

# SIGNS OF THE TIMES

"Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Rev. 22:12.

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## Signs of the Times,

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**A Personal Saviour.**—The one precious truth above all others which the Bible reveals to the sinner is that Jesus Christ is a *personal* Saviour. The precepts, the invitations, come to us in the singular number. The command is, "*Thou* shalt," and, "*Thou* shalt not." "For God so loved the world, that he gave his only-begotten Son, that *whosoever* believeth in him should not perish, but have everlasting life." "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And *whosoever* will, let *him* take of the water of life freely."

**We May Come Alone.**—These promises appeal to every individual heart. Belief must be personal. No man can believe for his fellow. No one can obey for his fellow. No one can submit to God for another. God has given every man a will and power of choice which he alone must exercise. And it is because of this that Christ comes to every man by his Spirit, and appeals to his heart personally. God authorizes no cordon of priests or prelates between himself and the soul who would approach his throne. He needs not a number of lackeys to wait at the doors of his palace, to whom the sinner or child must bow in his journey toward the Master. The trembling sinner needs no one to introduce him to his Saviour, to usher him into the Divine Presence. Christ calls him, journeys with him, opens the door to him, welcomes him home.

**The Strength of Union.**—The man who seeks Christ with all the heart will find him. And when two or more who thus know

Christ seek him with all the heart together, the power and confidence is increased proportionately with the number thus united. For however sincere a man might be, he is not infallible, and may make mistakes. If his brother who seeks God's glory is perfectly agreed with him, the likelihood that the wish is selfish or the purpose wrong is greatly lessened. And so Jesus says: "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." But they must agree.



"Jesus Saith unto Her, Mary."

The original word means sounding together, inner concord, showing that the hearts have been attuned by the same Spirit. And when two are thus united, it shows that the Spirit of God is with them. Of such it can be truly said, "One shall chase a thousand; and two shall put ten thousand to flight."

**Any One.**—But God hears also the single sinner who comes to him, or the discouraged child who returns to his presence. All the

church may depart; all kindred souls may forsake us, professors of religion prove false, yet Jesus is still the same, and hears us as in the past. After telling Laodicea her sad state, Jesus shows in the following gracious invitation that reformation must be wrought by individual work: "Behold, I stand at the door and knock; if *any* man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Gracious, pitying, condescending Saviour, who notices, invites, receives, any one, every one, who will come to him. He is touched with the feeling of all our infirmities.

**Illustrations.**—How many illustrations has God given of this! Hagar is driven forth—justly, perhaps—by Sarah in her wrath; but God in compassion remembers the lonely mother, the thirsty lad, and the spent water-bottle. God sent the great prophet Elijah to the lone widow of Zarephath, of Sidon, that she might be preserved in time of famine. Jesus takes his disciples, leaves the crowds of Judea and Galilee, and journeys up into the coasts of Tyre to relieve the aching heart of one poor Syrophenician woman. After his resurrection, instead of first showing himself to companions, he gladdens the heart of the weeping Mary, whose Saviour, it seemed to her, had been stolen away. He had forgiven her many sins; she loved him much; and he did not forget her in the hour of need. The one word, "Mary," spoken in tones of divine endearment and comfort, revealed his identity to the ear attuned to his voice, and "my Father and your Father" and my "God and your God" assured her that all was well,

that her own personal Saviour yet lived. Jesus did not forget another soul weighed down with grief because of his rash denial: "Tell His disciples and Peter," said His angel. These are illustrations of all. O soul! Jesus knows you, remembers you, loves you. He would have you know him. Day after day his voice calls; do you not hear it? Day after day he knocks at your heart's portals; will you not open the door?



## EZEKIEL, CHAPTERS 36 TO 48.

## A Suggested Explanation.

THERE are various explanations given of the last part of the book of Ezekiel. There are those who contend that it has been fulfilled; others that it is yet to be fulfilled, and by various expositors its fulfilment is placed before Christ's coming, during the millennium, and after the millennium.

In its fulfilment, whether in the past or future, is the hand of God. He directly and explicitly promises great blessings which he himself will bestow in the salvation of Israel, his people, and in the glory with which he will invest the land, the city and the sanctuary.

Chapter 36 is a prophecy concerning the mountains, the land, and the people of Israel. Chapter 37 promises a resurrection and a uniting of the scattered hosts and kingdoms. Chapters 38 and 39 are prophecies of judgments against the wicked nations which, controlled by Satan, seek to destroy God's people. Chapters 40 to 48 relate to the new sanctuary, its offerings, its glory, the division of the land, etc.

That this has not been fulfilled is evident. No such city or sanctuary is standing to-day. That it will not be fulfilled is also evident; for the sacrifices of the thousands of sheep and oxen can never be renewed without making the offering of Christ "once for all" of none effect. It would be building again the things destroyed. It would be returning from the sunlight to the shadow. The offerings of the past were for the time then present, shadowing forth the only offering effectual, that of Jesus Christ. (See Hebrews, chapters 8 to 10.)

What, then, is the true explanation of these prophecies? The key to it, we believe, is furnished in the book of Jeremiah, who was contemporary with Ezekiel. The same Spirit spoke through both, and the one rule of the one Spirit applies to both books equally. This key is found in the following (Jer. 18:7-10):—

"At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them.

"And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherein I said I would benefit them."

In the same chapter the Lord illustrates the principle by the work of the potter, and declares that because of the wickedness of his people he will scatter them. See the same principle set forth through Ezekiel in chapters 18 and 33. It is a general principle of God's working among the children of men; and if not always stated, it is always implied.

Bearing the above principle in mind, it is not difficult to understand the prophecies in question. God desired to take Israel from her low estate, from her captivity in Babylon, where she had been carried on account of her sins, and restore her, not only to the glory she once possessed, but to a greater than she

ever knew. All he desired was that Israel should let him do this for them.

He prophesied *for* Israel even as he had prophesied *against* other nations. (Compare Eze. 27:2; 29:2; 35:2, with 36:1.) God would cause his people to triumph. He would cleanse them from sin. He would give them new hearts. More than this, he would bless the land; and the true Israelites who slept in the dust he would release from the prison-house of Satan, and David and his Seed would rule over them. He would bring back the scattered ones from the various nations. The strong foes from the north, howsoever numerous, he would utterly defeat, and he relates even many of the details of the overthrow of the vast host which would come against a people trusting in God. The temple burned by Babylon would rise from its ashes in greater glory and splendor than had ever been witnessed. The glorious shekinah of God would be ever visible. From the Glorious Presence would flow out the life-giving waters, carrying healing and blessing to the land poisoned and made barren by sin. And last of all, that glorious land would be divided between the tribes, and the Lord would dwell among them. Sacrifices and offerings would still be made, for not yet had the Redeemer given himself. All this God promised with wonderful detail if Israel would "**put away their whoredoms, and the carcasses of their kings.**" (Eze. 43:9.) All this goodness of God in all its minutiae was to be shown them "**that they may be ashamed of their iniquities;**" "**and if they be ashamed,**" then the work was to go on. (Verses 10, 11.) This was to be God's restoration from the Babylonian captivity.

Was it fulfilled?—Only in a small degree. Israel was *not* ashamed, only in part. The books of Ezra, Nehemiah, Haggai, and Zechariah reveal the sad half-heartedness which characterized that reformation. A temple was built, but it did not fill up God's promises through Ezekiel. Many Jews returned, but many did not care to return. The altar to the twelve tribes was erected, but few of all were present. The worthy dead were not raised, God having some better thing for them. Israel would not let God do for them what he desired to do.

But "shall their unbelief make the faith of God without effect? God forbid." (Rom. 3:3.) God will gather his people one by one from all nations through the One Shepherd. He will cleanse them, not through the offerings of the blood of bulls and goats, but by the virtue of that One Offering typified by all others. He will cleanse the land, yea, all the earth, and he will fulfil all that he promised by Ezekiel, and even more, so that there will be no heathen to mock in that glad day, no country to conquer, no foes to molest, no dead to remind of sin. All the earth shall be filled with the glory of the Lord, Christ will be King forevermore, and his "people shall be all righteous." To this holy, happy state, as given by the later prophet (Revelation, chapters 21, 22), the Lord invites all. "Come," "whosoever will."

## THE IRREPRESSIBLE CONFLICT.

## Two Principles.

FOR ages, in deadly antagonism to each other, two great principles have existed in the earth, molding the characters of men. Between these principles there is irrepressible conflict, and will be until the existence of one is forever ended. Of vital importance—and it should be of vital interest—is this conflict to the children of men; for they are factors in the great problem that is being worked out in the universe, and upon its solution depends their eternal weal or woe. There is no neutral grounds. There is no escape from the inevitable result on one side or the other.

On one side of this conflict is the principle of Love, or Good, or Truth, or Light, or Righteousness, or Life, for they are all of One. Opposed to these are Hatred, or Selfishness, Evil, Error, Darkness, Sin, Death, and these are all of one.

The former of these principles is of God, the center and circumference of all goodness, truth, light, righteousness, and life; for "God is love." That is his character; and love unperturbed is light and life.

The latter principle, Selfishness, is of the great adversary of God. In selfishness is found hatred, evil, error, sin, darkness, death.

Love is diffusive, seeking others' good. Hatred or selfishness is self-centered, seeking the good of one at the expense of all others and all else. The one seeks to build up all, and is itself built up as a consequence; the other seeks to build up self at the expense of any and all, hence it is destructive. Love asks what is right, what is for the best good of one and all. Evil asks what is expedient? what will benefit me?

## Embodied in Law.

For the benefit of his creatures God has embodied his righteousness in his law of love, unchangeable and eternal as his throne. Theology has divided the history of God's dealings with sinners into three great dispensations according to priesthoods, namely, Patriarchal, Levitical, Christian, and out of this division men have tried to build different systems of morality and plans of salvation. But it is only by perverting God's word that such things may be made to appear. The following scriptures, condensed to save space, spoken to or of men in the various "dispensations," conclusively show that God's requirements of men are and always have been the same, and that what he requires is nothing less than the perfection and holiness which he himself possesses:—

"And Enoch walked with God [by faith, Heb. 11:5]; and he was not; for God took him." Gen. 5:24.

How "can two walk together, except they be agree?" Amos 3:3.

"Noah found grace in the eyes of the Lord. . . . Noah was a just man and perfect in his generations, and Noah walked with God." Gen. 6:8, 9.

"And the Lord said unto Noah, . . . Thee have I seen righteous before me in this generation." Gen. 7:1.

"God . . . saved Noah, . . . a preacher of righteousness." 2 Peter 2:4, 5.



"By faith Noah . . . became heir of the righteousness which is by faith." Heb. 11:7.

"The Lord . . . said unto him [Abraham], I am the Almighty God; walk before me, and be thou perfect." Gen. 17:1.

"And he [Abraham] believed in the Lord; and he [God] counted it to him for righteousness." Gen. 15:6.

"Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws." Gen. 26:5.

"Know ye therefore that they which are of faith, the same are the children of Abraham?" Gal. 3:7.

"For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." Gal. 5:6.

"This is the love of God, that we keep his commandments." 1 John 5:3.

"If ye were Abraham's children, ye would do the works of Abraham." John 8:39.

"He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly,

"I delight to do thy will, O My God; yea, thy law is within My heart." (Prophetic of Christ at his first advent.) Ps. 40:8.

"My meat is to do the will of Him that sent Me, and to finish His work." John 4:34.

"I have kept My Father's commandments, and abide in his love." John 15:10.

"He that saith he abideth in Him ought himself also so to walk, even as He walked." 1 John 2:6.

"Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

Such scriptures might be multiplied indefinitely, but it will not be needful for the candid Bible student. The great facts that the injunctions to be perfect, to be holy, to walk with God, implying agreement; the doing of his will; the keeping of his command-

ments; the exercise of the same faith, resulting in obedience to the same holy law; the injunction to keep the law in view of the judgment, of which the law is the rule; the obedience of Christ, and the duty to walk as he walked; the blessing pronounced upon the keeper of God's commandments, and much more which might be cited, show unmistakably that God's requirements are always the same, and, in the very nature of things, can no more change than his character can change.

The love which Christ enjoins is the love enjoined through Moses. (Deut. 6:5; Lev. 19:18; Matt. 22:27-40.) The Scriptures and the morality to which the New Testament writers continually appeal are the Scriptures and morality of the Old Testament. God and his law are eternal, unchangeable (Ps. 111:7, 8; Isa. 51:6, 7; Matt. 6:17-19); and that law which reveals sin, is embodied in the Decalogue (1 John 3:4; Rom. 7:7).

#### Two Masterpieces.

These opposing principles in the great conflict are not purely abstract. Both are personified. Each principle is represented by

a person in whose character the principle is wrought out or developed. These the word of God, the Gospel of Christ, holds out before us, that we may see the principle in the character, and so accept the good and refuse the evil. Love—unselfishness—finds its personification in

#### The Son of God, Our Saviour.

Thus is his character portrayed:—

"Have this mind in you, which was also in Christ Jesus: who, being originally in the form of God, counted it not a prize [a thing to be grasped] to be on an equality with God, but emptied himself, taking the form of a servant, becoming in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross." Phil. 2:5-8; see R. V., margin.

This is love. If any being in the universe had a right to aspire to the throne of the Eternal, it was his divine Son, but he did not count it a prize, "did not meditate a usurpation" (as some translate), did not seek to advantage self, as long as other lives were in jeopardy. So he stepped down to an angelic messenger, and lower still, to man, and even to the lowest, death, or sin full-grown, and did all this that man might be saved, that man might possess the same character. He emptied himself of himself, and God filled him. Christ therefore revealed not himself to the world, but the Father. (See John 14:6-10; Matt. 11:27.) The sacrifice, the suffering, the sympathy, the love, the yearning tenderness for lost humanity seen in the life of Christ, were but the manifestations of the love of God that filled him; and when at last the climax was reached by his death upon the cross, that said to the world, This is love, this is God's love even to the sinner.

Selfishness, or sin, finds its personification in him who was once Lucifer, the Daystar, now known as

#### Diabolus and Satan.

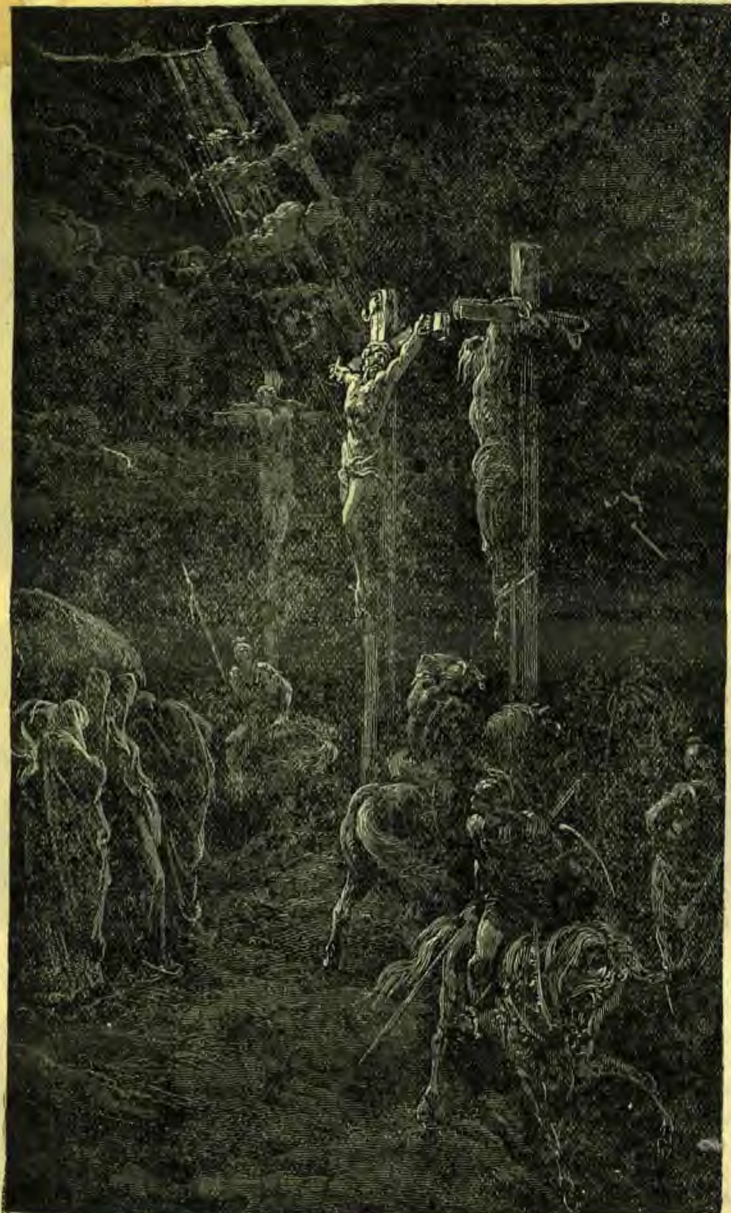
And here is the record of the mind that was in him:—

"How art thou fallen from heaven, O Lucifer, son of the morning! . . . For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north; I will ascend above the heights of the clouds; I will be like the Most High." Isa. 14:12-14.

Here is self salvation, self exaltation. He that is of like nature is of Satan. He that is of love, of unselfishness, is, through Jesus Christ our Lord, born of God. (See 1 John 3:8-14; 4:7, 8.)

It is the purpose of God to gather out of this earth a company which shall bear his name and character, a part of the great family of God. For that purpose he in love gave them his holy law, "ordained unto life," (Rom. 7:10.) But through Satan, man sinned, perverted God's law to the law of death, came short of God's glory (Rom. 3:23), and was doomed to die (Rom. 6:23). But Christ gave himself, that man might live, and that through Christ the law might work out in sinful flesh what God designed it should do in sinless flesh in the beginning. The law was "ordained to life," but sin found it to be unto death. Sin perverted that law, turned its life power into an unlawful channel, and it worked out wrath, and became "the law of sin and death." (See Rom. 7:10, 23; 4:15.) The law of gravitation is a beneficent and life-sustaining law; it preserves in equilibrium the things of earth; but let man cast himself from a tower or precipice, and the same law proves his destruction. The law in itself is good, but it is perverted and used unlawfully; and thus the law of life becomes a law of death. It is even so that the carnal heart has perverted the beneficent and life-giving power of God's law; and it becomes a law of sin and death to the sinner.

In Christ, however, the Spiritual-hearted, who did no sin, the law is normal in its workings, "the law of the Spirit of life," and



THE PROOF OF GOD'S LOVE TO MAN.

and to love mercy, and to walk humbly with thy God." Micah 6:8.

"Ye shall be holy; for I the Lord your God am holy." Lev. 19:2.

"As He which hath called you is holy, so be ye holy in all manner of conversation [conduct]; because it is written, Be ye holy; for I am holy." 1 Peter 1:15, 16.

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:13, 14.

"For whosoever shall keep the whole law ["the royal law"], and yet offend in one point, he is guilty of all. For He that said ["that law which said," margin], Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do as they that shall be judged by the law of liberty." James 2:10-12.



he who by faith receives Christ, receives in Christ the law in its normal condition—righteousness and life. (Rom. 8:1-4, 9, 10.)

#### Always Faith.

But righteousness and life are always by faith. "Without faith it is impossible to please Him" (Heb. 11:6), not on the part of the sinner alone, but the righteous as well; for there is no true righteousness but by faith in God. A righteousness without faith in the Supreme is self-centered, and has within it the root of all sin, selfishness. But he who has faith in Almighty Power, Eternal Goodness, and Infinite Wisdom will be ever led and drawn out of self and toward the Great Center of light and love.

In faith, therefore, there is union and strength. It brings one into union with the Eternal Spirit and make him a partaker of its life. It does the same with each and all of the children of faith, and thus it unites by the bond of that Spirit and Life all the children of faith, all who are submitted to God's holy law, who receive in God's own appointed way—Christ Jesus—the riches of his grace. But self, howsoever righteous it may seem, is weak and divisive. It has as many separate centers as there are minds controlled by its influence. These may unite in groups on some common idea or plan or conception, but the union is essentially selfish, lasting only so long as selfish interests seem to be served. This was true from the beginning; it is true now. True faith among men will issue in the prayer of Christ recorded in John 17. It seeks God's glory and the good of all; eventually it will reap God's glory in its fullness and be served by all the saints in light. So it will be in the glad day of universal restoration, when all of sin is destroyed. Each will by love serve God and one another, and each will be served by all. Glad, happy service! Come, thou glad day!

### THE SABBATH AND THE SUNDAY. NO. 4.

#### Some Historical Facts Worth Remembering.

In previous articles we have, by the statements of reliable historians, or references thereto, brought the Sabbath question down to A.D. 364, where resting upon that day was prohibited by anathema by the Council of Laodicea. Previous to this time, and even later, it was generally observed by the Christians of the Eastern churches. The apostasy crept in from the west. We traced Sunday down to A.D. 325, when it was officially given the title of "Lord's day" by Sylvester, bishop of Rome. Just previous to this the first Sunday law on record was promulgated, a heathen law by the heathen emperor Constantine, for a partial and urban observance of the day. In 323 Constantine *professed* conversion, was hailed as Christian emperor, and his heathen law in behalf of "the venerable day of the sun," which remained unrepealed, was used by the corrupt church to further the claims of Sunday as a Christian institution.

During this period both days were observed. The church rules for the Sabbath

—making it a fast day—were such as to make the day odious to a backslidden church. The rules for Sunday, which was made a feast day, to a backslidden or half-converted church, made that day popular, and assisted in setting aside the truth for the error of tradition. Following are testimonies concerning the observance of both days in those evil times on which the church had fallen:—

47. Of Constantine's relation to Sunday Dr. Peter Heylyn (Hist. of the Sabbath, part 2, chap. 3, sec. 1) says: "So natural a power was it in a Christian prince to order things about religion, that he not only took upon him to command the day, but also to prescribe the service." This was about

48. Says Eusebius, the friend and flatterer of Constantine (Life of Constantine, 3, 33, quoted in Elliott's *Horæ Apocalyptice*, vol. 1, p. 256): "And all things whatsoever that it was duty to do on the Sabbath, these we [Constantine, Eusebius, and other bishops] have transferred to the Lord's day, as more appropriately belonging to it." This is a fair example of apostasy's assuming authority to alter what Christ or his apostles did not even presume to change in any way. Eusebius wrote in

49. It was considered by many devoted men who observed the Sunday festival that the Sabbath was still obligatory. Thus says Gregory, bishop of Nyssa, to the Christians of his day: "With what eyes can you behold the Lord's day, when you despise the Sabbath? Do you not perceive that they are sisters, and that in slighting the one you affront the other." (See Hesse's *Bampton Lectures*, pp. 72, 304, 305.) Gregory flourished about

The above testimony shows the progress of apostasy in the Christian church. That day which had no divine authority, a heathen festival in fact, was now considered a sister to the Sabbath of the Lord. Heylyn quotes Tertullian (A.D. 200), Origen (A.D. 250), Socrates (A.D. 400), as saying that Wednesday and Friday were both observed in about the same way that Sunday was. (See Hist. of the Sabbath, chap. 2, part 2, secs. 8, 9, 10. See also chap. 3, secs. 4, 5.)

50. Says St. Jerome (see Dialogues on the Lord's day, by Morer, p. 234): "Paula, with the women, as soon as they returned home on the Lord's day [Sunday], they sat down severally to their work, and made clothes for themselves and others." This was about

51. Labor, courts, theaters, and games and sports of various kinds were common on Sunday after service down to the fifth century. According to Justin Edward (Sabbath Manual, p. 123), Pope Leo the Great decreed "that on the sacred day wherein our own integrity was restored, all do rest and cease from labor." A.D. 440-461

52. According to Morer (Dialogues on the Lord's day, p. 259, 260), the emperor Leo decreed that "the holy days," "especially the Lord's day, which we decree to be a venerable day, should not be spent in sensual recreations, or otherwise profaned by suits of law." "Let not the circus or theater be opened." "We command all, therefore, as well husbandman as others, to forbear work on this day."

53. A Greek, or Eastern, church historian thus writes: "For altho almost all churches throughout the world celebrate

the sacred mysteries [the Lord's supper, etc.] on the Sabbath of every week, yet the Christians of Alexandria and at Rome, on account of some ancient tradition [two centuries before Roman apostasy had made the Sabbath a fast day], refuse to do this. The Egyptians in the neighborhood of Thebais, hold their religious meetings on the Sabbath, but do not participate of the mysteries in the manner usual among Christians in general; for after having eaten and satisfied themselves with food of all kinds, in the evening, making also their oblations, they partake of the mysteries."—*Socrates, book 5, chap. 22.* About

Sozomen, a contemporary of Socrates, speaks to the same effect. Rome and Alexandria were the two chief seats of apostasy. These historians conclusively show that by the greater part of the Christian world the Sabbath was still observed.

54. During these first four centuries existed another people, probably from the time of the Ethiopian eunuch (Acts 8:26-40), whose religious life was molded by the apostasy which affected the whole church. Sunday eventually crept in as a festival day, a sister day to the Sabbath, but the observance of the Sabbath continued. About the time that the Roman bishop gained the supremacy in the church Abyssinia became lost to the nations of Europe. Says Gibbon: "Encompassed on all sides by the enemies of their religion, the Ethiopians slept near a thousand years, forgetful of the world, by whom they were forgotten." During this time they imbibed error and darkness, but not the gross errors of the great apostasy. They observe the Sabbath still, a living testimony of a whole people of the perpetuity of the Sabbath in the Christian church for eighteen centuries. It is said of them: "Transubstantiation, and the adoration of the consecrated bread in the sacrament, were what the Abyssinians abhorred. . . . They deny purgatory, and know nothing of extreme unction; they condemn graven images; they keep both Saturday and Sunday."—*Geddes' Church Hist. of Ethiopia*, pp. 34, 35; *Purchas' Pilgrimage*, book 2, chap. 5.

(To be continued.)

**Insulting God.**—This is what many professed Christians do, who would be shocked at the bare suggestion. Moreover, they are not ashamed to do it to his face. Let us illustrate. Suppose I had an acquaintance to whom I would say on almost every occasion, when we met, "I find it very difficult to believe what you say to me; I wish you would help me to believe what you say." That would not be complimentary, to say the least; but the man might be so forbearing as to repeat his statements and promises. He might even go so far with me as to take a solemn oath that his words were true. Nevertheless, I continue to say to him, "It is so difficult to believe you." And then when I meet with friends, I speak of this one, and tell them how hard it is for me to believe him. Would not such conduct be justly called an insult to the man? Would what I say have a tendency to give others confidence in him? Everybody can see that such language would be the same as saying to others, "Be very cautious in your dealing with that man; look out for him, and do not trust him too much, or you may be deceived." Now that is just the way thousands of professed Christians treat God. It is an insult to God, and a disgrace to the cause of Christ, for any professed Christian to talk about lack of faith. They do not treat God with the ordinary courtesy that they would show a neighbor. Who can expect to see sinners converted to God, when those who profess to be acquainted with him talk and act as tho he were not to be trusted?

E. J. W.

A.D. 450

A.D. 325

A.D. 338

A.D. 372

A.D. 400

A.D. 440-461

A.D. 469





"Thou shalt call his name JESUS; for he shall save his people from their sins."

#### MY ALL IN ALL.

O STEADFAST love! that never tires,  
Inconstant though I be,  
To-day my yearning soul aspires  
To lose itself in Thee.

O matchless grace! that hath no bound,  
In largess more and more;  
I, through Thy ceaseless bounty crowned,  
Yet further gifts implore.

O heart of strength! that can not faint,  
How close so'er I cling,  
My utter wants is all my plaint,  
My weakness all I bring.

O gentleness that wearies not!  
O tenderness of Christ!  
Earth has no holier, dearer spot  
Than where the Lord keeps tryst.

O sweetness in the midst of pain!  
O rest beyond relief!  
O pierced hand I clasp again!  
O Friend of friends the chief!

O light, and love, and joy, and hope!  
A beggar though I be,  
Heaven's gates before my vision ope,  
I fain would climb to Thee.

—Selected.

#### THE MOTHER AND BRETHREN OF CHRIST.

BY MRS. E. G. WHITE.

"WHILE he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

The life of Christ was one of earnest activity. Tho opposed at every step, he was continually engaged in teaching the people and in healing the sick. To all appearance, the work he took upon himself was a great tax upon him, and this was a source of anxiety to his relatives. They heard that he devoted entire nights to prayer, that through the day he was thronged by great companies of people, and did not give himself time so much as to eat. The sons of Joseph, his brethren, enlisted Mary to go with them; for they knew that his love for her would add to their influence in seeking to prevail upon him to be more prudent. They felt that their own honor was compromised in the criticisms that came upon Jesus. They were not at all pleased with his startling denunciations against the religious leaders of the Jews, and felt the reproach that came upon them in consequence of their relation to him. They knew what a great tumult his words and works created, and were not only alarmed at his bold statements, but indignant at his denunciation of the scribes and Pharisees. His words previous to their coming to seek to compel him to cease this manner of doing had thoroughly aroused them. The record

says that he began "to upbraid the cities wherein most of his mighty works were done, because they repented not." He had said: "Wo unto thee, Chorazin! Wo unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you." And with the sternness of a judge he said: "And thou, Capernaum, which art exalted unto heaven, shall be brought down to hell; for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee."

To the charge of the Pharisees that he and his disciples had broken the Sabbath, he had plainly shown them that their charge was false, and that he had done nothing contrary to the law. In the very face of their rebukes he had healed the man with the withered hand on the Sabbath day, and had declared himself Lord even of the Sabbath. The Pharisees were filled with madness against him, and they had made their threats to the brethren of Christ as to what they would do. They held a council against him, and planned how they might destroy him. "But when Jesus knew it, he withdrew himself from thence; and great multitudes followed him, and he healed them all; and charged them that they should not make him known; that it might be fulfilled which was spoken by Esaias the prophet, saying, Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased; I will put my Spirit upon him, and he shall show judgment to the gentiles. He shall not strive, nor cry; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. And in his name shall the gentiles trust. Then was brought unto him one possessed with a devil, blind, and dumb; and he healed him, insomuch that the blind and dumb both spake and saw. And all the people were amazed, and said, Is not this the son of David? But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils."

The people were convicted that Christ was the son of David. They were amazed at his mighty works and words. But the more Christ healed the infirmities of the people, the more vehement were the accusations of the Pharisees. They acknowledged that there was a manifestation of supernatural power; but they would not agree that it was the power of God. They charged him with casting out devils through Beelzebub, the prince of the devils. Every charge they brought against Christ was proved false. To this charge he stood forth, presenting arguments against their position, and showing that all their theories were as ropes of sand. He said to them: "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand; and if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? And if I by Beelzebub cast out devils, by whom do your children cast them out? Therefore they shall be your

judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you."

Those who made this charge against Christ were on perilous ground. They were quenching the last ray of light emanating from the throne of God to their prejudiced, benighted souls. Jesus warned them of their danger, saying: "All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."

The Christ had given them evidence upon evidence of his divine power in healing the sick, in casting out devils, in opening the eyes of the blind; and in doing many mighty works, yet certain of the scribes and of the Pharisees came to him, and said: "Master, we would see a sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas; for as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." Then he goes on to illustrate the manner of their unbelief, and the consequences that would come upon them. He said: "The men of Nineveh shall rise in judgment with this generation, and shall condemn it; because they repented at the preaching of Jonas, and, behold, a greater than Jonas is here. The queen of the south shall rise up in the judgment with this generation, and shall condemn it; for she came from the uttermost parts of the earth to hear the wisdom of Solomon, and, behold, a greater than Solomon is here."

Jesus spoke with supreme, personal authority, and yet he always made the impression upon the people that he spoke by the authority of his Father. He placed himself on a level with the eternal throne. The glory of God fell directly upon him, and was shed upon those who would receive the light, and who would become light-bearers to others.

While many of the people believed on him, his own brethren, connected with him by ties of relationship, were unbelieving, and thought he was beside himself in thus claiming divine authority, and in placing himself before the Pharisees as a reprover of their sins. His brethren knew that they were seeking to find occasion against him, and they felt that in the words he had spoken, he had given occasion enough. They must make some determined effort to prevent him from uttering words that would not only involve him in difficulty, but bring down upon his family the denunciations of the Pharisees. While he was speaking these decided words against those who were unbelieving, his disciples brought in the message that his mother and his brethren were without, and desired to speak with him. He knew what was in their hearts. He knew that they did not understand his character or mission, or realize that he came forth from the bosom of the Father. They did not realize that he was born to bear witness unto the truth, and did not understand his words of calm authority, that came forth from his lips with



an earnestness proportionate to their reality and importance.

After hearing the message that his mother and his brethren were without, and desired to see him, he asked: "Who is my mother? and who are my brethren? And he stretched forth his hands toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

He had come to earth as man's substitute and surety, and those who would receive him by faith, believing that he was the Sent of God, were more closely related to him than were those who were united to him by the ties of human relationship. Such would not perish, but have everlasting life. They would become one with him, as he was one with the Father. His mother, as a believer and doer of his words, was more nearly and savingly related to him because of this fact than because of her natural relationship in the flesh. Those who were his brethren in a natural way, would not be the least benefited by their relationship to him, unless they accepted him as their personal Saviour. But how precious are the words of Christ to those who believe! What cause of rejoicing should they be to every soul who is linked to Christ by saving faith! What a support Christ would have found in his earthly relatives if they had believed in him as in one from heaven, and had co-operated with him in doing the work of God. But the inspired word declares, "Neither did his brethren believe on him." Christ had stated a sad fact in his experience when in Nazareth he said, "No prophet is accepted in his own country."

Christ uttered no sentiments, notions, or opinions that were simply such. That which he spoke was the truth. He had come forth from the bosom of the Father, and was the revealer of the infinite mind. He spoke with the authority of the divine oracle. He uttered the words of eternal life, unfolded truths of the highest order. Then what comfort should come to the believer as he reads these words: "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

### THE INQUISITION AND ITS "HOLY OFFICES."

BY ARTHUR T. PIERSON, D.D.

FEW people, even among intelligent Protestants, are familiar with the history of the Inquisition. When in Rome, few spots more repay investigation than the Palazzo del Santo Uffizio, near the Vatican, the building formerly used for the "Holy Office," as instituted by Paul III., in 1542. The tribunal was abolished by the Roman Assembly after the revolution of February, 1849, but restored in the June following by Pius IX. During the French occupation of Rome, the old Palazzo was turned into barracks, and the business of the Inquisition was transferred to the Vatican.

When Paul III., seeking to deal a death-blow at the Protestant Reformation, issued his bull in 1542, creating the tribunal of the "Holy Office [I]," he appointed six cardinals—Caraffa and Toledo being the chief inquisitors—who were clothed with power to appoint successors, and with authority to decide all cases as a court of final appeal. All par-

ties, rich and poor, patrician or plebeian alike, were given over into their hands to imprison on suspicion, to punish on conviction, to torture by way of compelling confession. The only power not entrusted to them was the right of pardon—his "Holiness" reserving that prerogative to himself. And the Inquisition thus became, in a double sense, a court that showed no leniency, and its victims had indeed "judgment without mercy."

The rules of its action are a curious relic of papal equity: (1) In affairs of faith there must not be a moment's delay, but on the slightest suspicion proceedings must be taken. (2) No regard must be paid to any potentate or prelate, whatever his power or dignity. (3) On the contrary, the greatest severity must be shown toward those who seek to shelter themselves under the protection of a ruler; only where confession is made are leniency and fatherly compassion to be shown. (4) To heretics, and especially Calvinists, no toleration must be granted.

The cardinal chiefs of the Inquisition did full justice to their "Holy Office" as thus defined. And if Paul III. was a severe superintendent, his successor, Paul IV., out-Heroded Herod for the violence of his persecuting zeal. When he assumed the papal tiara he was already in his eightieth year, yet it was said of him proverbially that he knew not what it was to make a concession; and certainly in his conduct of the "Holy Office" he exhibited an unrelenting hatred of heretics, mixed with a severity which was absolutely merciless, and an intolerance that was absolutely unbending. He was the impersonation of Talus with his iron flail. His very eyes flashed fire, and his tall, erect, spare form seemed wrought of iron, with nerves of steel. To one end all his energies were devoted,—at any cost, to put down heretics and make the Roman Catholic See triumphant over all "reformers," a world-wide power with undisputed supremacy. In fact, so terribly hard was his iron rule that when, on August 18, 1559, he died, a riot arose, and "hell broke loose." The prison of the Inquisition was broken open and fired, the prisoners being released. The rioters went to the chamber of the Inquisition and slew the chief inquisitor, burned or spoiled all the archives, and were hardly restrained from burning also the convent of Sofia Minerva, where the old court of the Inquisition existed, and where Galileo underwent his famous ordeal of trial for astronomic heresies.

About the saddest things there is often a grim humor; and the "Holy Office" is not without its absurd and semi-ridiculous aspects, as when, for instance, in the name of religion, it calmly and systematically countenances the most atrociously irreligious and barbarous proceedings. For example, in the new Palazzo, near the Vatican, one may see the cells lined with reeds, in which a prisoner could not stand upright. A curious advertisement appeared in 1880, offering for sale the "halls of the tribunal, prisons, and dungeons of torture."

Dr. John Stoughton saw, while in Rome, that unique volume whose title is, "Sacro Arsenale, over oprattica dell' offitio della Santa Inquisitione—con l'insertione d'alcune Regole fatta dal p. Inquisitore, Thomaso Menghini Domenicano, e di diverse annotazioni del Dottore gio Pasqualone. MDCCXVI." The sixth part, which treats of the detection

of heresy, unblushingly describes methods of interrogation by torture. One would think even the "Holy Office" would hesitate to put such things in print and give such a formidable weapon to the "reformers" and other enemies of the "Holy Roman See;" but the reader must be the judge of the depravity akin to madness that can unhesitatingly commend such atrocities.

Three of these modes of examination by the agonies of torture are specified: *Tormento del fuoco*, or torture by fire; *tormento della stanghetta*, or torture with the bolt or bar; and *tormento della cannotta*, or torture with the soldering pipe! Here, as Dr. Stoughton remarks, is a typical example of "framing iniquity by a law;" and in the pages of this extraordinary volume, with the coolness of the most audacious effrontery, rules are given for the infliction of the most exquisite pain.

And yet, with the most pious conformity to a religious routine, all this holy vivisection was inflicted on the helpless human victims in the name of the church and the compassionate Christ! The inquisitors assembled in solemn fashion, invoking the name of Christ, and prayerfully proceeded to the duties of the Holy Office! Records were put before them of persons—*suspectos hereticæ pravitatis*, as the names of prisoners are entered on the calendars of Newgate, and they summoned before them the accused parties.

Severe questioning, accentuated with exhortation, threatening, persuasion, extorts confession; if not, then the gentle persuasions of flame and bolt and soldering pipe and other humane appliances are added to elicit the truth, until, to get rid of the intolerable torment, the victim acknowledges anything, however false—for no confession satisfies the Holy Office which does not confirm previous suspicion. It is a hall of judgment in which judgment is virtually pronounced in advance, and the examination must confirm the previous decision. Penalties of greater or less severity follow—a public whipping, confiscation of property, solitary penance, slavery in the galleys for any period, life incarceration; public abjuration is the least of penalties, the *auto da fé* is the greatest. And all this for what?—For holding that there is no future purgatory; that auricular confession is not necessary; that there is no sin in eating meat on proscribed days; that images and relics are not to be worshiped; that Christ is our sole advocate with God; that popes who do not live like Peter are not his true successors; that papal indulgences and anathemas are not of any value or weight, and priestly absolutions are not efficacious; that justification is by faith alone: and that the host is not the real body of Christ.

How one exults to trace the history of these victims of papal tyranny, who, like the three holy children, could not be intimidated even by torture—like Bartolomeo Bartoccio, who after two years in a cell, doomed to the fires, walked with a bold step up to the stake, and amid the flames shouted: "Vittoria! Vittoria!" It was said of Savonarola that as the bishop of Florence threw at him a burning brand, crying, "I cut you off from the church militant!" he triumphantly replied: "Aye; but you can not cut me off from the church triumphant!"

We have not in this brief paper traced the Inquisition either to its beginnings or into its ramifications. Suffice now to say, by way of



completeness to the outline of its history, that the first permanent court of inquisition was established in 1248 under Innocent IV., the chief direction being vested in the then recently established Dominican order. Previously it had been *local*; now the tribunal became *general*, and was introduced successively into Italy, and Spain, and Germany, and southern France. In France, the Inquisition came to an end under Philip the Fair, tho under Henry II., an unsuccessful attempt was made to revive it as an engine of extermination against the Huguenot heresy.

In Germany, it fell into disuse in the days of the Reformation. But in Spain and Portugal it has a history which has perhaps no parallel in the annals of the race. Early in the reign of Ferdinand and Isabella, Sixtus IV., in 1478, revived the organization after a long period, during which it had but a nominal existence, the crown, however, both controlling the acts and appointing the actors of the court.

In 1483, a little more than four hundred

pleased his judges to submit him to examination. The proceedings were secret. He was confronted by no accusers, nor did he even know their names, and, in some cases, not even the grounds of suspicion! The evidence of an accomplice was inadmissible, and torture was always the last resort to extort confession of guilt. If, after the torture ceased, the victim disowned the confession made on the rack, he was put to torture again, till he once more "*confessed the truth*" as before. The fact that no such tribunal is in operation to-day proves, alas! nothing but that the Holy Roman Catholic Church has no longer the autocratic power which made such high-handed atrocities possible. When Father Hecker can boldly assert that "*Heresy should be reckoned and punished in the thought*," intolerance is not dead, and only the power is necessary to revive the Holy Office. Rome no more tolerates Protestant heresies to-day than at any other time since 1248. Let us not deceive ourselves, nor abate our solemn protest against the errors which en-

of those times, which, if true, must have made those ages sad indeed. Foremost among these charges; most grievous in its nature, and most ready to the tongue of every opponent of Catholicity, is the Inquisition, which we have in purpose to examine. History divides the Inquisition into two distinct tribunals: The Roman Inquisition, and the Inquisition of the Spanish Government. Great care must be taken not to confound the two; one is purely ecclesiastical, the other strictly secular. The one was undertaken and must be defended from a religious standpoint; the other was established and perpetuated by the civil government, and must lean for its justification on national rights and privileges. But to give a fair, unbiased judgment upon either, one must set truth in one eye and personal disadvantage in the other, and look upon both indifferently. He must identify himself with the customs, habits and opinions of the people who lived in those ages; he must take into account their education, and, most of all, their religion, and beget in his soul the reverence and love with which they cherished the time-honored traditions of their forefathers. **This done, he will see that, in the times of which we speak, all the world embraced the teachings of the Catholic Church. King and subject, prince and peasant, rich and poor, priest and people, all believed her doctrines not only to be true, but incapable of being false.**

Schools and churches, assemblies and meeting-houses, echoed and re-echoed with her tenets and dogmas. And so, quite naturally, it seemed to all who lived in such surroundings, and rightly too, that any one who sought to destroy the faith of a nation, which is at all times its most priceless treasure, was as great an enemy to the state as one who contrived to undermine its civil institutions.

Moreover, since all statesmen and public officers were at the same time Catholics, it is most easy to understand that they enacted laws and punishments in keeping with their religious convictions. To put it briefly, in those middle ages, there was the greatest union of church and state. This union was the natural outcome of the beautiful marriage of civil and religious institutions. The state then, as it should now, protected and defended her holy bride from danger and persecution; the church softened the might and impetuosity of her sterner companion with gentleness and mercy. The state made

enactments and laws for the government of its citizens; **the church inspired and seasoned them with justice and wisdom.** All the laws, then, had a tinge of Catholicity, and they were carried out in a manner savoring of the principles of that universal religion. **Consequently, it is evident that one who was a heretic then, was by that very fact in opposition to the spirit of the laws and customs of his country—in other words, a disturber of the public peace and an underminer of CIVIL society.** And so it was that in the year 1184, when Tancius III. sat upon the throne of Peter, the Roman Inquisition was formally established to bring to trial the Catharoi. And at the same time bishops established special tribunals in different places, to examine into the charges against other persons who were suspected or known to be heretics.

But the Inquisition was not fully established until, in 1248, Innocent IV. took the tribunal out of the hands of the seculars, and turned it over to the Dominicans, who had done great work in converting the Catharoi. The Dominicans, according to their mission, introduced the Inquisition into all countries, and **diligently sifted out and indicted heretics of every description.**

There were three classes of heretics, and three were the kinds of punishments meted out to them.



BEFORE THE INQUISITORS.

years ago, the Spanish Inquisition began its terrible career under Thomas de Torquemada. The number of victims, as given by Llorente, the popular historian of the Inquisition, is nothing short of appalling. During the sixteen years of Torquemada's tenure of office alone, there were nearly *nine thousand* persons who were burned! Under Diego Deza, the second head of the tribunal, in eight years, over sixteen hundred suffered at the stake. Some have doubted or denied the accuracy of these statements; but after making all possible deductions and reductions it is impossible calmly to contemplate the amount of cruelty undoubtedly practised. The rigor of the Spanish Inquisition abated in the later part of the last century, after a period of three hundred years, the full history of which can never be written.

The whole method of inquisitorial proceedings illustrates the *irony* of history. A party, on mere suspicion could be arrested and imprisoned at will, and kept in prison until it

snare human souls in the name of Christianity. "Separation" is the watchword of the day, not "Union," and charity itself demands this separation, that we "be not partakers of her plagues."—Condensed from *Missionary Review of the World*.

#### THE INQUISITION.

Its Nature Misunderstood by Many Bigoted Protestants.

BY JAMES I. CONWAY.

[Written for the *Catholic Mirror*.]

In these closing days of the nineteenth century, when every wind brings news of discovery, and when every word that falls from the lips of humanity adds a gem to the crown bestowed on modern progress; the atheist, the infidel, the heretic, impelled by religious prejudice or blinded by ignorance, still points a finger of scorn at the medieval ages **when the church of Christ ruled with the sceptre of faith the civilized world.**

Many are the charges brought against the peoples



The first class were the Jews, who were punished very lightly; the second class were the ordinary heretics, who were condemned to banishment or else imprisoned; the third class, however, those heretics who were at the same time open disturbers of the peace, and enemies to society, were punished to the full extent of the law. The church could suffer the pagans to worship because they erred from ignorance; she should tolerate the Jews because they were the living and most singular witnesses to the truth; but never could she countenance or encourage a formal heretic, a foe to civilization, a barrier in the way to salvation, to scatter his poisons unmolested. But aside from the question of civil society, was the church justified in punishing heretics for that reason alone? Most assuredly. The church is the divinely appointed guardian of the revelations of Jesus Christ, and consequently has the right to rebuke those who, in any way, attack the purity of that faith. Besides, every one will admit that any society has the right to impose certain obligations upon its members, and to reprimand and punish, and even exclude them from membership, if they do not comply with these duties. If, then, any society, no matter what may be its nature and aim, is free from blame in so doing, *a fortiori*, it was not only not unjust but even obligatory and praiseworthy for the Catholic Church, which has been entrusted with the teachings of the Spirit of Truth, to exclude from within her sacred fold the wolves who sought to prey upon the innocent lambs which she sheltered and guarded therein. Few, very few, are the charges brought against the Roman Inquisition—it seems as tho mankind has ever acknowledged the justice of its punishments.

But when the Spanish Inquisition is spoken of, then Protestantism trembles, her knees quake, her lips falter, and a sickly pallor rushes to her countenance. All the chicanery of popery, all the secrecy of the confessional, all the darkness of deep-laid conspiracy, all the intolerance and oppression and persecutiotic and religious thralldom of Romanism, are embodied in that dread word. Books have been written, libraries filled, talents misused, energies wasted, to picture the imaginary horrors of this wicked, marble-hearted tribunal. The cannons roar, the dungeons ring with the curses and groans of the despairing imprisoned, the streets are flooded, and the executioner's ax is red with the blood of innocent victims. As to the truth of these accusations, the faintest knowledge of history will show that they are either altogether false and malicious, or else if true, exaggerated and multiplied—the sure outcome of prejudice and envy.

Before, however, I undertake to refute any of these charges, it is my purpose, most of all, to impress upon the minds of my readers, that the Spanish Inquisition was an *entirely royal tribunal*, and that, consequently, were the charges as "huge as high Olympus," they could not cloud the glories of Catholicity. And, as in our justification of the Roman Inquisition, we relied much and drew great sustenance from the customs of the peoples who established and were ruled by it; so now, in our defence of the Spanish Inquisition, must we, no less than before, again fall back upon the manners and usage of the epoch in which it flourished. In those ages of faith, as from what has been said before will be easily understood, it was well nigh impossible for a Jew or infidel to ascend to prominence in any walk of life. And thus prescription of the Jews was dominant not only in Spain, but in the other Christian countries as well; and resulted, in the medieval era, as in our own, from the intense feeling which Christians had against the Jews, who were looked upon as the accursed race which had persecuted, mocked, and crucified Jesus Christ, whom they, as Christians, adored as the Son of God, the Redeemer of the world, and the founder and preserver of their holy religion. Statesmen and warriors, grandees and noblemen, harboring and cherishing dispositions such as these, would have as their friends and companions, only those who were of their own faith. This was most galling to the avaricious Jew, and numbers of them, thirsting for wealth, while secretly remaining Jews, pretended to profess the Catholic faith, were baptized, pushed themselves into the courts and kingly palaces, became holders of large estates, and even were found among the priests and prelates of the church of God. In this hidden, underground manner, they were seeking to overturn the institutions, not only of the Catholic Church, but also of the *Spanish nation*. And the fact is, that, in time, this consump-

tive germ did not fail to cause great trouble and danger and alarm in Spain. Such a state of things called for immediate action; but since there was no doubt but that very many of the Jews were honest in their conversion, *what to do* was a very perplexing question. Hence arose a great difficulty—a difficulty, which, as all will agree, could be overcome only by an Inquisition. To establish an Inquisition, Ferdinand asked the permission of the Pope, Sixtus IV. That pontiff, however, was at first unwilling to grant Ferdinand's request, but was so urged by the court of Spain that he finally agreed, and in the year 1478, the Spanish Inquisition sprang into existence.

But before the first trial was opened at Saville in 1481, the Pope withdrew his sanction because he had not been consulted as to the plan which had been adopted.

Nevertheless, pleadings on the one hand, and anxiety for the Spanish nation on the other, again prevailed upon him to renew the permission, and from that time on there was a continual controversy between Spain and Rome. Often was the tribunal at variance with the Popes, and most frequently were the victims condemned by the Inquisition pardoned on appealing to the successor of Peter—nay, more, so serious were the frictions between them, that several times the Holy See threatened the Spanish Inquisitors with excommunication.

But here I may be met with a very great objection: What need was there of the permission of the Popes? If the Inquisition was purely secular, what had the Pope or the church to do with its actions? Ah! there is just the point. The permission of Rome was necessary for many reasons, but chiefly for two: First, because the men who were appointed as Inquisitors by the court of Spain were priests and prelates and theologians of the church, and were, for that reason, under the JURISDICTION OF THE POPES; and secondly, and most especially, because the Inquisition was instituted to try people on MATTERS OF FAITH. Truly, indeed, did Ranke call it a royal tribunal furnished with ecclesiastical weapons. "In the first place," says that liberal-minded and authoritative Protestant historian (History of the Popes, vol. 1, pp. 242, etc., in original German edition), "the Inquisitors were royal officers; the king having the right to appoint and dismiss them; the tribunals of the Inquisitors were subject to royal visitations," (which means royal control), "just as any other authority under the king." In the second place, all the profits and advantages resulting from confiscations fell to the king. "And in the third place, it was by means of this tribunal that the Spanish nation was completely rounded off and finished. The king obtained a tribunal from which neither grandee nor archbishops could escape." As the tribunal is founded upon the king's power, so its exercise redounds to the king's advantage. It is one of the spoils of ecclesiastical power which the Spanish nation snatched to itself, and by which it has become powerful. In its meaning, object, and aim, it is, above all, a political institution. It is the Pope's interest to stand in its way, as often as he can, and as he does so; it is the king's interest always to keep the way clear for it, and he does." So far says Ranke, Leo (History of the World, vol. 2, pp. 431, etc.), Guizot (Cour's D'Histoire Moderne), and Menzel (History of Modern Germany, vol. 4, p. 196). All Protestant writers declare the Inquisition to have been a state machine.

So far we have said nothing of the Inquisition against the Moors, for the reason that the same causes and circumstances concomitant to the Inquisition against the Jews in 1481, gave rise to the Inquisition against the Moors in 1500. These Saracens had crossed over from Africa to Spain in great numbers, and had practically conquered the whole Peninsula. They held sway in Spain for a long time, and were not completely driven back until the time of Ferdinand and Isabella. This may be called the reconquest of Spain by the Spaniards; and nobly, and like true sons, did those swarthy southerners rescue from bondage and oppression—yes, from destruction, the land which had given them birth. To rid their country of the danger, they rose up in their might, and after a long struggle finally succeeded in expelling the infidels. Some of the Moors, however, rather than go, were baptized, and in this way the same trouble arose as with the Jews. And if the Inquisition purged the Spanish nation of the plotting Jew in 1481, it proved no less a blessing against the revengeful Saracen in 1500. They were ousted, or im-

prisoned, or put to death, and Spain was proudly and gloriously out of the dangers which had threatened her with utter destruction. When we review these facts, and take into account the royal advantages and the ecclesiastical disapproval of the Spanish Inquisition, we, as Catholics, maintain, and have for authority, the best and most upright and learned historians, Protestant as well as Catholic, among whom I enumerate, in addition to those quoted above, Balmes, Hefele, De Noso Cortez, Demester, and Reuben Parsons; that it grew out of peculiar circumstances; that it was introduced by the state, empowered, fostered, and cherished by the state; that its punishments were inflicted by the *braccium saculare*; and that, consequently, no matter what outrages were committed by the Inquisition, they can not be laid at the threshold of the Catholic Church. But the fact of the matter is, there were no outrages committed by the Spanish Inquisition, and let us here refute some of the charges brought forward against it.

They say that the Dominican, Torquemada, the grand inquisitor, slew 11,400 victims in his time of office, and that during his first year alone as inquisitor, he put to death 2,000 heretics; and during the whole existence of the tribunal itself, in all 34,100 victims perished. These charges we flatly deny. They are taken from Llorente, a Spanish historian. Now, who was Llorente? He was a renegade Catholic, an apostate priest, an ingrate, who, in order to satisfy his ambitions and glut his own desires, like some of the so-called ex-priests of our day, hesitated not to trample under foot the honor of his family, his country and his church. The history of such a man is not to be credited with authority, even tho we had no other reason for doubting his writings. But he attempts to quote Mariana, and here, as the expression has it, we have him "on the hip."

Mariana says that during the whole Inquisition about two thousand were killed. And as far as Torquemada is concerned, the most honest historians declare him to have been a pure, upright, just, humane, uncorrupted and undaunted inquisitor. The same Llorente tells us that on February 12, 1486, seven hundred and fifty victims were punished; but even granting these figures to be correct—he does not add that a single one of these victims were put to death. The same may be said of the charge that April 2, of the same year, added 900 more victims in Toledo. Not one was put to death. All that most of the condemned had to do was to make the *auto da fé*. This word, so terrifying to bigots, is nothing more than the corruption of the Latin *actus fidei*, an act of faith. When, then, we say that those found guilty were compelled to make the *auto da fé*, we mean that those who had been publicly brought to trial and forthwith condemned and punished, were obliged to make some outward manifestation that they were really and truly members of the church of Christ. In fact, the Inquisition was a very merciful tribunal—I repeat it, almost a compassionate tribunal. Very few of those condemned were sentenced to death; and a man was only allowed to be racked once, which no one can deny was a most wonderful leniency in those times.

Again, they say that the Inquisition, during the time it existed, hung over Spain like a dark, heavy cloud, enslaving the spirit, robbing the poor country of the free manifestation of all that is dear to natural life. The truth is that during the flourishing period of the Inquisition and shortly after, in the arts, the sciences, in knowledge and grandeur, in empire and dominion, Spain was the envy of the civilized world. No nation was more enlightened, more powerful, more extensive. In those days her scepter swayed princes and potentates, and the muses seem to have deserted the rest of the earth, and nestled only on her soil. Under their enlightened guidance the illustrious Lope de Vega, the writer, employed his talents to delight all Christendom with his beautiful works; and the renowned Cervantes, the father of novel writers, brought into the world his famous "Don Quixote." Up rose the great Himez, the statesman and orator; and the heroic Columbus braved the unknown seas and opened up to the unknown world a new-found continent. In the midst of the Inquisition was born the conqueror Cortez, and the explorer De Soto. And scarcely had it ceased to exist when the church was enriched with Ignatius Loyola Francis Borgia, Francis Xavier and the great St. Theresa, the greatest warriors for the faith which Spain has begotten.

O Spain! beautiful, smiling Spain! loaded with calumny, held down beneath the scorn of thy sister



nations, struggling and struggling, yet in vain, to regain thy long-lost grandeur; fair mother of saints, warriors, heroes, discoverers, explorers; land of chivalry and conquest; who could but admire and extol thy greatness and fame?

It was such charges and slanders as these that forced the Count de Maisere to exclaim that "history for the past three hundred years has been a conspiracy against the truth." But truth crushed to earth will rise again, more beautiful from its long obscurity. And the atheist, the infidel, and the heretic, will have to own that Catholicity, after three hundred years of calumny and persecution, is yet, as she always has been, as she ever will be, far from being injured, made more glorious and sublime in her struggle for truth and salvation.—*Catholic Mirror*.

## Question Corner.

"Enquire, and make search, and ask diligently."

### No. 424. What Churches and Ministers?

In reply to J. B. V. we will say that where ministers, missionaries, churches, etc., are mentioned we design to be specific, tho we sometimes fail. The movements of our own missionaries are noted either on the last page or in Our Work and Workers' notes. In the news departments general references are to ministers, etc., of other denominations.

### No. 425. St. Peter at Rome.

Was St. Peter a Roman Catholic?

N. C.

There is no evidence in the word of God, either in his own writings or the writings of others, that Peter was ever in Rome. Had he been living there, would not Paul have referred to him in Romans 16? Roman Catholic tradition declares that he was the first Roman bishop, but this is disputed by learned men. But even tho he was in Rome (which is exceedingly doubtful), what does it matter? Paul was at Athens, but what of it?

### No. 426. No Repentance—Why?

WILL you kindly explain Rev. 16:9? If probation is closed when the four last plagues begin to fall, what need would there be of repentance? If I understand it aright, there is no hope after probation closes.

N. C.

We understand that when the plagues begin to be poured out, the case of every man will have been decided. It is not an arbitrary decree of God which does this irrespective of man; but what the Lord says (Rev. 22:11) is a statement of what there is and will be forevermore. Every man can repent only by cherishing God's agencies to save him, the sacrifice of Christ, the word, and the Spirit of God. When man finally rejects these, his case is hopeless. Before the plagues are poured out, God will present before every soul living his truth, that man may accept or reject it. Accepting it, he will be saved; rejecting it, the Spirit of God leaves him, and he is lost. When that time comes, man can not of himself repent. And Rev. 16:9 is a solemn warning which God gives in advance to every soul, that when man has rejected the Gospel message, chosen sin in preference to righteousness, done despite to the Spirit of grace, his case is hopeless indeed; he can not, and will not because he can not, repent when he comes to experience the full fruition of his own course.

### No. 427. What Is the Way?

WHAT is the meaning of Isa. 35:8, "an highway" and "a way"?

T. G. A.

The whole connection shows that the passage has reference to the redeemed state of God's people. Adam Clarke, Boothroyd, the Syriac, and many ancient MSS. omit "and a way." Boothroyd reads: "And a highway shall be there; and it shall be called The way of holiness; but God shall be with them, walking in the way, and the foolish shall not err therein." The perfect way of righteousness or holiness in law is the way of God's commandments.

See Ps. 119:27, 32, 33. The way of righteousness and holiness in life and character is Jesus Christ the Way, the Truth, the Life. John 14:6. The word "highway" denotes a path cast up above all common ways, as we would speak, a turnpike. God's way is a *high* way, above the low level of the world, as well here as hereafter. From that way people may err here. In his kingdom the simplest shall not turn aside. But if we would walk in that way there, we must learn to walk in it here.

### No. 428. What about the Angel?

In John 5, beginning with the last clause of verse 3 and verse 4, we read: "Waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water; whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had." The question is, Did the people simply believe this to be true? or, Did the angel so come down?

J. W. B.

We do not know. Some of the oldest Greek manuscripts, older than that from which our New Testament was translated, either omit a part of what we have quoted, or all. The general opinion of Bible critics is that the passage is spurious; that is, it was not written by John. We have no certain proof that it was or was not. It seems to be a matter where opinions may differ without controversy. Yet it is often the case that the thing about which men know the least they say the most.

### No. 429. Why Did He Omit Sabbath-breaking?

(1) WHEN Paul was enumerating the numerous perils of the last days in his very explicit manner, why did he leave out the terrible sin of Sabbath-breaking? Why does he fail in every instance to warn the last-day church against the danger of that sin? (2) When Philip and others were examining and preparing candidates for baptism, why were they not instructed relative to the duty of Sabbath observance?

ANXIOUS INQUIRER.

1. Evidently reference is made to 2 Tim. 3:1-5. Paul did not warn against Sabbath-breaking for the same reason that he did not specifically warn against the transgression of the first, second, and sixth commandments. And yet all are included between the expressions, "lovers of their own selves" and "lovers of God." In the same chapter he tells us that the Scriptures (and only the Old Testament was then thus known) are profitable for all things needed by the man of God, and through Christ able to make wise unto salvation. He elsewhere condemns sin as the transgression of God's law (Rom. 3:20; 7:17), that law of which the Jews had "the form of knowledge and of the truth" (See Rom. 2:17-23), tho not the essence; that law against which the carnal mind is enmity (Rom. 8:7), but which is life in Jesus Christ (verse 2), by faith in whom its righteousness will be fulfilled in us (verse 4).

2. We do not know but that they were so instructed. We might ask the same question with reference to every moral duty. Fornication and idolatry were common, but we have no record that questions were asked relative to these sins. The fact was that he who at that time accepted Christ with his whole heart accepted all other things. And now if Jesus Christ is properly set before men, and is accepted for what he is, there will be no need of asking detail questions. Such things should never be asked to extort a pledge, but given in the way of instruction. The candidate should make his decision over the truth as it is in Jesus. "With the heart man believeth unto righteousness."

### No. 430. Oath Taking.

PLEASE explain Matt. 5:34 and James 5:12. Do they apply to the oath administered to witnesses, or to one who registers?

E. C.

These passages refer to extra-judicial oaths. If the law requires of you an oath, submit to it as did Jesus Christ. See Matt 26:63, where the high priest administered the oath to our Lord. The texts in question refer to voluntary affirmatives, or oaths to confirm what we say in common. Is it true?—Yes. Is it false?—No. Let it rest there. Do not say, "It is true, as I live," or any stronger expression. We are called upon to take oath only when it is required of us by proper legal authorities.



"That our sons may be as plants grown up in their youth that our daughters may be as corner-stones, polished after the similitude of a palace."

### DREAMING OF HOME.

It comes to me often in silence,  
When the firelight sputters low—  
When the black, uncertain shadows  
Seem wraiths of long ago;  
Always with a throb of heartache,  
That thrills each pulsive vein,  
Comes the old, unquiet longing  
For the peace of home again.

I'm sick of the roar of cities,  
And of faces cold, and strange;  
I know where there's warmth and welcome,  
And my yearning fancies range  
Back to the dear old homestead  
With an aching sense of pain;  
But there'll be joy in the coming,  
When I go home again.

When I go home again! There's music  
That never may die away,  
And it seems the hands of angels,  
On a mystic harp at play,  
Have touched with a yearning sadness  
On a beautiful broken strain,  
To which is my fond heart wording—  
When I go home again.

Outside of my darkening window  
Is the great world's crash and din,  
And slowly the autumn shadows  
Come drifting, drifting in.  
Sobbing, the night wind murmurs  
To the splash of the autumn rain;  
But I dream of the glorious greeting  
When I go home again.

—Eugene Field.

### "WHO IS SHE?"

A NEW YORK physician relates the following fact:—

A few weeks ago he was called to the help of a man who was mortally wounded in one of the low dance halls or "dives" of that city. When he had attended his patient, the doctor looked curiously about him. The wounded man lay before the bar, against which lounged some drunken old sots. In the next room a few young men, flushed and bright-eyed, were playing cards, while the gaudily dressed barmaids carried about the liquor. But neither the gamblers nor the drunkards paid any attention to the dying man on the floor. They squabbled and laughed, deaf to his groans. The proprietor of the dive, a burly fellow, who had been a prize-fighter in his younger days, having seen the police secure the murderer, had gone back quietly to his work of mixing drinks. Death, apparently, had no interest or terror for these people.

Suddenly a little old woman with white hair, a thin shawl about her, came to the street door. Her appearance produced a startling effect. The besotted old men at the bar put down their glasses and looked uneasy; the card players hastily shut the door to keep out of sight of her, and the barmaids huddled together in silence; but the change in the brutal landlord was most striking. He rose hastily and came up to her, an expression of terror on his face.

"Is James here?" she asked gently.

"No, no; he is not here. I do not know where he is," he said hurriedly.



She looked around bewildered and said:—"I was sure he was here. If he comes will you tell him his mother wants him, sir?"

"Yes, yes," he said, and the man urged her out of the door. The physician soon followed, and saw her going into another and another dive and grog-shop along the street.

"Who is she?" he asked of a policeman outside. "Is she any danger?"

The man shook his head significantly. "They will not harm her, sir. They've done their worst to her. She is the widow of a clergyman, and she had one son, a boy of sixteen years. They lived happily and comfortable enough till he took to going to pool rooms, and then to the variety theaters, and at last to these dives here. He was killed in one of them in a fight three months ago—in that very one you were just now in—and was carried home to her, bloated from drink, covered with blood, and dead. She knows nothing since. She only remembers that he came to these houses, and she goes about them searching for him every day. They are afraid to see her. They think she brings a curse on them. But they won't harm her; they've done their worst to her."

This is a true story. How many sons of loving mothers are going down like this boy into these dark places to-day?—*Youth's Companion*.

#### FOR THE LORD.

TRY it. Whenever a dollar or a dime comes into your hands, lay aside a dime or a penny of it to be used strictly "in his name." Put it in another purse. Make it a definite offering. If you have a regular salary you can easily estimate how much this will be in six months, and then you can meet your regular "dues" in proportion and always have "a little something" left for the unexpected calls that come to one for help.

You may smile, but I must tell you a bit of personal experience. "Hard times" have more than once led me to the bottom of my pocketbook, and when the Lord's purse—where I kept my tenths—has been empty I have said, "Lord, your treasury is empty, but if you will supply mine I will replenish yours," and I have always a sweet consciousness of a friendly compact between this Friend and myself, whereby the Head of the firm takes care that financial disaster shall not overtake us, if I do my part. And I can say to-day, after years of experience, that his promise to supply all my need—not my desire, mind you—has never failed, and his treasury is taken care of as he sees best.—*Mother Experience, in Union Signal*.

#### GOD'S PROVIDENCE.

"FIFTY years ago," writes an aged man from Vermont, "when I was a small boy, I had a good, pious mother. One time she was in a great strait for food or fuel, I have forgotten which.

"Tho without earthly resources, she had great faith in her heavenly Father, and looked confidently to him. I did not share her confidence, and thought within myself, 'I wonder, mother, how you can think the Lord will send you any money.'

"But he did send it, and in a wonderful manner. Soon after, an old, rich miser came into the house, and somehow or other, dropped his old purse, nearly full of money, on the floor. The money scattered well, and rolled in all directions, and we picked it up and hunted for it till he was satisfied, and said, 'I guess we've got it all; if there is any more, you may have it.'

"When he was gone, it seemed as if right under the soles of his feet we found just the sum she wanted. I believe that helped my faith wonderfully. It seems as if I have

thought of it a thousand times since, when tempted to distrust my heavenly Father's care."

Accounts of God's providences may be derided by the skeptic who shuts his eyes to the plainest evidences; but to the believer who has tested the promises, they are a source of never-failing comfort and inspiration.—*Selected*.

#### ARIZONA'S STONE FORESTS.

THE regions of the Little Colorado River in Arizona abound in wonderful vegetable petrifications—whole forests being found in some places which are as hard as flint, but which look as if but recently stripped of their foliage. Some of these stone trees are standing just as natural as life, while others are piled across each other just like the fallen monarchs of a real wood forest.

Geologists say that these stone trees were once covered to the depth of 1,000 feet with marl, which transformed them from wood to solid rock. The marl, after the lapse of ages, washed out, leaving some of the trees standing in an upright position. The majority of them, however, are piled helter-skelter in all directions, thousands of cords being sometimes piled up on an acre of ground.—*Cincinnati Commercial Gazette*.



BY J. H. KELLOGG, M.D.

THE vast number of teapots in constant requisition in all civilized countries of the globe, warrants the supposition that in the estimation of the tea-drinking public, at least, the teapot is an indispensable culinary utensil, and the steaming decoction which it contains, an innocent or necessary beverage. The object of this article is to call attention to the fact that the revelations of modern scientific researches, as well as the observations of scientific physicians in various parts of the world, have found in tea and its congeners, coffee, etc., active causes of serious disease.

Tea contains two harmful substances, *theine* and *tannin*—from three to six per cent of theine and more than one-fourth its weight of tannin.

Coffee contains both theine and tannin, tho in less proportion than tea.

It will surprise many devotees of the cup to be told that these common beverages contain a violent poison, but such is the fact. Theine has been separated from both tea and coffee, and experiments have been made with it which show most conclusively that it is a deadly poison, capable of producing immediate death in both human beings and lower animals.

Theine belongs to the same class of poisons as strychnia, and is still more closely allied to the newly-discovered cocaine. The last-named drug is obtained from coca leaves, which are used in South America as tea is in this country, and with the same effects. The results of cocaine upon those who become habituated to its use are found to be more terrible than those of any of the numerous vice drugs which have been longer known, not excepting opium or alcohol. Theine is almost identical with cocaine, both in its chemical composition and in its effects.

Dr. H. C. Wood, and other writers on the various drugs used in medicine, describe numerous experiments with this poisonous constituent of tea. One observer found that one-seventh of a grain killed a frog in a very short time. Five grains killed a good-sized cat and also a rabbit. Death occurs in lower animals in a manner almost the same as that in which death occurs in poisoning from strychnia. Strong convulsions are produced with the arrest of respiration, and in a short time the heart ceases to beat. Tea contains about three per cent of theine, or more than fourteen grains to the ounce. Every pound of tea contains enough of this poison to kill fifteen hundred frogs or more than forty cats. One case is on record in which a fine horse belonging to an English army officer was killed by eating accidentally a small quantity of tea.

The largest dose of theine which is recorded as being taken by a human being, is twelve grains, which produced very dangerous symptoms, and with the addition of a few grains more would undoubtedly have proved fatal; yet half an ounce of tea, containing six or seven grains of the poison, is often used in making a strong cup of tea. Many persons drink half a dozen or more such cups of tea daily, thus imbibing a sufficient amount of poisonous theine to kill two or three men not accustomed to its use, if taken at one dose.

If tea contains such a poison, why does it not produce fatal results more frequently than it does? may be inquired. We answer, Simply because a tolerance of the drug is established by use, just as in the case of tobacco. One-tenth of a grain of nicotine will kill a frog, and so small a dose as one-sixteenth of a grain has produced dangerous symptoms in a man; it has also been shown that the smoke from a half ounce of tobacco contains sufficient nicotine to produce death, yet sudden death from tobacco-smoking is not a very common result of the almost universal use of this poisonous drug. The wakefulness and increased mental activity which many persons experience from the use of tea, are evidences of its poisonous character.

But the teapot sometimes contains other things besides theine and tannin. Probably there is no article in common use which has been so extensively and so harmfully adulterated as this. According to the *Chicago Grocer*, a reliable trade journal, not less than one-fifth of all the tea sold is adulterated more or less. Lead, Prussian blue, and many other poisonous and harmful substances are used for this purpose, and the injury done in this way, aside from the harmful effects of the drug itself, may be said to be incalculable.

The adulteration of coffee is equally notorious. It is stated by those who are authority on this subject that it is practically impossible to obtain a pound of ground coffee which is not adulterated; and it has recently been discovered that unground coffee is also skillfully adulterated by means of machinery which molds the adulterants into the exact form of the real coffee bean.

In view of the above facts, would it not be well for the thousands of tea-drinkers in this and other civilized countries to pause and consider between the sips of the steaming beverage, whether it would not be well to substitute hot water, hot milk, or some other harmless beverage for this subtle but certainly harmful drink?

"THERE is dew in one flower and not in another, because one opens its cup and takes it in, while the other closes itself and the drops run off. So God rains goodness and mercy as wide as the dew, and if we lack them it is because we will not open our hearts to receive them."





"AND those who have wisely taught shall shine as the brightness of the firmament; and those who have turned many to righteousness, as the stars forever and ever." Dan. 12:3, *Boothroyd*.

#### SOWING TIME.

"In due season ye shall reap, if ye faint not."

I SEEK not the harvest here  
From the seeds of truth I sow;  
I willingly wait to bind the sheaves  
In the world to which we go.

Too busy am I in the field  
To track them as they fly;  
But I know there's a germ of life in each,  
And they can not, can not, die.

The breath of the Lord will waft  
Each one wherever he will;  
And there it shall spring and bear its fruit,  
His purpose to fulfil.

'Tis a joy to bear the seed,  
To go with the store of grain,  
To scatter it here and scatter it there,  
And sow and sow again—

In the morning's dewy hour,  
'Mid noontide's sultry heat,  
At evening time when the shadows fall,  
To drop the Gospel wheat.

I know not which will thrive,  
But the promise of God I take;  
His eye will follow the smallest grain  
I sow for his dear sake.

"Blessed are ye that sow!"  
Yes, Lord, the work is sweet;  
The hardest toil is the dearest joy,  
The soul's most dainty meat.

Thank God for the sowing time!  
But who can the bliss foresee  
When the work is done, and the workers throng  
To the harvest jubilee?

—*Christian Times*.

#### PERU AS A MISSION FIELD.

PERU is a natural center, from the state capital of which our Gospel work will radiate outward in many different directions. As a proper place for missionary headquarters, Lima has the following advantages over all other cities on the entire coast:—

1. The climate is almost perfect, being neither too cold nor too hot during any time of the year for comfort and activity.

2. Public health is exceptional. Outside of smallpox (which with the present system of enforced vaccination, will soon disappear) epidemics are almost entirely unknown. When contrasted with other coast towns, such as Panama and Guayaquil, where yellow fever and other malignant diseases are very destructive to human life, Lima appears as the most favorable and most desirable center for all of our missionary labors, health alone being considered.

3. It is the largest city, and with Callao only seven miles away, has the largest, best, and most important seaport between San Francisco and Valparaiso.

4. It is in touch with nearly, or perhaps fully, two millions of Indians living on the transandine table-lands of Peru, Bolivia, and the upper Amazon.

These Indians are, in a large measure, the industrious, peace-loving descendants of a former unique, and in many respects wonderful, civilization, and are deserving of the sympathy and missionary effort of all Chris-

tendom. They can be easily evangelized. And when once freed from the priests, who do nothing more for their material and spiritual welfare than to rob them by an unlawful and iniquitous system of forced tithing, and fill them with superstitions regarding the miraculous powers of the Virgin Mary and of wooden images—when once freed from these conditions, and placed under those enabling them to unfold to the fullest possibilities of their manhood, these redskins will make as good agriculturalists, artisans, teachers, preachers, philosophers, and scientists as the Anglo-Saxons themselves. They can be reached better through missionary effort directed from Lima than in any other way.

5. Lima is in touch, by means of rail, water, and telegraphic communications, with all other coast towns far and near, thus making it, in connection with the other advantages just named, the most desirable missionary center in all the west coast of South America.—*Gospel in All Lands*.

#### THE BIBLE IN POLYNESIA.

REV. DR. W. W. GILL, who spent thirteen years in mission work in the islands of the South Pacific Ocean, speaks in his recent work, "From Darkness to Light in Polynesia," of the Raratongan Bible, a version printed in 1852, for use in that region, as follows:—

"Having used the Raratongan Bible for forty-two years, I may be pardoned for saying that I regard it as an admirable rendering of the original. Many of the improvements found in the English Revised Version have been anticipated. As in all other Pacific and New Guinea versions, the sacred name of 'Jehovah' is transliterated, never translated, thus adding immeasurably to the force of the contrast between the ever-living God and the objects worshiped by the heathen.

"The original translators of the Raratongan Bible caught the real genius of the language, and gave it a permanent embodiment while it was as yet utterly untouched by outside influences. The rendering of the patriarchal portions is simply perfect, the language of the islanders being so well adapted for the purpose. Indeed, Polynesian life, at its best, is strictly patriarchal. The Gospels lend themselves very readily to translation; but in the Epistles a difficulty was evidently felt by the translators in obtaining exact equivalents for the key-notes of the Christian system. Too much praise can not be given to the Rev. H. Nott, of Tahiti, and his co-adjutors, who, in making the Tahitian translation, unconsciously fixed the theological terms for several other groups.

"In a literary point of view, it is remarkable that it should be possible with an alphabet of only thirteen letters to render faithfully the word of God into the languages of savages. In transliterating proper names a few other letters are used; but in the language proper, as above stated, only thirteen. No book speaks to the heart of man—whatever be his race, home or speech—as the Bible. Its voice is sure of an echo from the human heart. The islanders in reality possess but (this) one book; hence the anxiety of the brethren to make it a perfect image of what its divine Author intended."—*Methodist Times*.

#### PEOPLE OF SANTA FE, NEW MEXICO.

THIS city of Santa Fé is a queer place, with its lowly homes and high cathedral, with its narrow streets and its broad outlook, with its swarming saloons and sparse school-houses, with its hot suns and cool shades, with its dust and donkeys and ditches, with its palace and plaza and pueblos. No city

can surpass it either for situation or for apparent lack of progress, for objects of interest that do not grow upon the visitor, or possibilities that excite wonder because they do not develop more rapidly.

The oldest city in the country, it can boast of curious ancient buildings and records, and of many specimens of rude art; but of modern life it can show but little. In some respects it is an oriental city. Costumes patterned after those worn in Palestine can be seen on its streets. Pottery that might have been made in Arabia is sold in its stores. Beasts of burden, apparently imported from Barbary, laden with wood, bound like barrels about them, thread its alleys. Complexions swarthy enough to belong to the Bedouins confront you frequently, and women, closely veiled and clothed in black, flit across your path at every corner.

The apparent sadness of the native population arrests your attention. Faces more careworn and depressed than those you will see every Sunday thronging the cathedral can hardly be found on earth. The very religion of the people seems to be fearfully pathetic. A stamp of anxiety, such as the Inquisition must have left on the features of the men and women living under its shadow, is a Mexican heritage. The hard conditions of life to which the people are subject may seem to some to account for this strange fact.

Yet the more one studies the problem the clearer he will see that their religion does not relieve, but rather intensifies, their apparent misery. It is evidently a kind of religion that does not touch their better natures. It appeals to their fears, enshrouds them in superstitions, stimulates feelings of dread and awe, and offers nothing to their spirit of inquiry. No wonder the pall of hopelessness rests upon their lives. Nor is it strange that under such unnatural conditions vices thrive, ignorance perpetuates itself, the spirit of progress is unattainable, and the people stand in the way of their own prosperity. It will only be when the teacher and the school shall share with the priest and the church the care of the young in New Mexico that better conditions will prevail, a truer life be attained, and the people become a worthy and helpful portion of American society.—*The Gleaner*.

#### BAZAAR MISSIONARY WORK.

A MISSIONARY in Multan, North India, writes, says the *Gospel in All Lands*: "We have a little book shop, where we keep Bibles and tracts, and in front of it is a little wooden platform, from which we preach. It is quite in the middle of the bazaar, with its narrow, paved streets, the crowds of people passing up and down, the shopmen sitting in their small shops on each side, all advertising their wares. Just close to our shop a butcher plies his trade (a Mohammedan, of course), and unsavory-looking pieces of meat hang outside; occasionally a purchaser comes and buys a piece, and if there are any scraps left over, they are thrown into the road, where they are instantly pounced on either by some hungry pie-dog, or by the crows, or the huge kites that are continually circling in the air overhead. Usually the kites get it, the dogs and the crows being too slow! Then opposite there will be a sweetmeat shop piled with sweets, and farther along a grain seller, and so on, and in the air the ever-pervading smell of the bazaar, quite peculiar from the smell of a London slum, because there is a sickly sort of spicy odor about it!

"It is here that the catechists preach. Standing outside the shop, one of them begins reading aloud, and very soon a crowd gathers round, leaving him hardly room to



breathe. He reads on until a good many have collected, and then begins to preach, and preaches for about twenty minutes or so. When he has done, perhaps some will ask questions, which he answers if they are sensible, or passes off with a joke if they are utterly foolish, as they often are. Then the other catechist takes his turn, the first crowd turns away, and a fresh audience assembles. When he has finished, the first one goes on again, and so on, for sometimes an hour or more."

#### OUR WORK AND WORKERS.

A CAMP-MEETING is to be held at Adelaide, South Australia, from the 8th to the 18th of the present month.

PROF. W. W. PRESCOTT is now holding a Bible institute at Claremont, South Africa. The work was commenced August 14, to continue twelve weeks.

AUGUST 23 a church of eighteen members was organized at Binghamton, N. Y., by Elders S. M. Cobb and D. A. Ball. This addition was the result of tent meetings.

A BROTHER who attempted to go on a bicycle from Montana to the college at College Place, Wash., met snow eighteen inches deep the first day out, and was obliged to return home.

ELDER J. R. PALMER, who is laboring at Boulder, Mont., says: "We are having an exceptionally large attendance, and there is much talk during the day about our meetings. The people are very friendly. The Methodist and Baptist ministers have taken up their appointments Sunday evenings, and, so far, are regular attendants at our meetings, and assist in the opening exercises."

PROF. E. A. SUTHERLAND, president of Walla Walla College, writes concerning the opening of the fall term: "We have nearly one hundred and fifty students at this time. We have twelve tables in the Home, which will seat ninety. This includes some of the teachers. Last year we opened up with one hundred and thirteen, and sixty in the Home. You see we have been greatly blessed."

In a recent issue we announced that Rev. C. F. Hawkins, a Wesleyan minister of Melbourne, had become a Seventh-day Adventist. He has issued "An Explanation" of his views in a supplement to the *Bible Echo*, addressed to his former brethren, the Wesleyan Methodists. It is a very candid document, a conscientious and lucid statement. Following is the closing paragraph:—

"Tho I am now a Seventh-day Adventist minister, and am very happy in the blessed work committed to my charge by God, I cherish no unkindly feeling toward the church of my youth. My only regret is that the love of God's truth should separate us. From my brethren in the ministry I have always had the most kindly consideration, and the most brotherly treatment. My best wish for them and for all my Wesleyan friends is, that soon they may see the truth as I am now able to see it, and be as happy as I am in the enjoyment of it. To all such may it some day be said, 'Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.'" Rev. 22:14.

#### THE PITCAIRN AND PACIFIC MISSIONARIES.

A LETTER from Capt. J. E. Graham, dated Nukalofa, Tongatabu, September 2, gives the following information relative to movements of the Pitcairn and missionaries in the Pacific Islands:

The Pitcairn reached Nukalofa August 29, and was ready to sail at date of writing, for Fiji. No illness is reported among missionaries or crew, and no accident or mishap to the vessel.

Sisters Rosa Young and Hattie Andre take the New Zealand mail steamer, Mariposa, and proceed to Honolulu, where they stop off two weeks with Elder E. H. Gates, thence to California, when, after a short stay, they go east. They will arrive in Oakland about October 10. Brother and Sister Butz and Sister Maria Young remain at Tongatabu, and Sister Sarah Young at Tonga, with Brother E. Hilliard. Brother and Sister R. A. Prickett return with the Pitcairn.

The work in Samoa and Tonga is reported as prosperous. Dr. M. G. Kellogg and wife remain in Samoa, the doctor, being a practical builder, to superintend the building of a sanitarium there. When that is finished the doctor and his wife expect to go to Tonga.

#### CAMP-MEETINGS IN CALIFORNIA.

THE camp-meeting at Sacramento will be held at the corner of 28th and Y Streets, October 1-11. Take J Street cars from station to ground.

The camp-meeting at Los Angeles will be held October 29 to November 8.

The prices for tents at these meetings are as follows: Tents 10x12, \$2.50; fly, 50 cents; carpet, 50 cents. Tents 12x16, \$3.50; fly, 75 cents; carpet, 75 cents. Tents 14x19, \$4.50; fly, 75 cents; carpet, 75 cents.

Those wishing tents for Sacramento meeting should address Elder A. J. Osborne, O Street, between 18th and 19th Streets, Sacramento, Cal.

Those desiring tents for the Los Angeles meeting should order from Elder W. T. Knox, 1427 Temple Street, Los Angeles, Cal. Orders should be sent in at once.

One and one-third rates for the round trip have been secured for the Los Angeles meeting, over the Southern Pacific and Santa Fé railways, from all points in Southern California, on the certificate plan. Certificates, which may be obtained at all stations, should be called for when tickets are purchased. Pay full fare for the ticket to the meeting and obtain certificate. The certificate, and nothing else, will entitle you to one-third regular fare on return. For further information address Elder W. T. Knox as above.

#### THE CHILDREN'S BOOK.

USEFUL as well as ornamental. Volume 6 of *Our Little Friend* is full of good stories, just such as children like. They can spend many an hour reading, with no danger of their minds being poisoned with such matter as many do read in other books and papers.

The bound volumes of *Our Little Friend* are just the books to place in the hands of our children. If we get books for our children, let us get good books for them. There are none better than the bound volumes of *Our Little Friend*, of which volume 6 is the latest. 416 pp., cloth; profusely illustrated.

It will be sent to any address for \$1.00 postpaid. Address, OUR LITTLE FRIEND, Box 548, Oakland, Cal.

#### A NEW TRACT CATALOG

"Descriptive Catalog of the Bible Students', Apples of Gold, and Religious Liberty Libraries" is the title of this 36 Page Catalog.

It gives a pithy description of each tract and pamphlet in the above Libraries, together with their size and price. It will greatly assist the reader to select such numbers as he may desire to read and circulate; and may be obtained free of charge by addressing your State Tract Society; the Pacific Press Publishing Company, Oakland, California; 39 Bond St., New York City, N. Y.; 18 W. 5th St., Kansas City, Mo.; or Review and Herald, Battle Creek, Michigan; Atlanta, Ga.

#### LIFE OF WILLIAM MILLER, WITH PORTRAIT.

THIS book contains sketches of the Christian experience and public labors of this remarkable man. No other man in this century has been more widely spoken of, and more generally misunderstood. These sketches were prepared by those who were his co-laborers, and are a true presentation of the leading events of his life and labors. In addition to the life and character of the man, the character of the Great Advent Movement, in which he acted so prominent a part, is clearly set forth. It is shown that Mr. Miller was no mere enthusiast, but a man of calm judgment, and his interpretation of the prophecies was mainly correct, his only mistake being in regard to the nature of the event to take place at the close of the 2300 days, in 1844. No one can consider himself well versed in the history of the advent movement in this country who has not read this book. Contains 408 pp. Price, \$1.00.

Address, PACIFIC PRESS, Oakland, Cal.

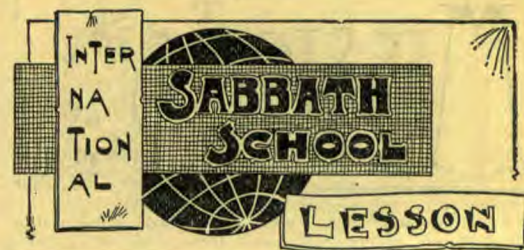
#### St. Helena Sanitarium.

(Formerly RURAL HEALTH RETREAT.)

A Health Retreat under regular management, where all natural methods of treatment are used, including pure water, fresh air, beautiful scenery, healthful foods, gymnastics, Swedish movements, electricity in various forms, baths of all kinds, massage, and the rest cure, as may be deemed best suited. Besides, our surgical wards are in the hands of skilled surgeons and trained nurses where the best care can be given.

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St. Helena Sanitarium, St. Helena, Napa Co., California.



"Study to show thyself approved unto God."

#### LESSON III.—SABBATH, OCTOBER 17, 1896.

#### THE BREAD OF LIFE—CONTINUED.

Lesson Scripture, John 6:41-59, R. V.

- 41 "THE Jews therefore murmured concerning him, because he said, I am the bread which came down out of heaven. 42 And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how doth he now say, I am 43 come down out of heaven? Jesus answered and said unto 44 them, Murmur not among yourselves. No man can come to me, except the Father which sent me draw him; and I 45 will raise him up in the last day. It is written in the prophets, And they shall all be taught of God. Every one 46 that hath heard from the Father, and hath learned, cometh 47 unto me. Not that any man hath seen the Father, save he 48 which is from God, he hath seen the Father. Verily, verily, 49 I say unto you, He that believeth hath eternal life. I am 50 the bread of life. Your fathers did eat the manna in the 51 wilderness, and they died. This is the bread which cometh down out of heaven, that a man may eat thereof, and not 52 die. I am the living bread which came down out of heaven; if any man eat of this bread, he shall live forever, 53 yea and the bread which I will give is my flesh, for the life of the world. 54 "The Jews therefore strove one with another, saying, 55 How can this man give us his flesh to eat? Jesus therefore said unto them, Verily, verily, I say unto you, except ye 56 eat the flesh of the Son of man and drink his blood, ye 57 have not life in yourselves. He that eateth my flesh and drinketh my blood hath eternal life; and I will raise him 58 up at the last day. For my flesh is meat indeed, and my 59 blood is drink indeed. He that eateth my flesh and drinketh my blood abideth in me, and I in him. As the living Father sent me, and I live because of the Father; so he 60 that eateth me, he also shall live because of me. This is the bread which came down out of heaven; not as the fathers did eat, and died; he that eateth this bread shall 61 live forever. These things said he in the synagogue, as he taught in Capernaum."

#### QUESTIONS.

1. How did the Jews receive the teaching of Jesus?
2. At what statement did they stumble?
3. By what reasoning did they try to show his statement to be untrue?
4. What injunction did Jesus give to them?
5. In what way only did he say men could come to him? What promise was made to every one who comes?
6. What scripture did Jesus then quote to them?
7. What comment did he make upon it?
8. Who is the only one who has seen the Father's person?
9. What is received through faith in Christ?
10. What did Jesus again declare himself to be?
11. What happened to those who ate the literal bread from heaven?
12. What different experience is for those who partake of the spiritual bread?
13. In what words is this same teaching repeated? What did Jesus declare the living bread to be?
14. What effect did this teaching have upon his hearers? With what inquiry did they reveal their unbelief?
15. In what way did Jesus teach that life must be obtained?
16. What assurance did he then give them? What promise did he make?
17. What did he declare to be true food? True drink?
18. What experience belongs to those who partake of this true food?
19. What comparison did Christ draw between his own life and the life of such followers?
20. How did he again compare the spiritual and the literal bread?
21. Where did Christ teach these things?

#### NOTES.

1. THE plain declarations of Jesus concerning himself and his work greatly stirred the Jews. "Their jealousy was aroused, that this man of hum-



ble birth was able to work wonders that they could not explain away, and teach truths that could not be contradicted. So they endeavored to awaken the prejudice and unbelief of the people by referring scornfully to the lowly origin of Jesus. . . . They contemptuously referred to his life as a Galilean laborer, and to his family as being poor and lowly. They declared that the lofty claims of this uneducated carpenter should at once be repudiated. But Jesus . . . again, in more forcible language, declared his connection with the Father, and the necessity for the heart to be enlightened by the Spirit of God before it can feel the need of a Saviour.

2. JESUS "declared unto them that the temporal food then given them from heaven was but a meager gift compared with the blessing of eternal life which he now offered them. The food eaten then sustained the strength, but did not prevent the approach of death, nor insure immortal life. The bread that the Son of God offered to man was death-destroying, giving in the end immortal life to the body. . . . He declared that as temporal bread imparts health and strength to the body, so will faith in Christ and obedience to his teachings give spiritual vigor to the soul, and life everlasting." In his statement concerning giving his flesh for the life of the world, Christ "points forward to his approaching death, the only true propitiation for the sins of humanity."

3. "THE connection between Christ and us must be of the closest possible kind, so close that the assimilation of the food we eat is not too strong a figure to express it. . . . We eat his flesh when we use in our own behalf the death of Christ, and take the blessings it has made possible to us; when we accept the forgiveness of sins, enter into the love of God, and adopt as our own the spirit of the cross. . . . The figure of eating reminds us that reception of Christ is an act which each man must do for himself. No other man can eat for me. It also reminds us that as the food we eat is distributed, without our will or supervision, to every part of the body, giving light to the eye and strength to the arm, making bone or skin in one place, nerve or blood-vessel in another, so, if only we make Christ our own, the life that is in him suffices for all the requirements of human nature and human duty.

4. CHRIST in his humanity lived a life of dependence upon the Father. This he did, not of necessity, but of choice, that he might be a perfect example to us. He did not exchange his divinity for humanity, but, clothing his divinity with humanity, he emptied himself, and did not avail himself of his divine attributes in his contest with evil. As Son of man, through a life of complete dependence upon the Father, he won back the glory and exaltation which belonged to him as the Son of God. And not only this, but he won for us in our human nature a life of victory over evil, and made it possible for us to live the life which he lived. This involved his death; for "the life which he had before his death was fair, but not communicable; that which he won in death and its defeat is fairer still, and capable of being given to all who hear and obey his invitation to come." Christ's life of voluntary dependence demonstrated that it is possible for humanity, through the provisions of God's grace, to render perfect obedience to the law of God, and forever silenced the charge that God required more of his creatures than it was possible for them to render. Christ in his humanity, subject to all the conditions and limitations of humanity, obeyed perfectly that law which he in his divinity had proclaimed with his own voice from Sinai, and thus won for us a life of obedience, which, as our High Priest, he ministers to all who yield themselves to him. "Great is the mystery of godliness."

#### Suggestions for Further Study.

1. How many are drawn to Christ? Who will be responsible if any do not come?

2. Emphasize the difference between the present possession of "everlasting life" and being made immortal.

3. Study the force of the word "living" in verse 51. Compare Rev. 1:18, etc.

4. The marginal reading of the Revised Version of verse 55 is, "For My flesh is true meat, and My blood is true drink." Apply the previous study of the word "true."

5. Is there any connection between the showbread of the tabernacle and the "living bread"?

6. Compare "the bread which cometh," of verse 50, with "every word that proceedeth," of Matt. 4:4.



"Take heed unto thyself; and unto the doctrine;" "that thy profiting may appear to all."

#### LESSON III.—SUNDAY, OCTOBER 18, 1896.

##### SOLOMON'S WEALTH AND WISDOM.



#### Lesson Scripture, 1 Kings 4:25-34.

25. AND Judah and Israel dwelt safely, every man under his vine and under his fig tree, from Dan even to Beer-sheba, all the days of Solomon.

26. And Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen.

27. And those officers provided victuals for king Solomon, and for all that came unto king Solomon's table, every man in his month; they lacked nothing.

28. Barley also and straw for the horses and dromedaries brought they unto the place where the officers were, every man according to his charge.

29. And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the seashore.

30. And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt.

31. For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol; and his fame was in all nations round about.

32. And he spake three thousand proverbs; and his songs were a thousand and five.

33. And he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall; he spake also of beasts, and of fowl, and of creeping things, and of fishes.

34. And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.

Golden Text: "Them that honor Me I will honor, and they that despise Me shall be lightly esteemed." 1 Sam. 2:30.

NOTE.—In connection with the lesson text, read 1 Kings 10:14-29; 2 Chron. 1:13-17; 9:13-28; 1 Kings 3:16-28. Also read the description of the extent of Solomon's dominion, and the provision required for his household, in 1 Kings 4:20-24.

#### SUGGESTIVE QUESTIONS.

(1) What was the condition of Judah and Israel? Verse 25.

Note 1. (2) What is said of Solomon's horses and horsemen? Verse 26. Note 2. (3) What duty was assigned certain officers? Verses 27, 28. Note 3. (4) What else did God give Solomon? Verse 29. Note 4. (5) How did his wisdom compare with that of other men? Verses 30, 31. Note 5. (6) How far did his fame extend? Verse 31. (7) How many proverbs did he speak? How many songs did he compose? Verse 32. (8) Of what else did he speak understandingly? Verse 33. (9) Who came to hear and see him? Verse 34.

#### NOTES.

1. Dwelt safely.—David was a man of war, and during his reign, and previous to that time also, the land was subject to invasion by its enemies. Now all was different, and fear was a stranger. The "vine" clustered about the court of the house, while the "fig tree" grew in the garden.

2. Horses.—"Smith's Bible Dictionary" renders verse twenty-six, forty thousand chariot horses and twelve thousand cavalry horses. The Lord in Deut. 17:16 enjoined that the king should "not multiply horses to himself, nor cause the people to return to Egypt," etc. This evidently means more than a physical return; it forbids Egyptian idolatry. The prohibition of horses was doubtless for a twofold purpose: (1) Horses were chiefly used for war, and the Lord did not wish his people to cherish that spirit; (2) the horse seems to have been dedicated to the sun, and was connected with sun-worship, the chief idolatrous worship, and this was expressly forbidden of God. Solomon's disobedience in this respect was one of the means of introducing sun-worship into the temple, which Josiah put away. See 2 Kings 23:11.

3. Those officers.—"Solomon had twelve officers over all Israel, which provided victuals for the king and his household, each man his month in a year made provision." Verse 7. These officers, with their men, were stationed in different parts of the country, having charge of certain regions and cities.

4. Wisdom and understanding.—The account so far has depicted Solomon's riches, his magnificence, the greatness of the kingdom, the number and condition of the people, etc., all of which is worldly and appealing to the physical senses. Many a monarch might have similar greatness. But the jewel in the crown is the wisdom from above, the understanding which comes from a fear of the Lord. Solomon was wise as a judge, as an architect, as a statesman, in literature, in science. His largeness of heart is likened to the

sand on the seashore, denoting limitless field of operation.

5. Excelled.—The children of the east were the Chaldeans and Arabians, who were from early times noted for their astrological investigations, and for their wisdom. Job was of the east (Job 1:3), and so doubtless were his friends. The wise men who came to Bethlehem were from the same quarter. This may also have included the dwellers in India, who were also noted for their profound learning. Egypt was renowned as the seat of learning and the sciences; and magic, geometry, medicine, astronomy and architecture were there highly developed. The names mentioned in verse 31 referred to those skilled in music, specialists in their line. Not only was Solomon more skilled than all these and more learned, but he was a master of botany and zoology. Verse 33. This all came from a knowledge of the true God. It is sometimes asserted by the worldly wise that Christianity makes a man narrow-minded. The statement is wholly unfounded; for the true follower of Christ has for his teacher him who is wisdom itself (1 Cor. 1:30), "in whom are hid all the treasures of wisdom and knowledge" (Col. 2:3), the great Master in all branches of art and science, the Creator and Fashioner of all things, from the tiniest atom or protoplasm to the worlds on high. And this Teacher delights to instruct his students in all things of his. Here is the true wisdom, your privilege to have, even as it was Solomon's.





## FOREIGN.

—The State Department at Washington has received announcement of the death of U. S. Consul Gibson, of Beyrut, Syria, of smallpox.

—Private reports state that the number of persons killed in the disturbances in the interior of Armenia, two weeks ago, was not less than 5,000.

—In London, on the 21st ult., a large amount of cordite was discovered hidden in a hollow pillar of a house inhabited by Russian Hebrews suspected of Nihilism.

—A delegation of United States labor society representatives are now in Mexico studying the wage question and the cost of living. They report that every facility is being accorded them by the authorities.

—St. Petersburg advices state that United States capitalists are negotiating with the Russian Government for the establishment of a rapid steamship service between Vladivostok, the Siberian Pacific Coast port, and San Francisco.

—Archbishop Martinelli, the newly-appointed apostolic delegate to the United States, was to sail from Queenstown on the 27th ult., and will therefore arrive at his destination the latter part of this week. His headquarters will be at Washington, D. C.

—A Lima despatch, of the 23rd ult., says: "Advices received here from Cuzco, Peru, say that several days ago a mob was formed to attack the American missions in that city. The sub-prefect called out the troops, and after some work prevented the impending trouble."

—An outbreak of bubonic plague is reported at Bombay; 800 victims had died up to the 24th ult. The bacillus of the disease is said to be identical with that which Professor Kitato, the distinguished Japanese physician, discovered during the Hong-kong visitation last year.

—The Methodist Episcopal Missionary Society is contemplating the establishment of leper asylums in India, expecting to receive government aid in the work. It is said that lepers can be seen almost everywhere in that country, and the care of them has become a very grave question.

—It is claimed that one of the Moody and Sankey hymns, which has been sung by the Christians of Armenia, is responsible for some of the Turkish hatred. When the Armenians sang, "Onward, Christian soldier, marching as to war," the Turks interpreted that they were preparing for a crusade.

—A Constantinople despatch of the 24th ult. says: "The following fresh discoveries have been made in an Armenian church near the Ecole Centrale, at Galatea: Three bottles of nitric acid, two bottles of sulphuric acid, fourteen bottles of glycerine, two vessels for the manufacture of explosives, some printing type, and some threatening letters."

—The Russians are said to be displaying great activity in the northeastern part of China, and are placing the country in a condition for defense. Russian engineers have been busily at work at Port Arthur for weeks. That important place was left in a bad condition when the Japanese abandoned it at the close of the war with China; but the Russians are now placing everything in good order.

—Notwithstanding the fact that the Turkish Government has long been styled the "sick man of the east," it is now conceded that it is stronger from a military standpoint than it has been in fifty years. Mr. Gladstone says: "For more than a year I have been puzzled over the diplomacy of six powers. They have been laid prostrate at his feet. There is no parallel in history to the humiliation they have so patiently borne."

—Advices from Havana, by steamer to Key West, state that on the 21st ult. eighty-seven Spanish troops were surprised by insurgents, near Havana, and all but five were killed. These five had been seriously wounded, and left for dead; but they succeeded in returning to the city. The captain-general gave orders to the newspapers not to mention the affair, and the next morning a little revenge was had by executing five insurgent prisoners in the presence of 2,000 spectators.

—The effect of the Armenian troubles on the people of that nationality in Constantinople is thus expressed by a correspondent of a London journal: "The total Armenian population of Constantinople is, or rather was, 160,000, of whom about one-third were able-bodied males, a large proportion being unmarried men. Of these 53,000, about 4,000 have been massacred, 1,000 have disappeared, 4,000 have escaped by consular aid, and at least 20,000 have been deported by the state, so the male Armenian population of Constantinople is reduced by nearly three-fifths, from 53,000 to 24,000."

—Of the insurrection against Spanish rule in the Philippine Islands, advices from Manila by steamer say that Cavite is occupied by 15,000 insurgents. Over one hundred monks have been murdered in the islands since the breaking out of the insurrection. Many of the victims have been fastened to trees, their clothing having been soaked with kerosene oil and ignited, and have been burned to death. Rich natives are being arrested daily. Documents have been seized by authorities in which are given the names of the President and various other officials of the proposed republic.

—This has been a season of disasters in Japan. A fire in the city of Kobe, August 26, destroyed millions of dollars' worth of property. Just after this fire, severe storms destroyed 4,300 houses in the Gifu Prefecture, together with about 500 lives. In other provinces more than 2,500 lives were lost by floods, which were preceded by terrible earthquakes. At a later date, a regular series of earthquakes shook the country in the Rokugo district. Disasters were especially severe at Hataya, Senya, Takashi, Yokehori, Yokozawa, Nagashida, Shimizu, and Fujiki. In some places the hills cracked, fires broke out in some places, and waters poured forth in others. At Rokugo, over 1,000 houses were overturned. All this in addition to the awful tidal wave, which, earlier in the season, deluged a large extent of country and destroyed some 30,000 lives.

## DOMESTIC.

—On the 26th ult., the Northern Illinois College, at Fulton, was destroyed by fire. Loss, \$100,000.

—Following a custom of long standing in Europe, there is being held in San Francisco, this week, a meeting of the Episcopal bishops of the Pacific Coast.

—The orange and lemon yield of the southern orchards of California, it is estimated, will yield only a half crop, owing to severe weather late in the spring.

—In a fracas resulting from an attempt to arrest a Philadelphia saloonkeeper, on the 22 ult., for selling liquor without license and on Sunday, one man was killed and five wounded.

—An English syndicate has purchased the great Chino Ranch, in southern California, and proposes to locate upon it a European colony of 2,500 people within the next year and a half.

—Last week the people of Anderson County, Ky., turned in riotous force and destroyed all the turnpike toll-gates in the county. A year ago a vote had been taken to make the turnpikes free roads.

—On the 24th ult., at different points in New Mexico, five men were hanged for murder. Four others were to have been executed, but were, for some technical reason, granted an extension of time.

—Acting Secretary of the Navy McAdoo has forcibly reminded the lieutenant-commander in charge of one of the large cruisers, that swearing at, or harsh treatment of, enlisted men by officers of the navy is in violation of the regulations, and will not be tolerated.

—A Kansas City despatch of the 23d ult. says that eight representatives of local and foreign brewers comprising, abrewers' combine, were to-day held by the United States grand jury, charged with violation of the interstate commerce and conspiracy laws in fostering the trust.

—The formal opening of the San Joaquin Valley Railroad is to be celebrated at Fresno on the 5th inst. The line is 125 miles long, connecting at Stockton with water transportation to San Francisco. The people all along the route are rejoicing over what is deemed a permanent competing line.

—"The worst storm in ten years" is what the telegram says regarding the rainstorm in Colorado September 22 and 23. All the railroads suffered loss from washouts, and the main irrigating canal, which supplies the farmers in the valley around Grand Junction with water, was almost destroyed.

—The San Francisco Board of Health proposes to take a decided stand against making that city a dumping-ground for lepers. One was recently sent there from Mendocino County, and one from Los Angeles. There are now about a score of lepers in the city pest-house, in various stages of the disease.

—Gen. Nelson A. Miles, commander of the U. S. Army, is now on a tour of inspection of the Pacific Coast defenses. Extensive additions to the defensive armament of the harbor of San Francisco is said to be in contemplation. Engineers are already at work on fortifications for the defense of San Diego Bay.

—A fierce whirlwind and waterspout swept over Long Island Bay, on the coast of Rhode Island, September 24, turning over a yacht, some bathing-houses, many trees, and finally playing havoc in the corn fields. Sand from the bottom of the bay, at a depth of three or four feet, was hurled into the air, leaving the water, for some distance, almost double its usual depth.

—The Missouri Military Academy, near Mexico, was entirely destroyed by fire on the 24th ult. The loss on the building was \$75,000, besides which there is a heavy loss in personal effects. Twenty-one students were injured, but none fatally. As the fire occurred early in the morning, while a hundred students were in bed, it is remarkable that all escaped alive, as many of them were obliged to jump from second or third story windows.

—Humanity under excitement is well illustrated by the following despatch from New Orleans, under date of the 24th ult.: "James Hawkins, a negro, slapped a five-year-old white child in Gretna last night, and officer Miller swore out a warrant for his arrest. When attempting to capture him about midnight, the officers fired into a crowd of negroes, killing Alexander and Arthur Green. Hawkins was later lodged in Gretna jail, but a mob broke the door down, took the man out, hanged him and threw his body into the river. Gretna is in Jefferson Parish, just across the river from this city."

—In consequence of the striking miners' having begun the work of destroying property and rioting at Leadville, Colo., the town is now under martial law, and is occupied by troops. It is thought this virtually breaks the great strike, and miners are coming from other parts to take the places of the strikers. An idea of what martial law means may be gathered from the fact that a newspaper correspondent is under arrest for publishing the proceedings of a citizens' meeting, after being ordered by the adjutant-general not to do so. The commander of the militia is absolute monarch for the time being.

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A YOUNG man at Defiance, Ohio, recently attempted to walk on the water to show that his faith was as great as that of the Saviour. As might have been expected, he illustrated the lack of faith shown by Peter, and went down. But his presumption was not honored by the Lord, and he was allowed to drown. Ambition to display supernatural power is not faith.

**We Are Glad with Them.**—The *Americus Pen* reports that the white jury commissioners of Bibb County, Ga., in a recent revision of jury list to serve in the Superior Court of that county, placed the names of thirteen colored citizens thereon. This is just and right. Education is doing much for the race; and not the least among educational influences are such well-conducted papers as the *Americus Pen*. May it be ever a benefit for its people.

**What Is Its Area?**—It is well sometimes to take in the length of a thing as well as its breadth. There are many views and paths in these days which seem to be exceedingly broad and liberal, but how long are they? They give our unbridled selfishness room wide ways, but for how long? The way of right and duty and truth and God seems to our frozen, selfish sight narrow, but it ends only with eternity. It is broader than it seems, even "exceedingly broad," and it is infinitely long. But taking it the way it seems, would it not be well to pause and compute the area of the paths or fields waiting our choice?

**The Financial Question.**—On page 15 of this issue will be found an advertisement headed "Wanted." It calls attention to a treatise entitled "Money Monopoly," by F. E. Belden. Advance sheets have been sent us by the author and compiler, of that portion relating to the "Bond and the Dollar," by Professor Ridpath, which sets before the reader in clear, incisive, vigorous English just how the bonded debt of the United States began, and, in the writer's mind, just what has come of it. Here is a striking sentence: "The 'rights of man,' so much in vogue in the great epoch of regeneration at the close of the eighteenth century, are, at the close of the nineteenth, positively under the ban in every civilized state of the world." We are sure

that the pamphlet will be interesting reading, not only to those who are interested in finance from the view point of politics, but to those who have an interest in watching the signs of the times.

**Men versus Institutions.**—The things for which the lover and champion of liberty has ever striven are the rights of *men*, the protection of *mankind*. That was the cry of the latter half of the last century. The same language is now used by the latter-day "national reformers," only the term "institutions" has been substituted for that of "men." Laws are demanded to protect the "American Sabbath," and nobody knows what all. Laws for the equal protection and defense of humanity without regard to race or creed, always mean liberty and progress. Laws for the protection of institutions or days are, at the best, opening wedges of tyranny and oppression.

## THE INQUISITION.

WE reprint elsewhere two articles on the Inquisition. The first is by Arthur T. Pierson, D.D., editor-in-chief of the *Missionary Review of the World*. The second is by a Roman Catholic layman, James I. Conway, in defense of that noted tribunal. It appeared in the *Catholic Mirror* of August 29, the organ preëminently of the Roman Catholic Church in America. The writer's prominence is sufficient to secure for his article the position of first page. We hope that these articles may be read in the light of the Gospel. Some of the more prominent and crucial statements of Mr. Conway we have printed in bold-faced type. The *Italics* are as we find them. Where the writer has used *Italics* and we have used bold-face, we have placed his *Italics* in bold-faced capitals.

**Some Points Worth Noting.**—It may be well to note especially the following in Mr. Conway's article: (1) He not only admits, but contends, that at the time of the Inquisition *all* were Catholics, "king and subject, prince and peasant, rich and poor, priest and people, all believed her [the church's] doctrines not only to be true, but incapable of being false." Therefore the Roman Catholic Church was responsible for all that was done.

2. Mr. Conway contends that as "all statesmen and public officers were at the same time Catholics, it is most easy to understand that they enacted laws and punishments in keeping with their religious convictions. To put it briefly, in those Middle Ages there was the greatest union of church and state. . . . The state then, *as it should now*, protected and defended her holy bride from danger," etc. We may therefore expect, according to Mr. Conway, and presumably Catholics in general, that if this government should come into the absolute control of Roman Catholics, the Inquisition would be restored, that one who was counted a heretic by that church would be "diligently sifted out and indicted," and his heresy would be considered *prima facie* evidence that he was "in opposition to the spirit of the laws and customs of his country, . . . a disturber of the public peace, and an underminer of civil society."

3. That if the "heretic" was open and bold enough to declare the honest convictions of his heart, and warn men against what he thought to be evil, he would be "punished to the full extent of the law," and that as of old "it was not only not unjust, but even obligatory and praiseworthy for the Catholic Church . . . to exclude from within her sacred fold [the country or the world] those who sought to prey upon the innocent lambs," etc., so it would be now. This of course means death or extermination to the greater heretics.

4. The only means the Catholic Church knows by which to purge the church from hypocrites is the Inquisition,—"a difficulty which, as all will agree, could be overcome only by an Inquisition." We would suggest that the true Gospel method is much more effective, and never causes physical injury. The gospel of force, the gospel of the Inquisition, seeks to prevent hypocrisy, but in her methods the brave and the noble and the honest

suffer, while the time-serving and cowardly become hypocrites. This method of preventing hypocrisy, a method necessary to the Roman Church, results in increasing it.

5. While it is contended that the Spanish Inquisition was "purely secular," the responsibility of the church is trebly admitted in what Mr. Conway says: (a) That all—rulers and people—were at that time Catholics; (b) that the inquisitors "were priests and prelates and theologians of the church, and were for that reason under the jurisdiction of the popes;" (c) that "because the Inquisition was instituted to try people on matters of faith." The church was therefore, according to this defense, trebly responsible for all the evil done by the Spanish Inquisition, which indeed grew so evil that the humanity of Catholics rose above their religion and abolished the "Holy Office."

6. That all that was done—and it was all done as a matter of religion—is justified by this defender because it is against the state, civil society, etc. It is by the same means that persecution has always been justified. The fiery furnace of Daniel 3, and the lions' den of chapter 6, were not opened for heretics because of religion, or religion alone, but because of the state. The word of the ruler was defied. The crucifixion of our Lord was not because of "blasphemy"—he was guilty of that and worthy of death, said the priests, but he was guilty of crime against the Roman state, an enemy of Cæsar. The Jews, the Moors, the Christians, who suffered in Spain—whether to the number of twelve thousand or two thousand, matters not so far as the wickedness of the thing is concerned—suffered because they were enemies to Spain; and "the Inquisition purged the Spanish nation of the plotting Jew," and Moor and Protestant.

7. It is the same now. Protestants are justifying Roman Catholics and the Inquisition to-day. Earnest, devout, humble Christians, who worked the same days of the week as did Jesus of Nazareth, who observed the same day of the week as the Sabbath as did he, have been arrested, tried, fined, imprisoned, and forced to work on the public highway in the chain-gang, the whole thing instigated, incited, and pushed through by professed Christian men, not of course as a matter of religious persecution; O, no! but because these Christians violated the laws of Arkansas, or Maryland, or Georgia, or Massachusetts, or Tennessee! True, some state laws in the interests of religion, dead letters in the case of almost everybody else, were technically violated, but the animus of it all was religious bigotry, for the faith, as truly as in the days of the Inquisition.

It seems at first glance a marvelous thing that Rome will defend the Inquisition in this "enlightened nineteenth century." Many think that she has passed far beyond this. But it is her boast that she alone is infallible and makes no mistakes. Such evidences as the article we are reviewing continually multiplying, ought to open the eyes of all who are not willingly blind. And when professed Protestants, by the same principles and arguments, justify the same course of procedure against religious dissenters, it seems to us that every Christian and lover of liberty should be aroused. When "Christian Citizenship" or "National Reform" principles rule in this country, we shall have the Inquisition restored. Its principles are already crystallized into law.

An eastern religious paper has the following:—

**"The Sabbath Upheld.**—A paragraph now on its passage among our exchanges says that 'out of fifty thousand English clergymen invited to preach in favor of the Sunday opening of museums in England, only fifty-nine consented, and half of these were Unitarians.'"

But this is not in favor of the Sabbath, but in favor of a counterfeit to the Sabbath. And even then it is but a negative evidence. When our Sunday-law friends ask clergymen to preach in favor of Sunday laws and Sunday observance, how many respond? But let the reader remember that a Sunday sentiment in all cases where knowledge obtains, is not Sabbath sentiment. It is sentiment in favor of tradition as against God's word.