever can be taken away from a sick man by the physician, and stored away in some warehouse provided for the purpose.

I am not unmindful of the statement that Christ does "bear," or "take away" our sins. He bears the sins of the world, and by bearing them He takes them away from those who accept Him as their Saviour. But I remember this,



also, that He bears our sins in us, and not apart from us. He bears them because He "is come in the flesh," fully identified with humanity. The sins of the world are upon Him, because He bears the world. He bore the sins of the world,—of our common humanity,—in His own body on ["up to"] the tree; and by the cross the body of sin is destroyed, that a new life may begin. But let it not be forgotten, that the cross on Calvary profits us nothing unless it is erected in our own hearts, and we are crucified with Him. Paul shows in Romans 10:6-9, that we do not find Christ in heaven or in the grave, but only within, crucified and risen again in our own hearts. And when by faith we know that for a fact, our sin is taken away. Even Christ does not bear it now, because His endless life has swallowed it up. He bears the sin up to the cross, and if we allow Him to take us with Him to the cross, so that we are crucified with him, our sins cease to be, are there blotted out with the old life that there ceases to be.

Sin is not an entity, neither is it a debt, in the ordinary sense of the term, to be cancelled by the payment of something (even of a life) by and to some other person, apart from the sinner. All the illustrations of the atonement for sin, as being the payment of a man's debt by some benevolent person, give a faulty idea of the truth. A debt is something apart from the debtor, but sin is a part of the sinner; it is, indeed, his whole life. It can not be removed, or satisfaction be made for it, by the abstract gift of a life, any more than consumption, leprosy, or the plague can be cured by the payment of money, or even by the gift of a life, unless that new life be given to the sufferer himself. There have been cases in which a patient has been healed by the gift of the physician's or some other person's life blood; and this alone illustrates what Christ does for the sinner, as

demonstrated in the case of the woman with the issue of blood, who by the reception of "virtue" from Christ, was immediately "made whole." But her disease was not carried off and stored up somewhere. It ceased to exist, being "swallowed up of life."

This fountain of living waters, opened for sin and uncleanness, has always been open, always flowing from the throne of God and the Lamb. Men have always been called to take of it freely. Only by taking it constantly, do even the unfallen angels retain their sinlessness. The water from the Rock in Horeb; the water and the blood uniting in one stream from the heart of Christ on the cross; and the pure river of water of life flowing from the throne of God, in the midst of which is the Lamb that was slain;—all these show that "that which was from the beginning,"—the Word of life,—has been and is constantly flowing. The gift of God's life, which, since the fall, comes only by the cross of Christ, is not an event of a day, but the great fact of eternity. No one ever had to look forward or backward, but only upward and within, to find the cross. Its arms span eternity; through all the ages it stands unchanged—the restorer of life to those who have lost life, and the preserver of life to those who have never forfeited it. It has always been the one way of salvation for the sinner, and it will remain "the science and the song" of the saved through eternity.

I know that this is open to a technical objection, on the ground that "the cross" signifies the curse, and is a symbol of shameful death, and that therefore it cannot have existed before the fall, and cannot exist after the restoration. This is easily made plain. Take the original command to the first pair: "Be fruitful and multiply." The birth of children means the gift of life. The mother gives her life to the child.



In the present state, this gift is accompanied by pain and intense anguish. The mother may anticipate the birth of a child with longing; and after it is born she rejoices; but there is no joy, but only sorrow, in the act of giving birth—the bringing of a new life into existence. But we know that if there had been no sin there would have been no sorrow in child birth. The joy of anticipation would have been intensified in the physiological act of bringing forth. Child birth is the same thing that it would have been if there had been no sin; but a change of condition makes it painful.

So with the gift of God's life, that the universe may be peopled. God had a longing for children to surround Him. He brought forth the angels—"sons of God"—by the gift of His life, and the joy of anticipation was not dimmed in the fulfillment. Man, also the son of God, was the product of the gift of God's life, and still His joy was full. But sin came, and death passed upon the whole race of God's children of earth. What shall He do, that His banished be not expelled from Him?—Do just the same as He did in the beginning—give His life freely, that His children may be born again. The mystery of the new birth is identical with that of the first birth; both are acts of creation by the gift of life. But sin causes the gift of life for the new birth to be accompanied by pain, since God must needs bear our sicknesses and take our death. It may be said, therefore, that the cross exists from eternity to eternity, and that sin causes it, during the period of sin's duration, to be connected with pain and shame; or we may say that the one thing which exists from eternity to eternity is the gift of God's life, for the creating and re-creating of men, and that sin makes the cross the only way of entrance for that gift. What words one uses to describe the thing, is a minor matter; the great truth is that

men are re-created by the exercise of the same power by which man was originally created. In both cases it is Christ who is the Mediator—the medium through whom the work is accomplished.

Seeing these simple, fundamental, Gospel truths clearly, made it evident to me fully twenty-five years ago that there could never have been any changes, or differences of dispensation, in God's work of saving men. The river of God is not subject to floods and drouths; its flow is constant and even; its banks are always full. It is, as Whittier expresses it:

“Immortal Love, for ever full,  
For ever flowing free,—  
For ever shared, for ever whole,  
A never-ebbing sea.”

Christ crucified was as much a reality, and as available, in the days of Moses and Isaiah as in the days of Paul. The revelation of Christ as Jesus of Nazareth, from the manger to Calvary and Olivet, is but the removal, as it were, of a fold from the screen that separates the invisible world from us, so that through the opening we may get a view of what is constantly taking place. Neither at the cross, nor before or since, has there been any new feature introduced,—any change in the way for sinners to approach the Throne of Grace. Christ has from the foundation of the world been the Lamb slain; His life has always been the one perfect sacrifice for sin; and His royal priesthood has been unchangeable. He is from first to last the “one mediator between God and men.” He has borne the sins of the world from the beginning of sin; and He has “taken away” the sin from as many of the world as have been willing to have it blotted out of their lives.

Also, twenty-five years ago, these truths, coupled with the self-evident truth that sin is

not an entity but a condition that can exist only in a person, made it clear to me that it is impossible that there could be any such thing as the transferring of sins to the sanctuary in heaven, thus defiling that place; and that there could, consequently, be no such thing, either in 1844, A. D., or at any other time, as the "cleansing of the heavenly sanctuary."

"Then what took place in 1844?"

That question puzzled me for many years; for I had been so thoroughly indoctrinated with the idea of a 2300-year period ending in 1844, that it never occurred to me to doubt it. Indeed, I never did doubt it for a moment; but one day the light dawned upon me, and I saw that that period had no foundation whatever, and then of course I simply dropped it.

How did I learn this? you ask. Well, I suppose I should never have seen it if I had not been for so many years fully convinced that the thing which I, from my boyhood, had been taught took place in 1844 did not occur, then nor at any other time.

But what about the 2300 days? Are we to throw away the prophetic rule of "a day for a year"? By no means; that rule holds, but it has no application in this case, for the simple reason that the eighth chapter of Daniel makes no mention whatever of 2300 days. Not the "King James" version, nor any other version, but the Hebrew text, must settle the question, and that says, "two thousand and three hundred evenings and mornings" (literally "evening-mornings"), as correctly rendered in the revised version.

"But," it is asked, "doesn't an evening and a morning make a day?" Yes; but what reason have we for gratuitously assuming that the term is here used as a periphrasis for "day"? In that case we should have a figure of a figure! We are placed under the necessity of interpreting

a figure of speech, and then taking that interpretation as a prophetic figure. When a prophetic symbol is used, the symbol itself ought to be absolutely clear, needing no explanation. But here we are told to believe that we have for the figurative day a term that is never elsewhere used in the Bible for the word "day." Why should we assume an exception here? There is a Hebrew word that is everywhere rendered "day," and it is the only word for "day" in the Hebrew language. It occurs more than 2000 times in the Hebrew Scriptures. Has it never occurred to you to wonder why an exception should be made here? It certainly rests with those who claim an exception here to show the most clear and convincing proof of the alleged fact, and to give a plain and conclusive reason therefor.

If the translators of the 1611 version had translated the Hebrew words *ereb boker* (evenings mornings), instead of substituting "day" for the proper rendering, I doubt if even the maintaining of a theory would have led anyone to light upon so far-fetched an interpretation. I ask again, what reason can be given for the introduction by inspiration of a new, absolutely unknown, and clumsy expression, instead of the simple and well-known word for "day," if the reader were intended to understand "day"? I say "clumsy expression," meaning only, of course, as a circumlocution for "day." In reality there is nothing clumsy about it when taken in its obvious sense. It seems so obvious as to need no argument, that the term "evening-mornings," when used in connection with the sanctuary, must refer only to evening and morning sacrifices.

Incidentally there comes in here, of course, a consideration of the application of the "little horn." Consistency demands that the horn of a goat should be of the nature of a goat—a process, a continuation of the animal in question. But

this would preclude the application of a Grecian horn to Rome, since Greece and Rome were two distinct, independent powers. Why is there any more ground for saying that Rome came out of Greece, than there is for saying that Greece came out of Medo-Persia, or that Medo-Persia came out of Babylon? It is true that a victory over a Macedonian king gave Rome great prestige, but not so great as the victory over Darius gave Alexander, or the conquest of Babylon gave Cyrus. Rome, like its predecessors in universal dominion, originated in territory to the westward of the kingdom immediately preceding it, and had an origin as distinct from Greece as Greece had from Medo-Persia, or Medo-Persia from Babylon. The facts do not fit the interpretation which Seventh-day Adventists have given the prophecy. Strangely enough, the chart that has always been used by the denomination, and the supposed picture of the goat, which still appears in all the books and articles devoted to this prophecy, plainly show the inconsistency of the interpretation. Look it up, if you do not have the picture in mind, and you will see that the "little horn," marked "Rome," is represented as coming from behind the goat, and that the goat horn marked "Syria" is represented as uniting with that previously-existing little horn, instead of the latter coming out of the Syrian horn. The awkward picture contradicts the words of the prophecy; but if it had been made true to nature and to the text, the little horn could not have been labeled "Rome."

I had thought to devote a little space to a positive consideration of the application of the little horn, but I will not cumber the argument with it. I did not really need to refer to the horn at all, it being sufficient for my purpose, in dealing with the atonement, to show that the eighth chapter of Daniel does not contain any long prophetic period, at the end of which sins

are to be blotted out. My only burden in this writing is that sin is not an entity, a commodity, that can be taken away from a person and deposited intact somewhere else, awaiting its final destruction. Since no earthly sinners have ever been in the sanctuary in heaven, their sins can never have defiled that place, necessitating its cleansing. But the sanctuary at Jerusalem in Judea, which alone was the subject of Daniel's anxiety, had been most horribly defiled by Antiochus, and did need cleansing.

“But what about the Investigative Judgment?” Yes, indeed, what about it? In truth, there is no responsibility resting on me to say anything about it, because in the entire Bible, from Gen. 1:1 to Rev. 22:21, inclusive, there is never once any mention of such a thing. A long time ago I found that the only way to avoid misunderstandings in Bible discussions was to keep clear of theological terms not found in Scripture, and hence not susceptible of Bible explanation. A brief consideration of the Judgment in general will show that there is no place for an “investigative” Judgment before the coming of Christ. You will pardon me for quoting several passages of Scripture in full, instead of merely giving the references. I want the truth that they contain to stand out so boldly that it will be apparent what a libel upon God it is to assume that He is under the necessity of investigating the record of men's lives and characters, in order to ascertain whether or not He can take them to Heaven.

“Known unto God are all His works from the beginning of the world.”

“Can any hide himself in secret, that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord.”

“The word of God is living, and active, and sharper than any two-edged sword, piercing even



to the dividing asunder of soul and spirit, of both joints and marrow, and is a discerner of the thoughts and intents of the heart. And there is no creature that is not manifest in His sight; but all things are naked and laid open to the eyes of Him with whom we have to do."

"O Lord, Thou hast searched me, and known me. Thou knowest my downsitting and mine uprising. Thou understandest my thought afar off. Thou searchest out my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but lo, O Lord, Thou knowest it altogether."

"The foundation of God standeth sure, having this seal, The Lord knoweth them that are His."

"Jesus did not commit Himself unto them, because He knew all men, and needed not that any should testify of man; for He knew what was in man."

"Jesus knew from the beginning who they were that believed not, and who should betray Him."

In the face of this truth so often repeated, how can any thoughtful believer of the Bible teach that it is necessary for God to spend years in searching records, to find out who are true followers of Him, and who are not? We are expected to teach as a fundamental article of faith, that it has already taken God, assisted by hosts of angels, almost seventy-two years to go over the records (several times longer, by the way, than it was supposed would be required) and still the work is not done. It brings God down to the level of man.

But is there not to be a Judgment? Most certainly; for the Scriptures teach that "when the Son of man shall come in His glory, and all the holy angels with Him," then He shall sit upon the throne of His glory, and the dead, small

and great, of all nations, shall stand before Him to be judged; but they nowhere say anything about any Judgment before Christ's coming.

The object of the Judgment is not that God may learn all about men, but men may learn the truth about God. They will not learn it through the preaching of his Word, so they must see everything for themselves, just as it was in relation to every other thing, so that every knee, even Satan's, shall involuntarily bow, and every tongue confess to God, acknowledging that Jesus Christ is Lord. Everyone that is cut off must acknowledge that his punishment is just; and even the righteous, who have trusted God and believed in His goodness and justice, without understanding all things, must have all things set before them so clearly that there will be no possibility for any doubt or question ever to arise.

Seventh-day Adventist teaching concerning the sanctuary, with its "Investigative Judgment" to precede the blotting out of sins, is virtually a denial of the atonement. True, much is made of the "antitypical day of atonement" beginning in 1844; but that very thing minimizes, if it does not nullify, the value of the blood of Christ, in that it teaches that a man may receive the blood—the life—and not receive the atonement. The Gospel has been turned into ceremonialism. The eyes of many have so long been fixed upon "the shadows" that it is almost impossible for them to see the light. I am not bringing any charge against their lives, but only against their teaching—making the word of God of none effect that they may maintain their tradition. Look over the literature from the beginning, and it will be apparent that they have transferred the Jewish sanctuary and its ceremonies into Heaven, and have made the atonement itself only ceremony. Everything must be made to "fit the type," as though the shadow



of a thing were of more importance than the thing itself. You do not depend upon photographs to give you exact information as to your wife's features and characteristics. I dare say there was a time, before your marriage, when you paid a good deal of attention to her picture, and you no doubt have some of those pictures still; but I don't believe that you have spent much time studying them in the last thirty-five or forty years. You don't care for her picture, as long as you have her. And I am sure that you don't insist that she can't be your wife if she does not in all respects correspond to those pictures. Why, then, should we spend time studying shadows, when we have the reality? For we have "come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in Heaven, and to God, the judge of all, and to the spirits of just men made perfect, and to Jesus, the Mediator of the new covenant, and to the blood of sprinkling."

The ancient sanctuary with its ceremonies was essentially a type by contrast. It was built because the children of Israel would not have God to dwell in them. But for their unbelief they might have come direct to the sanctuary which God's hands had established, and might have talked with God face to face, as Moses did. The promise was, if they kept God's covenant, as Abraham did, that they should be a kingdom of priests; instead, the priesthood was confined to one tribe, and to one family of that tribe, and was utterly useless so far as freeing from sin was concerned. Instead of having the law of the Spirit of life in Christ, the Living Stone, from which they could drink righteousness, they had the law on lifeless stone, a "ministration of death." The "tabernacle of witness" was continual witness against them. Of course they

were not shut up to those weak and unprofitable things, for whoever turned to the Lord in truth had the veil taken away, and could, like Moses, behold the glory of God. What I wish to emphasize is that we are not to spend precious time studying the minutest details of a system that was only the product of unbelief, when with Abraham and Isaiah and Paul we may by faith have boldness to enter into the holiest by the blood of Jesus. The writer of the Epistle to the Hebrews, in referring to the tabernacle and its instruments said, "of which we cannot now speak particularly"; and it seems to me that we would do well to follow his example.

Let me note, by the way, an inconsistency on the part of those who insist that everything must "fit the type." In the type, the atonement day was just one day out of 360 days—the last day of the year. According to S. D. A. teaching, Christ was in the first apartment of the heavenly sanctuary from his ascension till 1844, or 1810 years, which time corresponded to the yearly service in the tabernacle, leading up to the day of atonement. The 1810 years corresponded to the 359 days in the type. Now 359 days is to one day as 1810 years is to five years and fifteen days. Therefore if the type were to be followed exactly, the "antitypical day of atonement" ought to have ended some time in 1849. Why insist on following the "type" so closely in other respects, and ignore it in the important matter of time?

But to come to the really serious indictment, I have said that the teaching that atonement for sins was deferred until 1844, and that no sins were blotted out till then, the sins of the living not being blotted out even yet, minimizes or even nullifies the value of the blood of Christ. It makes a distinction between things that do not differ, and teaches that the blood—the life—of Christ received by a person exercises only a

portion of its virtue at the time of its reception,—that it is divided in its action. Seventh-day Adventists do believe in the forgiveness of sins. At least it is taught in the denomination, and is believed by many. But forgiveness is obtained only by the reception, consciously, of the life of Christ, which is given freely on the cross for all men. We are “justified [made righteous] freely by His grace, through the redemption which is in Christ Jesus.” This forgiveness is reconciliation to God, for it was our “wicked works” that constituted our enmity to God, and Christ has reconciled us in the body of His flesh, through death. Col. 1: 21, 22. Justified by His blood is the same as reconciled by His death (Rom. 5: 9, 10), and this is the atonement. By Christ “we have now received the atonement.” I know that there is an attempt to evade this truth, by using the word “reconciliation,” which is given in the margin; but the fact remains that reconciliation and atonement are identical. Reconciliation implies previous enmity. In this case the enmity was all on our side; we were enemies of God, who is the Friend of sinners. It is we who are reconciled to God, by the destruction of the enmity that was in us. Once we hated His ways; now we love and yield to them, and are **at one** with Him. We have received the atonement, namely, the life of God in Christ.

And this is the blotting out of sins. How can it be otherwise, when the enmity is destroyed, “slain,” and the enmity is the body of sin? “It is the blood that makes atonement for the soul,” and this blood—life—is not divided. I am sure that you still sing with as much fervor as when we used to sing it together twenty-eight years ago,

mazing Grace! 'tis heaven below  
To feel the blood applied;”

and I hope that sometimes even yet Adventist congregations join in singing from the old hymn book,

“My sin, O the bliss of the glorious thought!  
My sin, not in part, but the whole,  
Is nailed to His cross, and I bear it no more;  
Praise the Lord, praise the Lord, O my  
soul!”

and also from “Christ in Song,”

“Christ has for sin atonement made;  
What a wonderful Saviour!  
I am redeemed, the price is paid;  
What a wonderful Saviour!”

I know that hymns do not establish doctrine; but my joy in singing these lines comes from the knowledge that they are Scriptural. “We have received the atonement.” We should not dare come into the presence of God as law-breakers knowing that our sins were charged up against us; but we can come with boldness to the Throne of Grace, when we have this gracious assurance and invitation: “I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins; return unto me, for I have redeemed thee.”

I think there is no disagreement as to the fact that the blotting out of sins is the atonement. What I object to is the denominational teaching that this is only a book transaction. That makes the atonement not a personal matter at all, but something which can take place without in the least affecting the individual concerned. It is like blotting out extreme hot or cold weather by breaking the thermometer. What possible difference can it make to a man what is done with a record of his sins, written in a book, when he himself has had them re-

moved from him "as far as the east is from the west"† A sick man is taken to a hospital and treated. When he enters his condition is noted, and every day that he is there a careful record of his case is made. Every rise of temperature is set down, together with every unfavorable symptom. By and by he is discharged, cured. That record of the course of his disease will remain on file in the hospital as long as the hospital stands; but the man knows nothing and cares nothing about it. He is freed from the disease, and that is all that he cares about. Just as little can the man who is forgiven and cleansed from sin care for or be affected by any record of his former sins. In saying this I am not implying that there will be retained for ever the record of men's sins. What I do mean is that the blotting out of sins is a vital thing in the sinner himself, and not a mere matter of bookkeeping.

I have often gone into a Roman Catholic church during the celebration of the mass, and it seemed to me that it was an exact picture of the S. D. A. idea of Christ's work as priest. The people were all down in the body of the church, and the priest stood at the altar, far away from them, and with his back to them, going through forms and saying words of which they understood nothing. The priest's mummery had no manner of connection with the people for whom he was supposed to be ministering. Even so the denominational teaching separates the work of Christ from the people—making the atonement consist of forms and not of fact. I believe you will agree with me, that the following lines by Van Dyke are Scriptural:

“Though Christ a thousand times in Bethlehem  
be born,  
And not within thy heart, thy soul shall dwell  
forlorn.

The cross on Golgotha thou lookest to in vain,  
Unless within thyself it be set up again."

The idea of making a man's salvation depend on any degree whatever upon his belief, or the fact, of whether or not Christ stood for a certain number of years upon one side or the other of a partition wall would be childish, if the matter were not so serious. Will nothing ever emancipate the denomination from the bondage of the observance of "days, and months, and times, and years"? Will they forever encumber and smother the glorious message of the everlasting Gospel with endless details of ceremonialism? Must the whole Levitical system be transferred to heaven till the end of time, and it be continually taught that God regards even His own followers as mere ticket-of-leave men?

What do I mean by this? I have reference to the teaching that no matter how humbly and contritely a man may confess his sins to God, how heartily he accepts Christ as his sacrifice and Saviour, his sins are only provisionally forgiven; that they are held against him to see how he will "hold out." What is this but to make him a ticket-of-leave man? It is at best but suspended sentence. You don't forgive your children that way. No real man forgives an offender in such a manner, but whole-heartedly, letting the evil of the past be as though it had not been. Why should Christians charge God with doing that which in them would be un-Christian? Why not be content with the teaching that if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness? and that "as far as the east is from the west, "so far hath he removed our transgressions from us"?

The whole theory of a postponed blotting out of sin seems to be based upon the superficial reading of Acts 3:19. You know, of course, that



the proper reading of that text is found in the Revised Version: "Repent, and be converted, that your sins may be blotted out, that so seasons of refreshing may come from the presence of the Lord." There is no intimation that the blotting out of sins is to be delayed indefinitely after the repentance and conversion, for such a thing is an impossibility. The blood of Christ cleanses from all sin, when we repent, and then we have "fellowship" with the Father and the Son. We are at one with them. Where are the sins after we have been cleansed from them? Where was the leprosy after Christ touched the leper, and cleansed him from it? Where was Peter's wife's mother's fever after Jesus touched her hand, and it left her? Where did it go? and where was it kept stored up? Where is the pain after the healing balm has been administered? Where is the hunger after the nourishing food has been eaten? Where is the thirst after the refreshing draught? Where was the man's blindness after his eyes were opened? Where was the man's lameness after his feet and ankle bones received strength, and he leaped and walked? Where is the sin, after a man becomes a new creature?

Just the other day I picked up an old volume of "Thoughts on Daniel" and read that the work of Christ since 1844 "consists in the remission of the sins of those who should be found worthy to have them remitted." I pass by the teaching that the remission of sins depends on a man's worthiness. That is too baldly unevangelical to need threshing out again. But we are taught in the Bible that remission of sins is something that is received by whosoever believeth in Jesus. Acts 10:43. Christ, in imparting the Spirit to the apostles, said: "Whose sins soever ye remit, they are remitted." There is no teaching of a future remission. The remission of sins is as real a thing as the healing of disease, and cannot take place apart from the individual.

The objection is raised, that to teach that Christ made atonement for sins on the cross is to teach the doctrine of indulgence, the forgiveness of sins before they are committed. That objection does not hold, so far as I am concerned, and does not lie against Scripture teaching. Christ does make atonement for sins on the cross; for, as I have set forth, the cross is an ever-present reality. How else could Paul say, "I am crucified with Christ"? or how could he reproach the Galatians for their defection, "before whose eyes Jesus Christ hath been set forth, evidently crucified among you"? Do not Seventh-day Adventist preachers ever appeal to sinners to "come to the cross"? Where else but at the cross can the bonds be loosed, and the burden of sin be removed?

Well, I might as well stop here, although the temptation is strong to go on with many other lines branching out of this. All that I wanted was to let you know where I stand, and the reason for it. I couldn't stand otherwise, and believe the Gospel. Yet I know that you believe the Gospel and at the same time hold, nominally, at least, to the denominational teaching on the sanctuary. I know that you are very busy; but I wish that for the sake of old times you would point out to me where I am wrong.

How could I honestly hold my place as a preacher and teacher in the denomination so long as I did, if I feel that my views would keep me out of the denominational ministry now?

For one thing, my views were not so sharply defined as they are now, since they were a gradual growth. Moreover, the lines are drawn much more closely now than they were then. You know that men have been retired from the ministry for differing on so uncertain a matter as the interpretation of Daniel 11. What, then, would be the fate of a man in the ministry who should



announce his dissent from the denominational teaching on the "Sanctuary Question," which is considered to be the keystone of the whole arch! Besides, I was never a belligerent, and as I always held, and do still, what I deemed to be the really essential truths of the message, I contented myself with teaching them, and holding my peace concerning things that I knew were not Biblical. Of course, I was often accused of "not preaching the message"; but things would be tolerated in one already long in the work, that would not be in one just entering it, or re-entering it after long absence. You know that in spite of my non-militant attitude, I was in hot water a good deal of the time.

Still further, I was possessed of the spirit of Whittier's lines, which at that time I did not know:

"A bending reed I would not break,  
A feeble faith I would not shake,  
Nor even rashly pluck away  
The error which some truth may stay,  
Whose loss might leave the soul without  
A shield against the shafts of doubt."

I have seen so many ill-balanced persons throw away all truth, even the Bible itself, simply because they suddenly, and perhaps rudely, were awakened to the consciousness that there was chaff mingled with the wheat that they had received. I have always believed that the best way to uproot error is to sow very thickly the seeds of truth. For that reason I have never undertaken, and never shall undertake, any propaganda against the denomination. This letter is only a private expression of my views on one line, and I have no intention whatever of making it public; although I do hope to be given the time and opportunity to publish the clear,

simple truths of the atonement, without calling special attention to any denomination.

The Sabbath, the sign of God's power, the token of man's rest in the creative word, and thus the sign of the Gospel, is from Eden to Eden. Everything in the world shows the impending end, and that the fulfillment of Christ's promise to come again is the only hope of salvation from utter destruction. The nature of man makes the resurrection of the dead a requisite to the life everlasting; and the earth restored offers a tangible hope for the future, as the taste of its power gives strength for the present. Why cannot the denomination be satisfied to teach these things, without a load of ceremonialism and tradition and speculation? I hoped for it once, but I have learned that denominations never reform. That is left to individuals. I acknowledge the zeal of the S. D. A. denomination, which is not diminished, but perhaps increased, by the fact that it is not altogether according to knowledge. In saying this I do not question, but freely acknowledge, the superior goodness of the brethren in the denomination.

I should be recreant to God if I did not recognize the light that He has given me; I could never understand why it was given to me, except on the ground that His gifts are bestowed, not according to deserts, but according to need.

APPENDIX: -

MS. 26a, 1892 – Spalding-Magan Collection, pp. 5 - 7: - Testimony sent to try and counter Jones and Waggoner's unsound teaching on faith and praying for the sick: -

Praying for the Sick  
The Need of Instruction on  
Health Principles.

During my sickness I have thought much in reference to praying for the sick, and I believe that if prayer should be offered for the sick at any place (and it certainly should), it should be offered at the Sanitarium for the relief and restoration of the suffering. {SpM 5.1}

But in this matter of praying for the sick, I should not move in exactly the same lines as have my brethren. I have been considering many things that have been presented to me in the past in reference to this subject. Suppose that twenty men and women should present themselves as subjects of prayer at some of our camp-meetings. This would not be unlikely, for those who are suffering will do anything in their power to obtain relief and to regain their health. Of these twenty, few have regarded the light on the subject of purity and health reform. They have neglected to practice right principles in eating and drinking, and in taking care of their bodies: and those who are married have formed gross habits, and indulged in unholy practices, while those who are unmarried have been reckless of life and health. In clear rays the light has shone upon them; but they have not had respect to the light, nor have they walked circumspectly; yet they solicit the prayers of God's people, and call for the elders of the church. Should they regain the blessing of health, many of them would pursue the same course of heedless transgression of nature's laws, unless enlightened and thoroughly transformed. {SpM 5.2}

They solicit the prayers of God's people, and call for the elders, of the church; but little is known of their private life. Sin has brought many of them where they are, to a state of feebleness of mind and debility of body. Shall prayer be offered to the God of heaven for His healing power to come upon them then and there, without specifying any conditions? I say No! decidedly no! {SpM 5.3}

What then shall be done? Present their cases before Him who knows every individual by name. Present their cases to Him who so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life. Present these thoughts to the persons who come asking for your prayers. We are human, we can not

read the mind or heart or know the secrets of your life. These are known only to yourself and God. If you now repent of your sin, if you can see that in any instance you have walked contrary to the light given you of God, and have neglected to give honor to the body, the temple of God, and by wrong habits have degraded the body which is Christ's property, make confession of these things to God. {SpM 5.4}

Unless you are wrought upon by the Spirit of God in a special manner to confess your sins of a private nature to man, do not breathe them to any human soul. Christ is your Redeemer, He will take no advantage of your humiliating confessions. If you have a sin of a private character, confess it to Christ, who is the only Mediator between God and man. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." If you have sinned by withholding from God His own in tithes and offerings, confess your guilt to God and to the church, and heed the injunction that has been given you, "Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." {SpM 5.5}

Praying for the sick is a most solemn thing, and we should not enter upon this work in any careless, hasty way. Examination should be made as to whether those who would be blessed with health have indulged in evil speaking, alienation, and dissension. Have they sowed discord among the brethren and sisters in the church? If these things have been committed, they should be confessed, before God and the church. When wrongs have been confessed, the subjects for prayer may be presented before God in earnestness and faith, as the Spirit of God may move upon you. {SpM 6.1}

But it is not always safe to ask for (un?) conditional healing. Let your prayer include this thought, "Lord, Thou knowest every secret of the soul. Thou art acquainted with these persons, for Jesus their advocate gave His life for them. He loved them better than we possibly can. If therefore it is for Thy glory, and the good of these afflicted ones to raise them up to health, we ask in the name of Jesus, that health may be given them at this time." {SpM 6.2}

In a petition of this kind, no lack of faith is manifested. There are cases that are clear, and the Lord works with His divine power in their restoration. The will of God is evidenced too plainly to be misunderstood. The Lord does not afflict willingly nor grieve the children of men. Like as a father pitieth his children, so the Lord pitieth them that fear Him. For He knoweth our frame, He remembereth what we are dust. He knoweth our

hearts, for He reads every secret of the soul. He knows whether or not those for whom petitions are offered would be able to endure the trial and test that would come upon them if they lived. He knows the end from the beginning. {SpM 6.3}

Many will be laid away to sleep in Jesus before the fiery ordeal of the time of trouble shall come upon our world. This is another reason why we should say after our earnest petition, "Nevertheless, not my will, but Thine, O Lord, be done." Such a petition will never be registered in heaven as a faithless prayer. The Apostle was bidden to write: "Blessed are the dead which die in the Lord from henceforth; Yea saith the Spirit, that they may rest from their labors; and their works do follow them." From this we can see that every one is not to be judged as unworthy of eternal life. If Jesus, the world's Redeemer, prayed, "O My Father, if it be possible, let this cup pass from me," and then added, "Nevertheless not as I will, but as Thou wilt," how very appropriate is it for poor, infinite mortals to make surrender to the wisdom and will of God. {SpM 6.4}

In praying for the sick, we are to pray that if it be God's will, they may be raised up, but if not, that He will give them His grace to comfort, His presence to sustain them in their suffering. Many who should set their house in order, neglect to do it when they have hope that they will be raised to health in answer to prayer. Buoyed up by a false hope, they do not feel the need of saying words of exhortation to their children, parents, or friends, and it is a great misfortune. Accepting the assurance that they should be healed when prayed for, they dare not make a reference as to how their property should be disposed of, how their family is to be cared for, or express any wish concerning their matters of which they would speak if they thought they should be removed by death. In this way disasters are brought upon the family and friends. For many things are left unmentioned, because they fear expressions on these points would be a denial of their faith that should be understood. Believing that they will be raised to health by prayer, they fail to make use of hygienic measures that are in their power to use, fearing that it would be a denial of their faith. I thank the Lord that it is our privilege to cooperate with Him in the work of restoration, availing ourselves of all possible advantages in the recovery of health. It is no denial of our faith to place ourselves in the condition most favorable to recovery. {SpM 7.1}

The use of drugs has not been specified as in the Lord's order, but He has given special light concerning our health institutions, directing His people to practice and cultivate hygienic principles. Such should be taught those who are in ignorance as to how to live in accordance with pure principles, practicing those things that will preserve the body in a healthful condition. Man is to cooperate with God-given ability. He is not to be igno-

rant as to what are right practices in eating and drinking, and in all his habits of life. The Lord designs that His human agents shall act as rational, accountable beings in every respect. {SpM 7.2}

But though light upon this matter has been shining upon the pathway of our people for nearly thirty years, yet a large number are far behind the light. Our churches are ignorant of hygienic principles and practices. We ought to be far advanced in wisdom, understanding what the will of the Lord is. We ought to know how to keep our minds pure and our bodies in a healthful condition. {SpM 7.3}

But though we have sinned, we may come to Christ in penitence, and find pardon. We can not afford to neglect one ray of light God has given. To be sluggish in the practice of those things which require diligence, is to commit sin. The human agent is to cooperate with God, and keep under those passions which should be in subjection. To do this he must be unwearied in his prayers to God, ever obtaining grace to control his spirit, temper, and actions.

Ellen G. White - July 5, 1892 {SpM 7.4}



