**“‘Let It Be’” The Signs of the Times, 21, 35.**

E. J. Waggoner

“Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice.” Ephesians 4:31. How many have read these words and have thought, “Oh, that it might be so!” and how earnestly they have tried to put away that evil speaking, together with “the root of bitterness” whence it springs, and have failed, because “the tongue can no man tame, it is an unruly evil, full of deadly poison.” James 3:8. {SITI September 5, 1895, p. 545.1}

The same trouble has been found with the similar exhortation, “Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man.” Colossians 4:6. O, yes, if we only could; but how often have we resolved that we would not be betrayed into hasty speech, and have almost immediately been covered with shame because of the foolish things that issued from our mouth “before we thought”! {SITI September 5, 1895, p. 546.1}

Again we read the divine exhortation, “Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.” “Let this mind be in you, which was also in Christ Jesus.” Philippians 2:3, 5. And similar to this is the exhortation, “Let brotherly love continue.” Hebrews 13:1. What a blessed state of mind this must be, and what a heaven there would be on earth if such a state of things only existed, even among those who profess the name of Christ! Yet how many who have set this blessed ideal before themselves, find themselves wondering how it is to be attained! {SITI September 5, 1895, p. 546.2}

It is the man who is “carnal, sold under sin,” who is obliged to say, “To will is present with me; but how to perform that which is good I find not.” Romans 7:18. God is just and kind. He is not a tyrant, and he does not set tasks before his people without showing them the way to perform them. He not only shows the way, but supplies the power, the trouble is with our reading of his commands and exhortations. Let us read one more and see if that does not begin to suggest the way out of the difficulty:— {SITI September 5, 1895, p. 546.3}

“Let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.” Colossians 3:15. Surely we cannot control the peace of God. We cannot manufacture it, and put it within our hearts. No, only God can supply peace, and this he has already done. Jesus said, “Peace I leave with you, my peace I give unto you.” John 14:27. “I will hear what God the Lord will speak; for he will speak peace unto his people, and to his saints.” Psalm 85:8. The fact that only God can put his grace into the heart, and cause it to rule there, should indicate to us that it is he who is to fulfill those other exhortations in us. {SITI September 5, 1895, p. 546.4}

Once more we read, “Let the word of Christ dwell in you richly in all wisdom.” Colossians 3:16. This, together with the text quoted just before, tells us the whole secret. It is by the word of God that these things are to be done. “Not by might, nor by power, but by my spirit, saith the Lord of hosts.” Zechariah 4:6. The word of the Lord, which sets before us these desirable attainments of thought and speech, is the agency by which they are supplied. {SITI September 5, 1895, p. 546.5}

What can the word of the Lord do?—Read Psalm 33:6, 9: “By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth.” “For he spake, and it was done; he commanded, and it stood fast.” “And this is the word which by the Gospel is preached unto you.” 1 Peter 1:25. The Gospel is the power of God unto salvation to every one that believeth; and the power of God is seen in creation. Romans 1:16, 19, 20. Therefore the power by which the commands and exhortations of the Holy Spirit are to be fulfilled in us is the power by which the heavens and the earth were made. {SITI September 5, 1895, p. 546.6}

Turn then to the simple story of creation. God said, “Let there be light: and there was light.” Genesis 1:3. Again, God said, “Let the waters under the heaven be gathered together unto one place, and let the dry land appear; and it was so.” Verse 9. Again, God said, “Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.” Verse 11. Once more: “God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years; and let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.” Verses 14, 15. And thus we read throughout the entire story of creation. {SITI September 5, 1895, p. 546.7}

The darkness had no power in itself to bring forth light. The waters could not gather themselves together into one place. The earth could not make a mighty exertion, and send forth the trees laden with fruit. Much less could the sun, moon, and stars create themselves. That which was not, could not bring itself into existence. But at the word of God, saying, “Let it be,” everything came into being. The words, “Let there be” so and so, carried with them the power of being. The thing required was in the words requiring its production. {SITI September 5, 1895, p. 546.8}

Now “we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” Ephesians 2:10, margin. And “it is God which worketh in you both to will and to do of his good pleasure.” Philippians 2:13. We are to remember that the exhortations that we read at first are not the exhortations of a man, but that they are the words of God to us. The same One who in the beginning said, “Let there be light,” and, “Let the earth bring forth grass,” says to us, “Let all bitterness, and wrath.... be put away from you.” Just as the first was done, so must the other be accomplished. “For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations.” Isaiah 61:11. Therefore when we read the exhortations to let certain evil things be put away from us, and to let certain graces appear, we are not to regard them as commands for us to put them away, but as the agency by which the task is to be accomplished. {SITI September 5, 1895, p. 546.9}

God’s power to create is as great now as it ever was. He who in the beginning caused the ground to bring forth fruit, and who made a perfect man of the dust of the ground, can take these earthen vessels and make them “to the praise of the glory of his grace.” We are to become so familiar with the fact that God is Creator, that when he says, “Let this be done,” we shall at once and continually respond, “Amen; even so, let it be done, Lord Jesus;” and thus the new heart will be created, from which will proceed thoughts and words acceptable in his sight. E. J. W. {SITI September 5, 1895, p. 546.10}

**“Carrying the Light” The Signs of the Times, 21, 35.**

E. J. Waggoner

Who has not seen a little child attempt to grasp a handful of sunshine? It would close its hand in the sunlight, and would manifest great surprise when it found, on opening its hand in the shade, that the sunshine had escaped. We are amused at the simplicity of the child, unmindful of the fact that we ourselves often manifest less wisdom in a similar case of far more importance. {SITI September 5, 1895, p. 546.11}

For instance, we have learned that the word of God is light. We perhaps believe that if we only have that word we shall have light; and so we make attempts to seize and hold it. When the word is spoken with great clearness, people often jot down the thoughts in their notebooks, and make a special note of the text of Scripture that was referred to, in the hope of carrying the light away with them. But when the have gone to their homes, and have opened their books, they are surprised to find that the light does not shine forth. They thought to show the light to their friends, but it has fled even as the sunshine from the hands of the little child. This time we are not amused, for the case is too serious for amusement. {SITI September 5, 1895, p. 546.12}

In each case the desire was most laudable. To “catch the sunshine” is one of the most necessary things. To wish to carry it to others is a blessed thought. The child does catch and carry the sunshine, but in a different manner from what it thinks. Living in the bright sunlight, it takes up the life-giving rays in its blood, and they are manifested in rosy cheeks, sparkling eyes, sturdy limbs, and a cheerful spirit. It carries the sunshine in its life, and carries it to others, too, because “a merry heart doeth good like a medicine.” The difference between a child who lives in the sunshine and one who lives altogether in the shade is manifest to every one who sees them. The child of the shade can not by an occasional run into the sunlight gather up a supply to sunshine in its hands and pockets to distribute to others. There is no other way of carrying sunshine than in the blood. {SITI September 5, 1895, p. 546.13}

Even so it is with the light of the word of God. We can not carry it in our hands, nor in our pockets, nor even in our mouths. Light is life, and there is no way of carrying it except in life. “But of the heart are the issues of life,” and we are told, “These words, which I command thee this day, shall be in thine heart.” Deuteronomy 6:6. “Let the word of Christ dwell in you richly.” Colossians 3:16. When the bright beams of the Sun of Righteousness are received and absorbed into the life, there will be no difficulty in carrying them to others. {SITI September 5, 1895, p. 546.14}

Of Christ it is said, “In him was life, and the life was the light of men.” John 1:4. The life of Christ is the only true light, for he says, “I am the light of the world.” John 8:12. Since there is no light except in the life of Christ, it is most evident that no man can carry that light except by having the life itself. So Jesus say, “He that followeth me shall not walk in darkness, but shall have the light of life.” We may “walk in the light as he is in the light,” and not only so, but we ourselves may be lights. Indeed, we are expected to be lights. “For ye were sometimes darkness, but now are ye light in the Lord; walk as children of light.” Ephesians 5:8. Also, “Do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world.” Philippians 2:14, 15. {SITI September 5, 1895, p. 546.15}

The sun shines without an effort because it is light. Christ shines because he is light itself. His life is light and his word is life. Therefore whoever receives that word into his heart and life, will shine with the same light, and with no more conscious effort than the sun itself makes. “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” E. J. W. {SITI September 5, 1895, p. 547.1}

**“On Trial” The Signs of the Times, 21, 36.**

E. J. Waggoner

In last week’s issue we made brief mention of the appearance of the managing director of the International Tract Society-the missionary agency of the Seventh-day Adventists-before the Clerkenwell Police Court, London, Eng., to answer for Sunday work. In this we desire to show what is really involved in the case. {SITI September 12, 1895, p. 561.1}

In the first place, let it be clearly understood that these facts and statements are not published for the sake of eliciting sympathy for the society. Much less is it for the purpose of arousing any feeling against the authorities, who are so courteous in the performance of what they conceive to be their duty. We would ask our readers to leave us and the among of the fine entirely out of the question, and to think only of the truth involved and of their own relation to it. It is not the International Tract Society, but the truth of God, that is called in question. But when truth is put upon trial, if it be indeed the truth, it becomes the judge, before whom even judges and kings, in common with the people, are called to render account. {SITI September 12, 1895, p. 561.2}

When Jesus Christ, who is the Truth, was before Pontius Pilate, the question which that governor asked as, “What shall I do then with Jesus, which is called Christ?” Matthew 27:22. The people cried out, “Let him be crucified.” Thus the people, as well as Pilate, acted as judges in the case. Against Jesus, “both Herod, and Pontius Pilate, with the gentiles, and the people of Israel, were gathered together.” Acts 4:27. {SITI September 12, 1895, p. 561.3}

Truth is the final judge of all. It is a trite saying that nothing is ever settled until it is settled right; but nothing is ever settled right until it is settled according to truth. Every judgment, therefore, which is contrary to the truth will at last be reversed. In this life truth is on trial, not simply before civil courts, but before all the people. Each one for himself is called upon to decide what shall be done with the truth. But while the truth is thus on trial, it is in reality the people themselves who are on trial; for as they judge the truth, so will the truth judge them. The day of judgment will simply be the announcement of the judgment which people have in this life pronounced upon themselves in their dealing with the truth. {SITI September 12, 1895, p. 561.4}

This case, therefore, instead of being the International Tract Society before the Clerkenwell Police Court, is the truth before the people, and it is before this court that the truth appears to plead. What then is the truth in the case? {SITI September 12, 1895, p. 562.1}

**Clearing the Way**

In order to get at the exact truth, it is necessary to clear away any mistaken ideas that may exist. Therefore let it be emphasized that there is no question of “sweating” employés, or in any way whatever infringing upon their rights. In making the charge before the court, the factory inspector said that the persons who were mentioned in the charges were “protected persons,” and that it was forbidden to employ them on Sunday. But the fact is that in this case, at least, it is Sunday alone that is sought to be protected. {SITI September 12, 1895, p. 562.2}

The young women in question do work that is ordinarily done by women in a printing house. They work at their own desire. Like the women who followed Jesus to the cross and the tomb, they rest the Sabbath day according to the commandment (Luke 23:55, 56), and in harmony with the same commandment they labor on the first day of the week. If the society should refuse to employ them on that day, they would work upon it just the same, wherever they could find proper work to do. It is evident, therefore, that it is ridiculous to speak of such persons as being “protected” by the Factory Act. {SITI September 12, 1895, p. 562.3}

**What Is the True Rest Day?**

The real question at issue is incidentally stated in the *Chronicle’s* comments upon the case. We quote from its issue of August 3:— {SITI September 12, 1895, p. 562.4}

The managing director of the eccentric body known as the Seventh-day Adventists was again before Mr. Haden Corner yesterday for putting the peculiar principles of the body into practice by employing women on Sunday. It is the cherished faith of this particular sect that it is sinful to work on Saturday, and accordingly its employees make holiday on that day. This, of course, is purely a matter for the Adventists themselves, but when they seek to restore a balance which they conceive to be wrong by *making Sunday an ordinary working day*, Her Majesty’s Inspectors would be neglecting their duty if they did not take note of the circumstances. {SITI September 12, 1895, p. 562.5}

We have emphasized the words in the *Chronicle’s* statement which indicate the real question at issue. It is not primarily a question of whether or not certain individuals shall be employed at a given work, but it is whether or not Sunday shall be made “an ordinary working day.” This is the real case, and we will now proceed with the evidence, which is all upon one side. {SITI September 12, 1895, p. 562.6}

**The Commandment**

God came down from Mount Sinai “with ten thousands of saints,” and “Mount Sinai was altogether on a smoke because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.” “Our of the midst of the fire, of the cloud, and of the thick darkness,” God spoke the ten commandments “with a great voice.” Here is the fourth:— {SITI September 12, 1895, p. 562.7}

“Remember the Sabbath day, to keep it holy. Six days shalt thou labor, 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 20:8-11. {SITI September 12, 1895, p. 562.8}

**Sanctifying the Sabbath**

God blessed the Sabbath day, the seventh day, and sanctified it. He made it holy, and he calls upon men to keep it holy. Not that men can by any act of theirs diminish its holiness, but by profaning it they bring sin upon themselves. {SITI September 12, 1895, p. 562.9}

To sanctify is to set apart for a sacred use, and to distinguish the thing sanctified from everything else. By his own word God has distinguished the seventh day of the week from every other day of the week, and has said that creation from secular labor on that day is to be the mark by which it sanctity is recognized. {SITI September 12, 1895, p. 562.10}

It is evident, therefore, that the seventh day cannot be kept holy according to God’s command unless it is regularly observed as a rest day, and every other day of the week is habitually used as a working day. Work on Sunday is not for the purpose of restoring a balance conceived to be wrong, but in simple recognition of the explicit command of the God of the universe. {SITI September 12, 1895, p. 562.11}

**To Whom Given**

“The Sabbath was made for man.” Mark 2:27. The Sabbath commandment, therefore, is for every man, no matter what his position in this world. {SITI September 12, 1895, p. 562.12}

Moreover, it was made at the creation, and given to the head of the human family. It is the memorial of the creation of the heavens and the earth, and consequently a mark of the power of the Creator, calling to mind his power to create man anew in Christ Jesus. The fourth commandment therefore demands the obedience of every soul on earth. {SITI September 12, 1895, p. 562.13}

**A Matter of Fact**

It should be noted that the question of the Sabbath is not one of somebody’s belief or interpretation, but of fact. Those who have the matter of the day of rest before them, whether they be lawmakers, judges, or workingmen, have not to take account of men’s opinions or beliefs, but of hard and plain facts. They have not to deal with what people may think, but with what God says. The commandment is so explicit that there is no chance for misunderstanding it. That this is so may be shown by some {SITI September 12, 1895, p. 562.14}

**Admissions**

made by people of widely differing profession. None of them, however, observe the seventh day, which makes their statements all the more forcible. {SITI September 12, 1895, p. 562.15}

**THE “STANDARD”**

To begin with the latest that has come to our notice, we quote from the *Evening Standard* of August 3. In speaking of the case in question it said:— {SITI September 12, 1895, p. 562.16}

The magistrate who has to deal with cases of this sort is not to be envied. It is indisputable that the seventh day, not the first, was set apart for rest and worship. There is nothing more than tradition to explain how or when or why the early Christians exchanged the seventh day for the first. Mr. Haden Corner did wisely to refuse all argument, limiting upon the law-so did Pilate, his victim might explain. {SITI September 12, 1895, p. 562.17}

**MR. GLADSTONE**

In his article on “The Lord’s Day,” in the March number of the *Church Monthly*, Mr. Gladstone said:— {SITI September 12, 1895, p. 562.18}

The seventh day of the week has been deposed from its title to obligatory religious observance, and its prerogative has been carried over to the first, under no direct precept of Scripture. {SITI September 12, 1895, p. 562.19}

**THOMAS SCOTT**

In commenting on Acts 20:7, concerning the rest day, Mr. Scott wrote:— {SITI September 12, 1895, p. 562.20}

The change from the seventh day to the first appears to have been gradually and silently introduced, by example rather than by express precept. {SITI September 12, 1895, p. 562.21}

**CANON EYTON**

In a series of sermons on “The Ten Commandments,” preached at Holy Trinity, Chelsea, and published in 1894 by Kegan Paul, Trench, Trübner & Co., Mr. Eyton, after having stated that “the Sabbath was the solemn recalling of God to the mind of the people,” said:— {SITI September 12, 1895, p. 562.22}

The observance of Sunday in the Christian church comes to us with quite a different sanction, based on different grounds, from that of the Jewish Sabbath. It rests upon no direct divine command; no word is said about it in the New Testament.... there is no word, no hint, in the New Testament about abstaining from work on Sunday.-*Pages 61, 62*. {SITI September 12, 1895, p. 562.23}

Again:— {SITI September 12, 1895, p. 562.24}

Into the rest of Sunday no divine law enters.-*Page 63.* {SITI September 12, 1895, p. 562.25}

Still further:— {SITI September 12, 1895, p. 562.26}

The observance of Ash Wednesday or Lent stands on exactly the same footing as the observance of Sunday.-*Page 64*. {SITI September 12, 1895, p. 562.27}

**REV. ISAAC WILLIAMS, D. D**

In a book entitled “Plain Sermons on the Catechism,” published by Longman’s, Green & Co., 1894, the above-named churchman makes the following statements:— {SITI September 12, 1895, p. 562.28}

Where are we told in Scripture that we are to keep the first day at all? We are commanded to keep the seventh; but we are nowhere commanded to keep the first day.-*Page 224*. {SITI September 12, 1895, p. 562.29}

The reason why we keep the first day of the week holy instead of the seventh is for the same reason that we observe many other things, not because the Bible, but because the church, has enjoined it.-*Page* 236. {SITI September 12, 1895, p. 562.30}

**CANON KNOX-LITTLE**

This eminent churchman, in his book on “Sacerdotalism,” in which he pleads for certain customs not warranted by the example of Christ, says:— {SITI September 12, 1895, p. 562.31}

It is certain that our Lord when on earth did observe Saturday, and did not charge Sunday, but no one, as far as I know, has ever been called a “sacerdotalist” for departing from his undoubted habit of “resting on the seventh day.”—*Page 76*. {SITI September 12, 1895, p. 562.32}

And again, referring to those who urged the example of Christ against the rites which the Canon upholds, says:— {SITI September 12, 1895, p. 563.1}

Their effort strictly to adhere to our Lord’s example *to the letter*, in spite of the usage of the church, implies that they know better what our Lord desired than his church. If they are consistent, as I have said, they must keep Saturday, not Sunday, as the day of rest.-*Page* 92. {SITI September 12, 1895, p. 563.2}

**THE LATE DR. R. W. DALE**

In 1871 a book entitled “The Ten Commandments,” written by this eminent Congregationalist, was published by Hodder & Stoughton, of whom it has been said that their imprint is a certificate of orthodoxy. In that we read:— {SITI September 12, 1895, p. 563.3}

It is quite clear that, however r.dly or devotedly we may spend Sunday, we are not keeping Sabbath. {SITI September 12, 1895, p. 563.4}

The Sabbath was founded on a specific divine command. We can plead so much command for the obligation to observe Sunday.-*Page 106*. {SITI September 12, 1895, p. 563.5}

There is no reason to believe that the apostles required their converts to keep the first day of the week as a day of rest.-*Page 118*. {SITI September 12, 1895, p. 563.6}

As it is difficult to determine the exact time when Jewish Christians ceased to rest on the Sabbath, it is also difficult to determine the exact time when Christians generally began to rest on Sunday.-*Page 110*. {SITI September 12, 1895, p. 563.7}

**“Eccentricity”**

Time and space do not permit us to quote all the admissions of a similar nature which we have in hand. What is the evidence?—Simply this, that the Scriptures of God enjoin the observance of the seventh day of the week as a sacred day of rest, and the use of Sunday as an “ordinary working day.” And yet a body of Christians who follow the word of God and the example of Jesus Christ, are styled “eccentric” for so doing. Well, it is better to be eccentric than disobedient. Why these men from whom we have quoted do not observe the Sabbath of the Bible instead of a day for which there is no divine authority whatever, is for them to settle with the Lord. But the fact that they excuse themselves from obeying his plain command is no warrant for others to do likewise. {SITI September 12, 1895, p. 563.8}

**The Human against the Divine**

From what has preceded, it is very evident that the question to be settled is one of authority; it is a question of whether God ever appointed, and that by his command all other days of the week are ordinary working days. {SITI September 12, 1895, p. 563.9}

It is also a fact that men, solely on their own motion, have presumed to substitute another day for the Sabbath of the Lord. It is not necessary just now to inquire into the origin of this change; it is enough to know that it was done by men, without any divine authority, and in the face of God’s commandment. The magistrate said that Parliament had made the Factory Act, which requires the recognition of Sunday as a rest day, and that he would not be doing his duty if he did not impose a penalty for the violation of it. The inspectors also say that they would not be doing their duty if they did not prosecute for the neglect to regard it. Now those men would be perfectly right if Parliament were supreme; but there is another side to the question. {SITI September 12, 1895, p. 563.10}

God has sanctified the seventh day as the Sabbath, distinguishing it from all other days by making them ordinary working days. Now we say that we, including magistrate, officers, and people with ourselves, are not doing our duty if we do not obey the Lord. Parliament itself is composed only of men. They are not God but are subject to him. It is as much the duty of members of Parliament to obey the Lord as it is that of the humblest man. And no man is absolved from his duty to God because members of Parliament have been so unmindful of their duty to God as to enact laws in direct opposition to his law. With all respect to Parliament, we are bound to consider it as infinitely inferior to God, and its authority as nothing as compared with his. We say, therefore, “We ought to obey God rather than men.” And this duty rests upon magistrates and other officers of the law as much as it does upon us. {SITI September 12, 1895, p. 563.11}

**Defiance of the Law**

It has been said that the International Tract Society, in continuing Sunday work, notwithstanding the prohibition of the Factory Act, is defying the law. This comes from taking a very superficial and narrow view of the case. Let us look farther and deeper. {SITI September 12, 1895, p. 563.12}

God is supreme. He is the Creator. His law existed before there was a man or a nation. It is the law for all mankind and the universe. Now, if it seems to the magistrate and to others that a simple failure to comply with a human law that prohibits labor on Sunday is defiance of that law, what will they say of the making of that law in open opposition to the law of God? Is not that where the defiance of the law comes in? The very existence of Sunday laws on the statute books is an open insult to God, and a defiance of his authority. {SITI September 12, 1895, p. 563.13}

Let us make this matter clear by an illustration. Here is a family of a dozen children. Their father sets them all at work, giving express directions as to how the work shall be done. In order that no mistake may be made, he writes out the directions very plainly. {SITI September 12, 1895, p. 563.14}

Very soon they become careless, and almost before they are aware of it they find themselves doing exactly contrary to the directions. Only one has been faithful. The rest say, “Well, our way is just as good, and we will continue it.” But this is not all. Not content with disobeying orders, they pass a formal vote that their way shall be followed by all, and then, because the one still clings to the original instructions, they accuse him of defying them. Any one can see that the fact is that he is not defying them, because they have no authority in the matter, but that they are guilty of the most daring act of defiance. {SITI September 12, 1895, p. 563.15}

The application is easy, and the parallel perfect. God has made of one blood all nations of men. He is the Father of all, both high and low. All men, no matter what their birth or station, are alike subject to authority. His law says that the seventh day is the Sabbath, and that the other six are laboring days. But certain men have taken it upon themselves (that is, Mr. Gladstone’s language) to alter his ordinance, and to say to their fellows, “You must recognize another day as the Sabbath.” Some, however, continue quietly to obey the law of the Lord, and they are charged with defying the law. {SITI September 12, 1895, p. 563.16}

But what are the facts?—Simply this, that the law which thrusts itself into the face of God’s law has no jurisdiction whatever. To disregard it is not to defy law, but is the only way in which one can be truly law-abiding. {SITI September 12, 1895, p. 563.17}

When our fellow-mortals forget or defy the claims which God has upon them in common with us, and enact laws contrary to his, they are simply presuming to act where they have no jurisdiction. It is no man’s duty to obey such a law, and much less to enforce it upon others. On the contrary, it is the duty of all to obey God rather than man. When human law opposes the law of God, it is the solemn duty of every man to break that human law, since only by breaking can they obey God. Not England, but the God of the universe, expects every man to do his duty. {SITI September 12, 1895, p. 563.18}

**Guilty or Not Guilty**

It is stated in the papers that the managing director in behalf of the society pleads guilty. Perhaps the court took it so, but that was not the case. He was not asked to plead whether he was guilty or not. He was simply asked if he admitted the charge that certain persons had been allowed to work on Sunday, and as an honest man he could do no other than say that he did. But that was not an admission of guilt. He could not by any possibility have pleaded guilty, since no manner of guilt attached to Sunday work, and the employment of willing laborers on that day. {SITI September 12, 1895, p. 563.19}

But the great court day is fast approaching when the Judge of all shall sit, and all both “small and great,” shall stand before him to hear the decision of their cases. In that day no allowance will be made for the fact that man held an office in civil government. God “without respect of persons judged according to every man’s work.” {SITI September 12, 1895, p. 563.20}

The law of God will be the sole standard in that judgment. As the result of which says, every mouth is stopped, and all the world stand guilty before God. All have broken that holy law. Legislators, in making laws, have simply been doing in a formal way what every man has done in his heart, for all have rebelled against God’s authority. “All have sinned and come short of the glory of God.” “Who then can be saved?” {SITI September 12, 1895, p. 563.21}

With men it would be impossible, but God’s infinite love and wisdom make it possible for “whosoever will.” The case is closed. We are all guilty. If we, whether kings, judges, officers, or common people, continue until the judgment day to put human laws and human authority above God’s will and authority, we shall have no power to offer for our mouths will be stopped. “Guilty” will be stamped upon our faces. {SITI September 12, 1895, p. 563.22}

But now we plead guilty, acknowledging our wicked rebellion against God, and our usurpation of his authority, we shall be guiltless in the day, for “if we confess our sins, he is faithful and just to forgive us our sins. “If any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world,” for the sins of rulers and judges as well as for those of the most obscure in this world. {SITI September 12, 1895, p. 564.1}

This invitation, therefore, which we extend to all in this time, when men are being tried to see on whose side they will elect to stand at last, is to come to Jesus, the Lord of the Sabbath day, and find in him true Sabbath rest, the sanctification from sin. E. J. W. {SITI September 12, 1895, p. 564.2}

**“They Can Not Be Separated” The Signs of the Times, 21, 37.**

E. J. Waggoner

In the days of Jesus of Nazareth there were many who did not believe in him, but who professed to believe in Moses. Some of them said, “We know that God spake unto Moses; as for this fellow, we know not from whence he is.” John 9:29. To the one who stood up for Jesus, they said, “Thou art his disciple, but we are Moses’ disciples.” {SITI September 19, 1895, p. 577.1}

But what was the actual fact? They did not believe on Moses any more than they did on Christ. He said to them: “There is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?” John 5:45-47 {SITI September 19, 1895, p. 577.2}

The highest testimony given to Jesus as the One sent from God, is this which the Lord spoke to Moses: “I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him;” he “shall be destroyed from among the people.” Deuteronomy 18:18, 19, Acts 5:23. It is evident, therefore, that anybody must believe in Christ if he really believes Moses. {SITI September 19, 1895, p. 577.3}

But there is another side. In these days we find many who profess to believe in Christ. They have no sympathy for the Jews who refused to accept him, and they wonder at the blindness of that people. But they do not profess to believe very much in Moses. Many of them openly depreciate his writings as out of date. If the authority of Moses is not openly discredited by them, he is at least slighted. Yet these same persons profess the most implicit faith in Christ. {SITI September 19, 1895, p. 577.4}

What is the position of these last?—It is precisely that of the Jews of old. Listen again to the words of Christ: “Had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings how shall ye believe my words?” In vain are all professions of faith in Christ by those who discredit Moses. The two can not be separated. He who believes the one must believe the other also, and he who denies the one denies the other as well; for both were sent by God with the same message. To deny Christ while professing to believe Moses is exactly the same as denying Moses while professing to believe Christ. Happy will that man be who in the judgment shall not be condemned either by the words of Moses or of Jesus. E. J. W. {SITI September 19, 1895, p. 577.5}

**“Purging the Church” The Signs of the Times, 21, 37.**

E. J. Waggoner

This is the way a Church of England clergyman has proposed, in a letter to the *English Churchman*, to purge that body of the Ritualism which is fast making it an exact copy of the Roman Catholic body:— {SITI September 19, 1895, p. 578.1}

There is a “constitutional means of purging the church through Parliament,” and it is the only “constitutional means” and the only “practical means.” Secession won’t “purge the church;” moving the table to the center of the church won’t “purge the church.” It would be moved back again by the next incumbent, perhaps. But make it, by Act of Parliament illegal, under suspension or deprivation, for any clergyman to turn his back to the people, to use lighted candles except in case of atmospheric darkness, or at any time during service to make the sign of the cross, or to use a mixed chalice, or any other than pure wheaten bread at the Lord’s Supper, or any hymn during the administration of the Lord’s Supper, or to wear any vestment other than the surplice, except in the case of the bishops, the usual episcopal robes being allowed, and the academical hood and black gown in the pulpit; and then, as I have said before, no reformation would be required in our purely Protestant church, no progress in Ritualism or Romanism would or could be made, as far as outward symbols are concerned, and Ritualists and Romanistic teachers would then find that there is no scope for their purposes in the Established Church of England. {SITI September 19, 1895, p. 578.2}

The statement that under such an act of Parliament no progress in Romanism could be made, “as far as outward symbols are concerned,” is quite safe. But what difference does it make whether any progress toward Romanism is made in “outward symbols” or not if inwardly the clergy and members are full of Romish sentiment? If the sentiment is within, it is no worse for it to find expression; and if it is not within, there is no danger. And there is no one so enamored of civil legislation for the church that he will claim that an act of Parliament can change men’s hearts. {SITI September 19, 1895, p. 578.3}

The Jewish Church was never more corrupt than when it was most strict in all the externals. Hear the words of Christ: “Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.” Matthew 23:25, 26. {SITI September 19, 1895, p. 578.4}

Read also the lists of sins recited by the apostle Paul, as being committed in the last days by those possessing “a form of godliness, but denying the power thereof.” 2 Timothy 3:1-5. The form may be secured by strict legislation, but the more acts of Parliament are depended upon for purging the church, the more will the power of godliness be denied. {SITI September 19, 1895, p. 578.5}

Suppose that an act of Parliament were obtained, what charity could be given that it would not be repealed by some succeeding Parliament? It is majorities that make laws; and even though a majority might at present be opposed to the outward forms of Romanism, the inward tendency would not be legislated out of a single soul, and in time a majority would be found, who would reverse everything. {SITI September 19, 1895, p. 578.6}

How then shall the church be purged, not only of Ritualism, but of every other evil? Here is the answer: “Christ also love the church, and gave Himself for it, that He might sanctify and cleanse it with the washing of water *by the word*.” Ephesians 5:25, 26. Said Christ, “Now are ye clean through the word which I have spoken unto you.” John 15:3. “If we walked in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin.” 1 John 1:7. {SITI September 19, 1895, p. 578.7}

Here is cleansing that is cleansing indeed. Every attempt to cleanse the church by any other means will prove as ineffectual as to attempt to stop the flood of a river with a barbed wire fence. Indeed, civil legislation for the church only increases the evil; for the only real Gospel power is the power of God; and just to the extent that the church depends on civil power, will it neglect the power of God; and where the power of God is lacking, there the power of the devil will be supreme. And thus of the legislation in behalf of religion, instead of purging the Church, will at last bring it into the condition described by the angel:— {SITI September 19, 1895, p. 578.8}

“Babylon the great is fallen, is falling, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.” Revelation 18:2. There is only one way by which this deplorable condition can be brought about, and that is by the churches depending on worldly power, in defiance of the word of God. {SITI September 19, 1895, p. 578.9}

“Thus saith the Lord; cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited.” Jeremiah 17:5, 6. {SITI September 19, 1895, p. 578.10}

“Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish. Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God, which made heaven, and earth, the sea, and all that therein is; which keepeth truth forever.” {SITI September 19, 1895, p. 578.11}

Parliament cannot change the heart, but God can create a new heart; Parliaments, with all their powerlessness, are subject to change, but God in His might is “from everlasting to everlasting.” E. J. W. {SITI September 19, 1895, p. 578.12}

**“‘Another Day’—‘To-day’” The Signs of the Times, 21, 37.**

E. J. Waggoner

“Again, he limiteth a certain day, saying in David, To-day, after so long a time; as it is said, To-day if ye will hear his voice, harden not your hearts.” Hebrews 4:7. {SITI September 19, 1895, p. 578.13}

God had promised rest to the children of Israel, and he took them out of Egypt to lead them to it. Then, as now, rest could be found only by learning of the Lord. Matthew 11:28, 29. But they rebelled against him, refusing to learn of him, although they saw his works marvelously wrought out before their eyes. The promise of anything does not profit any one unless it is accepted; but the children of Israel did not believe the Lord, and “so we see that they could not enter in because of unbelief.” Hebrews 3:19. {SITI September 19, 1895, p. 578.14}

But the unbelief of men can not make the faith of God of none effect; therefore there still remains a rest to the people of God. Though men believe not, yet He abideth faithful. The same promise of rest still remains-nay, the rest itself remains-and “we which have believed do enter into rest.” The rest is all prepared, and was ready even in the days of ancient Israel, for “the works were finished from the foundation of the world.” The evidence of this is found in the statement that “God did rest the seventh day from all his works.” Hebrews 4:4. When works are all finished, rest must necessarily begin. So the rest began on the seventh day of time, when “God saw everything that he had made, and, behold, it was very good.” Genesis 1:31. {SITI September 19, 1895, p. 578.15}

What were the works that were finished when God rested the seventh day?—The heavens and the earth had been newly created. A garden had been planted, in which man had been caused to rest, and the dominion of the whole earth had been given him. But through unbelief that rest was lost. Man sinned; and sin brought unrest and weariness into the world, for “the wicked are like the troubled sea, when it can not rest.” Isaiah 57:20. {SITI September 19, 1895, p. 578.16}

Man lost the rest, but God did not. His rest is eternal, unaffected by any action on the part of man. Moreover, God did not forsake man, nor utterly take from him the rest which he had forfeited. He gave his only Son, who “is made unto us wisdom, and righteousness, and sanctification, and redemption.” 1 Corinthians 1:30. “By him were all things created” (Colossians 1:16); and the Sabbath, that memorial of creation, and the proof that the rest of God is ready for men when they believe, is left to us, that we may know that he has the power to sanctify us (Ezekiel 20:12). The Sabbath, the identical rest into which God entered on the completion of creation, is the rest which was given to man in the new earth. It is God’s rest, and can be gained and kept by man only as he has faith in Christ. He who keeps it through faith in Christ, has the sure pledge of final possession of the earth again made new. {SITI September 19, 1895, p. 578.17}

It was to this possession that God was leading the children of Israel. But they could not enter in because of unbelief. Joshua did not give them rest. Hebrews 4:8, margin. But God had sworn by himself that the rest should be given, and so “it remaineth that *some* must enter therein.” Therefore since they to whom it was first preached did not enter in, he still holds out the offer to all who will accept it. If the children of Israel had been real children of faithful Abraham, the rest would have been given in their day, and so the day of salvation would have closed. But they were not faithful, and since God’s promise and oath to Abraham must be fulfilled, and his seed must be as the sand on the seashore, another day of salvation was offered. {SITI September 19, 1895, p. 579.1}

What is this other day? Read the first text again: “Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief; again, he limiteth a certain day, saying in David, To-day, after so long a time; as it is said, To-day if ye will hear his voice, harden not your hearts.” Hebrews 4:6, 7. That other day is *to-day*. “Behold, now is the accepted time; behold, now is the day of salvation.” 2 Corinthians 6:2. {SITI September 19, 1895, p. 579.2}

Notice the statement that God “*limiteth* a certain day.” In speaking of “another day” God limited the time to “to-day.” Since the ancient people of Israel refused the rest which the Lord offered, God holds out another day in which we may heed the gracious call: “Come unto me, all ye that labor and are heavy laden, and I will give you rest,” and that day is to-day. “To-day” is the only day that God has ever promised to man in which he may accept salvation. He has offered no time of repentance after death; he has not offered some time next year, nor next week, nor even to-morrow; but only “to-day.” {SITI September 19, 1895, p. 579.3}

There are many who hear the word of truth, the Gospel of salvation, who think that at some future time they will accept it. They do not think that they can do so to-day, because it is not convenient. Some would like to have their own way a little longer. Others have important matters of business that they think must be attended to before they can accept. They think that they must have their plans all perfected in this world, which is soon to pass away, before they can accept the other world, which is to endure forever. They are unconsciously like the child who refuses to run from the tide which is rapidly coming in, because he has not yet completed the little house that he is building in the sand. Like the child, they forget that when the tide comes in, it will sweep away the house of sand, so that it will be the same as though it had not been built. {SITI September 19, 1895, p. 579.4}

Vast interests center in to-day. In one day an eternity of rest may be gained or lost. Think of it! God has given us one day in which we may gain an endless day. Eternity against to-day. Why should anybody hesitate as to the choice? “This is the day which the Lord hath made.” It is a glad day, because in it righteousness, and peace, and joy in the Holy Ghost may be obtained. Let us therefore “be glad and rejoice in it.” {SITI September 19, 1895, p. 579.5}

*“Come, weary soul, and here find rest;  
Accept redemption, and be blest;  
The Christ who died, by God is crowned  
To pardon on redemption ground.”  
E. J. W. {SITI September 19, 1895, p. 579.6}*

**“The Testimony of the Bible to Itself” The Signs of the Times, 21, 38.**

E. J. Waggoner

Some persons object that what the Scriptures say as regards their Inspiration is not proper evidence-that we ought rather to have outside testimony concerning the Scriptures. It is true that, ordinarily, in the case of a man, his own testimony concerning himself is not conclusive; but it is not so in the case of the Bible. We must either take its testimony concerning its own inspiration, or else reject it entirely. He who doubts its testimony on this point will doubt it upon every point. Accepting the Bible as a book of truth, we must necessarily accept all that it says of itself. {SITI September 26, 1895, p. 601.1}

We know that it speaks the truth when it tells us about ourselves, therefore we accept its testimony as true when it speaks of itself. The woman of Samaria said, “Come, see a man, which told me all things that ever I did; is not this the Christ?” So we know that the testimony of the Bible is the testimony of that same one. {SITI September 26, 1895, p. 602.1}

The Pharisees found fault with Christ because he said, “I am the light of the world.” They said: “Thou bearest record of thyself; thy record is not true. Jesus answered and said unto them; though I bear record of myself, yet my record is true; for I know whence I came, and whither I go; but ye can not tell whence I come, and whither I go.... It is also written in your law, that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me.” John 8:13-18. {SITI September 26, 1895, p. 602.2}

The Pharisees could not see the Father, and therefore they would not accept Christ’s testimony concerning himself. If they had believed Jesus, they would have *known* that his testimony was true. It is by faith that we understand. He who believes has evidence of the strongest kind. He who believes God’s word, accepting it not as the word of man, but as it is indeed, the word of God, knows that the Spirit of God is witnessing through it. {SITI September 26, 1895, p. 602.3}

There is sufficient evidence to enable anybody to accept the Bible as the word of God; but the strongest evidence of all comes to the man after he has believed. This evidence can never be exhausted or measured, but becomes stronger the longer it is considered. E. J. W. {SITI September 26, 1895, p. 602.4}