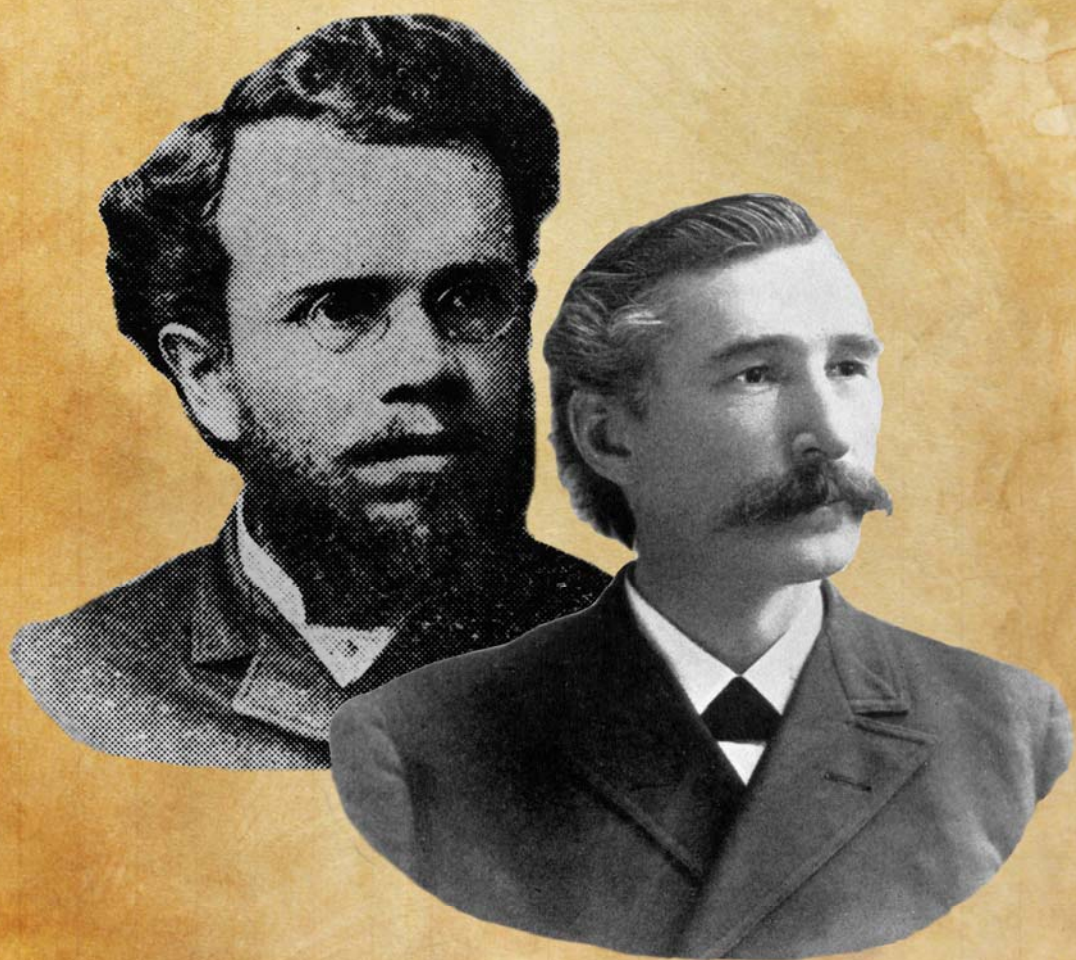


Lessons from History on Church Organisation



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Alonzo T. Jones joined the Seventh-day Adventist Church in 1874. S.N Haskell observed Jones' potential when he wrote to James White in 1879 saying "Bro. Jones is a splendid man. Think he will make a stir worth something. Give Him a country and he will cut his own fodder." (SNH to JSW June 4, 1879). Ellen White also noted the promise in Jones if he could be "balanced aright" in light of his conscientious and deeply sensitive nature. (EGW to JSW, June 27, 1878). Truly it came to pass that the man A.T. Jones left a significant mark on the Adventist movement which included being anointed as one of the Lord's messengers in 1888 and standing before the U.S senate boldly defending liberty of conscience against the national Sunday law.



A.T. Jones

For anyone who has read the writings of A.T. Jones you cannot but be impressed by the strength of his intellect and capacity to present a logical progression of facts in a powerfully stirring manner. I first encountered his writings in the late 1980's. I was deeply moved by his 1893 sermons on righteousness by faith while at the same time marvelling at the depth of Bible knowledge that flowed from his pen and sermons. He clearly revealed that Christ truly took upon Himself our nature and that indeed He was tempted in all points like as we are. It was my reading of his Empires of

the Bible series that helped spawn the key principles in the book *Identity Wars*. (fatheroflove.info). I feel a deep sense of connection to his ministry and am greatly indebted to the insights he was inspired to share.

I can only wonder at the suffering that Jones experienced in the reception he received from key leaders to the 1888 message. It was impossible for such a

sensitive man to remain untouched by the spirit of Minneapolis. Ellen White describes the reception of Waggoner and Jones thus.

Christ has registered all the hard, proud, sneering speeches spoken against his servants as against himself. RH, May 27, 1890 par. 5

Men professing godliness have despised Christ in the person of His messengers. Like the Jews, they reject God's message. The Jews asked regarding Christ, "Who is this? Is not this Joseph's son?" He was not the Christ that the Jews looked for. So today the agencies that God sends are not what men have looked for. FE 472, 1897.



1888 Minneapolis Conference

Christ

was despised and rejected by the leadership of the Adventist Church. Yet this rejection was manifested in the rejection of Jones and Waggoner. Constantly these men were subjected to ridicule, scorn and disdain. This was not for a period of months but for several years. How does such a sensitive soul like A.T. Jones bear up under the crushing weight of this cross laid upon him by

the Adventist leadership? The spirit of Jesus in the ministry of Ellen White sustained him for a number of years. It must have been a comfort to his soul to know that the messenger of the Lord had born witness to his ministry. How does a man in human flesh deal with that humanity when inspiration has declared that the latter rain is beginning to fall in the message you are bringing to the world? It was a heavy responsibility.

Those men who determined to resist Christ in the message of A.T. Jones and E.J Waggoner naturally fell to the spirit of despotism, and we see the rise of kingly power in the late 1890's



Ellen White calls for reorganisation

Now I want to say, God has not put any kingly power in our ranks to control this or that branch of the work. The work has been greatly restricted by the efforts to control it in every line. . . . There must be a renovation, a reorganization; a power and strength must be brought into the committees that are necessary." [From Ellen White's opening address on April 2, 1901, to the General Conference session in Battle Creek.]--GCB April 3, 1901, pp. 25, 26. LDE 53.3

Jones was provided with the ingredients for a perfect storm. Years of rejection, scorn and ridicule combined with the growth of kingly power in a wayward administration, were determined to strangle the work of God. The sensitive Jones read in the calls of Ellen White for reorganisation an avenue to channel his frustration and hurt. The years of suffering he endured stoked the fires of opposition to the men who held power firmly in their hands. This was not an experience unique to Jones for Waggoner who suffered the same treatment had early began to formulate a theory of organisation that would literally bring the denomination to its knees. In 1894 Ellen White warned Jones:

Elder Waggoner has entertained ideas, and without waiting to bring his ideas before a council of brethren, has agitated strange theories. **He has brought before some of the people ideas in regard to organization that ought never to have had expression. I supposed that the question of organization was settled forever with those who believed the testimonies given through Sister White.** Now if they believe the testimonies, why do they work contrary to them? Why should not my brethren be prudent enough to place the matters before me, or at least to enquire if I had any light upon these subjects? Why is it that these things start up at this time when we have canvassed the matter in our previous history and God has spoken upon these subjects? Should not that be enough?

Why not keep steadily at work in the lines that God has given us? Why not walk in the clear light He has revealed, and in place of



E.J. Waggoner straying
on organisation by
1894

tearing to pieces that which God has built up, work on the side of Jesus Christ? **Oh, how Satan would rejoice to get in among this people, and disorganize the work at a time when thorough organization is essential, and will be the greatest power to keep out spurious uprisings and to refute claims not endorsed by the word of God.** We want to hold the lines evenly [so] that there shall be no breaking down of the system of regulation and order. In this way license shall not be given to disorderly elements to control the work

at this time.

We are living in a time when order, system, and unity of action is most essential. And the truth must bind us together like strong cords, in order that no distracted efforts may be witnessed among the workers. If disorderly manifestations appear, we must have clear discernment to distinguish the spurious from the genuine. Let

no messages be proclaimed until they have borne a careful scrutiny in every jot and tittle. Let not you nor Elder Waggoner be incautious now and advance things that are not proper, and not in accordance with the very message God has given. Ellen White to A.T. Jones, Lt 37 1894.

What was the idea that Waggoner was suggesting? In the 1899 General Conference meetings, E.J Waggoner expounded his theory.

The whole thing is simply this; the man is the type of the church. Then the organization of the individual is the organization of the body, isn't it? Then as the Testimony has said, speaking to us all individually, if you will each become organized, the matter of organization will be all right. What is the trouble?—We are disorganized as individuals.

I am not to build on you, nor you on me; I am not to get my faith from you, nor my plans from you, nor my ideas from you; but I am to know the Lord for myself and I am to know what he wanted me to do. He is the head of every brother. The head of every man is Christ.

Perfect unity means absolute Independence,—each one knowing for himself. Why, we could not have outward disorganization if we all believed the Lord. Someone will say, if there is freedom, then this one will start, up for himself, and say he is going to do this, and another will say he will do that, and there will be no counsel. Ah, but when they all find the Lord, they all have the Lord's counsel; and the Spirit of Christ is the spirit of meekness, the spirit of humility. It is the spirit of lowliness and of wisdom.

This question of organization is a very simple thing. All there is to it is for each individual to give himself over to the Lord, and then the Lord will do with him just as he wants to, and that all the time. There is that text, "Receive ye the Holy Ghost." The Holy Ghost is the organizer. The Spirit is life, and the Spirit of God is what gives life. If you should take a sharp needle and run it into my neck, you

know what would be the result, I would be instantly disorganized,-- but while the life is there I am living. This is organization. E.J Waggoner, GCB Feb 26, 1899 page 86.

As individuals we are independently responsible for our salvation, but we are not independent from one another in organisation. The first church of Adam and Eve were individually responsible for their salvation but they were not independent from each other as a family.

Rom 14:7 For none of us liveth to himself, and no man dieth to himself.

It is true that the Holy Spirit of Christ organises – He organises through the channels He has established first and foremost. If these channels break down then and only then will alternate measures be taken.

On the very same day that Ellen White called for the end to kingly power and reorganisation at the 1901 General conference, A.T. Jones addressed the subject in the evening sermon. In the very beginning of his sermon he addresses the call of Ellen White. Jones opened with Eph 4:7 and then states:

The word was given to us to-day that God calls for a reorganization of the General Conference, its work, and processes. A.T. Jones, *Evening Sermon at General Conference Session, April 2, 1901.*

Jones then connects the work of organisation to the life of God:

All organization that is not of God is a mere makeshift for the time being. There is no true organization but that of God. And it is only life that is the source of organization. Organization is not the source of life. Organization does not give life. Life produces organization. Therefore, for God to have a reorganization of only the General Conference that is in session here, demands that God's life shall reach anew to us and in fuller measure than ever it has. **And whomsoever it is that God shall reach by that life of His, that is organization; and whomsoever He shall reach by that life of His in**

greater measure, that is reorganization. A.T. Jones, *Evening Sermon at General Conference Session, April 2, 1901.*

Jones builds upon the thoughts of Waggoner two years earlier that the Holy Spirit is the direct organizer without human inclusion. There is no need for men to organize anything except themselves. When each individual is organised then the church will be automatically organised. With the thought that the words of Christ are spirit and life, Jones takes up the same theme in the context of life and where the life of God is, there is automatically organisation. Man does not need to be part of this work. Jones continues:

Now here is true reorganization, and there is no other: "But speaking the truth in love, may grow up into him in all things, which is the head, [even] Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part." Ephesians 4:15-16.

There is reorganization, and there is no other: there is no other way. Any organization that does not come from Jesus Christ is no organization at all.

Note that this organization—this reorganization comes from the HEAD. **Organization does not come from the members; it comes from the Head.** Let me read that again now, and I will read another verse with it. "Speaking the truth in love," -- this body of Christ, -- "Speaking the truth in love," - these members, - "may grow up into him in all things, which is the head, [even] Christ:" from whom? -- from Christ -- "the whole body"-- that is, all the members. "The whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part," -- this from the Head, -- "maketh increase of the body unto the edifying of itself in love." **Then do you not see that this is organization in the church of Christ? All reorganization must come from Christ Himself. He can do it; only He can.** A.T. Jones, *Evening Sermon at General Conference Session, April 2, 1901.*

Taking the same idea as Waggoner, Jones taught that organisation is managed within the individual and when the individual is surrendered to Christ then organisation is completely addressed.

Jones would continue to expand this idea through the next decade. In a tract called "What is the Church?" that he produced around 1911 or 1912 he stated the following.

What does the Bible say that The Church is? — This:

"The Church . . . is . . . the fulness of Him that filleth all in all." — Eph. 1:22,23.

Note that this word does not say that the Church is the fulness of all in all. But it says that The Church is the fulness of Him that filleth all in all. Who is He who filleth all in all? — Only God, to be sure: God in Christ by the Holy Spirit. What is the extent of this fulness? — Here it is:

"Do not I fill heaven and earth, saith the Lord?" — Jer. 23:23

"Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence? If I ascend into heaven, Thou art there: if I make my bed in hell, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me." — Ps. 139:7-10.

He fills heaven and earth. The Church is the fulness of Him. Therefore The Church — The Church of the Bible, The Church of God, the true Church — fills heaven and earth.

That conclusion and truth is simply unescapable. A.T. Jones, *What is the Church*, 1911 or 1912.

The principle of the individual is the key to Jones' theory. The church is simply the fullness of God, the fullness of the life of God. In this idea we see that the church and God are expressed almost interchangeably.

The fatal flaw in this presentation is that heavenly organisation is not based on an individual; it is based upon the relationship of the Father and His Son. This is two individuals that hold two different positions. The Father and Son remain distinct in their personalities and form together organisation as follows:

1 Cor 8:6 But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.

Col 1:15 Who is the image of the invisible God, the firstborn of every creature:

The Father was greater than the Son in that he was first. The Son was equal with the Father in that he had received all things from the father. The reader may now look upon the Father and the Son to use a common figure, as a great creating law-instituting firm. James White, RH Jan 4, 1881.

The Father is the source of all and the Son is the channel of all. The Son is the visible image of the invisible God. If the Father and Son are the source and channel of all things then this must include the Church. The first church that existed on earth was that of Adam and Eve. They were made in the image of God and His Son. Adam and Eve were individuals yet had different positions in that church. The husband held a position of headship over the wife even as the Father holds a position of headship over His Son.



James White

1 Cor 11:3 But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.

Indeed Christ is the head of the Church, yet what is critical is that headship is expressed in the same relationship as Adam and Eve.

Eph 5:23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.

Therefore, the principle of organisation is based on the family not simply on the individual. This fact is borne out by the qualification for an elder given by Paul.

1 Tim 3:1-5 This is a true saying, If a man desire the office of a bishop, he desireth a good work. (2) A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; (3) Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; (4) **One that ruleth well his own house, having his children in subjection with all gravity;** (5) **(For if a man know not how to rule his own house, how shall he take care of the church of God?)**

One key qualification of an elder is that he rules his house well. The ability of a man to oversee his home is what qualifies him to be a leader in the church. This fact proves that the family model of the home is the same pattern that is expanded into the church. The church is an expansion of the home pattern of husband and wife. As Ellen White states:

Society is composed of families, and is what the heads of families make it. Out of the heart are "the issues of life"; and the heart of the community, of the church, and of the nation is the household. The well-being of society, the success of the church, the prosperity of the nation, depend upon home influences. AH 15.1

One well-ordered, well-disciplined family tells more in behalf of Christianity than all the sermons that can be preached. AH 32

Shall we say that a family will be well ordered if every member simply has Christ as their Saviour? Shall we say that no father or mother ever needs to instruct their children for the Holy Spirit will be their organiser? Such a notion would lead to complete chaos in the home. Children are to esteem their parents highly in love and listen carefully to their instructions. The Bible tells us

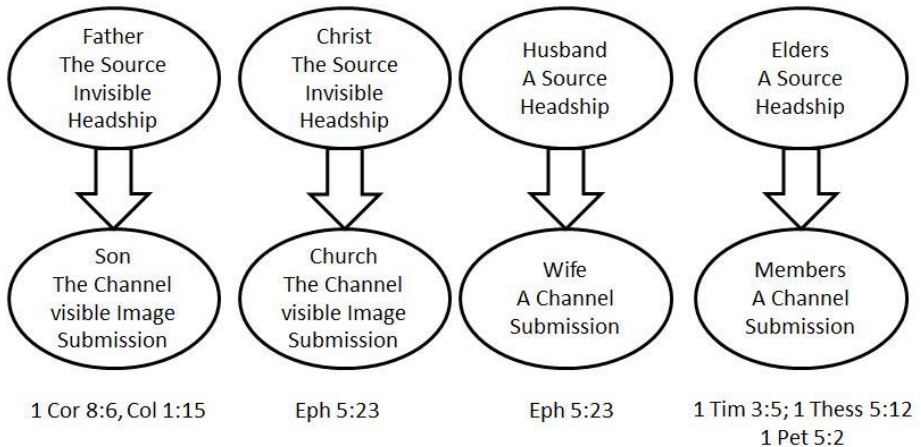
1 Th 5:12 And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you;

If what Jones and Waggoner were advocating is correct then nobody would ever be over anybody else. The Spirit or life alone would organise the church.

As Christ is the visible image of the invisible God (Col 1:15, 1 Tim 1:17) so the Church on earth is to be the visible expression of the invisible headship of Christ. We all know from our family experience that not all members of a family have chosen to accept and follow Christ. Does this mean they are not part of the family? Not at all. The visible family structure remains a channel for them to choose to enter into the heavenly family and become part of the invisible body. God's church on earth feeble and defective as it is remains a channel to usher the unsaved into the invisible body of Christ.

The church is not simply the organised church on earth led by a human organisation. The church is not simply the invisible spiritual body of believers that are in Christ. The Church reflects the source and channel relationship where the visible organised body on earth is a channel that opens the way to enter and embrace the spiritual body. This fact means that not everybody in the church on earth will be a member of the heavenly invisible body, yet they are still connected to the church through the visible channel.

Church Organisation based on Father and Son and Husband and Wife Relational Structure



But I would have you know, that the head of every man is Christ; and the head of the woman *is* the man; and the head of Christ *is* God. 1 Cor 11:3

This is made plain by the parable of the wheat and the tares.

Christ's servants are grieved as they see true and false believers mingled in the church. They long to do something to cleanse the church. Like the servants of the householder, they are ready to uproot the tares. But Christ says to them, "Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest." COL 71.2

There is in the Saviour's words another lesson, a lesson of wonderful forbearance and tender love. As the tares have their roots closely intertwined with those of the good grain, **so false brethren in the church may be closely linked with true disciples.** The real character of these pretended believers is not fully manifested. Were they to be separated from the church, others might be caused to stumble, who but for this would have remained steadfast. COL 72.1

The plain fact is revealed that the church on earth can contain false brethren. These false brethren have not connected themselves to the source of the church in Christ yet they are connected to the body and if they are not living in open sin, they are not to be removed from the church until the harvest.

Christ has plainly taught that those who persist in open sin must be separated from the church, but He has not committed to us the work of judging character and motive. He knows our nature too well to entrust this work to us. Should we try to uproot from the church those whom we suppose to be spurious Christians, we should be sure to make mistakes. Often we regard as hopeless subjects the very ones whom Christ is drawing to Himself. COL 71.

This principle is exactly the same as Christ giving temporal life to every person in the world. Those who do not confess Christ are connected to life even though they do not have eternal life. In the same manner there are members of the church who are connected to the church even though they are not spiritual members of the church until they fully repent and accept Christ.

If only Jones and Waggoner had based their model of organisation on the Father and Son pattern rather than the individual. The Church is patterned on the family where there is headship and submission principles. Younger members of the church are admonished to entreat elders as a father.

1 Tim 5:1 Rebuke not an elder, but intreat him as a father; and the younger men as brethren;

Remember this does not mean that a younger member is bound only to the word of the elder. We are all bound to the Word of God. Yet the elder is entitled to honour and respect in the same manner as a child would respect his father even if in some things he could not follow his example where it does not follow Scripture.

This means that when a leader in the church stumbles, those of us under his care are to continue to treat him with respect and honour and appeal to him

in a submissive spirit acknowledging the position God has given him. For more on this subject see the book *The Divine Pattern*.

At the time of the 1901 General Conference both Prescott and Waggoner were eager to share with Ellen White some precious light they believed they had. Ellen White wrote to Prescott in 1908.

"I have been shown your peril during the time of your connecting with Dr. E. J. Waggoner. You both came to the [General] Conference [session] of 1901 enthused with what you supposed to be precious spiritual light. You were desirous of presenting this light to me, but I was shown that much of that which you supposed to be precious light was dangerous, misleading fables, and that I must have no conversation with you regarding these ideas that were filling your minds" 12MR 63

The counsel of Ellen White to Prescott caused him to break company with the direction of Jones and Waggoner. The efforts of Prescott and Daniells in seeking to meet the false views of organisation promoted by Jones and Waggoner would lead them in the opposite direction towards kingly power once again. Satan managed to create a thesis and anti-thesis tug of war between Jones, Waggoner, and Kellogg in response to Daniells and Prescott. Daniells presumed to take the role of president and step over the position of chairman previously held. God has not given to one man to be head of the entire church. As Ellen White states:

God has never given a hint in His word that He has appointed any man to be the head of the church. GC 51.

In the same letter to Prescott, Ellen White indicated a key problem for Waggoner:

The theories held by Ellet Waggoner were similar in character to those we had met and rebuked in several places where we met fanatical movements after the passing of the time in 1844. Dr.

Waggoner was then departing from the faith in the doctrine he held regarding spiritual affinities. [-359-]

In the fanatical movements that took place just after 1844, men came to the conclusion they were completely sanctified and they could not sin. This caused them consider their normally perverted thoughts as sanctified and led some to assemble together naked as evidence of their spiritual advancement. This naturally led to adultery. When Satan can deceive a person into thinking they are directly controlled by the Holy Spirit without need for any external guidance they will be exposed to many temptations including free love and adultery. 10MR 359

J.S. Washburn a close friend of Waggoner's for several years became disturbed by some of the things his friend began to express. According to Washburn, Waggoner "believed that he was led by the Spirit. He would say unusual things and I would ask him how he knew those things, things not in the Bible, and he would say God made it plain to me or 'God told me'" J.S Washburn to G.B Starr Jan 1, 1942.

In an interview with Robert Wieland, Washburn revealed "E.J Waggoner knew the Lord was with him. 'The Lord spoke to me.' He had spiritual impressions. Then [he] began to study sex under the microscope (Waggoner was an M.D.) Sex in plants. Would show J.S Washburn pictures of microorganisms united together under the microscope. Robert Wieland Interview with J.S Washburn p 8.

These spiritual impressions that Waggoner received led him to the idea of spiritual affinities. The idea was that the Lord would reveal to people who were close to the Lord whether they had married the right partner on earth. Those who drew still nearer to God would find the right mate and they would be united in the future life in heaven.

It was around 1901 that both Ellen White and J.S Washburn became concerned about Waggoner's relationship to his secretary Edith Adams. Ellen White addressed the issue directly in 1903:

I have much to say to you. You have been represented to me as being in great peril. Satan is on your track, and at times he has whispered to you pleasing fables, and has shown you charming pictures of one whom he represents as a more suitable companion for you than the wife of your youth, the mother of your children.

Satan is working stealthily, untiringly, to effect your [200] downfall through his specious temptations. He is determined to become your teacher, and you need now to place yourself where you can get strength to resist him. He hopes to lead you into the maze of spiritualism. He hopes to wean your affections from your wife, and to fix them upon another woman. He desires that you shall allow your mind to dwell upon this woman until through unholy affection she becomes your god. TSB 199

Since Waggoner believed he had direct connection through the Holy Spirit, he seemed incapable of receiving counsel from another human channel even if she was known to be a prophet. His wife Jesse, who also was in an adulterous relationship, filed for divorce in 1905. Around the same time Waggoner lost his credentials and membership. E.J Waggoner then proceeded with marriage to Edith Adams. By the time of his death in 1916 he had given up nearly all the foundational teachings of Adventism. Waggoner wrote:

These truths [about Christ as the mediator who works in each individual soul], 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. The Confession of Faith of Dr E.J Waggoner. Document file 236 EGW Estate. P 14,15.

In his biography of E.J Waggoner, Woodrow Whidden observes:

It is not a terribly great stretch to see how Waggoner's views could be rather shocking but quite a logical extension of his already-developed concept that each person should be literally indwelt and directly controlled by the Holy Spirit. Waggoner's subjective emphasis had already taken him into errant views on healing and the gift of prophecy, and unbalanced positions on sanctification and church organization (every member should be under the direct guidance of the Holy Spirit and thus there should be no church constitution and organizations to control the free, Spirit led individual believer). Such mystical views of the literal indwelling of Christ, mediated through the Holy Spirit, had already troubled the history of Seventh-day Adventists and had led to the most bizarre practices and claims to justify the grossest acts of sexual immorality. W. Whidden, *E.J Waggoner* (RH, 2008), 329.

This same Spirit controlled individualism that caused Waggoner's downfall also caused Jones to ignore Ellen White's counsel not to join J. H. Kellogg.

Before Elder A. T. Jones went to Battle Creek, he told me that he would be guarded. I met him again shortly before he left and told him that in vision I had seen him under the influence of Dr. Kellogg. Fine threads were being woven around him, till he was being bound hand and foot, and his mind and his senses were becoming captivated. Elder Jones was standing in my room when I said this. He had called to bid me good-bye, and he did not stop to sit down. I saw that his perceptions were becoming confused and that he did not believe the warning given. The enemy works in a strange, wonderful way to influence human minds.

During the General Conference at Takoma Park, Elder Jones' case was again presented to me. After this, I had a long conversation with him in which I pointed out his danger. But he was self-confident and declared to me that Dr. Kellogg believed the truth and the testimonies just as firmly as the rest of us believed and advocated them. In this conversation Elder Jones manifested that which had been revealed to me regarding him, that in the place of

receiving the warnings, **he was full of self-confidence, that he had exalted himself; and in the place of being prepared to help Dr. Kellogg**, he had united with him to disbelieve and distrust and falsely to accuse the ministers and others who were trying to save Dr. Kellogg and other physicians who were in peril. EGW to Dr Paulson, April 2, 1906.

I told him [Jones] that J. H. Kellogg was acting a part in connection with the cause of God that would unsettle many souls. He has gone directly against the testimonies of the Spirit of God, and how long his brethren were to sustain him in his deceptive course I could not determine; that **A. T. Jones was acting like a man with his eyes put out**. EGW to Willie White. Ltr 293 Aug 16, 1903

For me personally to read this testimony from Ellen White, I am stung with a deep sadness. Having been so wonderfully blessed by the ministry of this man, it is a very hard thing to accept that he was captured by Satan through spiritualistic views. As I consider his case and also that of Waggoner, I tremble and kneel before the Lord Jesus and ask for grace and wisdom to learn from their mistakes.

As Jones continued to drift, Ellen White warned Daniells with five key points of instruction from the Lord:

I have just read your letter of January 18 to W. C. White, in which you speak concerning organization and point out that efforts are being made to confuse our people on every possible point.

I have received instruction from the Lord that at this time [1] we need to humble our souls before God. [2] We need to carefully study the present situation. [3] We must not send off our men of experience and understanding so as to leave the citadel unguarded. We need at Battle Creek men who know when to speak and when to keep silent. [4] **A strong testimony should be borne there all the time regarding proper organization**. Our brethren in responsibility there should be instructed, regarding this matter, and taught to

give the trumpet a certain sound. It is high time for us to stand watching, clad in all the armor of God.



J.N Loughborough

[5] **The movements of Elder A. T. Jones must be carefully watched. Meet him with a plain declaration of the truth. The Word of God must be our weapon of warfare.** Lt 24, Feb 4, 1907 par. 3

It was evident that the individualism of Jones in relation to church organisation was causing great problems. Ellen White advised that Jones' thoughts on organisation were to be met with the plain declaration of the truth and that he was to be watched.

In the same year J.N Loughborough published the book *The Church, Its Organisation, Order and Discipline*. I recommend this book to all who wish to get a complete Bible based view of the church and organisation with an Adventist context. This book can be downloaded from here: <http://maranathamedia.com/download/view/church-order-loughborough-1907>

Ellen White tried many times to save elder Jones and warn him and those around him.

I send no more [testimonies to be read to the Battle Creek church] to A. T. Jones, for I have evidence that a work will have to be done for him before the Lord will accept his service. God has given him warnings which he has repudiated, and **I am deeply grieved that he has so little spiritual eyesight.**—Letter 345, December 29, 1905 (written to G. W. Amadon, first elder of the Battle Creek church).

Through self-confidence, elder Jones ceased to believe the testimonies of Ellen White and thus became deluded and deceived.

During the General Conference at Takoma Park [May, 1905], Elder Jones's case was again presented to me. After this, I had a long conversation with him in which I pointed out his danger. **But he was self-confident, and declared to me that Dr. Kellogg believed the truth and the testimonies just as firmly as the rest of us believed and advocated them.** In this conversation Elder Jones manifested that which had been revealed to me regarding him, that in the place of receiving the warnings he was full of self-confidence; that he had exalted himself, and in the place of being prepared to help Dr. Kellogg, he had united with him to disbelieve and distrust, and falsely to accuse the ministers and others who were trying to save Dr: Kellogg and other physicians who were in peril....

I warned Elder Jones, but he felt that he was not in the least danger. But the fine threads have been woven about him, and he is now a man deluded and deceived. Though claiming to believe the testimonies, he does not believe them.—Letter 116, 1906 (to Dr. David Paulson).

I am sorry for A. T. Jones, who has been warned over and over again. Notwithstanding these warnings, **he has allowed the enemy to fill his mind with thoughts of self-importance. Heed not his words, for he has rejected the plainest light and has chosen darkness instead.** The Holy One hath given us messages clear and distinct, but some poor souls have been blinded by the falsehoods and the deceptive influences of satanic agencies, and have turned from truth and righteousness to follow these fallacies of satanic origin."—Manuscript 39, 1906.

Elder A. T. Jones, Dear Brother,—Again and again your case has been presented before me. I am now instructed to say to you, **You have had a large knowledge of truth, and less, far less, spiritual understanding.** When you were called to the important work at

Washington, you had need of far more of the humble grace that becometh a Christian. Since the Berrien Springs meeting, **your attitude and the attitude of several others has grieved the Spirit of God. You have been weighed in the balance and found wanting....**

Self-exaltation is your great danger. It causes you to swell to large proportions. You trust in your own wisdom, and that is often foolishness. Do you remember the counsel which I gave you in my letter of April, 1894? This was in answer to your letter expressing deep regret over the part you had taken in an unwise movement [Anna Phillips, see Selected Messages 2:85, 95] and you appealed to me for instruction, that you might ever avoid such mistakes....

When at the General Conference at Washington I had a conversation with you, but it seemed to have no influence upon you. You appeared to feel fully capable of managing yourself. After that conversation, scene after scene passed before me in the night season, and I was then instructed that you neither had been nor would be a help to Dr. Kellogg: for you were blind in regard to his dangers and his real standing. You cannot be a help to him; for you entirely misjudge his case. You consider the light given me of God regarding his position as of less value than your own judgment....
Letter 242, 1906

Ellen White continues in the same letter. She appeals earnestly to him:

Brother Jones, I have a message for you. In many respects you are a weak man. If I were to write out all that has been revealed to me of your weakness, and of the developments of your work that have not been in accordance with the course of a true Christian, the representation would not be pleasing. This may have to be done if you continue to justify yourself in a course of apostasy. Until your mind is cleared of the mist of perplexity, silence is eloquence on your part.

I am so sorry that you are spoiling your record....

Brother Jones, will you not earnestly seek the Lord, that in your life there may be a humbling of self, and an exaltation of the principles of righteousness? The success and prosperity of your work will depend upon your following strictly where Jesus leads the way. God would have you stand as a faithful watchman, laboring earnestly for souls ready to perish. If you will consent to be a worker together with God, you may manifest in earnest words and works, the gracious influence of the Holy Spirit. True repentance will bring newness of life. Letter 242, 1906

But the appeal was in vain.

My heart was filled with sorrow because of the course that J. H. Kellogg is following. And A. T. Jones is following the same course and voicing the same sentiments, with a most determined spirit. When a realization of this comes over me, with such force, great sorrow fills my soul.

I have before me such a revival of the first great apostasy in the heavenly courts, that I am bowed down with an agony that cannot be expressed. It is in Battle Creek that the warnings that are given are entirely disregarded.—Letter 248, July 27, 1906 (to D. H. Kress).

A. T. Jones, Dr. Kellogg, and Elder Tenney are all working under the same leadership. They are classing themselves with those of whom the apostle writes, ‘Some shall depart from the faith, giving heed to seducing spirits and doctrines of devils.’ In the case of A. T. Jones I can see the fulfillment of the warnings that were given me regarding him.”—Letter 306, 1907.

A.T. Jones went completely into apostasy by 1907.

I want to say to you, Brother and Sister Starr, that the time we have so long anticipated has come. **A. T. Jones has come to the place where he voices the mind and faith of Dr. Kellogg. They have now taken a decided stand against the truth, and special efforts will be made to lead souls away. This apostasy has cost us**

dearly....Warning after warning has been given to these men, but they have set themselves first to deny the messages, and then to declare that they did not believe the testimonies. Their work against the truth has been as marked by deception as was the course of Canright. Many whose sympathies were with Dr. Kellogg have united with him, and have departed from the faith.”—Letter 316, 1907.

In 1908 Ellen White wrote to W.W. Prescott:

Elder E. J. Hibbard has suggested to me that if Elder A. T. Jones were wisely labored for, he might come back into our ranks. The night after his letter came, a presentation was given to me showing me that we must be careful not to open the way for anyone to spoil the flock of God. **Elder Jones has done a work that has destroyed the confidence of many of his brethren in him. He has been persistent in following out his erratic course. He has gone from place to place with falsehoods and misrepresentations, which have had to be followed up and refuted by Elder Daniells and others of our ministers. I was shown that it was by such work as this that Satan seeks to deceive if possible the very elect.** When Elder Jones will humble himself before God, and do a thorough work of repentance, there will be something for us as a people to do. But until that time shall come, it is our duty to let him alone. EGW to WWP, Lt224 June 24, 1908

It is important to keep in mind that it was *after* this time that A.T. Jones produced the booklets, *What is the Church?*, *This is the Church*, *Individuality in Religion* and *Lessons from the Reformation*. These materials while containing some aspects of truth are laced with sentiments that if embraced will deceive and destroy God’s people on the subject of what is the church and how to understand church organisation. In 1911 around the time that Jones produced the tracts on the Church, Ellen White wrote directly to him:

Elder A. T. Jones:

I have given you instruction in straight, clear lines in regard to the perverting influence under which you have placed yourself. Your lips have uttered perverse things. You have denied the clear light of truth and have linked up with strange elements.

I gave you a correct statement in regard to your position, but you went on doing the very things the Lord had warned you not to do. It has been a strange course for one who has been enlightened by the Lord as you have been, but you have acted very much like a man who has lost his bearings. The question is, **Do you think you can still hold your membership in the Seventh-day Adventist church and go on hurting the influence of this people by the tracts that you publish? You have done a cruel work.**

I have warned you in regard to these things. I presented the case as the Lord presented it to me. When your blind eyes were opened, when your spiritual eyesight is restored by the heavenly anointing, you will see that you have a work to do for your own soul and to undo what you have done to confirm others in unbelief.

I think you have never yet been thoroughly converted. You have seen the strait gate, but you have not passed through it to the narrow way. In view of your recent strange experience, we cannot have confidence in you. For years your religious life has been of a character not in accordance with the Bible standard. For years you have been as a man who was in some things departing from the faith. And for a long time you have been disjointed in your experience.

The experience that you and others had at the Union Conference held at Berrien Springs was an experience that need not have been; for the Lord gave you a convincing testimony that He was at work. But your spirit and experience changed until you were ranked by heavenly angels as a man departing from the faith and giving heed to seducing spirits. **Your voice was changed and your countenance, O how changed it was. As scenes passed before me, you appeared**

as one in harmony with evil angels. EGW to A.T. Jones, Ltr 104, Nov 19, 1911

This last testimony causes me to weep. It is hard to be reconciled to the thought that Jones had prostituted himself to do the work of Satan and did a cruel work against the Church of God. It is a distressing thing to have to warn people against his writings in regard to the subject of Church organisation but inspiration is clear. If only Jones and Waggoner had allowed the Divine Pattern of Father and Son form the foundation of their understanding of the Church. The invisible manifested through the visible and as Father and Son are ordered as Source and Channel so is the church on earth an expansion of the original family. Therefore if a man does not know how to care for His family how shall he take care for the church of God? The duties of fatherhood in the home are directly related to the duties of eldership in the church. A father never leaves his children to be taught alone by the Holy Spirit, the Holy Spirit teaches both through the father and mother as well as directly.

I feel deeply for the sensitive A.T. Jones who felt the crucifixion of Christ personally in his own rejection by the church leadership. Initially armed with the words of the prophet in his defence he was emboldened to take a position directly opposite that of those who rejected him. This opposition was naturally fuelled by the terrible treatment he had received. So who is responsible for his fall? Both he and those who rejected his message which Christ gave him in 1888.

On the opposite side it can be said that Daniells and Prescott did not escape the seduction of spiritualistic theories. It would be very easy to believe that Jones and Waggoner were the bad ones and that Prescott and Daniells were the good guys. In 1910 Ellen White wrote:

At this stage of our experience we are not to have our minds drawn away from the special light given [us] to consider at the important gathering of our conference. **And there was Brother Daniells, whose mind the enemy was working; and your mind and Elder Prescott's mind were being worked by the angels that were**

expelled from heaven. Satan's work was to divert your minds that jots and tittles should be brought in which the Lord did not inspire you to bring in. They were not essential. ...If any change is essential, God will have the harmony in that change consistent, but when a message has been entrusted to men with the large responsibilities involved, [God] demands faithfulness that will work by love and purify the soul. **Elders Daniells and Prescott both need reconversion. A strange work has come in, and it is not in harmony with the work Christ came to our world to do;** and all who are truly converted will work the works of Christ...Yes, it would, but while their minds were thus **absorbed I was shown that Brother Daniells and Brother Prescott were weaving into their experience sentiments of a spiritualistic appearance and drawing our people to beautiful sentiments that would deceive, if possible, the very elect.** 20 MR 17-22

Let us heed the warning and ask God for humility and wisdom as we walk the narrow path. Let us not forsake the biblical view of the Church for a spiritualistic one that will lead to destruction. We are plainly told:



W.W Prescott

The fifth commandment requires children not only to yield respect, submission, and obedience to their parents, but also to give them love and tenderness, to lighten their cares, to guard their reputation, and to succor and comfort them in old age. It also enjoins respect for ministers and rulers and for all others to whom God has delegated authority. PP 308

The writings of Jones and Waggoner regarding organisation have been used by many ministries and individuals to undermine and attack God's remnant

body of believers. When truth presented to church leaders is rejected and members are required to carry a cross in that rejection, the majority take the writings of the prophet regarding kingly power and turn it into a weapon against biblical principles of organisation. If these ministries and individuals are not able to discern the wiles of the tempter in this process then like Jones and Waggoner they will fall into apostasy and occasion the fall of many. Some like Waggoner will drift into immorality and others like Jones will slide into a harsh and bitter spirit.

The apostasy of the Seventh-day Adventist church regarding the true God of heaven is not sufficient reason to no longer consider them as God's people. In the time of Jeremiah, Israel had rejected the true God and yet this is what God says to them:

Jer 2:11-32 Hath a nation changed their gods, which are yet no gods? but my people have changed their glory for that which doth not profit. (12) Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the LORD. (13) For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.

Even though Israel had changed their gods, the true God still called them "my people". What a wonderfully gracious and patient Father and Lord Jesus we have. The rejection that Jones was unable to let Jesus help him endure, the Son of God was indeed able to endure it and clung on to Israel for another 700 years! How marvellous is the patience and love of God.

Have you been mistreated by the leadership of the Adventist Church? Is it hard to carry the cross of meekness and patience? Do these things fuel the spirit of opposition to lash out and call the church Babylon or press you to call God's people out of this church? God has not called you to do this. The covenant relation that exists between God and the Adventist Church has not ceased. I am so thankful that our Father in heaven is so much more

longsuffering and patient than that. Please reconsider this position and come shoulder the cross with Christ on behalf of His Church.

Are you connected to a group that calls the Adventist Church Babylon or calls them completely forsaken by God? To such I would say beware of false shepherds that cause you to err. The narrow path for God's people is in accepting the straight testimony to Laodicea. God calls us not to simply condemn others for their apostasy but to repent for our own and to plead with God for mercy for His people who have changed their God and their glory for that which does not profit. As in ages past, God's people are drinking deeply of the wine of error, but thankfully God has not forsaken His people. In the apostasy of the church there is opportunity for men to see whether they love the poor, feeble, stumbling bride of Christ and trust that the bridegroom can wash her and clean her and finally shake from her the tares that mar her garments.

Enfeebled and defective as it may appear, the church is the one object upon which God bestows in a special sense His supreme regard. It is the theater of His grace, in which He delights to reveal His power to transform hearts. AA 12.

Lessons
from History
On Church Organisation

I saw that this door at which the enemy comes in to perplex and trouble the flock can be shut. I inquired of the angel how it could be closed. He said, "The church must flee to God's Word and become established upon gospel order, which has been overlooked and neglected." This is indispensably necessary in order to bring the church into the unity of the faith. I saw that in the apostles' day the church was in danger of being deceived and imposed upon by false teachers. Therefore the brethren chose men who had given good evidence that they were capable of ruling well their own house and preserving order in their own families, and who could enlighten those who were in darkness. Inquiry was made of God concerning these, and then, according to the mind of the church and the Holy Ghost, they were set apart by the laying on of hands. Having received their commission from God and having the approbation of the church... Ellen White, *Early Writings* p 100,101