**“Items from the General Conference” The Signs of the Times, 12, 46.**

E. J. Waggoner

The twenty-fifth annual session of the General Conference of Seventh-day Adventists convened in Battle Creek, Mich., Thursday, November 18, at 9 A.M. As this body has the oversight of all the missionary work done among Seventh-day Adventists, its proceedings indicates the extent of the spread of the Third Angel’s Message, then we therefore design to give our readers some of the main features of this session. {SITI December 2, 1886, p. 726.1}

The first meeting was chiefly taken up with organization and the appointing of committees, of which the following were named: On Nominations-J. Fargo, J. R. Goodrich, C. L. Boyd; on Resolutions: R. A. Underwood, E. J. Waggoner, A. B. Oyen; on Licenses and Credentials-S. N. Haskell, R. L. Whitney, G. G. Rupert; on Auditing-Harmon Lindsey, D. T. Jones, D. R. Oviatt, J. Fargo, J. H. Morrison, H. Grant; on Distribution of Labor-G. I. Butler, S. N. Haskell, R. A. Underwood, D. M. Canright, A. J. Breed, Lewis Johnson, M. C. Wilcox; on Religious Services-R. M. Kilgore, L. McCoy, G. C. Tenney. {SITI December 2, 1886, p. 726.2}

The President, Elder Geo. I. Butler, then made an address, in the course of which he gave the following items of interest: The last year has been one of marked prosperity to the cause; the publishing houses have sold more denominational books than ever before; our institutions of learning are attended by more persons who are preparing for the work, than at any previous period in their history; and there was never before so great an interest in the matter of education among our people as that the present time. There is also a greater willingness on the part of people to listen to the truth than ever before. {SITI December 2, 1886, p. 726.3}

At the second meeting additional delegates presented their credentials. The Conference, as organized, is composed of delegates representing the following Conferences and Missions:Illinois, Michigan, Indiana, California, Dakota, New England, Minnesota, Kansas, Ohio, Iowa, Nebraska, New York, Wisconsin, Pennsylvania, Missouri, Colorado, Vermont, Maine, Virginia, Kentucky, Tennessee, Canada, Texas, North Pacific and Upper Columbia (Oregon and Washington), the Central Europe, England, Sweden, Norway and Denmark, North Carolina, and the general Southern field. {SITI December 2, 1886, p. 726.4}

The greater part of the second meeting was devoted to the consideration of the Sunday law presentations in Arkansas and Tennessee. In this discussion the following facts were brought out: In Arkansas everything that a man has, even to the smallest particle of household furniture, is liable to be levied on in payment of a fine for laboring on Sunday. Although the sentence usually runs that the convicted person shall pay a certain fine and the costs of prosecution, with the alternative of one day in jail for each dollar of the fine and costs, lying in jail the specified time does not satisfy the judgment. After a man has served out his time in jail, his property may still be seized, or he may, if he has no property, be compelled to work out the fine. Besides this, the prisoners are treated as convicts having no rights whatever. They are considered as having any conscience, and may be compelled while in jail to labor on the Sabbath, with the alternative of the most barbarous punishment if they refuse. It will then appear that the law violates every principle of justice, and is most inhuman and cruel. And this appears, still more plainly when we learn that offenses such as stealing are not punished with anything like such severity. {SITI December 2, 1886, p. 726.5}

More than this, these prosecutions are conducted against only those who keep the seventh day of the week, “according to the commandment.” Brother Armstrong, who served out one sentence in jail for doing a little work in his garden on Sunday, stated that when he was brought before the grand jury to testify in another case, he was asked if he knew of the parties who had done labor on Sunday. He replied that he did, and when asked for the names, he mentioned the employés of the railroad companies. Then he was asked if he knew of the others. In reply he mentioned the hotel keepers. In like manner he cited the jury to delivery men, hackmen, barbers, and the saloon keepers. Finally he was asked if he knew of any Seventh-day Adventists who labored on Sunday, and when the names of some of them had been obtained, the jury was satisfied. The Seventh-day Adventists were indicted, and the others were not molested. In some cases the brethren have been told that they would not be molested, or that they would be released from the remainder of their term of imprisonment, if they would promise not to keep the Sabbath anymore. {SITI December 2, 1886, p. 726.6}

Thus it appears that these Sunday law prosecutions are nothing else than the meanest kind of religious persecution; and that the persecutors are moved, not by a regard for the Sunday, but by a hatred for the Sabbath. This is still further shown by the manner in which the testimony has been gained which has convicted these persons. In some cases two persons, one a professed Sunday observer and the other a Sabbath-keeper, have transacted certain business together on Sunday; the Sunday-keeper would then go and tell of it, and his companion would be arrested, while he would not be molested. {SITI December 2, 1886, p. 726.7}

In the face of all these things there are people who have the unblushing effrontery to say that there is no danger of there being any persecution for conscience’s sake in this country, and that Sunday laws do not interfere with any man’s religion! The fact is, and every candid person must admit it, that Sunday laws as they are executed in this State of Arkansas, are unjust and inhuman, and utterly subversive of every principle of civil or religious freedom. And the people of Arkansas are no different from the people of other States. The law is administered there no differently from what a similar law would be administered anywhere else. The fault is not primarily with the law, but with the people; and when the National Reform movement shall have triumphed, the Arkansas persecutions will be repeated with tenfold severity all over the United States. {SITI December 2, 1886, p. 726.8}

We do not believe, however, that the time for the triumph of this movement has come just yet. We believe that the Constitution of the United States is the best and most just document ever made by men, and that it will condemn the iniquitous proceedings that are being carried on under the mask of the law; and when the Constitution has thus spoken, it will henceforth be so clear to all the world that none need be mistaken, that the work of the National Reform party is a direct attempt to overthrow the best charter of human liberty that is in existence, and to bring in religious oppression. {SITI December 2, 1886, p. 726.9}

The greater part of Friday, the 19th, was devoted to the consideration of the wants of the foreign missions. The great want is consecrated laborers. We have only a few items of interest concerning the foreign workers presented by Elder B. L. Whitney, who spoke for the Swiss Conference and Central Europe, Elder M. C. Wilcox, who spoke for England, and Elder A. B. Oyen, who spoke for Sweden, Norway, and Denmark. The Swiss Conference has three ordained and seven licensed ministers. The Conference has fifteen churches and about three hundred members. These churches, however, are not all in Switzerland; two are in Germany, four in France, two and Italy, and one in Romania. Elder Whitney stated that he knew of only three Seventh-day Adventist families in Switzerland who own the houses in which they live, and many of them are in the extremest poverty. Yet notwithstanding this, they have paid into the Conference treasury during the past year, nearly $10 per member. {SITI December 2, 1886, p. 726.10}

In England hard times are still a greater obstacle to the spread of the truth than in Switzerland. In every city there are thousands of skilled workmen who are unemployed. If a man began to keep the Sabbath he is quite sure to lose his position, and if he once loses it, there is little prospect of regaining it since scores as competent as he stand ready to take it. Still, in spite of these things in the way of living out the truth, many conscientious persons are found to take their stand for God and his truth, and they do not starve to death either. {SITI December 2, 1886, p. 726.11}

During the year, 8,154 ships have been visited by the ship missionaries in England. These ships carry the truth to every nation under heaven. Through this agency a gentleman in Finland received papers and books and began to keep the Sabbath, and through his efforts a company of twenty Sabbath-keepers has been raised up, who will soon be visited by Elder Matteson. {SITI December 2, 1886, p. 726.12}

Many other instances were related, showing how the truth of the Third Angel’s Message cannot be hid, but we can mention only two. A gentleman, a Baptist, received part of a copy of *Present Truth*, wrapped about some goods. He became deeply interested, and called at the office and bought the back numbers of *Present Truth*, also of the pamphlet “Truth Found,” and the tract “Who Changed the Sabbath?” which he saw advertised. He is much awakened over the Sabbath question. {SITI December 2, 1886, p. 726.13}

Elder Whitney also mentioned a very interesting circumstance. Brother Vuillenmier baptized a company of twenty-two persons at Neuchatel. A report of this was published in a religious paper in Paris. This report was read by some French Baptists in the Argentine Republic, South America, and awakened their interests. One of this company had been in Switzerland, and he told the others that the people who performed this baptism keep the Sabbath. As a result of this six of the company had begun to keep the Lord Sabbath. They have sent for *Les Signes des Temps*, published at Basel. {SITI December 2, 1886, p. 726.14}

In England there are now three organized churches of Seventh-day Adventists, containing eighty-one members. There are besides this forty who are not yet church-members. {SITI December 2, 1886, p. 726.15}

In Norway the people are religiously inclined, and are willing to listen to the truth. It is quite easy to convince them of its binding claim, but quite difficult to induce them to take their stand, owing to their limited means of obtaining a living. Still poverty does not deter all. In Norway there are three churches and 175 members. The Swedish Conference has ten churches and 250 members, besides 100 Sabbath-keepers not yet connected with any church. Denmark has nine churches and 250 members. {SITI December 2, 1886, p. 726.16}

These facts but poorly show how the truth is spreading. Still there is a great work to be done. This does not indicate, however, that it will be a long while before it is done. The work will all be done within this generation, for “this generation shall not pass, till all these things be fulfilled.” Before this generation passes away the Lord will come, and the work of warning the world will have been completed. Therefore the only conclusion is that if those who come to work have been intrusted are unfaithful to their trust, God will set them aside and put his work into the hands of those who will connect with him and follow his opening providence. The cause will go on to triumph whether we do or not. {SITI December 2, 1886, p. 726.17}

The religious services thus far have been interesting and profitable. Yesterday morning (Sabbath, Nov. 20) at 5:30 A.M., Elder Butler delivered a most impressive and instructive discourse to the ministers and missionary workers. At 10:30 Elder Haskell delivered a sermon on the Judgment which made a solemn impression on many minds. In the afternoon there was a social meeting, and in the evening a large congregations gave careful attention to a lecture by Dr. J. H. Kellogg, on the “Religion of the Body.” The meeting has only just begun, and more items of interest may be expected next week. *Battle Creek, Mich., Nov. 21.* W. {SITI December 2, 1886, p. 727.1}

**“Good and Bad Gifts from God” The Signs of the Times, 12, 46.**

E. J. Waggoner

“And I gave them my statutes, and showed them my judgments, which if a man do, he shall even live in them.” Ezekiel 20:11. {SITI December 2, 1886, p. 727.2}

“Wherefore, I gave them also statutes that were not good, and judgments whereby they should not live.” Ezekiel 20:25. {SITI December 2, 1886, p. 728.1}

These two texts have been the subject of a good deal of controversy, and the latter one has been used by infidel cavilers as an argument against the goodness of God. The two verses, occurring as they do in such close connection, and referring to things so directly opposite in their nature, are worthy of a careful consideration. Fortunately the data for the explanation of both verses is supplied in the context. A misunderstanding of these texts, as in all other cases, arises from not considering the connection and not comparing scripture which scripture. {SITI December 2, 1886, p. 728.2}

As to the meaning of the first verse there can be no difference of opinion. It evidently refers to the ten commandments. These statutes and judgments were delivered to the people when they had been brought out of the land of Egypt into the wilderness; and the statutes are the only ones “which if a man do, he shall even live in them.” Some one may object that no one can live by keeping the commandments, but that is only because no one has done them. “All have sinned, and come short of the glory of God” (Romans 3:24), therefore no man can be justified by the law in the sight of God. Nevertheless it is a fixed and universal truth that “the *doers* of the law will be justified.” {SITI December 2, 1886, p. 728.3}

If the judgments “which if a man do, he shall even live in them” are the perfect and holy ten commandments, then the “statutes that were not good,” and the “judgments whereby they should *not* live,” must be something directly opposed to the ten commandments. This will more readily apparent by reading the entire connection, which we quote:- {SITI December 2, 1886, p. 728.4}

(7) “Then said I unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt’ I am the Lord your God. (8) But they rebelled against me, and would not hearken unto me; they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt; then I said, I will pour out my fury upon them, to accomplish my anger against them in the midst of the land of Egypt. (9) But I wrought for my name’s sake, that it should not be polluted before the heathen, among whom they were, in whose sight I made myself known unto them, in bringing them forth out of the land of Egypt. (10) Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness. (11) And I gave them my statutes, and showed them my judgments, which if a man do, he shall even live in them. (12) Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them. (13) But the house of Israel rebelled against me in the wilderness; they walked not in my statutes, and they despised my judgments, which if a man do, he shall even live in them; and my Sabbaths they greatly polluted: then I said, I would pour out my fury upon them in the wilderness, to consume them.... (15) Yet also I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given them, flowing with milk and honey, which is the glory of all lands; (16) because they despised my judgments, and walked not in my statutes, but polluted my Sabbaths: for *their heart went after their idols*. (17) Nevertheless mine eye spared them from destroying them, neither did I make an end of them in the wilderness. (18) But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols; (19) I am the Lord your God; walk in my statutes, and keep my judgments, and do them; .... (21) Notwithstanding the children rebelled against me; they walked not in my statutes, neither kept my judgments to do them, which if a man do, he shall even live in them.... (23) I lifted up mine hand unto them also in the wilderness, that I would scatter them among the heathen, and disperse them through the countries; (24) *because they had not executed my judgments, but had despised my statutes*, and had polluted my Sabbaths, and *their eyes were after their fathers’ idols*. (25) *Wherefore I gave them also statutes [that were] not good, and judgments whereby they should not live*; (26) and I polluted them in their own gifts, in that they caused to pass through the fire all that openeth the womb, that I might make them desolate, to the end that they might know that I am the Lord. (27) Therefore, son of man, speak unto the house of Israel, and say unto them, Thus saith the Lord God; Yet in this your fathers have blasphemed me, in that they have committed a trespass against me. (28) For when I had brought them into the land, for the which I lifted up mine hand to give it to them, then they saw every high hill, and all the thick trees, and they offered there their sacrifices, and there they presented the provocation of their offering: there also they made their sweet savour, and poured out there their drink offerings.” Ezekiel 20:7-28. {SITI December 2, 1886, p. 728.5}

No one, after reading the above scripture, can fail to see that the “statutes that were not good,” and the “judgments whereby they should not live,” were the heathen statutes, and the rites of heathen worship. If any additional evidence is needed, read verse 31, which says, “Ye pollute yourselves with all your idols,” and verse 39, which says: “As for you, O house of Israel, thus saith the Lord God; Go ye, serve ye every one his idols, and hereafter also, if ye will not hearken unto me: but pollute ye my holy name no more with your gifts, and with your idols.” {SITI December 2, 1886, p. 728.6}

In this last verse the whole matter is summed up. God gave them laws of truth, good laws, the doing of which would lead to life. But the people hated these holy commandments, and turned to the worship of dumb idols, which is expressly forbidden by the commandments, and the end of which is death. Therefore God gave them up to their own desires, and allowed them to have their own way. {SITI December 2, 1886, p. 728.7}

As still further proof, we have the testimony of Stephen. In his speech before the council, he covered the same ground that is covered by the prophet Ezekiel in the 19th chapter. Said he:- {SITI December 2, 1886, p. 728.8}

“And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands. Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices by the space of forty years in the wilderness? Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon.” Acts 7:41-43. {SITI December 2, 1886, p. 728.9}

Here it is expressly stated that because they refused to worship God, he turned and gave them up to worship the host of heaven, and the figures made to represent the heavenly bodies. {SITI December 2, 1886, p. 728.10}

Again, the psalmist covers the same ground, in the following words:- {SITI December 2, 1886, p. 728.11}

“Hear, O my people, and I will testify unto thee; O Israel, if thou wilt hearken unto me; there shall no strange god be in thee; neither shalt thou worship any strange god. I am the Lord thy God, which brought thee out of the land of Egypt; open thy mouth wide, and I will fill it. But my people would not hearken to my voice; and Israel would none of me. So I gave them up unto their own hearts; lust; and they walked in their own counsels.” Psalm 81:8-12. {SITI December 2, 1886, p. 728.12}

The dealing with Israel is but a repetition of God’s dealing with the heathen, who, “when they knew not God, they glorified him not as God,” “and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts;” he also “gave them up unto vile affections;” “and even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient.” See Romans 1:21-28. {SITI December 2, 1886, p. 728.13}

Moreover it is just in this way that God will deal with all who despise him and his truth. Of those who “received not the love of the truth, that they might be saved,” the inspired apostle writes:- {SITI December 2, 1886, p. 728.14}

“And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness.” 2 Thessalonians 2:10-12. {SITI December 2, 1886, p. 728.15}

God always gives people just what they want. If they really want righteousness, he fills them with it, as it is written, “Blessed are they which do hunger and thirst after righteousness; for they shall be filled.” Matthew 5:6. But if they deliberately choose to do wrong, and hate the good, God gives them up to be “filled with all unrighteousness.” Romans 1:28, 29. {SITI December 2, 1886, p. 728.16}

Of the twelve spies, ten brought back in evil report, and two good report. Numbers 13 and 14. Ten of them said, “We be not able to go up against the people; for they are stronger than we.” The other two said, “Let us go up at once, possess it; for we are well able to overcome it.” The ten rejected God and his promises; the two trusted him, and relied upon him for aid. The sequel was in harmony with the principle commented on in this article. Those who said they could not go up, never did go up; all those who said they were able to possess the land, did possess it. {SITI December 2, 1886, p. 728.17}

God will not force anybody into the path of righteousness. If men wish to walk therein, he makes the way very plain. But if they refuse and rebel, he gives them ample scope for the exercise of their own will. We conclude, therefore, if that it is best for a man to walk in the way of the Lord, and to keep his commandments. It is a terrible thing for a man to be given up to the pursuit of his own way. “For that they hated knowledge, and did not choose the fear of the Lord; they would none of my counsel; they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them. But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.” Proverbs 1:29-33. W. {SITI December 2, 1886, p. 728.18}

**“Items from the General Conference” The Signs of the Times, 12, 47.**

E. J. Waggoner

Since my last report, there have been meetings of the Conference, the International Tract and Missionary Society, Publishing Association, Health Institute, and Sanitarium Improvement Company. The three associations last named have completed their business, of the other associations, much of the work is done in committees, some of which have not yet reported. We shall give only a few items of general interest, that were brought to light during the meetings of the various associations. {SITI December 9, 1886, p. 742.1}

Perhaps the committee whose recommendations arouse the most likely interest, is the Committee on Destitute Fields. This committee has not yet completed its work, but has made the following recommendations, which have been approved by the Conference:- {SITI December 9, 1886, p. 742.2}

1. That Elder S. N. Haskell go to England. {SITI December 9, 1886, p. 742.3}

2. That Elder E. W. Whitney, of New York, go to Central Europe. {SITI December 9, 1886, p. 742.4}

3. That W. L. H. Baker and why, of Pacific Press, Oakland, go to millboard, Australia, to labor in the office of the *Bible Echo*. {SITI December 9, 1886, p. 742.5}

4. That M. G. Huffman, Indiana, labor in Virginia. {SITI December 9, 1886, p. 742.6}

5. That B. F. Purdham, of Virginia, labor in Indiana. {SITI December 9, 1886, p. 742.7}

6. That Elder E. W. Farnsworth go with Elder Haskell to England. {SITI December 9, 1886, p. 742.8}

7. That Elder S. Fulton, of Tennessee, labor in Florida. {SITI December 9, 1886, p. 742.9}

8. That E. E. Marvin, of Indiana, go to Tennessee to assist Elder Rees. {SITI December 9, 1886, p. 742.10}

9. The Elder G. G. Rupert, of Kentucky, go to British Guiana, S. A., visit other parts of the Southern field as he may think best. {SITI December 9, 1886, p. 742.11}

10. The Elder W. D. Curtis, of Kansas, go to Australia {SITI December 9, 1886, p. 742.12}

11. The Elder H. Shultz, of Nebraska, devote his time to the German work in America, under direction of the General Conference. {SITI December 9, 1886, p. 742.13}

12. The Elder J. F. Hanson, of Chicago, labor among the Scandinavians of the New York City and Brooklyn. {SITI December 9, 1886, p. 742.14}

13. That Elder Louis Johnson, of Minnesota, devote a portion of this time to the Scandinavian work in Chicago. {SITI December 9, 1886, p. 742.15}

14. That Elder J. H. Cook, of Kansas, go to Kentucky at his earliest convenience, to take the place of the Elder G. G. Rupert, who goes to South America. {SITI December 9, 1886, p. 742.16}

15. That Elders C. L. Boyd, of Oregon, and D. A. Robinson, of Massachusetts, go to South Africa as soon as they can leave their present fields of labor. {SITI December 9, 1886, p. 742.17}

16. That Elder John Fulton, not of California, go to the North Pacific Conference to labor with Elder Boyd, and to take the place of the latter when he shall go to South Africa. {SITI December 9, 1886, p. 742.18}

In connection with the meetings of the Conference, and of the International Tract and Missionary Society, the following interesting facts were made known:- {SITI December 9, 1886, p. 742.19}

The number of pages of tracts distributed by this society during the year, is 1,250,000. Besides this, the society uses over 600 copies of the SIGNS OF THE TIMES, 350 of *Gospel Sickle*, 250 *Sentinels,* 100 *Good Health*, and over 400 copies of periodicals. This is, of course, entirely outside of what is done by the various State Tract and Missionary Societies. {SITI December 9, 1886, p. 742.20}

There are over thirty city missions, employing about one hundred workers. During the year, 19,243 Bible-readings have been held by the city mission workers, with families and individuals. It must be remembered that the city mission work is but little over a year old, and that most of the missions have been established but a few months. These workers have sold reading matter to the amount of $6,266.90, and had given away a very large amount besides. They have also taken 1,287 yearly subscriptions to various denominational periodicals, besides many for less than a year. {SITI December 9, 1886, p. 742.21}

In connection with the city missions in a few of the sea-ports there are ship missionaries. In this work 6,225 ships have been visited, and supplied with 1,100,353 pages of reading material, and 97,411 papers. Two hundred and twenty-nine ships are regularly supplied with the SIGNS OF THE TIMES or some other denominational journal. {SITI December 9, 1886, p. 742.22}

To show how God can make even the wrath of men to praise him, we give an incident related by Bro. A. T. Robinson, of the Brooklyn (N. Y.) Mission. A clergyman who sought the interest that was being awakened for the truth, as a result of the faithful labors of the city missionaries, made an appointment to preach against the Sabbath, announcing as his subject, “Who Changed the Sabbath?” A young man, a printer, saw the announcement, and as he had had some curiosity on that subject, he and his wife went. Instead of gaining intimation upon the Sabbath question, he heard a tirade against Seventh-day Adventists. This did not satisfy the young man, but it served as an advertisement of the mission, where he went and heard the truth. As the result of this one sermon against the Sabbath, six persons have begun to keep it “according to the commandment.” Since the mission started in Brooklyn, only a short time ago, seventeen have begun to keep the Sabbath. {SITI December 9, 1886, p. 742.23}

Bro. W. H. Saxby, of the Washington (D. C.) Mission, gave an interesting account of his work. He found great difficulty in starting the work, but has sold in that city over $700 worth of books, and has held nearly 1,000 Bible-readings. Thus the truth is spreading. {SITI December 9, 1886, p. 742.24}

The meetings of the Health Institute Association brought out many interesting facts, of which we can give only a few. This work was established in 1867 under the name of Health Institute, but it was reorganized in 1876 under the name of Medical and Surgical Sanitarium. The Sanitarium is located at Battle Creek, having a large core of competent physicians, with J. H. Kellogg, M.D., as superintendent. The business has outgrown the frame building that was first occupied, and now occupies a building with the following dimensions:- {SITI December 9, 1886, p. 742.25}

Entire length, 475 feet; height, 84 feet; width of main part, 40, 46, and 54 feet; length of promenade in verandas and halls, more than half a mile; floor space, more than two acres. This building is probably the most perfectly ventilated structure in the United States, is heated by steam, and lighted by the Edison incandescent electric light. Each room has an independent supply of fresh, pure air at all times, without the necessity of opening windows, and the ventilation and heating are so arranged that one room may have a warm, moist atmosphere, while that of the adjoining one may be cool and dry, if so desired. The sewerage is perfect, and such is the care taken that nowhere about the building, from basement to attic, is there the slightest unpleasant odor. {SITI December 9, 1886, p. 742.26}

The main building will accommodate nearly 250 patients, and about 150 more can be accommodated in the cottages near by, and belonging to the institution. During the past year the patronage has been larger than ever before. The average number of patients has been about 225, and the entire number treated within the year is not less than 1,200. Of course a small army of helpers is needed to properly care for so many, and of these there are about 150. The receipts from patients for the year have been over $122,000, against $86,000 last year. {SITI December 9, 1886, p. 742.27}

To feed a large family requires over 1,200 barrels of flour a year; 1,000 bushels of potatoes, and 700 barrels of apples. Four barrels of milk per day is consumed. The table is bountifully supplied with healthful food tastefully serve. One rarely sees so large an institution as this carried on with so little apparent friction. {SITI December 9, 1886, p. 742.28}

While this institution is not sectarian, and patients of all classes are received, all having perfect freedom in matters pertaining to the conscience, it is the aim of the managers to have a religious influence pervading the house. Family worship is regularly sustained morning and evening, and on Sunday evenings there is usually a sermon in the parlor. Religious services for the helpers are also frequently held. There is a Sabbath-school of 160 members in connection with the institution, and also a missionary society conducted by the workers, which uses 300 copies of Good Health, 200 copies of the SIGNS OF THE TIMES, and 50 of the *American Sentinel*. {SITI December 9, 1886, p. 742.29}

During this session of the Conference, the early-morning is devoted to religious services, a social meeting being used to help, the days are devoted to business, and the evening to preaching or some other interesting exercise. Monday evening was left for the teachers’ meeting of the Battle Creek Sabbath-school, which those from abroad were invited to attend. On Tuesday evening (Nov. 23) there was a Bible-reading by Elder A. T. Robinson; on Wednesday evening a sermon by Elder I. D. Van Horn, and on Thursday evening one by Elder M. C. Wilcox, of England. Friday evening was devoted to a consideration of some teachers of the city missions, the time being occupied by Elder N. C. McClure, of San Francisco, Elder A. T. Robinson, of Brooklyn, Elder H. W. Miller, of Grand Rapids, Mich., and Elder George Starr, of Chicago. On Sabbath there was a sermon by the Elder S. N. Haskell, on the subject of education. {SITI December 9, 1886, p. 742.30}

Every day at eight o’clock A.M. a large class of ministers and other laborers has met in the tabernacle to receive instructions from Dr. Kellogg on the subject of health and temperance. These meetings are very interesting and profitable, and those who have attended are becoming fitted to preach the gospel of health, while they are teaching people the way of life eternal. W. *Battle Creek, Nov. 28.* {SITI December 9, 1886, p. 742.31}

**“Items from the General Conference” The Signs of the Times, 12, 48.**

E. J. Waggoner

The past week has been a busy one for those attending the Conference, yet we have but few items of interest to the General reader. The election of officers of the General Conference has taken place, resulting as follows: President, Elder Geo. I. Butler; Secretary, Elder U. Smith; Corresponding Secretary, Mrs. M. J. Chapman; Treasurer, A. R. Henry; Executive Committee, Elders G. I. Butler, S. N. Haskell, W. C. White, O. A. Olsen, R. A. Underwood. Following this election, the Constitution was so amended as to call for seven members of the executive board, instead of five, and the Nominating Committee were instructed to recommend two persons to complete the required number. {SITI December 16, 1886, p. 758.1}

There was probably never before a session of the General Conference in which so much attention was given to the work in foreign countries as has been in this one. This is what we should naturally expect; for since the Third Angel’s Message is to be preached “in all the world, for a witness unto all nations,” it would be natural that the nearer we come to the end, the more extensively will the message be preached. Provision has been made in this Conference for England, Scandinavia, Central Europe, South America, South Africa, British Honduras, and Australia. The additional items voted by the Conference, according to the recommendation of the Committee on Distribution of Labor, are as follows:- {SITI December 16, 1886, p. 758.2}

1. That ...bles and wife, of Vermont, go to Indianapolis, to take charge of the mission in that city. {SITI December 16, 1886, p. 758.3}

2. That R. M. Rees, Tennessee, spend what time he can in looking after the work in North Carolina. {SITI December 16, 1886, p. 758.4}

3. That W. C. Sisley and wife, of Michigan, go to California. Sister Sisley to conduct the missionary class in Healdsburg College. {SITI December 16, 1886, p. 758.5}

4. That E. W. Farnsworth remain in Battle Creek until he goes to England with Elder Haskell, and that Sister Farnsworth take charge of the missionary work in the College filling the place hitherto filled by Sister Sisley. {SITI December 16, 1886, p. 758.6}

5. G. W. Anglebarger and wife, of Ohio, go to Atlanta, Georgia, to superintend the mission to be established in that city. {SITI December 16, 1886, p. 758.7}

6. Richard Coggeshall, now at Basel, Switzerland, is to go to the publishing house in Christiania, Norway, as soon as consistent, to spend several months giving instruction in printing and press work. {SITI December 16, 1886, p. 758.8}

7. Ludwig Henricksen, of Iowa, goes to Norway to instruct and assist in the Bible-reading work. {SITI December 16, 1886, p. 758.9}

8. Sisters Fannie Bolton and Hattie Annes are to go to Washington, D. C., to work in the mission there. {SITI December 16, 1886, p. 758.10}

9. Elder F. D. Starr, of Illinois, after spending a few months in obtaining all information possible about city mission work, colporteur work, etc., is to go to Basel, Switzerland, to devote himself especially to the German work. {SITI December 16, 1886, p. 758.11}

10. Elders S. S. Smith and C. W. Olds, of Wisconsin, are to labor in Alabama and Mississippi. {SITI December 16, 1886, p. 758.12}

11. Elder T. H. Gibbs, of the New Orleans Mission, is to spend some time in British Honduras, looking after the cause there, and baptizing those who are ready for that ordinance. {SITI December 16, 1886, p. 758.13}

12. Geo. A. King, of Michigan, accompany Elder Rupert on his trip to British Guiana to assist him by selling publications. {SITI December 16, 1886, p. 758.14}

13. Chas. F. Curtis is to go to Atlanta, Georgia, to work in connection with the mission to be established there. {SITI December 16, 1886, p. 758.15}

14. Elder M. C. Wilcox is to return to England, to edit the British paper. {SITI December 16, 1886, p. 758.16}

15. Sister Mary Heilsen, of Battle Creek, will go to Christiania, Norway, to labor in connection with the publishing work. {SITI December 16, 1886, p. 758.17}

The Sabbath-school Association, after adopting a revised constitution, elected the following officers:- {SITI December 16, 1886, p. 758.18}

President, C. H. Jones; Vice-President, A. R. Oyen; Secretary, Winnie Loughborough; Executive Committee, C. H. Jones, A. B. Oyen, W. C. White, J. E. White, G. H. Bell, D. M. Canright, Winnie Loughborough. {SITI December 16, 1886, p. 758.19}

The Committee on Contributions brought in a recommendation that the contributions for the coming year be given to the following missions:first quarter, South Africa; second, Norwegian; third, Central European; fourth, British. This report was, after some remarks, amended so as to recommend that during the coming year the Sabbath-school of the United States support the South African Mission. This proposal was heartily supported, and was adopted with enthusiasm. We believe that in carrying out this recommendation our Sabbath-school will experience more of the blessing of God than ever before. W. {SITI December 16, 1886, p. 758.20}

**“The End Approaching” The Signs of the Times, 12, 49.**

E. J. Waggoner

“And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.” Matthew 24:14. This language occurs in the discourse which the Saviour delivered in answer to the question: “What shall be the sign of thy coming, and of the end of the world?” The entire chapter in which these words occur is an answer to this question. The question as to whether or not the Lord will come again is not mooted. There was no uncertainty in the minds of the disciples on this point. They very well knew that the Lord would come to reign over his people; all that troubled them was to know the signs which should precede his coming. These the Saviour proceeded to give. Besides the physical signs in the sun, moon, and stars, which have all been fulfilled, he gave the one which heads this paragraph, and which is now in process of fulfillment. {SITI December 23, 1886, p. 774.1}

What is “this gospel of the kingdom”? It is that which our Saviour preached in all his earthly ministry. Matthew 4:23; Mark 1:14. “Gospel” means “good news.” The gospel which is to be preached “in all the world,” “to all people,” is the good news of a Saviour, “which is Christ the Lord.” Luke 2:10, 11. A Saviour must save people from something, and so we find that Jesus saves his people from their sins. Matthew 1:21. But the wrath of God (Romans 1:18; Ephesians 5:5, 6), resulting in death (Romans 6:23), is visited upon all sin; so that the salvation of people from sin must also be salvation from the wrath of God, and so it is. Romans 5:9. Being saved from sin may be equivalent to being justified by faith, but being saved from wrath is the final and complete salvation from sin and all its consequences. And this is the salvation of which Isaiah speaks when he says that “Israel shall be saved in the Lord with an *everlasting salvation*.” Isaiah 45:17. It is that salvation which the apostle Peter says shall be brought unto us “at the revelation of Jesus Christ.” 1 Peter 1:9-13. {SITI December 23, 1886, p. 774.2}

This final salvation is the end or object of our faith. 1 Peter 1:9. People may talk as much as they please about doing right for its own sake, but the fact remains that if there were to be no future life there would be no incentive to right living. Paul says that “if in this life only we have hope in Christ, we are of all men most miserable” (1 Corinthians 15:19), and in harmony with this he continues that if there is no resurrection we would do well to eat and drink, and get all the enjoyment we can from this life while it is passing. 1 Corinthians 15:32. What comfort would it be to a sinner to assure him that his sins are all forgiven, but that there is nothing for him beyond this present life? None at all. In such a case forgiveness of sins would profit him nothing. So then the preaching of the gospel comprehends not alone the announcement that Christ died for sinners, but that through his death he has brought immortality to light. We believe that no one who has ever professed to preached the gospel has omitted the fact that an eternal inheritance awaits the overcomers. {SITI December 23, 1886, p. 774.3}

But this eternal inheritance is “reserved in Heaven,” and is to be revealed only “in the last time.” 1 Peter 1:4, 5. It is only when Christ comes “the second time” that salvation is brought to them that look for him. Christ himself told his disciples (John 14:1-3) that he would come again to receive them unto himself so that they might be with him, plainly indicating that they could be with him in no other way except by his second coming. Even though they should die they could that be with him unless he should return. Compare John 8:21 and 13:33. And in harmony with this Paul says, “by the word of the Lord,” that “the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.” 1 Thessalonians 4:16, 17. {SITI December 23, 1886, p. 774.4}

Now what have we found? Just this: that the gospel brings to view the eternal redemption, and that any preaching of the gospel which should omit the future inheritance of the saints would be very incomplete; and that there is no future inheritance for the saints unless the Lord comes again. Therefore we are justified in saying that the preaching of the gospel necessarily includes the preaching of the second coming of Christ, and that those who ignore or deny the second coming of Christ, do not preach the whole gospel. Still further: in the fourteenth of Revelation we read of three messages that immediately precede the second coming of Christ. Verses 6-14. The first of these passages announces they are of God’s Judgment come, and it and the two which follow given instruction how to prepare for that event. The Third Angel’s Message includes both the others, and contains the commandments of God and the faith of Jesus,-the sum of all the instruction necessary to make “the remnant of Israel” a pure people, prepared for the coming of the Lord. It is the gospel in its simplicity and purity, and is therefore the gospel just as it was preached by Christ and his apostles. It announces the second coming of Christ, and tells how to be ready for that event. Therefore we confidently affirm that our Saviour’s words in Matthew, 24:14 may justly be paraphrased thus: “And the Third Angel’s Message shall be preached in all the world for a witness unto all nations; and then shall the end come.” We think that no one who has carefully followed this brief exposition can dissent from this conclusion. {SITI December 23, 1886, p. 774.5}

This thing,-the preaching of the Third Angel’s Message in all the world, to all nations,-is all that remains to be done before the coming of the Lord; and this work will be cut short in righteousness; “because a short work will the Lord make upon the earth.” Romans 9:28. And short indeed it must be, for we *know* from our Saviour’s own words, that his coming is so near that he is “even at the doors.” Matthew 24:33. The generation now living upon the earth will witness the coming of the Lord with all his holy angels. There is no conjecture about this, no assumption. It is just as true as that Christ is the Son of God. {SITI December 23, 1886, p. 774.6}

“But,” some one will say, “it is impossible that Christ should come for many years if every nation must first hear of the Third Angel’s Message; because there are vast multitudes who have not even heard that there is such a thing.” We have known many who stumble over this, even of those who believe in the soon coming of our Lord. Let us see what force there is in this objection. {SITI December 23, 1886, p. 774.7}

1. It is not necessary to the fulfillment of our Saviour’s words, that the Third Angel’s Message should be preached to every individual in the world. Then will there not be partiality shown? No; and for this reason: There are thousands who have had, besides the light which comes from nature, a partial knowledge of the gospel, and have rejected it. They have deliberately rejected the light which they had, and have steeled their hearts to the influences of God’s Spirit. Now of what use would it be to carry the Third Angel’s Message to such? None at all. It would be casting pearls before swine. If they have refused a little light because it condemned their evil deeds, they would certainly reject greater light for the same reason. We may not know who are and who are not worthy to receive the full light of the gospel, but God knows, and will direct the truth to all who are not already reprobate. {SITI December 23, 1886, p. 774.8}

2. There are, no doubt, thousands of whom we have no knowledge, who are living out the truth of the Third Angel’s Message. When Elijah thought that he alone of all the inhabitants of Israel worshiped the true God, the Lord said to him, “Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.” 1 Kings 19:18. We are to apt to think that nothing is being done except what we do, forgetting that God has infinite resources at his command. {SITI December 23, 1886, p. 774.9}

3. It is not necessary that all who believe shall have heard the voice of the living creature. The Bible contains everything necessary to making a man “perfect, thoroughly furnished unto all good works,” and for years Bible societies have been scattering Bibles broadcast over the world. The Spirit of God can guide the reader of the Bible into all truth, even though he have no human preceptor. Add to this the reception of the tract or a paper which may start a new train of thought, and the reader can readily see how there may be thousands living out the Third Angel’s Message, who are entirely unknown to the great body of believers. {SITI December 23, 1886, p. 774.10}

4. Lastly we want to consider what progress is being made in the preaching of “the gospel of the kingdom,”-the Third Angel’s Message,-in all the world. Here we must caution the reader against jumping at conclusions. He must not base his calculations simply on the comparative few who are now known to be professing the truth. Some will reason thus: “This message has been preached for forty years, and there are only about thirty thousand who are known to be Seventh-day Adventists; therefore it will take perhaps as many years more to warn the whole world.” This is very defective reasoning. We should consider, not simply the number who have been warned, but the improved facilities for warning the world. {SITI December 23, 1886, p. 774.11}

(1) As a matter of fact every civilized nation has already received to a greater or lesser extent the knowledge of the Third Angel’s Message. There is not a nation under heaven that is not known to contain Sabbath-keepers; and by the thoroughly-organized system of missionary work which has been adopted, every one of these Seventh-day Adventists is a center from which the truth may radiate. True, there are few of these as compared to the great mass of professed Christian; but the Bible does not say that the gospel shall be preached as a converter of all nations, but only as a *witness* either for or against them. {SITI December 23, 1886, p. 774.12}

(2) Through the agency of the press it is easier to reach a million people now than it was to reach a hundred in the days of Paul. Let us note the progress that has been made in this branch of the message. About thirty-five years ago Elder James White published the first paper devoted to the dissemination of the last gospel message. It was a very small sheet, containing about one-eighth as much a matter as the SIGNS OF THE TIMES, having no subscription list, and no prospect of support or of regular publication. The whole of the first issue was carried to the post-office in a small carpet sack. From that date the work has not taken a retrograde step. Now the Seventh-day Adventists have fully equipped houses of publication in Battle Creek, Mich.; Oakland, Cal.; Basel, Switzerland, Christiania, Norway; Great Grimsby, England, and Melbourne, Australia. These are all devoted to the spread of the Third Angel’s Message. In these offices the truth is published in the following languages: English, German, French, Italian, Spanish, Danish, Norwegian, Holland, and Romanian. We have not the facts at hand concerning all these offices of publication, and will therefore take as a specimen the central publishing house at Battle Creek, Mich., which we have just visited, the items which we have gathered are as follows: {SITI December 23, 1886, p. 774.13}

The amount of floor space occupied in the buildings is about 40,000 square feet. The number of hands employed is about 130. The institution issues the following periodicals: *Review and Herald*, an 8-page semi-monthly; *Youth’s Instructor*, a 4-page weekly; *Simme der Warheit* (German), an 8-page semi-monthly; *Advent Tidende* (Danish), a 16-page semi-monthly magazine; the *Harold* (Swedish), a 16-page semi-monthly. The circulation of these periodicals aggregates about one hundred and forty thousand copies a month. Besides this, there are sent out from this office books, pamphlets, and tracts to the amount of a ton for each day in the year. {SITI December 23, 1886, p. 775.1}

These are simple, unvarnished facts concerning the central office of publication. Let the reader weigh them well, considering that other offices are putting out a proportionate amount, and that in every part of the world men and women are industriously circulating this reading matter, and then let him ask how long it will be before all people will have been warned of the speedy coming of Christ. Truly this thing is not being done in a corner. In a future article we shall show that within a space of time that may be reckoned by months, “this gospel of the kingdom,” despised and hated though it may be, will be the all-absorbing topic of the day. The great newspapers of the land will herald it, and its bitterest enemies will assist in lifting it up as a witness to the people. {SITI December 23, 1886, p. 775.2}

May the Lord help all to awaken to the importance of the present time; may we not delay action until the prophecy is fulfilled, when it will be too late for action; but may we do our part in fulfilling the prophecy, thus saying by our actions as well as by our words, “Even so, come, Lord Jesus.” W. {SITI December 23, 1886, p. 775.3}

**“Educated Brutality” The Signs of the Times, 12, 49.**

E. J. Waggoner

It is becoming more and more apparent that the principal aim of the university athletic clubs is by organization to promote brutality. In some recent note from a certain university we read of the reorganization of the foot-ball club, and it was said that new men will take the places of those who have “preferred to retire on account of disabilities resulting from the double series of last year’s games.” Not long since while on a railroad train we heard some college students talking of their contests, and one of them told how he went on a certain occasion with a loaded cane, expecting to have a part in a college “rush,” but for some reason he did not have an opportunity to use his murderous weapon. {SITI December 23, 1886, p. 775.4}

The following from the *Independent* will give some idea of the point to which college athletics have now come. Its outspoken condemnation is just, and is richly deserved. {SITI December 23, 1886, p. 775.5}

“Eleven big animals from Yale University and eleven big animals from Princeton College expressed our gratitude to God on Thanksgiving day for his mercies during the year, by such a beastly fight as ought to be prohibited by law and punished as the fights of the prize ring are punished. This is plain language, but it is none too strong. Let it be understood that we do not have the least objection to manly sport. We believe and would encourage it. But this is nothing of that sort. There is a game of foot-ball, or was, which was manly and healthful. It was a game of pluck and skill. The game as now conducted is only organized brutality. First there was a quarrel as to where the game should be played. This preliminary quarrel was so prolonged and bitter that prepared the way for a contest which should not be a game, but a fight full of animosity. {SITI December 23, 1886, p. 775.6}

“Under the Rugby rules the ball as partly kicked from the beginning to the end of the game, but is seized and carried, and the effort of the players is by all possible violence to take the ball from a player who holds it. He can be caught and pounded with the fist, thrown on the ground and stamped on with all one’s fury. At Princeton on last Thanksgiving day it was well understood that there would be no mercy shown. The game, so called, was a slugging match. The brutes pounded and kicked each other, and that they did not kill each other was through no restraint, but by the mercy of God. One of the players was severely injured and had to be carried off the field. It was an unmanly, degrading, beastly exhibition of malice and cruelty. {SITI December 23, 1886, p. 775.7}

“Then after the contest the fights were continued whenever Yale and Princeton men came together in a drinking saloon or at a hotel bar. At one public the proprietor had to turn off the gas to stop a fight. Of course there was gambling over the result. It is not foot-ball we object to, but such foot-ball; not games, but gambling; not contests, but drunkenness. Such games as this of last Thanksgiving day should be strictly forbidden by our colleges. They are a disgrace to a Christian university, not to say a Christian age, and they would not be permitted to disgrace even the dirty streets and dens of Five Points. Shame on all those who participate in such at Princeton.” {SITI December 23, 1886, p. 775.8}

**“Did the Patriarchs Know Christ?” The Signs of the Times, 12, 50.**

E. J. Waggoner

A very common answer to the above question is that they did not, or that they had at the most a very limited knowledge of Christ in his work, and had no just conception of the plan of salvation. Such a position we believe to be wholly erroneous, and subversive of Bible truth. If it were so, it would show that God’s ways are not equal, and that in different ages of the world he has different ways of saving men; and still worse, the holding of such a view dishonors Christ, by virtually denying that in all things he has the pre-eminence. We therefore wish briefly to give a scriptural answer to the question. {SITI December 30, 1886, p. 790.1}

Going back to the time of a fall we find Christ promised to Adam and Eve, as the one who should conquer sin and Satan. Said the Lord to the serpent: “And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.” Genesis 3:15. {SITI December 30, 1886, p. 790.2}

Some may say that this is so slight a reference to the Messiah, that the fallen pair could not possibly have derived much, if any, hope from it. We are not to suppose that the very brief record in the first three chapters of Genesis contains more than a bare outline of what the Lord spoke to our first parents. But whether this was all the information that was given them or not, it is certain that they fully understood the consequences of their sin, and knew just how they might find pardon. This we know from the fact that in process of time both Cain and Abel brought offerings to the Lord, to the latter of which the Lord had respect, while he rejected the former. Why was this difference shown? Because Cain’s offering, being only the fruit of the ground, indicated no faith in the promised Redeemer, while Abel’s offering, being of the firstling of his flock, showed faith in the Lamb of God, which alone could take away the sin of the world. {SITI December 30, 1886, p. 790.3}

This is what the apostle Paul says in Hebrews 11:4: “By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead yet speaketh.” That is to say that Abel’s sacrifice was the sacrifice of faith, and by it he obtained that righteousness “which is through the faith of Jesus Christ, the righteousness of God by faith.” {SITI December 30, 1886, p. 790.4}

Coming down to the time of Abraham we find the clearest evidence of a full knowledge of Christ. The covenant that God made with him was confirmed “in Christ.” Galatians 3:17. It was therefore Abraham’s faith in Christ that was “counted unto him for righteousness.” Moreover, Abraham’s faith was so great that he was called the father of the faithful; and the highest position to which a person can attain is to be a child of Abraham. The most perfect Christians on earth only “walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.” Romans 4:12. This is because Abraham sought Christ’s day and was glad. John 8:56. He saw and understood the complete work of Christ, and being justified by faith he rejoiced in hope of the glory of God. See Romans 5:1, 2. {SITI December 30, 1886, p. 790.5}

Still later we have the record of Moses. Paul tells us that it was his faith in Christ that led him to leave the court of Egypt. “By faith Moses, when he was come to years, refused to be called the son of Pharaoh’s daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward.” Hebrews 11:24-26. This shows only that Moses had full faith in Christ, but also that unbelievers have a knowledge of him, for if it were not so Moses could not have suffered the “reproach of Christ.” {SITI December 30, 1886, p. 790.6}

Those Israelites who are willing also to suffer the reproach of Christ were sustained by him, for Paul says that “they drank of that spiritual Rock that followed them; and that Rock was Christ.” 1 Corinthians 10:4. And this shows that the pious Jews were as truly Christians as are any people who may believe in Christ of the present time. By the sacrifices which they offered they indicated their faith in the Redeemer who was to die on Calvary, just the same as we do in the Lord’s Supper eat the bread and drink of the cup “to show the Lord’s death till he come.” To say that they did not understand Christ’s mediatorial work is to deny the Scriptures of truth. {SITI December 30, 1886, p. 790.7}

But there were many Jews who did not believe in Christ. So there are now in the church many professed Christians who know nothing of Christ. The preaching of the cross is really foolishness to them as much as it ever was to the Greeks, although they may not scoff at it. When Christ appeared in the flesh the great body of the Jewish nation rejected him. Even so he has told us that when he comes the second time faith will be a rare thing on the earth. But we must remember that the reason why the Jews rejected Christ was because they did not believe the sacred Scriptures, just as the reason why the Son of man when he comes will scarcely find faith on the earth, will be because of the growing skepticism in regard to the Bible. Already professors of religion openly say, “Where is the promise of his coming?” To those unbelieving Jews Christ said: “Do not think that I will accuse you to the Father; 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 December 30, 1886, p. 790.8}

Taking a more general view, we learn that not only Moses but all the prophets taught the facts concerning Christ and his work. Peter says that the prophets “prophesied of the grace that should come onto you; searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.” 1 Peter 1:10, 11. And even a slight acquaintance with the prophets will serve to show that every feature in Christ’s ministry, both on earth and in Heaven, was foretold by them. {SITI December 30, 1886, p. 790.9}

In Daniel 9:25-27 we find the time when the Messiah should appear given with the utmost exactness. Micah (chap. 5:2) told that he should be born in Bethlehem of Judea. Isaiah foretold the fact that he should be born of a virgin. Compare Isaiah 7:14 and Matthew 1:23. Zechariah foretold Christ’s triumphal entry into Jerusalem. Zechariah 9:9. Daniel’s vision revealed the exact time when Christ should be crucified. Daniel 9:27. In that wonderful chapter, the fifty-third of Isaiah, the people were told of his life of humility and death of his final ignominious death; that “the Lord hath laid on him the iniquity of us all;” that his soul was to be poured out unto death as an offering for sin, and that “with his stripes we are healed.” Moreover the fact that he should be buried with the rich, is plainly stated. David foretold the well-known incident of the crucifixion when he said by the Spirit: “They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.” Psalm 69:21. He also speaks of the piercing of Christ’s hands and feet (Psalm 22:16) and prophesies of the action of the Roman soldiers in these words: “They parted my garments among them, and cast lots upon my vesture.” Verse 18. He also understood that Christ should be born of his line, and knowing that his throne is to endure “as days of heaven” (Psalm 89:29) he prophesied of the resurrection of Christ, that his soul should not be left in the grave, and that his flesh should not see corruption. Compare Psalm 16:8-10 and Acts 2:25-31. {SITI December 30, 1886, p. 790.10}

David also describes Christ’s ascension to Heaven after his victory over death (Psalm 24:7-10) and also declares that Christ is to sit at the right hand of God until his foes are made his footstool. Psalm 110:1. The prophet Zechariah declared that Christ was to sit as a priest upon his Father’s throne, securing, in conjunction with the Father, peace for troubled humanity. Zechariah 6:12, 13. And Enoch, the seventh from Adam, prophesied of the glorious second coming of Christ to execute judgment on the ungodly. Jude 14. {SITI December 30, 1886, p. 790.11}

But time and space would fail to speak of all that the prophets have said concerning Christ. Let one more text suffice to cover the whole ground. The apostle Paul declared himself to be a “servant of the Lord Jesus Christ;” he gloried in the cross of Christ, and preached nothing but Jesus Christ and him crucified. Christ was his constant theme, yet when he stood before Agrippa he said: “Having therefore obtain helped of God, I continue unto this day, witnessing both to small and great, *saying none other things than those which Moses and the prophets did say should come;* that Christ should suffer, and that he should be the first that should rise from the dead, and should show a light unto the people, and to the Gentiles.” Acts 20:22, 23. If the apostle Paul in all his preaching did not go outside of what Moses and the prophets had said, they certainly must have given very accurate information concerning Christ. {SITI December 30, 1886, p. 790.12}

Who can read how Isaiah saw Christ “sitting on a throne high and lifted up,” or and how Ezekiel saw “visions of God,” or how Enoch “walked with God,” and doubt but that these men had a most intimate knowledge of Christ and his work for fallen man? And that not only they, but multitudes of others, had a knowledge of Christ, is proved by the fact that they “through faith subdued kingdoms, brought righteousness, obtained promises,” and that besides Christ there is no salvation in any other, “for there is none other name under heaven given among men, whereby we must be saved.” Acts 4:12. W. {SITI December 30, 1886, p. 790.13}