**“Baptism—It’s Significance” The Signs of the Times, 17, 5.**

E. J. Waggoner

“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.” Matthew 28:19. {SITI February 2, 1891, p. 26.4}

“And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.” Mark 16:15, 16. {SITI February 2, 1891, p. 26.5}

In these two texts we have the importance of baptism sufficiently set forth. Let us learn from the Scriptures what it signifies, and in so doing we shall show its nature and the necessity for it. {SITI February 2, 1891, p. 26.6}

That baptism does not consist merely in an outward form is indicated in 1 Corinthians 12:13: “For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.” It is true here as elsewhere that “the body is of Christ;” and that this is the body into which we are baptized, is positively stated in Galatians 3:27, where we read, “For as many of you as have been baptized into Christ have put on Christ.” Thus we are taught that baptism is that by which we become Christ’s, and heirs according to the promise. It is that by which we get into Christ, who is the Door of salvation. Being baptized into his body is being joined to his church, for the church is the body of Christ. See Ephesians 1:22, 23; Colossians 1:18. And since it is by his Spirit that this union is effected, it is evident that baptism is something more than a mere form, and that only those are members of the true church of Christ who have the Spirit of Christ. See Romans 8:9. This must not by any means be understood as depreciating literal baptism or union with the visible church. We only wish to emphasize the fact that the simple *form* is not all. {SITI February 2, 1891, p. 26.7}

Since it is by baptism that we become united to Christ,—“put on Christ,”—a very important question is, At what point do we come into contact with Christ? That is, At what stage in the ministry of Christ do we become united to him? The answer to this gives the key to the entire subject of baptism. This question is answered in Romans 6:3, 4, as follows:— {SITI February 2, 1891, p. 26.8}

“Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.” {SITI February 2, 1891, p. 26.9}

The death of Christ, then, is that by which we become united to him. Baptism signifies the death and resurrection of Christ. But it signifies more than a simple recognition of that fact. It signifies our acceptance of that sacrifice, and that we actually share his death and resurrection. If we ever are glorified with Christ, we must suffer with him. Romans 8:17. We must share the fellowship of his sufferings, being made conformable to his death, and must also know the power of his resurrection. Philippians 3:10. Let us trace the course of this great transaction. {SITI February 2, 1891, p. 26.10}

“All have sinned, and come short of the glory of God.” Romans 3:23. Because all have sinned, judgment has come upon all men to condemnation. This condemnation is to death, for the wages of sin is death. See Romans 5:12, 18; 6:23. Every man that does not believe in Christ is condemned already. John 3:18. Sentence of death has already gone forth upon us, and our life is forfeited. In yielding to Satan, we have sold ourselves to him, and have received nothing in exchange. The Scripture says, “Ye have sold yourselves for naught.” Isaiah 52:3. Therefore we really have no life. This life that men live does not belong to them; they have given it, with themselves, into the power of Satan. And because sinners are condemned to death,—have forfeited their life,—the Scripture says that “he that believeth not the Son shall not see life.” John 3:36. He never has any life of his own. {SITI February 2, 1891, p. 26.11}

But the same scripture that says, “Ye have sold yourselves for naught,” says also, “Ye shall be redeemed without money.” Christ is the Redeemer. And because “the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their life-time subject to bondage.” Hebrews 2:14, 15. Christ came to seek and to save that which was lost. He came to give life to those who had forfeited their life to Satan. He, the stronger than the strong, came and entered into the prison-house of Satan, that he might redeem his captives. {SITI February 2, 1891, p. 34.1}

“Ye shall be redeemed without money.” “Knowing that ye were redeemed not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers; but with precious blood, as of a lamb without blemish and without spot, even the blood of Christ.” 1 Peter 1:18, 19, Revised Version. Money could not purchase a single life. Life must be given for life; and the only life that could redeem a forfeited life is the life of Christ. He could buy us back only by giving his life for ours. That means that he gave his life to us, if we accept him. He has life in himself. He could lay down his life and take it again. When he lay in the grave, “it was not possible that he should be holden of it.” Acts 2:24. Herein he differed from man. If man should give up his life in payment of the forfeit, he would have nothing left. But Christ, whose life is of greater worth than that of all created beings, can give up his life and still have as much life left. Having paid the forfeit, he can give life to us in place of ours. If we accept his life, we are sure of life, no matter what becomes of this life. {SITI February 2, 1891, p. 34.2}

But in order to get his life, which is proof against the power of Satan, we must acknowledge that our life is lost, and that there is no righteousness in us, with which to give anything toward its redemption. Knowing that this life is not ours anyway, we must be willing to surrender it into the hands of Christ, in order that we may receive his life in exchange. This is most reasonable. It is a question of whether we will give our life to Satan, and get nothing in exchange, or to Christ, and get his life instead. It would seem as though everybody ought to decide without a moment’s hesitation; yet it is a struggle for everyone to give up this forfeited life for Christ’s. It is not pleasant to die, and they would fain put it off as long as possible, or even persuade themselves that they will not have to give up life at all. The reason for this is that giving up this life means giving up all that pertains to it. All that is of self must go with the life. Says the apostle Paul: “They that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof.” Galatians 5:24, Revised Version. {SITI February 2, 1891, p. 34.3}

But at last the surrender is made. We give ourselves to the Lord, and take him instead. How do we get him? We cannot tell anything about the process; we only know that it is by faith. “Ye are all the children of God by faith in Christ Jesus.” Galatians 3:26. Christ dwells in the heart by faith. See Ephesians 3:17. All that there is to do on our part is to give up, to yield ourselves fully to the Lord, desiring that his ways shall take the place of our ways, and believing that he will give himself to us, according to his promise. Then we are buried with him by baptism into his death, thus signifying the putting off of the old life, the crucifying of the old man, and the taking of Christ’s life, in whom we rise to walk in newness of life. {SITI February 2, 1891, p. 34.4}

“If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God.” Colossians 3:1-3. {SITI February 2, 1891, p. 34.5}

“But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I labored more abundantly than they all: yet not I, but the grace of God which was with me.” 1 Corinthians 15:10. {SITI February 2, 1891, p. 34.6}

“Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.” Romans 6:6. {SITI February 2, 1891, p. 34.7}

“That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness.” Ephesians 4:22-24. {SITI February 2, 1891, p. 34.8}

“Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new. And all things are of God.” 2 Corinthians 5:17, 18. {SITI February 2, 1891, p. 34.9}

Do not these scriptures state as plainly as can be that in becoming Christ’s we take his life in exchange for ours? It is not simply that Christ gave his life to purchase us, but that he gives his life *to us*; our life has been forfeited, and we are virtually dead,—dead in trespasses and sins, and he gives his life to us that we may actually have life. Henceforth, then, it is to be the life of Christ that meets the temptations of Satan, and labors to do the Father’s will. But Jesus Christ is the same yesterday, to-day, and forever; therefore the life which is given to us will present the same characteristics that the life of Christ presented when he was on the earth in person; his life in us must be as strong to do and to resist as it was when he lived in Judea. {SITI February 2, 1891, p. 34.10}

How can we live this life?—Just as we received it—by faith. Read carefully and remember the following texts:— {SITI February 2, 1891, p. 34.11}

“If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.” Colossians 3:1. {SITI February 2, 1891, p. 34.12}

“Now if we be dead with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.” Romans 6:8-11. {SITI February 2, 1891, p. 34.13}

“I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.” Galatians 2:20. {SITI February 2, 1891, p. 34.14}

“For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power; in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ; buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.” Colossians 2:9-12. {SITI February 2, 1891, p. 34.15}

This is the order of the new life: Having accepted Christ’s life, we remember that the future life is to be his, not ours. Then the same spirit of self-renunciation that led us to accept Christ must be ever present with us to lead us to hold him. We must pray not only for a clean heart to be created in us, but also for a steadfast spirit to be renewed within us. And how do we hold him?—Just the same as we accepted him and were raised with him; through faith in the working of God, who raised him from the dead. That is, with an intense longing that his life shall be manifest in ours, we lay hold of it through our faith in the power that raised Christ from the dead. We know that the same power that raised Jesus from the dead can quicken us, for that is why Christ was raised from the dead. He “was delivered for our offenses, and was raised again for our justification. {SITI February 2, 1891, p. 34.16}

This is that which Paul means when he expresses the desire, “that I may know him, and the power of his resurrection.” Philippians 3:10. It is what he wishes for us when he prays, “that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead.” Ephesians 1:18-20. {SITI February 2, 1891, p. 34.17}

There can be no greater exhibition of power than that which is required to raise the dead. It is creative power. And this is the power which is given to us in Christ, the acceptance of which we acknowledge when we are buried with him by baptism into his death, and are raised in him. How true it is that “his divine power hath given unto us all things that pertain unto life and godliness.” 2 Peter 1:3. And it is the manifestation of the power of Christ’s life in our lives that gives us a sure hope of eternal life with him. For says the apostle:— {SITI February 2, 1891, p. 34.18}

“Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time.” 1 Peter 1:3-5. {SITI February 2, 1891, p. 34.19}

We have not devoted any space to the discussion of “the mode of baptism.” We see no need for any such discussion. Baptism is a burial. It is an expressive symbol of the complete hiding of self in Christ. There is certainly no need of discussing the “mode” of baptism with one who is not a fit subject for the ordinance; what he wants is to be shown his need of Christ; and when one has come to the point where he is wholly submissive to the will of Christ, when he fully surrenders to him, then there is no necessity for any such discussion. He will gladly accept Christ in the divinely-appointed way. May God grant that all who read may know, not simply the fact, but the power of Christ’s resurrection. {SITI February 2, 1891, p. 34.20}

“Now unto him who is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.” E. J. W. {SITI February 2, 1891, p. 34.21}

 **“The ‘Independent’ and the Sabbath” The Signs of the Times, 17, 6.**

E. J. Waggoner

The New York *Independent* of January 8 contains several pages of letters from prominent men, in response to its request for their views as to whether the Columbian Exposition should be open on Sunday. It has also several columns of editorial comment on the same subject. From all this matter we extract a few suggestive items. {SITI February 9, 1891, p. 34.22}

Of the one hundred and nineteen Senators and Representatives whose letters are published, only twenty-four are unqualifiedly in favor of Sunday opening; nineteen think that the gates may be open under certain restrictions; two think that the exposition should be open for religious exercises on a grand scale-a sort of religious show; and six are either undecided or do not care to express an opinion. This shows that the great majority oppose Sunday opening. {SITI February 9, 1891, p. 34.23}

Very few of the one hundred and nineteen public men gave any reason for their opinion in favor of Sunday closing. The principal reason given is that opening the exhibition would diminish the respect of the people for Sunday. {SITI February 9, 1891, p. 34.24}

The Hon. C. H. Grosvenor, of Ohio, gives a reason which clashes strangely with the *Independent’s* general heading to the collection of replies. The heading is printed in large black letters: “Shall We Obey God’s Commandment?” Mr. Grosvenor’s reply is:— {SITI February 9, 1891, p. 34.25}

I do not think that the Columbian Exposition should be opened for public exhibition on Sunday. The Sabbath is as much an American institution as is the recognition that religion, morality, and intelligence are essential to the welfare of the State. {SITI February 9, 1891, p. 34.26}

Can anyone tell what connection there is between obeying God’s commandment and recognizing an American institution? Is he the God of the Americans only? Is he not also of the English, the Germans, the Scandinavians, the French, and the Italians? If Sunday observance is enjoined by one of God’s commandments, by what right is the day claimed as “an American institution”? And if it is an American institution, then it is certain that it is not of God. Indeed, this is certain anyway. {SITI February 9, 1891, p. 34.27}

On the editorial page the *Independent* prints over a column of Scripture relating to the Sabbath. Each text is printed in a separate paragraph, and in Italic type, to make it specially prominent. The first is the fourth commandment, and the others are strong expressions concerning the Sabbath, as Isaiah 58:13, 14. Of course not one of them has the slightest reference to the first day of the week. Following these texts, the *Independent* has this just comment:— {SITI February 9, 1891, p. 42.1}

What God commands is highest law. “Thus saith the Lord” is conclusive, both as to the authority of the law and our obligation to obey it. {SITI February 9, 1891, p. 42.2}

Speaking through Moses and the prophets, God says, “Remember the Sabbath-day, to keep it holy” [not spoken through Moses but by Jehovah’s own voice], and pronounces penalty for disobedience against those who violate it. The command is repeated and emphasized in different places and in different forms. {SITI February 9, 1891, p. 42.3}

When or by whom has this command been repealed? Not by Christ, as is sometimes erroneously inferred. He did break the intricate network of regulation which the Jews had woven about it, and which had made it a burden and not a relief. He taught that it was right to heal, to relieve distress, to care for life, to do works of necessity on the Sabbath, but he did not abolish it. {SITI February 9, 1891, p. 42.4}

Yet in the face all this, the *Independent* pleads for Sunday observance *in obedience to God’s commandment!* We cannot understand such inconsistency. It truly says that Christ did not abolish the Sabbath; now what is that Sabbath? Notice: God commanded the observance of “the Sabbath-*day*,” literally, “the day of the Sabbath.” That Sabbath-day is declared to be “*the seventh day*.” Exodus 20:8-10. We are told that it was “the seventh day” that God rested upon, blessed, and sanctified at the close of creation. It was a definite *day* that the Lord, through Jeremiah, warned the Jews not to violate. It was for disregarding the seventh-day Sabbath that they were carried into captivity. It was the seventh-day Sabbath that Christ was falsely accused of breaking; and it was of the seventh day that he spoke when he declared himself to be the Lord of the Sabbath-day. Mark 2:28. And he didn’t abolish it. Therefore it is the Sabbath, the Lord’s day still; and opening the Columbian Exposition on Sunday will be no more a violation of God’s commandment than will opening it on Monday or Friday. {SITI February 9, 1891, p. 42.5}

The *Independent* says that if Christ did abolish the Sabbath, “his own disciples did not so understand him; for they continued to observe the institution, transferring it, after the resurrection, to the first day of the week, though both days were observed for a time by some of them.” This suggests a train of queries, a few of which must be noted. {SITI February 9, 1891, p. 42.6}

1. If Christ’s disciples transferred the Sabbath from the seventh day of the first (as impossible a thing as it would be to transfer the third day of the week to the fourth), and if they had authority so to do, why did they not do it all at once? {SITI February 9, 1891, p. 42.7}

2. Which class was right-the one that observed the first day, or the one that continued to observe the seventh? {SITI February 9, 1891, p. 42.8}

3. If the action of men, professed disciples, is to settle the matter of Sabbath observance, then was it not, for a time at least, as correct to observe the seventh day as the first day? {SITI February 9, 1891, p. 42.9}

4. If the disciples had a right to change the day, and the change was made so gradually that for a time both days were observed, when did Sunday keeping get the *full* sanction of the fourth commandment? {SITI February 9, 1891, p. 42.10}

5. Was there a time in the evolution of the Sunday sabbath when it was just half right to keep Sunday and half right to keep Sabbath? {SITI February 9, 1891, p. 42.11}

6. If it is right now to keep any day that people may choose, in obedience to the fourth commandment, without any instruction from the Lord, was it not equally right in the days of Nehemiah and Jeremiah? and where then was the justice in the punishment of the Jews for not resting on the seventh day? {SITI February 9, 1891, p. 42.12}

7. If it was right to keep the Sabbath at all after the resurrection, is it not equally right now? {SITI February 9, 1891, p. 42.13}

Other questions might be asked, but we wish to note just one other point. The *Independent* says:— {SITI February 9, 1891, p. 42.14}

When the Almighty established the Sabbath, he established it on a principle as lasting as the race-the physical need of rest, as verified in all history and among all peoples; that need is just as real now as when the commandment was given. {SITI February 9, 1891, p. 42.15}

To this we reply flatly that the Almighty never established the Sabbath on any such principle, and that there is not an iota of proof in the Scriptures that he did. Our contradiction is based on the following plain declarations of the Lord himself:— {SITI February 9, 1891, p. 42.16}

“Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.” Exodus 20:9-11. {SITI February 9, 1891, p. 42.17}

“Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you.” Exodus 31:13. {SITI February 9, 1891, p. 42.18}

“Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them.” Ezekiel 20:12. {SITI February 9, 1891, p. 42.19}

This is the reason, and the only reason, for the Sabbath. It is established upon the principle of God’s creative power-that power which makes him alone worthy of all worship, and by which he sanctifies those who yield themselves to him. It was given that men might remember him as the Creator and Sanctifier, and we are sure that this need is as real now as when the commandment was given. It is “the foundation of many generations,” and “if the foundations be destroyed, what can the righteous do?” {SITI February 9, 1891, p. 42.20}

So far as the Columbian Exposition is concerned, it makes no difference to us whether it is opened on Sunday or not; but we do hope that the false arguments and the perversion of Scripture that is resorted to support Sunday closing may serve to show many people where the truth is in regard to the Sabbath. E. J. W. {SITI February 9, 1891, p. 42.21}

**“Patience, Its Development and Its Fruit” The Signs of the Times, 17, 7.**

E. J. Waggoner

“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.” Romans 5:1-5. {SITI February 16, 1891, p. 42.22}

Here we have set forth the practical side of justification by faith. Not that justification by faith is not practical in every aspect, for nothing can be more practical than the forgiveness of sins. But this sets forth the practical every-day results of justification by faith. First there is peace that cannot be ruffled by any outside disturbance. It was such peace that, in Stephen and Paul, was superior to the howling mob that demanded their lives. Next there is joy, rejoicing in hope of the glory of God. Faith gives access to the grace of God. The grace of God is according to the riches of his glory. The glory of God will be according to the riches of his grace. The possession of grace makes sure the glory to be revealed; therefore whoever through faith tastes the riches of God’s grace, may rejoice in full assurance of glory to be revealed in him. The faith that appropriates the grace of God reaches forward and grasps the eternal glory. As the apostle Peter says:— {SITI February 16, 1891, p. 42.23}

“That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ; whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory; receiving the end of your faith, even the salvation of your souls.” 1 Peter 1:7-9. {SITI February 16, 1891, p. 42.24}

But our rejoicing in hope of the glory of God is not because we have so easy a time, with no trials. Notice in the text just quoted that the “joy unspeakable and full of glory” is coupled with such trials as can be likened only to the fierce flame that heats the crucible in which the gold is placed. So in the passage before us. “We glory in tribulations also.” Why?—Because “tribulation worketh patience; and patience, experience; and experience, hope.” Let us note these points. We know something of what tribulation means; shall we study how it works patience, what the experience is which results, and what the hope? {SITI February 16, 1891, p. 42.25}

Most people think that tribulation works impatience. That is a great mistake. It is true that even petty trials that are not worthy to be listed in the same catalogue with tribulations are often followed by impatience; but they never beget impatience. They simply reveal the impatience that already exists. Many people think to excuse their irritability by pleading strong provocation. If other people were not so exasperating, they would not become impatient. Wrong. If other people did not cross them, they doubtless would not manifest impatience. A dog or a bear may say the same; they will not show their teeth, and growl, unless provoked. But their nature is none the less fierce. Circumstances and associations do not make us impatient and wicked. They may tend to draw it out; but they cannot make us manifest that which we do not have. {SITI February 16, 1891, p. 42.26}

Tribulation works patience only in those who, being justified by faith, have peace with God. Nothing but tribulation can work patience there is no other way that patience can be developed, except by trials; the fiercer the trials, the more the patience, the greater the experience, and the brighter the hope. {SITI February 16, 1891, p. 42.27}

What is patience? It is simply endurance. The ox is a symbol of patience, because it quietly bears the yoke, and endures heavy loads and even blows. Now how can a man bear and suffer, and show a disposition of quiet perseverance, unless he has trials. There is no call for patience when there is no burden to bear. As the muscle that is never exerted in carrying burdens can never develop strength, so the soul that never has trials can never develop patience. Patience is necessary, for only he in whom patience has its perfect work, is perfect and entire, lacking nothing. James 1:4. Therefore tribulations are necessary. Surely we may rejoice in that which works perfection, and brings to us every possible good. {SITI February 16, 1891, p. 50.1}

How does tribulation work patience? The fact that it does so only in those who are justified by faith in Christ, suggests the answer. It is only when the relation between us and Christ is very close. Let us put it in the form of a paradox, that it may be the more strongly impressed on the mind. Tribulation works endurance only when we learn how not to endure it. We endure the burden which tribulation imposes upon us only by throwing it off. Let the following texts serve as proof:— {SITI February 16, 1891, p. 50.2}

“Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body what ye shall put on.... For your heavenly Father knoweth that ye have need of all these things.” Matthew 6:25-32, Revised Version. {SITI February 16, 1891, p. 50.3}

“Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; casting all your care upon him; for he careth for you.” 1 Peter 5:6, 7. {SITI February 16, 1891, p. 50.4}

“Cast thy burden upon the Lord, and he shall sustain thee; he shall never suffer the righteous to be moved.” Psalm 55:22. {SITI February 16, 1891, p. 50.5}

The apostle Paul was called upon to bear heavy burdens, and to endure great suffering, and he says this of the amount of his burdens, and how he bore them:— {SITI February 16, 1891, p. 50.6}

“But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I labored more abundantly than they all; yet not I, but the grace of God which was with me.” 1 Corinthians 15:10. {SITI February 16, 1891, p. 50.7}

He who has been justified by faith has laid upon Christ the greatest burden that can be borne-the burden of sin. Christ died for the purpose of assuming this burden, which men could not bear. “Who his own self bare our sins in his own body on the tree.” 1 Peter 2:24. Now the justified person finds trials pressing upon him; but he has already learned of Christ’s power, and has proved the truth of his gracious promise, “Come unto me, all ye that labor and are heavy laden, and I will give you rest.” Matthew 11:28. He knows that he himself has not the strength to endure these trials without being irritated; the load will prove too galling for him. So he bears it by casting it upon Christ, which he has the fullest warrant to do. “He that spared not his own Son, but delivered him up for us all, how shall He not with Him also freely give us all things?” Romans 8:32. {SITI February 16, 1891, p. 50.8}

Thus not the mere doctrine, but the actual fact of justification by faith, becomes the soother of all pains, the supporter in every trial, the strength in every duty. We do not know how we are going to be fed and clothed, if we follow some clearly indicated line of duty. What of that? “Is not the life more than meat, and the body than raiment?” The greater includes the less, and if God has given his Son, that carries every needful thing with it. What shall we say of the faith of one who professes to know Christ, and yet is continually worrying and fretting for fear of some calamity, or murmuring at little ills that befall him? Surely if his faith does not enable him to trust under these smaller trials, how can he know anything about God? If faith in Christ is good for anything, it is good for everything. And that is just what it is good for. “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. {SITI February 16, 1891, p. 50.9}

And patience works experience.Of course. Experience in what?—Why, experience, or proving of the power of God to keep us even in the little vexations and trials of life, as well as in the tribulation that comes in time of great persecution. Only trials can give us this experience, for only trials and afflictions drive us to test the power of God. And remember that this “experience” is simply experience in the willingness of God to bear all our burdens, so that the peace of God, and not impatience, may rule in our hearts. And yet men and women who never in their lives cast a single burden on the Lord, who never took the every-day trials of life to the Lord for him to bear for them, and who consequently were developing impatience and fretfulness, often talk about their “Christian experience.” Such should learn that experience is something more than a mere profession. {SITI February 16, 1891, p. 50.10}

The limits of this article forbid a consideration of the hope that maketh not ashamed, which this practical experience begets. Another article must be devoted to that. But if the reader will only make the experiment of laying hold by faith upon the power and love of God, he will know by experience what the hope is. E. J. W. {SITI February 16, 1891, p. 50.11}

 **“How to Forget” The Signs of the Times, 17, 8.**

E. J. Waggoner

In the epistle to the Philippians the apostle Paul said: “This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.” Philippians 3:13, 14. {SITI February 23, 1891, p. 50.12}

So much is said in the Bible about remembering that many are in danger of losing sight of the fact that it is a duty sometimes to forget. It is a great thing to learn how to remember, but it is an equally great thing to learn the art of forgetfulness. One reason why so many fail to make advancement in the Christian life is because they have never learned how to forget. They think that one can forget only as the thing gradually fades from the mind, not realizing that they have to put forth positive effort in order to forget, as well as to remember. {SITI February 23, 1891, p. 50.13}

It will scarcely be questioned by anyone that scenes and acts of wickedness are to be forgotten. When the sin has been confessed and forgiven, then the mind should turn from it. True, the individual should never forget that he has been taken from a horrible pit, nor that he stands only by faith, having no strength in himself; but if he allows his mind to dwell upon the specific acts of sin, one of two things, and possibly both, will result,—either he will be led to doubt that he has been forgiven, or else he will be impelled, by the force of habit and association, to the commission of the same things again. An impure thought cannot find lodgment in the mind without leaving a stain. We have known many persons to cheat themselves out of a great blessing that God had for them, simply by keeping their minds fixed on the sin, and letting that eclipse the love of God. It is a great thing to forget, even while retaining sufficient remembrance to appreciate at its true value the wonderful love of God in pardoning sin. {SITI February 23, 1891, p. 50.14}

Another things that it is most necessary to forget is that which may have been said against us. If uncharitable remarks have been made, to remember them is like taking to one’s self a deadly poison. Nothing is more deadening to spiritual life; for the fact that such things are not forgotten proves that they are not forgiven, and if they are not forgiven that is an evidence that the soul is not rejoicing in the love of God. When God forgives us, he puts upon us his own righteousness in place of the sin, and then treats us as though we had never sinned; and if we obey the injunction to forgive one another even as God hath for Christ’s sake forgiven us, we shall treat the one who has offended as though he had always done us kindness instead of injury. Without this, the peace of God cannot rule in the heart. {SITI February 23, 1891, p. 50.15}

Another cause of stumbling is the failure to forget the good deeds that have been done. This is scarcely less fatal than to remember the specific acts of sin. Sometimes, through the grace of God, we are enabled to accomplish a really good work, which gives us great joy. But then, instead of thanking God that he has done something with us, we insensibly take to ourselves some of the glory, and congratulate ourselves over our success. Instead of going on in the same strength to gain other victories, we sit down and look at what has been done, or else, going on, we keep looking back, and so stumble and fall. Nobody can expect to make any headway in a race if he keeps looking back over his shoulder. If he does so, he cannot fail to stumble over some object lying in his path, or else his course will be very crooked. He who is running the Christian race should heed these words of the wise man:— {SITI February 23, 1891, p. 50.16}

“Let thine eyes look right on, and let thine eyelids look straight before thee. Ponder the path of thy feet, and all thy ways shall be ordered aright. Turn not to the right hand nor to the left; remove thy foot from evil.” Proverbs 4:25-27, margin. {SITI February 23, 1891, p. 50.17}

But how shall we forget? Many would forget, but they do not know how. They take hold of the thing and resolutely attempt to force it out of their mind, but that only fixes it the more firmly. Well, the secret of forgetting is very simple. Forget one thing by thinking of something else. It is impossible for the mind to contemplate two things at the same time. Now, if you wish to forget something bad, think of something good. Forget the things that are behind by looking toward the things that are before. If you have been able to do a good work, thank God for his help, and in the strength of that help go on to do another good work, giving your whole mind to it. There is a prize before us, even the prize of “the high calling of God in Christ Jesus.” This high calling is holiness of life, godliness; it is above us, and we cannot climb toward it by looking down at the path we have already trod. {SITI February 23, 1891, p. 58.1}

“No man, having put his hand to the plow, and looking back, is fit for the kingdom of God.” Of course not, and he never can be until he looks straight forward instead of back. If a man at the plow should keep looking back, his plow would keep continually running out, and he could not plow at all. He would make no more headway than a man would who should try to run a race and at the same time look over his shoulder. Therefore, as he who has called us is holy, let us resolutely press toward the mark, “looking unto Jesus, the author and finisher of our faith.” E. J. W. {SITI February 23, 1891, p. 58.2}