**“A Lesson for All Time” The Signs of the Times, 21, 26.**

E. J. Waggoner

**The Second Psalm**

In this psalm we have questions and answers and exhortations. They are applicable at all times, but most especially at the present time, as we shall see. The psalm begins with the question:— {SITI July 4, 1895, p. 401.1}

“Why do the heathen rage, and the people imagine a vain thing?” {SITI July 4, 1895, p. 401.2}

The word “heathen” is the same as “nations.” Among men the word “heathen” is usually considered as synonymous with “uncivilized;” but the Bible calls all men heathen who do not serve the Lord, no matter how much they may have of the veneer and polish of what is called civilization. It will be noticed that in the margin we have “tumultuously assemble” as the equivalent of “rage.” {SITI July 4, 1895, p. 401.3}

**Plotting against the Lord**

What is the cause of the tumultuous gatherings of the people? And what is the vain thing which they imagine? The second and third verses give the answer:— {SITI July 4, 1895, p. 401.4}

“The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us.” {SITI July 4, 1895, p. 401.5}

The reader will see, by looking at John 1:41 and margin, that the words “Anointed” and “Christ” are the same. Therefore we may read, “The kings of the earth set themselves, and the rulers take counsel together against the Lord, and against his Christ.” Thus it is quoted in Acts 4:25, 26. The Father and the Son are inseparable. It is impossible to speak against one without opposing the other. It is impossible that there should be such a thing as believing in God but not in Christ. Jesus said, “I am the way, the truth, and the life; no man cometh unto the Father but by me.” John 14:6. They are one in redemption, as they are one in creation. {SITI July 4, 1895, p. 401.6}

Notice well that the hands and cords of both are the same. Some people like to persuade themselves that in casting away the law of the Lord they are following Christ. They try to believe that Christ came for the purpose of turning men from their obligation to keep the law of God. That is a part of the “vain thing” which the people imagine. He who seeks to cast off the law of the Lord, is rejecting the yoke of Christ. Jesus says, “I and my Father are one.” John 10:30. The law of God is the law of Christ. {SITI July 4, 1895, p. 402.1}

**Rejecting God’s Love**

What is there about the law of God that should cause men to try to shake it off? Is it a burdensome yoke?—Not by any means. Jesus said: “Come unto me, all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.” Matthew 11:28-30. Now see how perfectly this agrees with what is said of the law: “For this is the love of God, that we keep his commandments; and his commandments are not grievous.” “Love is the fulfilling of the law.” Romans 13:10. Instead of being a burdensome yoke, the law of God in Christ gives peace and rest. It is a comfort. “For the commandment is a lamp, and the law is light; and reproofs of instruction are the way of life.” Proverbs 6:23. “Great peace have they which love thy law, and nothing shall offend them.” Psalm 119:165. {SITI July 4, 1895, p. 402.2}

Since the law of God is love, it is evident that those who seek to cast away God’s bands and cords, are rejecting his love. “The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee.” Jeremiah 31:7. Christ is he by whom men are drawn (John 12:32), because in him is God’s law of love. To reject the law of God is to reject Christ. {SITI July 4, 1895, p. 402.3}

**Everlasting Cords**

It is indeed possible for men to cast away from them the loving bands of God’s law; but can they break them asunder?—Never. “The works of his hands are verity and judgment; all his commandments are sure. They stand fast for ever and ever, and are done in truth and uprightness.” Psalm 111:7, 8. “For ever, O Lord, thy word is settled in heaven.” Psalm 119:89. Therefore “it is easier for heaven and earth to pass, than one tittle of the law to fail.” Luke 16:17. The cords with which God draws men are the cords of love, or his law, and this love is everlasting; consequently those cords are everlasting. Men may shake them off, but it is a “vain thing” to think of breaking them. {SITI July 4, 1895, p. 402.4}

Men fancy that they have done away the law, when they have only made it void in their own hearts. They think that the law of God has changed, when it is only they who have changed. The Papacy, “that man of sin,” has boasted great things against God, setting itself forth in the place of God; but yet the prophecy says that at its greatest it can only “*think to change* times and laws.” Daniel 7:25. It can go no farther than the thought; it can accomplish nothing except vainly to persuade itself and its dupes that it has the power. The law of God is “like the great mountain.” Far better mighty puny man think to level the Alps or the Himalayas with pickax and spade, than to overthrow the law of God. {SITI July 4, 1895, p. 402.5}

**Opposition to God**

There is no nation on earth that has not set itself in opposition against God. No argument will be needed to establish this statement so far as it concerns what are called “heathen nations.” But what about the so-called “Christian nations”? They have done the same thing. Following the lead of the Papacy, they have every one enjoined the observance of the first day of the week in direct opposition to God’s law, which commands the observance of the seventh day. Let a man who is in court to answer for working on Sunday quote the fourth commandment, and he will be told that the court does not recognize that, and that the law of the land must be enforced, no matter what the Bible says. Thus men exalt themselves above God. In setting aside the Sabbath of the Lord for this Sunday of pope and pagan, governments to-day as really set themselves against Christ as did “Herod, and Pontius Pilate, with the gentiles, and the people of Israel.” {SITI July 4, 1895, p. 402.6}

**A Laughable Farce**

How does the Lord regard these attempts upon his law? Here is the answer:— {SITI July 4, 1895, p. 402.7}

“He that sitteth in the heavens shall laugh; the Lord shall have them in derision.” {SITI July 4, 1895, p. 402.8}

It is well known that ants have means of communicating among themselves, and that they have a form of government, doubtless as perfect for them as human government is for men. Suppose now that we were able to understand their language, and should overhear them plotting to overthrow this government and all other governments. Would there not be a peal of laughter that would sound throughout the earth? The idea is too ridiculous for consideration. But the difference between ants and men is not nearly so great as that between men and God. “All nations before him are as nothing; and they are counted to him less than nothing, and vanity.” Isaiah 40:17. No wonder that God laughs at the “great swelling words of vanity” that men speak. {SITI July 4, 1895, p. 402.9}

Men may rage and storm, but the government of God is in no danger. Every attack upon it will only recoil upon the misguided men who make it. It is forgetfulness or ignorance of this fact that causes people sometimes to manifest so much zeal in defending the Lord’s cause. Many laws have been made by men for the purpose of “protecting” the religion of Jesus Christ. If those men had known the Lord, they would rather have sought his protection for themselves. We wonder that every such law, however conscientiously made, has been a miserable failure. Since it was uncalled for, it was only in the way. The attempts of men to prop up the government of God are as ridiculous, even if they be not as wicked, as the attempts of men to overthrow it. They show that men vainly imagine themselves to be more powerful than God, and that he is dependent upon them. When God laughs at human designs against his government, we need not be alarmed, for its safety. Our only anxiety should be to seek, and to induce others to seek, His protection. {SITI July 4, 1895, p. 402.10}

**Troubling the Wicked**

What will God do to those wicked people? {SITI July 4, 1895, p. 402.11}

“Then shall he speak unto them in his wrath, and vex them in his sore displeasure.” {SITI July 4, 1895, p. 402.12}

In the margin we have “trouble” as the formative of “vex.” Notice that it requires only a word from the Lord to throw men in confusion. It is not necessary that he even speak; a look is sufficient. When the horde of Pharaoh were pursuing Israel through the Red Sea, “it came to pass, that in the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians.” Exodus 14:24. We can trust the Lord to defend and protect his own cause and his own people. {SITI July 4, 1895, p. 402.13}

**A Royal Decree**

In the face of the plots against his government, the Lord says:— {SITI July 4, 1895, p. 402.14}

“Yet have I anointed my King upon Zion, the hill of my holiness.” {SITI July 4, 1895, p. 402.15}

Men may think to bread asunder the hands of the Lord and his Anointed, but nevertheless the proclamation of Christ as King is calmly made in the face of it. And when Christ has thus been proclaimed King, what will be the result? Here is the announcement which Christ makes to prove his right to reign:— {SITI July 4, 1895, p. 402.16}

“I will declare the decree; The Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.” {SITI July 4, 1895, p. 402.17}

The prophet declares: “The government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end.” Isaiah 9:6, 7. {SITI July 4, 1895, p. 402.18}

**God’s Everlasting Kingdom**

Let it not be forgotten that only “the zeal of the Lord of hosts will perform this.” It is not done by any human agency. It is the Lord God, and not man, who gives to Christ the heathen and the uttermost parts of the earth. {SITI July 4, 1895, p. 402.19}

When the nations are given to Christ, together with the whole earth, for what purpose is it? He himself tells us in the remainder of the decree which God issued to him:— {SITI July 4, 1895, p. 403.1}

“Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter’s vessel.” {SITI July 4, 1895, p. 403.2}

In the second chapter of Daniel the nations of earth are represented as an image composed of various metals. The kingdom of Christ is represented as a stone cut out of the mountain *without hands*, with the following result: “Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth.” Daniel 2:35. {SITI July 4, 1895, p. 403.3}

That image represented the nations of earth until the end of time. The head of gold represented Babylon, which passed away hundreds of years before the first advent of Christ. The breast and arms of silver, representing Medo-Persia, long since ceased to figure in the affairs of the world. The brass, representing Grecia, crumbled to pieces under the iron monarchy of Rome; and Rome itself, represented by the legs of iron, went into a decline soon after one of its governors hearkened to the wicked counsels of the people, and crucified the Lord of glory. Then it became divided, retaining some of the strength of the iron, but incapable of united action, and in that condition, it has been for about fourteen hundred years. That is a long time as men count, but not long enough for God to forget. We are living in the days when we must expect as the next great event the smiting of the nations, and their utter destruction by the Lord. {SITI July 4, 1895, p. 403.4}

**An Exhortation**

In view of all this, how important the exhortation:— {SITI July 4, 1895, p. 403.5}

“Be wise now therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled.” {SITI July 4, 1895, p. 403.6}

In this last we have given the literal rendering, as in the Revision. Very soon will the wrath of the Lord be kindled. How are the kings and judges of the earth to kiss or acknowledge allegiance to the Son, and thus escape his wrath?—Manifestly by obeying his commands. Certainly not by presumptuously passing laws designed to “protect” him and his cause. The Lord asks for their submission, not for their support. This is shown by the closing words of the psalm:— {SITI July 4, 1895, p. 403.7}

“Blessed are all they that put their trust in him.” {SITI July 4, 1895, p. 403.8}

Instead of thinking to uphold the government of God, men, even though they be kings, are to seek his protection for themselves. This will not be done by their passing laws defining how, other people shall worship God, but by their personally obeying the laws that God himself has made for the guidance of all men, both high and low. When the time comes that the Lord takes possession of his inheritance, and begins to reign, and “the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men,” flee to hide themselves in the dens and caves of the earth, saying to the mountains and the rocks, “Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb” (Revelation 6:15, 16), each one will be acting only for himself. Even so they must act only for themselves in serving God, if they will yield to him. No man, even though he be king or judge, can serve God for another. Each individual, however high or low, is called upon to render personal obedience. {SITI July 4, 1895, p. 403.9}

The thing that God calls upon men to do is to cease fighting against him. That message, “Be wise now therefore, O ye kings; he instructed, ye judges of the earth,” is one which the servants of God are now to bear. “Before many peoples, and nations, and tongues, and kings,” the message is to go. It is not a message of denunciation, but of entreaty. Every nation of earth has set itself up against God, and successive rulers and judges have accepted as a matter of course what has been done by their predecessors, and have acted on the same plan. Not all are by any means knowingly guilty of opposition to God. Therefore they are to be shown what is the real power of God, that they may have opportunity to yield to it. {SITI July 4, 1895, p. 403.10}

It is natural for men to make much of the fact that cruel persecution results from the laws that have been made to supply a supposed deficiency in the government of God. But that evil, although great, is only secondary. The primary and the chief evil is the opposition to God’s law. If they would deal fairly with God, no injustice could possibly result to men. And the burden of those who love the Lord will ever be, not that they are oppressed, but that God is dishonored, and that those who are dishonoring him are endangering their own souls. The evil with its consequence is to be faithfully set before them, together with the invitation and assurance, “O taste and see that the Lord is good; blessed is the man that trusteth in him.” E. J. W. {SITI July 4, 1895, p. 403.11}

**“Feeding on the Word” The Signs of the Times, 21, 27.**

E. J. Waggoner

Feeding on the Word. —Whatever a man eats that is not real food, is not only useless to him, but is a positive injury, since it taxes the digestive organs without adding any strength. Therefore anything that one eats that is not or cannot be assimilated, and does not go to build up the system, is only a damage. {SITI July 11, 1895, p. 417.1}

Even so it is with our reading. If we read that which is not useful,—that which does not tend to build us up, and make us stronger mentally and spiritually,—it is only an injury to us. It is even worse than eating that which is not good food. It is both a waste of time and a wasting away of the faculties. {SITI July 11, 1895, p. 417.2}

It is much the same if we read even good matter, and do not think as we read. To be sure we are not having our minds poisoned, as when worthless trash is read; but the mental powers are not strengthened by such reading, but vitiated instead. Such a manner of reading weakens the memory, and is little better than dreaming. In short, if we do not get positive nourishment by what we read, our reading is, to say the least, of no benefit to us. {SITI July 11, 1895, p. 417.3}

Apply this now to our reading of the Bible. If we read it simply as a story book, we get no real benefit, except that we are kept from reading, something that is not good. If when we read the promises, or the record of victories which were gained through those promises, we see nothing more than the bare fact that certain men had certain experiences, then our reading is. Like swallowing lumps of food that is in itself good, but which is not digested nor assimilated. {SITI July 11, 1895, p. 417.4}

The Bible is the language of the Spirit of God spoken through men. Consequently it is not the language simply of the men who perused it. The Spirit of God, who knows the human heart and its needs, as well as the divine gifts, has put language into the mouths of certain men, which may be used by all. So when we read the words of David, “Bless the Lord, O my soul, ... who forgiveth all thine iniquities” (Psalm 103:1-3), we are to appropriate that language as our own. If we do so, we shall understand the Scriptures, and shall be benefited by them. But if we are content to read it simply as David’s experience, it is the same to us as though it had not been written. {SITI July 11, 1895, p. 417.5}

Let us learn to read the Scriptures in this way, and the Bible will soon be a new book to us. The reading of it will be a delight. When we read reproofs and warnings, we shall know that they mean us personally; and when we read the promises which always accompany reproofs, we shall rejoice in them as much as though we were addressed by name. When we read the statement of experience, we shall adopt it as our own, and realize all the benefit of it. {SITI July 11, 1895, p. 417.6}

Until we learn to read the Bible in this way, we cannot be said to really believe it. We may indeed believe that God spoke to and blessed David and Paul; but if we do not make that language and blessing our own, we do not really believe the word, for it is addressed to us. If you wish to know if you really believe the whole Bible, you may test yourselves by this text:— {SITI July 11, 1895, p. 417.7}

“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 July 11, 1895, p. 417.8}

If you read this merely as Paul’s experience, then you have not learned to believe the Bible. But if in reading it you can speak that word “I” as meaning yourself, and can repeat the text intelligently as the language of your own heart, as the Spirit of God meant you should, then you really believe not that verse alone, but the whole Bible, and the joy of God’s salvation is yours. E. J. W. {SITI July 11, 1895, p. 417.9}

**“Bruised and Healed” The Signs of the Times, 21, 27.**

E. J. Waggoner

Our little child has fallen and bruised herself badly. The flesh is black and blue and swollen. Her eyes fill with tears, her lips quiver, and her whole body is trembling with the pain and the fright. Her countenance and her very attitude are a pitiful appeal for help and sympathy. {SITI July 11, 1895, p. 419.1}

What is to be done in such a case? Every parent knows what is the first impulse, kiss what brings the most speedy relief. Some soothing remedies may be applied, but the greatest relief comes from the folding in the parent’s arms, and the loving kisses of sympathy that are bestowed. The little one settles down quietly, the strain is relaxed, the trembling ceases, and soon the pain is forgotten. {SITI July 11, 1895, p. 419.2}

What a common occurrence this is, and yet how slow we are to learn the lessons suggests. “Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust.” Psalm 103:13, 14. We are but children. Compared with God we are far more helpless than our children are compared with us. God deals with us as sons, and we are his children; and his love and pity for us are as much greater than ours for our children as God is greater than we are. {SITI July 11, 1895, p. 419.3}

Think of that statement, “Like as a father pitieth his children, so the Lord pitieth them that fear him.” He pities them in just the same way, only infinitely more. That is to say, he takes us up in his arms, if we will but come to him, knowing that he is our Father, and he soothes the pain and heals the bruise. For “he healeth the broken in heart and bindeth up their wounds.” Psalm 147:3. Christ says, “Come unto me, all ye that labor and are heavy laden, and I will give you rest.” The Spirit of the Lord is upon him “to heal the broken-hearted,” “to set at liberty them that are bruised,” “to comfort them that mourn.” {SITI July 11, 1895, p. 419.4}

That is just what we need. We have fallen and are sorely bruised. We are “laden with iniquity,” “the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores.” Isaiah 1:5, 6. Our need is desperate. {SITI July 11, 1895, p. 419.5}

Believing that the Lord is indeed our Father, we come to him, and find that his arms are stretched out to receive us. He says, “As one whom his mother comforteth, so will I comfort you.” Isaiah 66:13. What does this mean but that he will take us up in his arms? How else does a mother comfort her babes? When Jesus was on earth, he took up the little ones in his arms, and in so doing he was but manifesting the love and tenderness of the Father. {SITI July 11, 1895, p. 419.6}

We are sadly battered and bruised by sin. But “He hath borne our griefs, and carried our sorrows.” “He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.” Isaiah 53:4, 5. How blessed is the assurance that— {SITI July 11, 1895, p. 420.1}

*“There is mercy with the Saviour;
There is healing in his blood.”
“For the love of God is broader
Than the measure of man’s mind;
And the heart of the Eternal
Is most wonderfully king.” {SITI July 11, 1895, p. 420.2}*

These things are real. They are not figures of speech. They are as real as God himself. To doubt the reality of God’s comfort, to doubt that “underneath are the everlasting arms,” and that God does as really fold us in his embrace as the earthly father does his child, is to doubt the reality of the existence of God. We cannot know anything of God except as he reveals himself to us. To doubt that he is just what he declares himself to be, is to doubt that he exists at all. But in all his word he has revealed himself as the tender, pitying, loving Parent. {SITI July 11, 1895, p. 420.3}

Let us then come to him believing that he is, and that he delights in mercy. Then, having tasted that the Lord is precious, we shall say, “Let him kiss me with the kisses of his mouth; for thy love is better than wine.” Why not allow the Lord to be as real to us as he actually is? {SITI July 11, 1895, p. 420.4}

*“If our love were but more simple,
We should take him at his word;
And our lives would be all sunshine
In the sweetness of our Lord.”
E. J. W. {SITI July 11, 1895, p. 420.5}*

**“How Moses Knew” The Signs of the Times, 21, 27.**

E. J. Waggoner

How did Moses learn about the creation? There was no man living when the heavens and earth were created, so he could not have learned the story from man. Those who assume that he compiled the narrative from various existing documents, do not help the matter at all, for no man who lived before Moses had any better chance to learn about creation than he had. Even Adam had no more personal knowledge of the facts of creation than Moses had; for creation was complete when Adam first saw the light. He saw nothing of the process himself. Then how did Moses know what to write? Did he imagine it?—Not at all; he wrote just what he knew, because the Lord God told him. He who created the heavens and the earth “made known his ways unto Moses, his acts unto the children of Israel” (Psalm 103:7), for the Lord spoke to him mouth to mouth. Numbers 12:8. This is the way the entire Bible was written, “for no prophecy ever came by the will of man; for men spake from God, being moved by the Holy Ghost.” {SITI July 11, 1895, p. 420.6}

**Not an Allegory**

Some people like to strike a happy mean between the idea that the first chapters of Genesis are actual history, and the theory that they are pure fiction, by claiming that they are allegorical. Of all such it may be said, “They know not what they do.” They do not realize that any view other than that those chapters describe actual occurrences is a denial of the whole Bible, and of the very Gospel. The third chapter of Genesis tells how sin came into the world, and contains the first promise of the Saviour who should die for the sin. To deny the literalness of that account is to deny the story of the cross. Upon the first and second chapters of Genesis the fourth commandment is based. If they were not literal history, the Sabbath would be gone. This indeed is why those chapters are discredited. But they who discredit the story of creation, and the Sabbath, do not realize that in so doing they are denying sanctification. God says, “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. Without the knowledge of creation and the Sabbath there can be no knowledge of perfect sanctification. “Thy word is true from the beginning.” Psalm 119:160. It is all “profitable for doctrine, for reproof for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.” 2 Timothy 3:16, 17. {SITI July 11, 1895, p. 420.7}

**Creation and the Cross**

The eternal power of God is clearly seen in the things that he has made. Romans 1:20. Creation is the measure of God’s power. Not that any one save God can measure it, because it is infinite; but the power manifested in creation is the same power that saves men from sin. Romans 1:16, 17. So that the Gospel is simply creative power applied to sinful men. See Ephesians 2:10; 2 Corinthians 5:17. But the preaching of the cross is also the power of God. 1 Corinthians 1:17, 18, 23, 24. Christ crucified is the power and the wisdom of God, and so it is the Gospel. On the cross Christ shed his blood to reconcile us to God, in the forgiveness of our sins. Colossians 1:14; Romans 5:9, 10. The blood of the life (Leviticus 17:11, 14), so that it is the taking of the life of Christ that reconciles us to God. But we have redemption through his blood, because in him were all things created. Colossians 1:14-16. He is the source of the creation. Revelation 3:14. All created things sprang from his life. So that the power of the cross, by which we are saved, is the power by which the worlds were made. Thus it is that if any man be in Christ he is a new creature, or a new creation. Only as we consider the power of God as manifested in creation, can we learn the wonderful power of the cross. David said, “For thou, Lord, hast made me glad through thy work, I will triumph in the works of thy hands.” And Paul wrote, “God forbid that I should glory, save in the cross of our Lord Jesus Christ.” And both of them gloried and triumphed in the same thing. E. J. W. {SITI July 11, 1895, p. 420.8}

**“Doubts and Thistles” The Signs of the Times, 21, 28.**

E. J. Waggoner

Doubts and Thistles.-It is very bad for a farmer to have thistles growing abundantly in a field. The best thing for him to do is to kill their roots, and thus clear the field of them. But if he will not do that-if he is determined to raise thistles-then let him cut off the tops before they ripen, so as not to sow thistles in his neighbor’s field. We have seen the air full of thistledown from the field of a slack farmer, providing a crop for all his neighbors, yet we never saw the original crop diminished by so much as one thistle. Remember this! You cannot diminish you own crop of thistles by sowing your neighbor’s field with them. Even so it is with doubts. If you have them, the best thing to do is to root them out. But if you will not do this, do not *sow* them in the heart of your neighbor. Keep them to yourself. By giving expression to them, you sow the seed in the hearts of others, and do not in the least diminish the amount in your own heart. Keep your thistles and your doubts to yourself. E. J. W. {SITI July 18, 1895, p. 433.1}

**“How do You Know?” The Signs of the Times, 21, 28.**

E. J. Waggoner

“But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) or, who shall descend into the deep (that is, to bring up Christ again from the dead)? But what saith it? The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.” Romans 10:6-10. {SITI July 18, 1895, p. 434.1}

This is the way of righteousness, and this is what we want to learn. Christ is the way, the truth, and the life. Righteousness come by him; but where shall we find him? Who knows anything about him? We have in the Bible the story of his life, and have read about his crucifixion and resurrection ascension to heaven; but how do we know that it is true? We never saw the men who wrote the Bible, nor anybody who did see them. Who knows that Christ ever came into the world to save sinners, about which we have read? If we should ask the average man whom we meet to-day if he believes there was and is such a being as Jesus of Nazareth, he would say, Yes, of course. You say you believe it, but what reason have you for believing it? Can you give any evidence of it? {SITI July 18, 1895, p. 434.2}

This is a fair question, and one that we ought to expect that the world will ask. The Lord expects that people will ask us a reason of the hope that is in us, and tells us that we should always be ready to give an answer. There are different ways people have of answering this question; but there is only one right way. Now and again we see in papers professedly devoted to Christian evidences, efforts to substantiate the truth of the Gospel by references to contemporary heathen writers who had mentioned the Scriptures, or by quotations from the ancient fathers, who professed faith in them. We sometimes see quotations from the sayings of great men of past days, or from men still living, who said they believed the Bible; and if they, with all their learning and greatness, believed it, why should not we? But that is no reason to us at all. We cannot believe it because somebody else does. We may believe the person to be honest in his belief, but that cannot make us know it. No man, however great and learned, can believe, but that cannot make us know it. No man, however great and learned, can believe for another, no matter how mean and ignorant he may be. {SITI July 18, 1895, p. 434.3}

Now the question comes to every professor of Christ, How do you know that such a person as Jesus of Nazareth ever lived? It is a question which every disbeliever in the Bible has a right to ask, and to which he has a right to expect an answer. It will do no good to berate him as an infidel; that will only serve to confirm him in his unbelief by leading him to think that his questions cannot be answered. How will you answer? {SITI July 18, 1895, p. 434.4}

You may tell him you believe it. Very good; but that will not convince him, for there are other people who believe other things that are not true. He does not question the fact that you believe, but wishes to know why. You may quote to him great men, but what of that? The Lord himself would not admit that as evidence. On one occasion he said, “I receive no testimony from men.” It makes no difference how many men the questioner might be referred to, he would still want to know how they knew it was true. {SITI July 18, 1895, p. 434.5}

**Knowing by Faith**

There is only one way of knowing, and these words of Paul in Romans point that out. We have searched for him, but this scripture says we have not to ascend into heaven to bring him down, nor into the deep, to bring up Christ, but “the word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith, which we preach.” “For with the heart man believeth unto righteousness.” This is the righteousness of faith; and in Ephesians 3:17 we read that Christ dwells in the heart by faith. We can really know nothing in this world about Christ except that which we know by personal experience. The testimony of hearsay is valueless. We must tell only what we know. We have read about the crucifixion and resurrection, that Christ “suffered for sins, the just for the unjust;” that, “in that he died, he died unto sin, and in that he liveth, he liveth unto God;” and that “death hath no more dominion over him;” but how do we know this is true?—By proving it. {SITI July 18, 1895, p. 434.6}

**Witnessing to the Truth**

“If thou shalt confess with thy mouth the Lord Jesus.” Now to confess a thing ean to tell the truth about it. We are here as witnesses for God, just as the believers were sent out after Pentecost to be witnesses unto the Lord in Jerusalem, and in Samaria, and unto the uttermost parts of the earth. “Ye are my witnesses, saith the Lord.” Isaiah 43:10. We are to be witnesses with him, who is the “Faithful and True Witness.” When the Saviour was asked before the Roman governor if he was a king, he “confessed and denied not.” And Paul says he “witnessed a good confession” before Pontius Pilate. 1 Timothy 6:13. In doing this he said, “To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth.” John 18:37. We are to confess with him to the truth. {SITI July 18, 1895, p. 434.7}

One who is a witness must run no risk in his testimony. When we go into the witness box, we are put under oath to tell the truth, and only what we *know* to be truth. It will not do to tell what we *think* is true, or what others think is true. There is always the possibility that what we merely think is true is not so, and if we tell what we merely *think* is true, we run the risk of perjuring ourselves. So we dare not speak of things which we do not know positively. {SITI July 18, 1895, p. 434.8}

Is Jesus of Nazareth raised from the dead? It may be you have talked about Christ and the resurrection. Do you know that he was dead, and is risen? The whole Gospel is summed up in that. The angels announced to the shepherds the birth of Christ, and said that the message was one of glad tidings of great joy, which should be to all people. Then if you have known the fact, and do know it, it is joy to you, and you must have found joy in proclaiming it. If you have not found all joy and peace in it, then you must have missed the Gospel in some way, and if you have professed to believe it, then you have been bearing false witness in your testimony. {SITI July 18, 1895, p. 434.9}

It may be that you have assumed the birth of Jesus as a fact so well established that you thought it was hardly necessary to prove it. “Everybody,” you say, “believes that Christ lived and was crucified.” No; there are more who do not believe it than there are who do believe it. Even in what are termed “Christian lands,” there are many who do not believe it, and we cannot rest in the assumption that everybody believes it. {SITI July 18, 1895, p. 434.10}

**False Witnesses**

Perhaps in the very telling about it to others, there was a dolefulness in the testimony which belied it. Unbelievers coming into a meeting where professed believers were in the witness box testifying before the Judge, would often get the idea that it is a very gloomy thing to be always giving up something. There is such a sadness, such a feeling of want and dissatisfaction in many testimonies, that they would think there was little attractiveness in Christ. There is a bearing of false witness before God; because the angel from heaven announced that this was a message of great joy, and here are those talking about it who give the impression that there is no joy in witnessing to it, but a hard striving after something that we hoped to get but did not have. {SITI July 18, 1895, p. 434.11}

Then, again, you have perhaps said that Jesus was raised from the dead, and have assumed that this was so generally accepted that you did not need to prove it. Some day some one may come to you face to face, and ask you how you know that Jesus was raised from the dead. You may say, O, the Bible says so! But he will ask you how you know that the record is true. Here is a live question which comes to us eighteen hundred years after Christ. And were it not possible for us to-day to give just as sure evidence, and to speak just as positively as did the apostles, we should have to give up. If you do not know of positive knowledge that Jesus Christ is risen from the dead, then it is not possible for you to witness to it. Surely witnesses for God ought to be as sure of their testimony as witnesses before an earthly magistrate are required to be; and that means that you know of your own personal knowledge, irrespective of what others have told you. If you can not do that, you know nothing about it, and must stand down from the witness box. {SITI July 18, 1895, p. 434.12}

The apostle Paul was brought before the magistrate on this very question at one time. He was on trial for his life, accused for saying that there was another King than Cæsar, namely, one Jesus. But the Roman government, on investigation, said he found it a question of religion only, about one Jesus whom the Jews said was dead, but whom Paul affirmed to be alive. Acts 25:17-19. A very simple question, but one which involved the whole Gospel. Paul could stand before the court and testify under oath that Jesus was risen from the dead. {SITI July 18, 1895, p. 434.13}

It is a wonderful thing. You are telling men that One who was dead came to life. How do you know it?—I was reading it in a book and-But hold, if we want the testimony of a book, we will get the book; you must tell only what you know. Well, I was at a place and heard a man speaking very positively, and he told a story which fitted together perfectly; and he made the matter so plain that I believed it. But again you are missing the point; it is not some other man’s testimony that you are to give, but only your own. Did Jesus really die, or is the whole story a myth? Was it merely assumed that he died and *rose* again? {SITI July 18, 1895, p. 434.14}

How do we know that Jesus lives?—We have talked with him, we have heard his voice, and we can say positively that he lives at our house. Suppose that a man has disappeared, and foul play is suspected. We are called to testify as to our knowledge of him, and can say that he is not dead, because he is living at our house, and we have been in conversation with him every day. That is evidence enough as to our knowledge of him. Moreover, there is a record to put in evidence. The record says that Jesus was declared to be the Son of God with power, by the resurrection from the dead. Now this Being with whom we are in communion every day corresponds exactly with the specification of the records. We find the truth of the record demonstrated by him every day. {SITI July 18, 1895, p. 435.1}

Here are habits of one kind and another, which might be enumerated by the score. In fact, our whole life was perverse. In spite of ourselves, we found that these habits would assert themselves and make us miserable. There was impatience, and we would say words that were wrong, and, although resolving most solemnly to refrain from allowing such feelings to enter the heart, we found that it was impossible to shut them out. We were helpless in the hands of these habits, and could not shake them off. {SITI July 18, 1895, p. 435.2}

**What We Have Seen**

Well, we saw Jesus of Nazareth. We saw him being led to Calvary. We saw him crucified. Some one may say, “I don’t believe you saw that.” We cannot help it; we saw Jesus set forth crucified before our eyes, and that for which he was crucified was the sin of the world, *our* sin. And when he told me that he “loved me, and gave himself for me” (Galatians 2:20), I believed him. In fact, we had had evidence of his love before that. He had borne witness from our earliest infancy to his love, and, although we had gone our own way and denied him, yet “he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.” He did not withdraw his love and his life from us. So we had had previous witness of his love for us and his power. {SITI July 18, 1895, p. 435.3}

**Created with Him**

So when he told us again that he loved us and would deliver us from the sin that bound us, we believed him, and gave ourselves to him. He said he would identify himself with us, and he did; although sinless, “he was made to be sin for us,” counting our sin as his. We had gone astray, and the Lord laid on him the iniquity of us all. So when he was crucified, he was crucified for our sin. We saw him lifted up, and we consented to be crucified with him. And we knew it was a crucifixion too. It was no fancy; for when we came to give up these evil things, we found that the whole life was composed of them, and it was giving our life. We found that the disease of sin was in the blood itself, and it was taking our very life to have it taken away. But we said to the Lord, “We identify ourselves with you, as you with us;” and so we were crucified with him. And in that crucifixion we found him a wonderful Being, the like of which had never lived on the earth before; for, although crucified, he still lived, and when we accepted his terms, and told him that he might take our life in the crucifixion, we took his life for us, and ever since he has lived with us. {SITI July 18, 1895, p. 435.4}

**Living with Him**

How do we know he lives? Is there any evidence that we are not dreaming?—Yes; because our faith brings him as a living being into our heart, and that thing which we found utterly impossible is now done. We can say, “The life which I know 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. Therefore we can witness that Jesus Christ is not in the heavens, nor in the deep, but in our heart. And this is the way in which the apostle Peter says we are to be able to give a reason for our hope. He says, “But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear.” 1 Peter 3:15. It could not be done in any other way, because Christ in us is the only hope of glory. Colossians 1:27. He in whom Christ is not formed, has no hope at all. {SITI July 18, 1895, p. 435.5}

Some one may say, “I should like to know this.” You may know it just as well as anybody if you wish. “The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness.” The reason is that Christ is righteousness, and he dwells in the heart by faith; our faith in that which is a fact, makes us know the fact. {SITI July 18, 1895, p. 435.6}

**Faith in a Fact?**

If the story of Jesus of Nazareth were a myth, no faith that we could put in it would make it a fact. One cannot believe a lie so strongly as to make it a truth. We cannot believe in a thing which does not exist, so strongly as thereby to make it exist. Therefore that which through faith we find to be an actual fact, must have been a fact before we believed it. Our faith in the story of Jesus, that he was born, and was crucified, and that he lives, produces an actual power in us to do that which we could not do ourselves, or which no power of man could do. And this shows that the story is not a myth, but a present, living reality. {SITI July 18, 1895, p. 435.7}

We did not believe in that thing before the power operated in our heart, but the power worked in us because we believed. We saw Jesus Christ lifted up before us, and we were crucified with him, and in that crucifixion we demonstrated the fact that he is risen from the dead. The crucifixion is because of sin, and it is a giving up of life in all there is of this life. But “if, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life.” 1 Corinthians 5:10. “I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me.” Galatians 2:20. The living is the life of Christ in us. The joy of the Lord is the strength of our life. Nehemiah 8:10. So let us not tell our neighbors and friends that the Christian life is a doleful one. But there is no use in our telling them that it is not a good life, unless the joy and peace of it are seen in the telling of it, and are manifested in the life. {SITI July 18, 1895, p. 435.8}

**Giving and Taking**

One part of the life is a giving up, a crucifixion. But do not tell the world that that is all there is of Christianity. We cannot persuade men to give up their sinful habits and pleasures by simply talking about giving up. “What is there left?” they will say. If they give their sinful pleasure up in Christ, seeing him crucified, and are crucified with him, in the very giving up they get something else,—they get his life, and this life is peace and righteousness. In him are all the treasures of wisdom and knowledge. In him all things come which are in heaven and earth. “Wherein 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?” Each man may have but a very small portion of this world, but if a man had all the world, we can say to him, “Give this up, and take Christ and in him you will have all the treasures of the universe; for in him are all things, and in him we have obtained an inheritance.” Ephesians 1:11. The Spirit of God is to make known to us “what is the riches of the glory of his inheritance in the saints, and what are the exceeding greatness of his power,” to us. We are to give everything we have, and what vast possessions are ours to give up? What have we?—Our wretchedness, misery, poverty and blindness. We had an impatient disposition. What returns did it make to us? The dislike and ill-will of many. The pleasures we thought were yielding us something at the time, but afterwards they left emptiness or disease behind them. “What fruit had ye then in those things whereof ye are now ashamed? For the end of those things is death.” Romans 6:21. Although we had not felt to the full the death, there was a certain looking forward to the judgment; and the fear of death resulted from the continued bondage. Now the word comes, “Give up all this, and take Christ and his riches, and in his strength you will overcome the evil habits whenever they attempt to put you under the old bondage,” and your faith in that act makes it a fact to you. Your belief in the fact that Christ is crucified and risen, makes it a fact that Christ lives in you, and brings all the joy of the universe into your life. {SITI July 18, 1895, p. 435.9}

We go to Calvary. We may never have seen that spot just outside the walls of Jerusalem. Not many have either the time or the means to go there; and it would not add to their faith in Christ if they could. We are glad we do not have to go to Jerusalem, either to see the place or to see him crucified. Calvary is right here. Here is the cross set up, and we see Christ set forth crucified among us. Galatians 3:1. We see him as Isaiah saw him, “high and lifted up.” He is crucified for all the sins of the flesh, and they are all ours. We say, “Lord, I will go to the cross with thee, and be crucified with thee.” And as we see him lifted up from the earth we see in him something wonderful,—we see in him joy in the midst of tribulation; we see in him righteousness under provocation such as no man on earth ever had. There are power and attractiveness in all these things. {SITI July 18, 1895, p. 436.1}

**Lifted Up from the Earth**

And now we believe, and are crucified with him; and what comes to us? As he is lifted up from the earth, we are lifted up with him from the earth. O, the preciousness of this fact to every one who knows and believes that there is anything better than this earth and its sin, and who can joy in the sunlight of heaven! The marvel of it is that our belief, makes us know it, because we experience the same thing, and so can bear witness that it is a fact. Then we can go and bear witness to the world that Jesus Christ is crucified and risen again. We know it is so, because we not only saw him crucified, but were crucified with him, and are raised to life with him. {SITI July 18, 1895, p. 436.2}

And that was not the end of it. We found that, although it was an unequal partnership, he made it equal. We gave our life, which had only poverty and death in it; his part was to give his life, an endless life, which we took as righteousness and peace to us. {SITI July 18, 1895, p. 436.3}

**Peace in Christ**

This is how we know that the Bible is true, and that Jesus of Nazareth is raised from the dead. We say from the heart that Jesus is crucified for our sins; he died for us, and now he lives, and we know he lives; for our faith brings him into our life, and faith keeps him there, so that in the midst of temptation there is peace and deliverance. Yes, even in the face of the enemy, he gives rest and assurance. “Thou preparest a table before me in the presence of mine enemies.” Psalm 23:5. The enemy surrounds us, and is ready to make a charge upon us, but the Lord says: “Never mind them; come and let us sit down at the table, and feast our souls upon the good things prepared. Their power is gone, and they can do no harm.” So we laugh them to scorn, and delight ourselves in the abundance of his table, with the enemy raging all about us. {SITI July 18, 1895, p. 436.4}

Every enemy that comes against the soul to destroy it is the same old enemy that came against Jesus of Nazareth, and he conquered them. They know him; for Christ gained the victory on the cross. On the cross he completed the work, and the enemy was everlastingly overthrown, and all his strength taken away, together with all his armor wherein he trusted. When the enemies come, we know that it is only a show of armor they bring; so we say to them, “Christ is risen, and Christ lives in us.” That which we state with positiveness because we believe it, and our belief makes it true to us because it is everlastingly true in itself, whether we believe it or not,—that act puts the enemies to flight; for they have been beaten and overthrown by the same life, and therefore have no desire to try conclusions with it again. So we hold up the life, and claim it as ours, and it is our safety and defense. The victory is already gained for us in the life of Christ, so that all we have to do is to allow ourselves to be continually crucified with him, that thus we may have his life in us. And thus any man who is a sinner, and knows himself to be a sinner, and desires to be free from that bondage of evil habits, may say, “Thanks be to God, which giveth us the victory through our Lord Jesus Christ.” 1 Corinthians 15:57. E. J. W. {SITI July 18, 1895, p. 436.5}

**“Our Teacher” The Signs of the Times, 21, 29.**

E. J. Waggoner

Our Teacher. —“Teach me Thy way, O Lord, and lead me in a plain path, because of mine enemies.” Psalm 27:11. “Show me thy ways, O Lord; teach me thy paths.” Psalm 25:4. This is a prayer that all need to utter continually, because “it is not in man that walketh to direct his steps;” and God’s way, which is infinitely higher than man’s way or his comprehension, is the only right way. {SITI July 25, 1895, p. 446.1}

We are so ignorant and so dull of comprehension that we have need to pray with emphasis, “Make thy way straight before my face.” Well for us is it that we have a Teacher who is very considerate, “who can have compassion on the ignorant, and on them that are out of the way.” Even though we have neglected, or even despised, previous instruction, he is still patient to give wisdom, “and upbraideth not.” {SITI July 25, 1895, p. 446.2}

Here are some good promises for our encouragement: “What man is he that feareth the Lord? Him shall he teach in the way that he shall choose.” “The secret of the Lord is with them that fear him; and he will show them his covenant.” Psalm 25:12, 14. “If any man willeth to do his will, he shall know of the teaching.” John 7:16. “The meek will he guide in judgment; and the meek will he teach his way.” Psalm 25:9. Moses was the meekest man, and “He made known his ways unto Moses.” Who can estimate the favor of being taught the way of the Lord, and being allowed to share his secret? {SITI July 25, 1895, p. 446.3}

But there is one indispensable requisite to gaining this knowledge, and that is meekness. “Be clothed with humility; for God resisteth the proud, and giveth grace to the humble.” 1 Peter 5:5. Who has this clothing?—Nobody, for meekness and humility are foreign to human nature. All men are by nature “wretched and miserable, and poor, and blind, and naked.” But God provides white raiment, and he himself will take away the filthy rags, and clothe us with “change of raiment.” That is, the Lord teaches his people, and himself provides the clothing necessary for attending the school. E. J. W. {SITI July 25, 1895, p. 446.4}

**“God’s Glory His Gospel” The Signs of the Times, 21, 29.**

E. J. Waggoner

When Isaiah saw the Lord on the throne, high and lifted up, surrounded by the seraphim, he heard those beings cry one to another, “Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory.” Isaiah 6:3. These words were spoken hundreds of years ago. Are they true now, and is the earth now full of the glory of the Lord?—Most certainly; all the while the word has been, “Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.” Isaiah 60:1. {SITI July 25, 1895, p. 446.5}

The whole earth is full of the glory of God. He has revealed it in every blade of grass, in every flower, in everything that he has made. “His glory covers the heavens, and the earth is full of his praise.” The plant springing up and yielding its fruits, is showing forth the glory of God; for when at Cana in Galilee Christ accelerated the process, and, instead of waiting six months for the rain to come down and be taken up into the vine and converted into the juice of the grape, changed the water into wine by the power of the same word which sends the rain and is the life of the plant, it was written that this beginning of miracles did Jesus in Cana of Galilee, “and manifested forth his glory.” {SITI July 25, 1895, p. 446.6}

**Power and Glory**

The power of God is the glory of God. He showed his mighty power in the resurrection of Christ from the dead; but Christ was raised from the dead “by the glory of the Father.” The power of God is also shown in the things that he has made, and the Gospel, which is this power manifested unto salvation, is the “glorious Gospel” of God. The Gospel is glory; it is also power. And the whole earth is full of it. The earth preaches no set sermons. It does not begin with firstly, secondly, thirdly, and deliver an artistic address. What does the earth do?—It receives the life from God, and manifests it forth. It simply receives the gifts that God sends upon it, and glorifies God in returning the fruits of the life. That is the Gospel. The Gospel is “the power of God unto salvation, to every one that believeth,” “for therein is the righteousness of God revealed from faith to faith.” {SITI July 25, 1895, p. 446.7}

**Why All Do Not Glorify God**

Some one may ask, “Then why am I not as much to the praise of God as the heavens?” Simply because you do not desire to be. We are exactly what we wish to be. It is a fact that God satisfies the desire of every living thing. The trouble with some is that they do not want to be satisfied. {SITI July 25, 1895, p. 446.8}

If you really want to know the Lord, nothing in the world can hinder, because the Lord wants you to know him. There is no use in standing off and saying we want to know the Lord, and want to serve him, when for many years he has been seeking for us, and knocking for us to open the door and let him in and has been speaking to us in very way he could. He has spoken to eyes, and ears, and to every sense we have; for there is not a thing in heaven or earth that does not proclaim the power and the glory of God. {SITI July 25, 1895, p. 446.9}

Therefore, as soon as we are willing to believe that the Lord is better than we are, then he is more at peace and rest than we are, he shall have him; for we shall then be willing to give up our ways and our poverty, our unrest and disquietude, and have the peace and rest of God, and the riches and righteousness which he has given to us. But this is a giving up of all there is of self. To give up our ways means to confess that we do not know as much as we thought we did, and that is hard. It is a difficult thing to say that we are mistaken, and that we have no wisdom, or might, or anything that is good and worth having. This hurts; but it is our saying that the Lord is greater than we are and that we are willing that his life in us shall manifest forth his glory, that we all may be to the praise of the glory of his grace. E. J. W. {SITI July 25, 1895, p. 446.10}