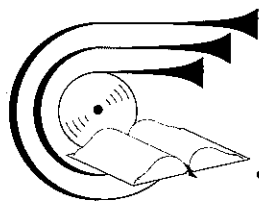


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Lest We Forget

"We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history." LS 196

Justification by Faith

"The relation of justification and obedience is precisely the relation of faith and works"

by J. H. Waggoner

What is the import of the apostle's declaration in Rom. 3:28? "Therefore we conclude that a man is justified by faith without the deeds of the law." Does it mean that we now form our characters in Christian life without works, or without obedience to the law? So many seem to think; but we cannot.

The law, as a rule of right will *form* a perfect character, but cannot *reform* an imperfect one. The rule of the mechanic will determine or point out a right angle on the end of a board he is framing; and if the board is square—if the angle is right, it is justified or proved right by the rule. But if the angle is not right, the rule will point out the inaccuracy, but

will not make it right. That must be effected by another tool. But if the saw is the means of making the proper angle on the board, does the saw therefore become the rule of determining angles of measurements? By no means. And there is precisely this difference between the law and the gospel. "By the law is the knowledge of sin;" but the gospel is the remedy. The law points out the errors of character, the gospel reforms them. The law being the only rule of right, "the doers of the law shall be justified." Rom. 2:13. This is but plain justice; for no one can suppose that the man who did the law—who obeyed God in all his life, would be condemned.

continued on page two

Joseph Harvey Waggoner was profoundly convinced of the Third Angel's Message. *Was the door closed to him, as he feared? See pp. 4, 5, & 8.*

Justification by faith

Continued from page one.

But Paul also says that there are no doers of the law—that all have sinned; and from this he draws the very evident conclusion, “*therefore*, by the deeds of the law there shall no flesh be justified.” Rom.3:20. So we are justified **now** “freely by his grace;” entirely by faith: works do not enter into our justification. And why not? Because, as the apostle shows, this justification by faith has respect to “the remission of *sins that are past*.” Rom.3:25. Over these our future acts of obedience can have no influence or control. . . .

Faith in the blood of Jesus removes guilt, and presents us before the throne as righteous by imputation; but faith, without works, does not build up character. . . . We are justified from past sins by faith without works, but we cannot maintain that justification through future life by faith without works.

In this respect, “faith without works is dead.” James 2:20. And so Paul instructs the brethren: “work out your own salvation with fear and trembling.” Phil. 2:12.

Justification by faith is not a *final procedure*; it does not take the place of the Judgment, nor render the Judgment unnecessary. It looks to something beyond itself to be accomplished in the future. Of course this remark would not apply where probation was cut off immediately or very soon after justification took place. But it certainly does apply where life is prolonged and probation is continued. Justification by faith, in the plan of the gospel, may be defined in full as that change in man’s relations and condition by virtue of which,

1. He is counted just as regards his past life, though in his life he has not been just;
2. The Government and its subjects are guarded against future depredations; and,
3. God may consistently accept his service as that of a loyal subject.

In regard to the first point, there can be no question on the part of anybody. To the second, all must concede that both the Government and its subjects ought to be secured against injury, and, to effect this, it is necessary not only to do a work *for man*, but, also *in him*. While the act of laying the penalty upon a substitute vindicates the majesty of the law, and is all that can be done in respect to the past, a *change of heart*, a thorough amendment of

life, can only give that guarantee which is reasonably and justly demanded for the future. And this we call *conversion*. Justification by faith embraces this. With anything less than this we cannot imagine that any one would stand justified before God.

But the third point will not be so apparent to every one, for some may think it is consistent for God to accept the service of any one, at any time it may be offered, without stopping to consider conditions. But to this we cannot assent. . . .

It is truly strange that any who love justice and good government, and who know that evil is in the world, and in the hearts of men, should stand in doubt as to the necessity of the gospel, to bring us into acceptance with God, and to fit us by a transformation of heart and life for a place in his service and at last in his Kingdom. . . .

[Paul] had before said to the Romans that of all the world, Jew and Gentile, there is none righteous, no, not one. Destruction and misery are in their ways. All stand guilty before God. . . . The gospel of Christ is *the law of naturalization*, by means of which aliens or foreigners are inducted into the household of God, and are made citizens of the commonwealth of Israel,—the Israel of God. . . .

They who suppose that we teach justification by the law, because we enforce the obligation of the law, cannot have looked deeply into the word of God, nor have considered the principles of Government. If Jesus takes away the sinful disposition, renews us or gives us a new heart, and brings us into subjection to the law of God, all our obedience to that law is by virtue of that change of heart effected by him; therefore, while he grants to us all the virtue of his blood for the remission of past sins, he is entitled to all the glory of our obedience in the future. So it is all of grace, and we have nothing of which to boast in any respect, nor anything to claim on our own account, for all that we do is by strength imparted by him. Here we have a system which is *all grace*, and no license to sin; a gospel worthy of Heaven—imparting mercy freely, and maintaining law and justice strictly. Here we see that without him we can do nothing; though we shall work out our own salvation with fear and trembling, “It is God that worketh in us to will and to do of his good pleasure.”

continued on page seven

An Angel Intervenes

“James, the Lord wants us to visit Wisconsin to encourage the brethren there.” Ellen explained, telling James the vision she had had that evening, May 15, 1854, and how important it seemed.

“That settles it!” James agreed, “We’ll make our plans to travel as soon as possible, and we’ll take a large trunk of truth-filled books with us for the believers there.”

Just a week later, on May 23, 1854, James and Ellen planned to leave for Wisconsin on the 8 p.m. train at Jackson, Michigan. The last trunk was placed on the carriage for the trip to the station when James spoke, “I feel strange about starting on this trip, Ellen, but we have an appointment, and we *must* go.” A sense of impending doom led the group to have a solemn season of prayer.

“We are now committed to God,” Ellen reflected, “Yet—I can’t shake this feeling that something evil is about to happen.”

“Neither can I, Ellen. But,” James answered her with hopeful conviction, “Surely God will be with us and keep us.”

James and Ellen boarded a forward car, with comfortable seats where they hoped to be able to sleep some that night, but Ellen exclaimed, “James, I can’t stay in this car; I must get out of here!” They found seats in the middle of the next car back. Even then, Ellen expressed her fears, “I don’t feel at home at all in this train, James.” Neither settled in to sleep as they usually would on such a trip. Ellen continued wearing her hat and held her carpet bag on her lap.

Just three short miles from Jackson, the train began to jerk violently back and forth, and then, abruptly stopped. Unknown to James and Ellen, the train had just collided with an ox lying on the track. The engine, the tender, the baggage car and two second class passenger cars were thrown off the track and the forward end of one of the first class cars was crushed in. The engineer and

J. H. Waggoner’s promising labors for God in Wisconsin aroused the Enemy’s wrath. When God sent James and Ellen White to Wisconsin to encourage the young preacher, Satan schemed to sabotage the trip and its effect on the infant work in the west, and to thus deal a death blow to the Sabbatarian Adventists.

fireman were killed instantly.

Ellen opened her window and observed one car raised nearly on end. She heard agonizing groans and noticed great confusion. The car they had first boarded was damaged and had one end raised up on the heap of ruins. Four persons were killed and

many more were badly injured. The seat where Ellen had first planned to sit was destroyed.

Amazingly, their car was separated from the wreck by about one hundred feet. “There was no link nor bolt broken, but the bolt, with its chain, laid quietly on the platform of the unwrecked car,” J. N. Loughborough recalled in the *Review and Herald*, of Jan. 27, 1885. God had sent His angel to intervene. He had separated their car from the front of the train.

James and Ellen hiked out a half mile to a farmhouse, where he left her while he walked into town for help. Brother Dodge returned with James in a carriage and took Mrs. White and their undamaged trunk of books to Brother Cyrenius Smith’s house.

The next day, when the train wreck had been cleared from the tracks, James and Ellen caught another train and continued on their journey to Wisconsin. Later Ellen reported, “Our trip to that State was blessed of God. Souls were converted as the result of our efforts.”

Satan’s plan had been thwarted. God miraculously protected His servants. His hand was over His work on this earth and is today also. He will prosper and expand His work until our global mission is completed and Jesus returns in splendor to receive His faithful church. ●

ADAPTED FROM: E. G. White, *Life Sketches*, Pacific Press P. A., Mt. View, CA., 1915, pp. 153-154; A. L. White, *E. G. W., The Early Years*, Review & Herald P. A., Takoma Park, MD., 1985, pp. 294-297; J. N. Loughborough, *Review & Herald*, Jan. 27, 1885, pp. 57, 58.

J. H. Waggoner,

Though he had little formal education, Joseph Harvey Waggoner was a giant in literary accomplishments, a master of Greek and Hebrew, a knowledgeable theologian, an accomplished editor, a pioneer in health reform and religious liberty, and a “veritable tower of strength as a pioneer in the closing message of truth.”¹

It was a wintry December in 1851, when Waggoner, editor and publisher of a political newspaper in Baraboo, Wisconsin, first learned of the Adventist message. Brothers H. S. Case and W. Phelps, “in an hour’s time sketched over with him the entire range of the major prophetic periods, as well as the third angel’s message, the United States in prophecy, and the Sabbath in outline.”²

Though convicted of the truth, Waggoner doubted that he could be saved because he believed the door of mercy had been closed in 1844. Some leaders urged Ellen White “that the message could not be given to this brother. . . .” But the testimony came to her “. . . to encourage him to hope in God and to give his heart fully to Jesus, which he did.”³ “He realized that this would mean that he would have to go out of business as editor of a political paper and that his friends would probably consider that he had lost his mind.”⁴ “He threw his tobacco wad into

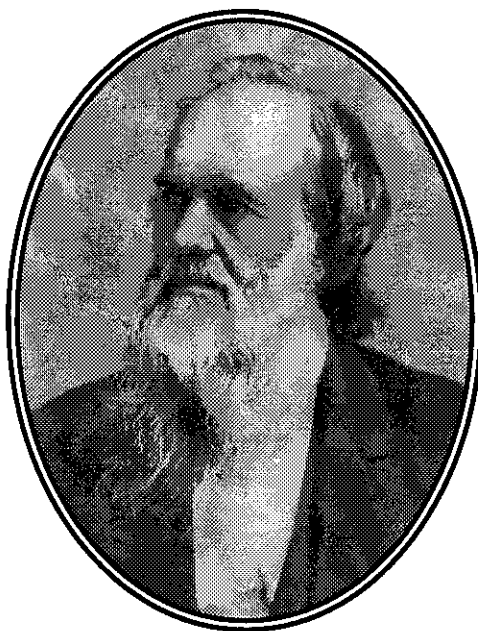
the stove on the day he accepted the Sabbath, and he stood with Joseph Bates as a strong advocate of temperate living.”⁵

By 1853, Waggoner had dedicated his life unreservedly to preaching the third angel’s message. His talents in the publishing field were employed many times, often in editorial capacities. In 1871, he was placed in charge of publications at Battle Creek. In 1881, he followed James White as editor of the western *Signs of the Times*. He was the first editor in 1885, of the *Pacific Health*

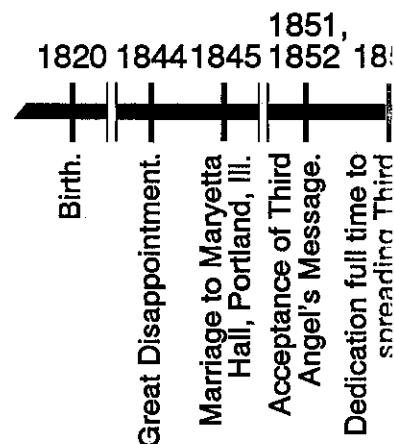
Journal, (precursor of *Vibrant Life*), and, in 1886, of the *American Sentinel*, precursor of *Liberty* magazine.

“Waggoner also wrote on Bible doctrines, health, and personal salvation. His *Refutation of the Age-to-Come* was very timely; his *Atonement in the Light of Reason and Revelation* [was] clear and concise. . . .”⁶

Waggoner declared that when he wrote or published on a subject, his sole object was to “arrive at and disseminate truth, and to benefit the truth-loving people of God.”⁷ For example, *Atonement*, was originally “a series published in the *Review and Herald* from June 2, 1863 to September 13, 1864, written generally amidst a press of other labors, and at intervals sometimes far apart as . . . labor and circumstances would admit.”⁸ Regarding these articles, he commented, “Some of the



TIME LINE



1820-1889

by Marlene Steinweg

positions taken are at variance with those of all the writers I have met with on this subject; and some of them may appear new and novel to most of my readers. If these positions are true, it may be ascribed to the advancing light of the truth."⁹ Then he invited correspondence from the readers.

Waggoner was instrumental in establishing the fundamentals of the truth of the Seventh-day Adventist Church. According to Elder J. O. Corliss, Waggoner met with Elders White, Andrews and Smith and Ellen G. White, "for Bible study on the points in question, and after much deep thought and free counsel together, they would all kneel, and plead the help of God for a correct understanding of what had been studied. At the next meeting Elder Waggoner would give clear-cut expression to the views arrived at, which, taken in conjunction with special instruc-

tion received from God through Sister White, would be accepted by all as positive truth. After this manner *most* of the fundamentals of the truth, as now held, became a part of the message."¹⁰

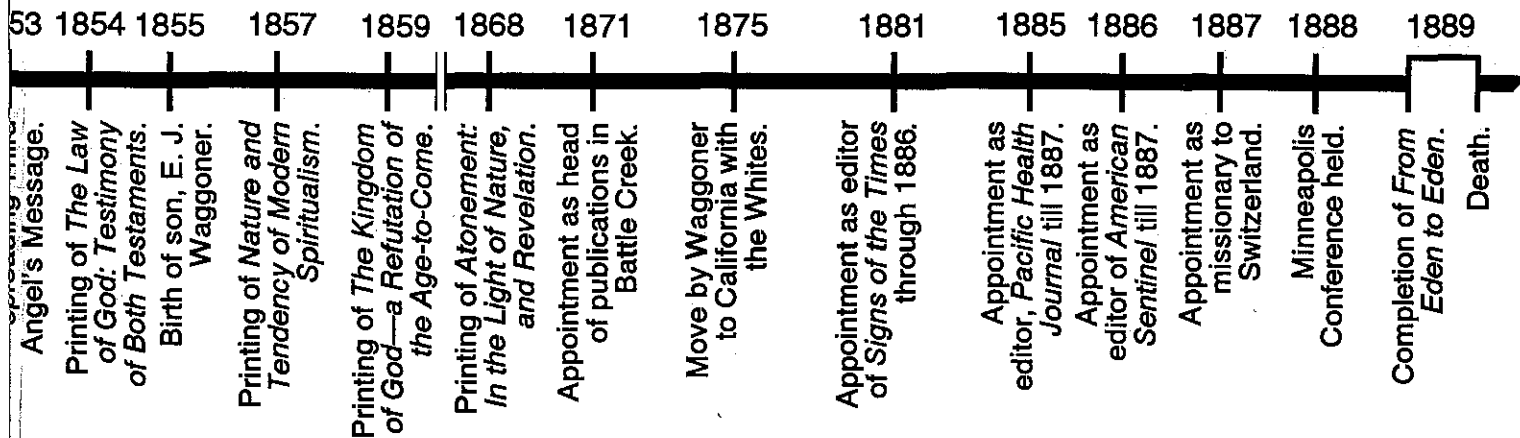
As an evangelist, he had this wise and amusing, free advice to young ministers: "When before the people, be sure you have your subject well in hand, deliver it without rambling into side issues, and when you are through, quit."¹¹

Very little is written about Elder Waggoner's wife, Maryetta, and their large family of 10 children. His son, E. J. Waggoner, is best known among Seventh-day Adventists as a strong proponent of righteousness by faith. E. J. Waggoner will be featured in a future edition of *Lest We Forget*.

In 1887, Waggoner began his last adventure for Christ in the

publishing work in Basel, Switzerland. There he also completed his final book, entitled *From Eden to Eden*, which describes God's plan for man's salvation. Evidently his complete dedication to his tasks, both those appointed by the brethren and those he assigned himself, finally caused his heart to give out under the continuous stress. The night before returning to England, and from there, to the United States, he spent a few hours completing the manuscript for *Eden to Eden*. "Arising from his usual night's rest, he died from paralysis of the heart. He was nearly sixty-nine years of age. In his death the cause lost one of its staunchest advocates."¹² ●

- (1) John O. Corliss, *Review & Herald*, Sept. 27, 1923, p. 6.
- (2) LeRoy E. Froom, *Prophetic Faith of our Fathers*, Vol. III, *Review & Herald* P. A., Tacoma, Park, MD, 1954, p. 1105.
- (3) E. G. White, *Selected Messages*, Vol. 1, p. 64. A. L. White, affirmed that this refers to J. H. Waggoner, see *EGW, The Early Years, 1827-1862*, Vol. 1, *Review & Herald* P. A., Hagerstown, MD., 1985, pp. 265, 266.
- (4) M. E. Andross, *Story of the Advent Message*, *Review & Herald* P. A., Takoma Park, MD, 1926, p. 76.
- (5) A. W. Spalding, *Origin and History of the S.D.A. Church*, *Review & Herald* P. A., 1961, p. 210.
- (6) *Ibid.*, p. 217.
- (7), (8), (9) J. H. Waggoner, preface to *Atonement: In the Light of Nature (Reason) and Revelation*, Steam Press of SDA P. A., Battle Creek, MI, 1868.
- (10), (11), (12), *Review & Herald*, Sep. 27, 1923, p. 6.



P T R U T H E S S E N T

by J. H. Waggoner

No more joyful sound has saluted our ears for years than is contained in this expression—*present truth*. Present truth is a present test; an indication of present duty, and an assurance of a present blessing. How comforting to regard our present experience in the unfolding light of prophecy, and to know in all our trials and toils for the truth's sake, we are walking in the way specially marked out for us by the God of truth.

The word of the Lord says: "Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings." Isa. 51:7. . . .

"The law and the testimony" are revealed as the criterion of judgment in these days of deception and delusion. See Isa. 8:16, 19, 20; 2 Thess. 2:9-12. To John it was shown that the dragon would make war on the remnant who keep the commandments of God, and have the testimony of Jesus Christ. Rev. 12:17. It is not necessary for any one, in order to develop a rebellious character in the sight of God, to fight against all the truth, even as it is not necessary to break all the commandments to be a transgressor of the law. . . . When part of God's word is rejected, obedience to the remainder is not obedience to God, but mere conformity to self-will. . . .

The Lord is sending out a testimony exactly fitted to revive his work, and make his people strong to overcome. In view of these facts, how idle seem the efforts put

forth of late to destroy the efficiency of the spirit of prophecy so kindly granted to the remnant. It is truly *a gift* of the Spirit. It is not what is preached to them merely, nor what they believe, nor what the apostles and the early church had, but what *they have* in their midst. The remnant "keep the commandments of God and *have* the testimony of Jesus Christ. . . ."

Since hearing sister White's testimony on the health reform at the Conference, my heart has continually rejoiced that God has granted us this precious gift, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Eph. 4:12. . . .

We do not profess to be pioneers in the general principles of the health reform. The facts on which this movement is based have been elaborated, in a great measure, by reformers, physicians, and writers on physiology and hygiene, and so may be found scattered through the land. But we do claim that by the method of God's choice it has been more clearly and powerfully unfolded, and is thereby producing an effect which we could not have looked for from any other means. As mere physiological and hygienic truths, they might be studied by some at their leisure, and by others laid aside as of little consequence; but when placed on a level with the great truths of the third angel's message by the sanction and authority of God's Spirit, and so declared to be the means whereby a weak people may be made strong to overcome, and our diseased bodies cleansed and fitted for translation, then it comes to us as an essential part of *present truth*, to be received with the blessing of God, or rejected at our peril.

Since we could have been aroused to the importance of this movement only by the teachings of God's Spirit, so can no one so clearly and strongly impress it on the minds and hearts of God's people as our beloved sister through whom this testimony has been given. Never was there a time. . . when her presence and testimony were so much needed in the churches as now; and may the time soon come when all the saints will be privileged to hear it and to rejoice in the light. If any are tried over it now, let them study it, pray over it, and they will soon love it. •

When part of God's word is rejected, obedience to the remainder is mere conformity to self-will.

Review & Herald, August 7, 1866, pp. 76, 77.

Justification by faith

continued from page two

We are justified by faith, yet so that we must add to our faith virtue; patiently continue in well-doing; keep the commandments of God; fulfill the righteousness of the law, &c.

So far from teaching justification by the law, we emphatically assert that a moral duty, whatever men may call it, whether law or gospel, cannot justify a sinner. That law which points out sin, which is therefore the rule of right, must of necessity condemn the sinner, but it will not and cannot justify. This is the teaching of Romans 3:20, 21. . . .

It would not be sufficient to forgive past transgression and leave the sinful disposition, as we should become again involved in sin and brought under condemnation. Nor would it be sufficient to remove the sinful disposition and leave the burden of past sin upon us, for that would condemn us in the Judgment. Therefore Christ becomes a Saviour to us in both respects. He freely forgives our past sins, so that we stand free and justified; and he takes away the carnal mind, which is enmity against God, and not subject to his law, and makes us at peace with God—subject to his law; he writes it in our hearts so that we may delight in it. Then “the righteousness of the law” is “fulfilled in us, who walk not after the flesh,” the carnal mind, “but after the Spirit.”

Rom. 8:4. ●

J. H. Waggoner, *The Atonement in the Light of Nature and Revelation*, 1884 edition, Pacific Press and Review & Herald Press, Chapter III: “Justification and Obedience,” pp. 104-124.

1995 Lest We Forget Features JAMES S. & ELLEN G. WHITE

Vol. 5:1: Before October 22, 1844.

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Vol. 5:3: James White’s leadership in the SDA church.

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Walking for God

**Elder Waggoner walks ninety miles
on a preaching tour!**

by A. W. Spalding

An Indiana convert tells of. . . Waggoner’s walking fifty miles to bring him a message; a *Review and Herald* editorial mentions his walking ninety miles on a preaching tour, for want of better conveyance. . . .

Naturally, his shoes and his clothes wore out. One day in Michigan, in company with A. S. Hutchins, he called on a brother farmer whose barns were bursting with his harvest of wheat and oats.

“It’s too bad for Brother Waggoner to go dressed like that,” remarked the brother to Elder Hutchins.

“Well,” said the latter, “I don’t doubt he would dress better if he had any money.”

“I’m awfully sorry for him,” said the farmer.

“Are you sorry enough to sell some of your wheat or oats to get money to help him?”

“Well, wheat is only sixty-five cents a bushel, and oats thirty-five. They ought never to be sold for that.”

“Brother, don’t you think that back yonder, when the Lord told the people to take a lamb of the first year and burn it up, they thought that it was too bad, and they would rather keep it a year or two, and get a fleece from it?”

“Well, I do feel sorry for Elder Waggoner; but I don’t see how I can sell any of my grain to help him.”

“How much would you give him if you had the money?”

“O, seven or eight dollars.”

“I’ll loan you the money,” said Elder Hutchins, “as I happen to have a little; and when I need it, I’ll ask you for it.”

So the deal was made; and probably when oats sold for fifty cents, the pledge was redeemed. ●

Origin and History of the S.D.A. Church, 1961, Review & Herald P. A., pp. 258, 259.

DOORS

by Ellen G. White

Sabbath, March 24, 1849. . . . , I was shown that the commandments of God and the testimony of Jesus Christ relating to the shut door could not be separated, and that the time for the commandments of God to shine out with all their importance, and for God's people to be tried on the Sabbath truth, was when the door opened in the most holy place in the heavenly sanctuary, where the ark is, in which are contained the ten commandments. This door was not opened until the mediation of Jesus was finished in the holy place of the sanctuary in 1844. Then Jesus rose up and shut the door of the holy place, and opened the door into the most holy, and passed within the second veil, where He now stands by the ark. . . .

I saw that Jesus had shut the door of the holy place, and no man can open it; and that He had opened the door into the most holy, and no man can shut it (Rev. 3:7,8); and that since Jesus has opened the door into the most holy place, which contains the ark, the commandments have been shining out to God's people, and they are being tested on the Sabbath question. . . .

The enemies of the present truth have been trying to open the door of the holy place, that Jesus has shut, and to close the door of the most holy place, which He opened in 1844, where the ark is, containing the two tables of stone on which are written the ten commandments by the finger of Jehovah.

Early Writings 42,43.

Clearer light came with the investigation of the sanctuary question. . . . While it was true that the door of hope and mercy by which men had for eighteen hundred years found access to God, was closed, another door was opened, and forgiveness of sins was offered to men through the intercession of Christ in the most holy. One part of His ministration had closed, only to give place to another. There was still an "open door" to the heavenly sanctuary, where Christ was ministering in the sinner's behalf. . . .

It is those who by faith follow Jesus in the great work of atonement who receive the benefits of His mediation in their behalf, while those who reject the light which brings to view this work of ministration are not benefited thereby. . . .

Great Controversy 429-431.

Volume 4

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