**“The Sabbath of the Lord” Australasian Signs of the Times 18, 32.**

E. J. Waggoner

“I am convinced that the seventh day is the only true Sabbath, and that I ought to keep it. Can you provide me with work that will enable me to do so, or tell me where I can obtain it?” {BEST August 10, 1903, par. 1}

This is a sample of letters that we occasionally receive from our readers. The question shows that the questioner does not yet really know the Sabbath and its Lord. {BEST August 10, 1903, par. 2}

The Sabbath of the Lord, the seventh day of the week, on which the Lord rested after having created the heavens and earth in six days, is the memorial of God’s creative power. It is the sign of the power by which He makes men free. The Gospel is the power of God unto salvation to every one that believeth. Romans 1:16. The power of God is seen in the things that are made. Verse 20. So the Sabbath is the sign of God’s power to save. Therefore he who knows the Sabbath as God has given it, has no need to ask for the way to be made easy for him to keep it, because in the keeping of it he finds the way. It marks the measure of the power of God, who can make a way through the midst of the sea. {BEST August 10, 1903, par. 3}

**CHRISTIANITY AND HEATHENISM**

The difference between the two is that the first is trust in a God who cannot be seen, while the second must have a god which can be seen. The Christian who endures “as seeing Him who is invisible” (Hebrews 11:27), does not need to see the way before him; but the heathen, who cannot get along without a god that his natural eyes can see, must be able to see the end before he will begin, since he has to walk alone. The one who must “see his way” before he will begin to walk, is the same as the one who must see his god. If the Israelites had insisted on seeing their way before they proceeded to cross the Red Sea or the Jordan, they would never have reached the promised land. {BEST August 10, 1903, par. 4}

The Saviour, after showing how God feeds the birds, and clothes the grass, and pointing out that He will much more clothe us, said: “Be not anxious, therefore, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. But seek ye first His kingdom and His righteousness; and all these things shall be added unto you.” Matthew 6:31-38, R.V. In these words the Lord shows us that Christianity means trust, while distrust is heathenism. {BEST August 10, 1903, par. 5}

**DEATH DOES NOT END ALL**

But someone will say that we do not touch the real point. They do not fear man, but it is a question of life or death. We know that there are many who see their duty to keep the Sabbath of the Lord, but who are deterred by the fact that the keeping of it would almost certainly mean the loss of their situation. One man wrote to us: “The thought of hearing my children cry for bread is a very great difficulty in my mind.” We sincerely sympathise with such, and we know that there are many. But when such ones see the Sabbath not merely as a duty, but as a blessed privilege, as the introduction to the Lord Himself, who owns the earth and its fulness, such difficulties will vanish. {BEST August 10, 1903, par. 6}

It is indeed a sad thing to hear children cry for bread; but He who “giveth to the beast his food, and to the young ravens which cry” (Psalm 147:9), will not disregard the cry of children. {BEST August 10, 1903, par. 7}

The Sabbath, which rests on God’s word, carries with it all the promises of God’s Word to support the man who embraces it. It is the great test of trust in God’s word, and is thus the great seal of Christianity. {BEST August 10, 1903, par. 8}

“But would you counsel a man with a large family depending on him, to begin to keep the Sabbath when it will mean the loss of his sole means of earning a living?” We would simply counsel a man to obey the word of the Lord, and to trust in the promises of the Lord of the Sabbath. God has said that He knows what we need, and that He cares more for us than earthly parents care for their children. The question is, Do we believe Him? A man must believe Him sufficiently to trust his life in His hands, or else his observance of the seventh day would not be true Sabbath-keeping. The man who says, “I will keep the Sabbath if you will provide me with employment whereby I can make a living,” does not yet know what the Sabbath is, and therefore could not keep it. A man might as well not profess to keep the Sabbath, as to profess to keep it while trusting in man instead of in God. No one but God can ensure a man a living. {BEST August 10, 1903, par. 9}

Everything comes from God. Even the wicked derive their support from Him. “He giveth to all life, and breath, and all things.” Acts 17:25. Now since He provides even for those who blaspheme His name, is it not reasonable to suppose that He will care for His own? We may reason thus: “All these years I have been disobeying God, yet He has fed me; surely He will not cast me off now when I turn to Him to obey Him.” {BEST August 10, 1903, par. 10}

Let it be remembered, however, that the promises of God are not simply for this life. “Godliness is profitable unto all things, having promise of the life that now is, and of that which is, to come.” 1 Timothy 4:8. But while God has promises for the present life, He has not promised that it shall continue for ever. In other words, He has not promised immortality before the coming of Christ. He has had faithful followers in all ages, but except in a few cases they are all dead. Let no one think therefore that it is an absolute necessity that this present life should be preserved at all hazards. Jesus said, “Whosoever will save his life shall lose it; and whosoever will lose his life for My sake shall find it. For what is a man profited if he shall gain the whole world, and lose his own soul?” Matthew 16:25, 26. {BEST August 10, 1903, par. 11}

God alone knows the life and times of men; and when He is willing that one of His servant’s should cease from labour, it is well. So if by any possibility a man should starve to death as a consequence of serving the Lord, that would not be the worst thing that could befall him, although it would be the first time such a thing ever happened. “I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.” {BEST August 10, 1903, par. 12}

Although God does not allow His servants to starve to death, He does suffer them to die for His sake. Thousands of men, with families depending on them, have died at the stake rather than disobey God. Their names and memories are honoured; yet many who honour them will refuse to serve the Lord if it means inconvenience. Men discourse eloquently of how their fathers died for the truth’s sake; yet they themselves think that they cannot serve the Lord if it will cost them anything. {BEST August 10, 1903, par. 13}

Now all this talk about people’s not being able to serve God, because they are likely to lose their living if they do, is really an outgrowth of the heathen idea that death ends all. Esau sold his birthright for a mess of pottage, because he felt that he was about to die, and he thought, “What good will this birthright do me?” He had no conception of any inheritance beyond the grave. But the promises of God are for this present life only to the end that men may “lay hold on eternal life.” The man who dies in the service of God, gains his life in losing it. God is the living God, and He gives life. His servants know that the present life is of no profit whatever, except as it is the means of gaining the life to come; and if they lose this in gaining that, they have got full value out of it. {BEST August 10, 1903, par. 14}

So to-day the Word of the Lord says to people as it did of old, “Choose ye this day whom ye will serve.” Happy is the man who can say in the face of the greatest difficulties, and even of death itself, “As for me and my house, we will serve the Lord!” {BEST August 10, 1903, par. 15}

**“Suicide Made Easy” Australasian Signs of the Times 18, 34.**

E. J. Waggoner

Some time ago we had the curiosity to read one of the quack medicine advertisements that are so regularly thrown in at the door. Two or three sentences in it were so striking that we repeat them here, omitting the name of the vaunted remedy, because we do not wish in the remotest way to assist in advertising such stuff. The reader can put in the name of almost any medicine he sees advertised, and it will fit. This particular medicine was lauded as a foe to indigestion. The advertiser said:- {BEST August 24, 1903, par. 1}

“No, thank you, I’ll take no cheese. I like it, but it does not like me.” How often we hear people talk so about some article of food or another! Things that please the palate do not suit the stomach, and to eat them means the pain and distress of a sharp indigestion.... They are afraid to eat. Instead of being the best of friends, as Nature intended, food has become an enemy. Now, eating is not only a necessity, but should also be one of our chief pleasures. The use of—makes it so. A moderate dose taken immediately after eating will enable you to digest almost anything you relish; and being digested, your food will do you good and strengthen you, as you get confidence in the power of—to prevent and overcome indigestion, you will enjoy your meals and no longer feel afraid of them. You can eat the things you like. {BEST August 24, 1903, par. 2}

That the medicine is designed especially for the purpose of enabling people to gratify their appetites without feeling any ill-effects therefrom, is evident not only from the foregoing, but from the following two paragraphs:- {BEST August 24, 1903, par. 3}

”—Pills prevent ill effects from excess in eating or drinking. A good dose at bedtime renders a person fit for business or labour in the morning. {BEST August 24, 1903, par. 4}

“The wisest and most cautious of us are sometimes tempted to eat and drink too much, and sit up too late at night. When we have been guilty of this indiscretion there is nothing in the world like—to speedily correct the unlucky results and to send us off to business next morning with a clear head and elastic step.” {BEST August 24, 1903, par. 5}

There is now question that medicine thus advertised will find many purchasers; for almost all the ills that people suffer arise from errors and excesses in eating; and since most people love to eat so well, merely for the pleasure of eating, that even pain will not deter them from gratifying their appetites. It follows that the promise of unlimited self-gratification without accompanying or following pain, will prove an unfailing attraction. {BEST August 24, 1903, par. 6}

The apostle Paul tells about men “having their conscience seared with a hot iron,” and there are very many who have got into that sad condition. Most of us know what it is to have our fingers seared with a hot iron. The skin is not blistered, so that it comes off, but hardened, so that it has no feeling. Fingers in that condition cannot distinguish between soft and rough substances; all things have the same feeling. It is not at all pleasant. {BEST August 24, 1903, par. 7}

There are many, however, who seek just such a condition for their consciences. They sometimes feel condemned for their evil practices, and they wish to be free from the feeling of condemnation, but have no notion of leaving off their evil ways. Now everybody must know that such a condition is the very worst thing that can come to any person. Sin is sin, whether a man is conscious of it or not; and “sin when it is finished bringeth forth death.” So long as the conscience makes one uncomfortable over sins committed, there is hope of repentance and salvation; but when the conscience is dead, and one can commit crimes and still feel perfectly easy, the case is about hopeless. {BEST August 24, 1903, par. 8}

What would you say now, if somebody should advertise a means sinners could be relieved of all compunctions of conscience, while still pursuing their sinful ways, “fulfilling the desires of the flesh?” Would you not say that he was in a most accursed business? But that is in reality what these patent medicine vendors are doing. A man sins against his own body, and therefore against God, because the body is the temple of God; as a result he suffers pain. This pain is the physical conscience, or remorse. It is not the sin, but is the evidence that sin has been committed. Now comes along a man who says: “I can give you something that will deaden that pain, and benumb your nerves, so that you can eat any sort of indigestible matter without consciousness of it.” The injury to the system is just the same whether one feels it or not; the pain that follows the eating of improper substances is calculated to deter the misdoer from repeating the act; but when one promises to take away the pain, so that the harmful things can be eaten and enjoyed, it is nothing else than promising an easy and pleasant way of committing suicide. Such people are enemies of the human race. We need not advise any action being taken against them, but we can shun their evil counsel. {BEST August 24, 1903, par. 9}

Let the reader be assured this fact, that perfect food can never injure the system when taken at proper times and in proper quantities. Even when these precautions are not heeded, it is not the food itself, but the abuse of it, that does the injury. Food which the Lord has created to be eaten with thanksgiving, if taken as God designs that it should be, can never do any injury and will never produce pain. It does only good, and produces nothing but pleasure, not only during the act of eating, but afterwards. {BEST August 24, 1903, par. 10}

Further, let it be accepted as a fixed fact, that no amount of medicine of any kind whatever can do away with or in any degree modify the evil effects of errors in diet. The taking of medicine for indigestion is as useless and as senseless as learning and saying prayers, or wearing a hair-shirt to cleanse the soul from sin. Both are most pernicious, because they lead a person to think that he can continue in sin with impunity. {BEST August 24, 1903, par. 11}

What everybody ought to know is that “whatsoever a man soweth, that shall he also reap.” Sin, of whatever kind or degree, will do injury, and will involve the penalty, so long as it exists, no matter what the sinner does. In the matter of eating and drinking, as well as in every other act of life, this rule applies: “Put away the evil of your doings from before Mine eyes; cease to do evil; learn to do well.” Let no man deceive you with vain words, and do not listen to anybody who says that you can safely sin. If you sin, “be sure your sin will find you out.” There is only one way to avoid the wages of sin, and that is to get rid, entirely rid of it. {BEST August 24, 1903, par. 12}