**“Editorial. A Lesson in Ruling” The Signs of the Times, 23, 34.**

E. J. Waggoner

“Thou Bethlehem Ephratah, tho thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be Ruler in Israel.” Micah 5:2. {SITI September 2, 1897, p. 1.1}

Compare this with Matthew 2:6, where it is quoted, and note the margin, which is closer to the original: “Thou Bethlehem, in the land of Judah, art not the least among the princes of Judah; for out of thee shall come a Governor, that shall feed my people Israel.” {SITI September 2, 1897, p. 1.2}

This is the Holy Spirit’s own definition of the work of a true ruler or governor. We find it not in the nations of earth, nor in the apostate church, where the princes of the people “exercise dominion over them, and they that are great exercise authority over them,” but we do find it amongst the real followers of Christ; where greatness is according to the amount of service. {SITI September 2, 1897, p. 1.3}

The Danish Version, following the original Matthew 2:6 more closely than the English, has it: “Out of thee shall go a Prince who shall be My people Israel’s Shepherd.” This agrees with the marginal reading of our common version, for the duty of a shepherd is to feed the flock. But mark this, that the Ruler of Israel is the Shepherd of Israel: His work as Ruler of the people is to feed them. {SITI September 2, 1897, p. 1.4}

See how beautifully this thought of a Shepherd-King is expressed in Isaiah 40:10, 11: “Behold, the Lord God will come with strong hand, and his arm shall rule for him; behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.” {SITI September 2, 1897, p. 1.5}

This is the only kind of ruling that the Lord sanctions in his church. In Hebrews 13:17 we read the exhortation, “Obey them that have the rule over you,” but here again we may learn from the margin that these “rulers” are guides-those who direct the people in the right way, as a shepherd. Christ is “the Prince of princes,” the Ruler over all; he leads his people, however, and does not drive them. He leads them where they will find food and safety. {SITI September 2, 1897, p. 1.6}

This thought is emphasized by the fact that Christ as Ruler comes out of Bethlehem. Bethlehem, literally, is the “House of Bethel.” Out of the house of bread comes the Ruler, whose work is to feed the people. How significant! More than this, he himself is the bread of life. In the house of God there is always an abundance of “the hidden manna,” enough and to spare. Here is a lesson for all who are in positions of authority in the church. Their work is to take the bread of life from the house of bread, to feed upon it themselves, and then feed the people with it. When they do this, their authority will be recognized by the people, even if questioned by the scribes and Pharisees. E. J. W. {SITI September 2, 1897, p. 1.7}

**“Editorial. The Light of the World” The Signs of the Times, 23, 35.**

E. J. Waggoner

“And as Jesus passed by, he saw a man which was blind from his birth.” And Jesus said, “As long as I am in the world, I am the light of the world. When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.” John 9:1-7. {SITI September 9, 1897, p. 545.1}

In this simple story we learn how literally true are the words of Jesus, “I am the light of the world.” Here was a poor man who in the midst of light was walking in darkness. Jesus said, “I am the light of the world,” and immediately gave the man sight. It is very evident that the poor man was wholly dependent on Jesus and his word for his sight. Jesus was literally to him the light of day. {SITI September 9, 1897, p. 545.2}

But that case is only illustrative. What Jesus was to that man, he is to all. He is literally the light of the world. “All things were made by him” (John 1:3), and “by him all things consist” (Colossians 1:17). God has set his glory upon the heavens. Psalm 8:1, R.V. The light of which the sun was made bearer, is nothing less than “the light of the glory of God.” All the light of this world came from the word of God, who said, “Let there be light,” and “there was light.” {SITI September 9, 1897, p. 545.3}

It was this same word that gave light to the poor, blind man. There was no healing virtue in the clay, nor in the water; but the man obeyed the command, “Go and wash,” and in those words of Jesus he found the light. Thus he found that the words, “Thy word is a lamp unto my feet, and a light unto my path,” are most strictly and literally true. He who follows Christ can not walk in darkness, because he has the light of life. John 8:12. {SITI September 9, 1897, p. 545.4}

The man upon whom this miracle was wrought was only a poor beggar, who until that day had never seen the light, yet as soon as the miracle was performed, he had more true knowledge of the light than all the learned Pharisees and doctors of the law had. Note his clear and decisive answers under cross-questioning. When there was a doubt expressed as to his being the same blind man who begged by the wayside, he settled that question by saying, “I am he.” He was not ashamed to acknowledge his low degree. {SITI September 9, 1897, p. 545.5}

Neither was he ashamed to acknowledge his dependence upon Jesus for his sight. On being asked how his eyes were opened, he said, “A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash; and I went and washed, and I received sight.” It was a simple testimony to the truth, and therein lay its convincing power. The most learned man in the city could not have told it any better. {SITI September 9, 1897, p. 545.6}

Then there was a dispute as to the character of Jesus. First he bluntly declared, “He is a prophet.” Note that he did not give it as his opinion or belief, but as a fact that admitted of no dispute. In his simplicity he did not presume to advance theories, but stuck to what he knew, and that was far better than theories. If professed Christians, and Christian teachers, were better acquainted with the practical facts of the Gospel, there would be far less groping among systems of theories. {SITI September 9, 1897, p. 545.7}

Further than these simple facts, the young man would not allow himself to be enticed. To the Pharisees’ declaration that Christ was a sinner, he replied, “Whether he be a sinner or no, I know not; one thing I know, that, whereas I was blind, now I see.” That was a fact which the Pharisees would gladly forget, but the young man held them to it; and it really settled the whole question. For to give sight to a man born blind, was a creative act, and showed divine power. That being admitted, there could be no further question as to the character of Jesus. {SITI September 9, 1897, p. 545.8}

The result was characteristic. The Pharisees could not gainsay the facts so simply yet graphically told by the young man, but they were bound not to accept the light that had so brightly dawned upon him, and so they said, “Thou wast altogether born in sins, and dost thou teach us?” and they cast him out of the synagog. When men meet facts which they can not overthrow and will not accept, they betray their confusion by appealing to their age, or their position, or their learning. {SITI September 9, 1897, p. 545.9}

But the great lesson for us to learn is the reality of the light which God gives by his Word, and the positive assurance with which those must speak who have received that light. If all the philosophers in the world should unite to demonstrate that the sun is an opaque body, and that we actually receive no light from it, the most ignorant man in the street could say, “I don’t know anything about your science, but I know I see;” and with that fact he could overturn all their theories. So the simple man whose eyes are opened to see “the light of the glorious Gospel of Christ,” can silence every learned objection with the simple declaration, “I was blind; now I see.” Doubtless few will accept the truth through his simple testimony; but he may be sure that those who will not accept it on such evidence, would not accept it under any circumstances. One thing that an unlearned man knows is worth more than ten million things that wise men do not know. E. J. W. {SITI September 9, 1897, p. 545.10}

**“Shutting in the Light” The Signs of the Times, 23, 35.**

E. J. Waggoner

Shutting in the Light. —The sun has risen, and is beginning to flood our room with light. Brighter and brighter the light shines, as the sun ascends in the heavens. “Ah, now we have light enough; that is quite sufficient; we shall not need any more! We will therefore now close the shutters tightly, so that we may prevent any more light from coming in, and keep only that which we now have.” This we forthwith do, but, behold, it is perfectly dark! The light that we had went out as soon as we shut out the light that was streaming in. So we find that it is impossible to retain the light that we now have, unless we allow the light to continue to come in freely. How many are forgetting the obvious fact, content to have no more light, and even strenuously resisting its entrance! Let such remember that they are in the way of making the light that is in them become darkness. E. J. W. {SITI September 9, 1897, p. 546.1}

**“Disgrace and Accusation” The Signs of the Times, 23, 36.**

E. J. Waggoner

Disgrace and Accusation.— The only disgrace that can come to any man in this world is the commission of sin. It is not the exposure and punishment of crime, but the crime itself, whether known or not, that constitutes the disgrace. Therefore the fact that a man has committed gross sin, is not necessarily a disgrace to him. That depends wholly upon whether or not he has repented of the sin. If he holds to the sin, the disgrace still clings to him; if he has repented, the disgrace is removed; because the grace of God removes the sin of him who repents, and where the grace of God abounds, there can be no disgrace. This is self-evident. This shows that there is no disgrace to the repentant sinner in the fact that people who do not know the grace of God still remember his previous misdeeds, and despise him. It is not what others think of us, but what we are, that determines whether or not we suffer disgrace. And so it is no disgrace for a man to be unjustly suspected or accused. The disgrace rests upon the false accusers alone. Many people will say, even after a falsely-accused person is proved to be innocent, “There must be something wrong that gave rise to the suspicion.” Such persons should remember that Christ, “who knew no sin,” was accused of the grossest misdeeds. He himself has said, “Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.” E. J. W. {SITI September 16, 1897, p. 564.1}

**“Fulness of Joy” The Signs of the Times, 23, 36.**

E. J. Waggoner

“These things have I spoken unto you, that My joy might remain in you, and that your joy might be full.” John 15:11. There is something wonderful in these words, especially when we consider the circumstances under which they were spoken. “These things have I spoken unto you, that My joy might remain in you.” That shows us that by receiving and retaining what Jesus says to us, we receive and retain his joy. Joy comes by believing the words of the Lord, as we read, “The God of hope fill you with all joy and peace in believing.” Romans 15:13. Notice, it is “all joy” in believing, just as Jesus says: “that your joy may be *full*.” By receiving his words we get fullness of joy-perfect joy. {SITI September 16, 1897, p. 564.2}

But that shows us also that he had perfect joy-fullness of joy; for it is *his* joy that we are to receive. “These things have I spoken unto you, that My joy might remain in you, and that your joy might be full.” We get fullness of joy through Jesus, simply because his joy is perfect. As men sometimes express it, his cup of joy was full. When was it that he expressed the wish that his perfect joy might remain in his disciples?—The very night when he was betrayed; while he was on the way to the place where he knew that he would be delivered into the hands of cruel men, to be mocked, and beaten, and scourged, and crucified. Ah, that is joy worth having,—a joy that is perfect in distress and affliction, a joy that is perfect in itself, and does not depend on circumstances! It is the possession of such joy, and that alone, that enables one to endure affliction. Jesus, because of the joy that he had continually before him, and present with him, “endured the cross, despising the shame.” Hebrews 12:2. {SITI September 16, 1897, p. 564.3}

This joy is found, not in doubting, not in experimenting, but in trusting. There are millionaires that would give all their possessions for such joy, that delivers from painful anxiety, when the poorest man can have it by simply taking the words of the Lord and letting them work out their fulfilment in him. How can Christians be otherwise than glad, when they serve a Master who is gladness itself? E. J. W. {SITI September 16, 1897, p. 564.4}

**“Asking and Receiving” The Signs of the Times, 23, 37.**

E. J. Waggoner

“Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh receiveth; and he that seeketh findeth.” Matthew 8:7, 8. If we seek, with this assurance, it is worth while to know what to seek, what it is that is worth the finding. The same One who gives the assurance that we shall find, tells us what to seek: “Seek ye the Lord while he may be found.” Isaiah 55:6. “Seek the Lord, and his strength; seek his face evermore.” Psalm 105:4. {SITI September 23, 1897, p. 579.1}

Here is something that is certainly worth finding. If we find the Lord, we find his strength. He is the Almighty, therefore whoever finds him becomes “strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness.” Colossians 1:11. In his presence is fullness of joy. Not only so, but “in him all things consist” (Colossians 1:17, R.V.), and therefore he who finds the Lord has with him all things (Romans 8:23). {SITI September 23, 1897, p. 579.2}

But is the Lord, with all this treasure, hard to find? Nay, quite the contrary; “he that seeketh, findeth,” because he is not far from every one of us. Acts 17:27. More than this, he is seeking us: “For the Son of man is come to seek and to save that which was lost.” Luke 19:10. Since he is seeking us, what can possibly hinder us from finding him, if we also seek him? Each seeking the other, we are sure to come together. {SITI September 23, 1897, p. 579.3}

The statement that the Lord came to seek the lost, points to the fact that man was once with him, but wandered away. “All we like sheep have gone astray; we have turned every one to his own way.” Isaiah 53:6. When people sin, they imagine that God is angry with them, and that he has turned away from them. Not so; it is they who turn away and hide from him, while he seeks them. Adam and Eve, after their sin, “hid themselves from the presence of the Lord God amongst the trees of the garden.” Genesis 3:8. But the Lord did not hide from them; on the contrary, he sought them, and when they responded to his call, they found each other. {SITI September 23, 1897, p. 580.1}

Therefore, since it is we who “hid as it were our faces from him” (Isaiah 53:3), and he is all the time seeking us, it is evident that all we have to do to seek and find him is to turn round and look up. How easy the way, and how blessed the result! Let each one, then make these words his own: “When thou saidst, Seek ye my face, my heart said unto thee, Thy face, Lord, will I seek,” assured that the finding will be sure, speedy, and glorious. E. J. W. {SITI September 23, 1897, p. 580.2}

 **“Editorial. The Great Sacrifice” The Signs of the Times, 23, 38.**

E. J. Waggoner

The Great Sacrifice. —The great Sacrifice of divine love was not an after thought, coming in after man sinned. It was not a new device to meet an exigency. There are no surprises to Him who is infinite in knowledge and wisdom. Jesus Christ was “the Lamb slain from the foundation of the world.” Revelation 13:8. {SITI September 30, 1897, p. 593.1}

Character a Matter of Choice. —In the very plan of God the possibility (not the necessity) of sin was involved. That creature enjoying the greatest bliss must obtain it by choice; he must be free because he chooses freedom. That which man is *compelled* to do brings him little joy. The chafing chain of compulsion destroys all the pleasures of what if of choice would be a delightful occupation. The only pleasure sin ever brings, evanescent as it is, comes because men choose it; and the pleasure which comes from choosing good and doing good is as much greater and higher as eternity is more than time. God therefore gave to man free choice, with the possibility of sin. But God set before man the end of the evil way, and the eternal fruitage of good, desiring him to choose the good way and making it possible for every one so to do. {SITI September 30, 1897, p. 593.2}

Man’s Choice. —Man’s choice was evil. He walked by sight not by faith. God’s way was in his Word. He warned man, “In the day that thou eatest thereof thou shalt surely die.” Genesis 2:17. Faith is based on God’s Word. Romans 10:17. But man “saw that the tree was good for food, and that it was pleasant to the eyes,” he chose the way of sight, and sinned, and died. Genesis 3:6. Choosing by sight was the way of temporary pleasure and selfishness, the very way in which millions barter eternal life and bliss. Choosing by faith in God’s Word, it would have forever led man out toward God, like whom he would have continued to grow. Infinite Love gave to man the way of faith, that it might be the way of infinite blessing. {SITI September 30, 1897, p. 593.3}

Love’s Infinite Gift. —Yet, knowing that man would sin, God provided (not for the sin) but salvation from the sin. He gave his only-begotten Son. Not eighteen centuries ago did he give him, but he “verily was foreordained before the foundation of the world, but was manifest in these last times for you.” 1 Peter 1:20. The gift was made-God gave his Son (John 3:16), that Son “gave himself” (Titus 2:14)-in the beginning, the gift of God’s infinite love. As that gift involved the very Godhead, the person of him who with the Father made the worlds, all the purposes of God are found in him. With respect to that great center of love and power has all the plan of God through all the ages been wrought out. Every sacrifice ordained of God was efficacious only as it expressed faith in God’s great sacrifice of his Son. Every kid, every lamb, every offering of first-fruits, every one of the first-born, pointed to the Lamb of God that taketh away the sin of the world. John 1:29. {SITI September 30, 1897, p. 593.4}

“Manifest in These Last Times.” —The Sacrifice was eternal; its greatest manifestation was when Jesus Christ was given into the hands of the powers of darkness, condemned without a trial, mocked and scourged, and crowned with thorns, made to bear the instrument of his own suffering till bodily strength failed from sheer exhaustion, and then nailed to the cruel tree. During all this time mindful only of others, admonishing the women of Jerusalem that were weeping for him, gently reproving Peter with a look, placing his mother in the care of a loved disciple, praying for those who tortured him, and comforting the repentant criminal at his side-was there ever sacrifice and love like this? The cross was the climax of the manifestation of his suffering; but he suffers still. He was a present Saviour to Abel, to John who stood beside the cross, to us who live in the nineteenth century. For as truly as to the Gauls of old, so to us, before our eyes, “Jesus Christ hath been evidently set forth, crucified *among you*.” Galatians 3:1. His death is for us to-day. Our sins are to-day laid upon him that we may sin no more. {SITI September 30, 1897, p. 594.1}

An Eternal Sacrifice. —His is not a sacrifice of a day, or for three and one-half years, or for thirty-four years; it is an eternal sacrifice. When he left heaven’s glory, and took upon himself the form of a servant, and was made in the likeness of men, he became one of us, a “brother in adversity;” and when he ascended, we triumphed with him; but he is one with us still; and forever is he one with us-God, yet man-a brother to all men, for all eternity. And the pain is not over yet. He is touched with the feeling of all our infirmities, suffers with his body, the church, a crucified yet risen Saviour. What love is this? As he has made the eternal sacrifice for you, O soul, will you not yield yourself, your all, to him, “a living sacrifice, holy, acceptable unto God, which is your reasonable service.” Romans 12:1. There is cleansing, there is blessing, there is power and life and salvation in Jesus Christ, even “to the uttermost.” {SITI September 30, 1897, p. 594.2}

Taste and See. —One of my friends offers me some food which he says is very good and nourishing, and asks me to adopt it as an article of diet. But I am skeptical, and do not believe that it is good, and so I say, “Prove to me that it is good, and I will take it.” “That I can not do,” he replies: “I know it is good, and can assure you of the fact; but you must prove it for yourself; taste it, and you will know it too.” Well, that is certainly reasonable; for I can’t expect to know that a thing is good, unless I taste for myself. Even so, when my friend does not believe me when I tell him that the Lord is good, and asks me to prove it to him. I can not; I know that he is good, for I have tried him; I can assure others of his goodness, but I can not prove it to them. I can only say, “O taste and see that the Lord is good.” Why will not people be as reasonable in regard to spiritual food as with the mere physical? Taste, and you have the proof. E. J. W. {SITI September 30, 1897, p. 594.3}

**“Imagining Difficulties” The Signs of the Times, 23, 38.**

E. J. Waggoner

“O, I can’t sleep at night, I can’t sleep!” {SITI September 30, 1897, p. 594.4}

“Poor fellow, you must cease your overwork, and at once make use of soothing remedies!” {SITI September 30, 1897, p. 594.5}

“O, that will do no good; the trouble is not with me; I could sleep well if I had an opportunity, but there is no time in which to sleep; I can never sleep any more!” {SITI September 30, 1897, p. 594.6}

“Why not? How can that be?” {SITI September 30, 1897, p. 594.7}

“I have just learned that the earth is round, and that it isn’t night at all places on the earth at the same time, and that therefore it is impossible for people to sleep.” {SITI September 30, 1897, p. 594.8}

“Foolish fellow! Who has been telling you that?” {SITI September 30, 1897, p. 595.1}

“Nobody; but my pastor, who is a learned man, has told me that it is impossible to keep the seventh-day Sabbath, because it is not the seventh day all over the world at one time; and I have sense enough to see that if we can’t rest on the seventh day, then we can’t sleep on the seventh night; and if we can’t sleep on the seventh night, we can’t sleep on any other night. What shall I do?” {SITI September 30, 1897, p. 595.2}

“Do! why, go to bed to-night, when the night comes to you, and sleep where you are, instead of thinking you must sleep where you are not. Didn’t you sleep well last night?” {SITI September 30, 1897, p. 595.3}

“First-rate: never slept better in my life; but then you see I had not heard the parson’s theory.” {SITI September 30, 1897, p. 595.4}

“Well, don’t let a theory run away with the fact. The fact is, you can and do sleep every night when it comes to you; when the night is on the other side of the earth, you do not need to sleep. So with the Sabbath-the seventh day-which God made for man-for all men-to keep. Keep it when it comes to you; when it is not present with you, then you are not required to rest on it. Let your soul rest in the assurance that God has never given a commandment that it is not possible for all men everywhere to obey.” E. J. W. {SITI September 30, 1897, p. 595.5}