

# Signs of the Times

OAKLAND, CAL., MONDAY, SEPTEMBER 25, 1893.

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We call the special attention of all our readers to the article of Sister White, entitled "My People Have Committed Two Evils." It should be read and reread.

The article in the Editorial department on "The Sunday Closing of the Midwinter Fair," will be followed by another in the same line, either next week or the week following.

The two leading articles in our Doctrinal department are both instructive and helpful. This present article by Elder Corliss will be followed by another from his pen, on the "Mystery of Iniquity in Our Own Country."

GENERAL BOOTH has issued orders to the Salvation Army in regard to the cholera. In addition to advice in regard to food, etc., he says: "As far as possible keep a restful mind and a conscience void of offense to God and man. Be ready at all hours of the day and night, as you have opportunity, to minister to the sick and dying. Prove yourselves to be that which you profess to be,—the servants of Jesus Christ and of all men."

In view of the soul-stirring and solemn events taking place in the physical, religious, and political world, and in view of the fact that Divine Inspiration has predicted these very things as evidences of the last days, as precursors of the coming King, does it not behoove every Christian to awake and give himself soul and body to God and his service as never before? "Awake, arise, or be forever fallen." God calls all to "awake," and to "arise and shine." Are you doing it?

A PRESS dispatch announces that petitions are pouring in upon the Senate and House in vast numbers praying for the repeal of the Chinese exclusion law. Without prejudice to the right of petition, or to the righteousness of the cause espoused, there is danger in the precedent of "petitions signed by 8,000 ministers" being counted as "representing more than 125,000 members," as stated in the dispatch. A minister's petition cannot legitimately represent anybody but himself. There has been so much of this representative phase of petitioning Congress in the last half dozen years, and the evil tendency is so marked, that this mode of expression is coming to be regarded as somewhat suspicious. It is decidedly unreliable.

## OUR QUESTION CORNER.

[From time to time we will reply under this head, if deemed advisable, to such candid inquiries on scriptural topics or moral questions as may be sent us. Questions which minister strife to no profit to our readers will not be answered here. Correspondents wishing a reply to their questions must give their full name and address, not for publication unless they wish, but as an evidence of good faith on their part, and to give us opportunity to reply by letter if deemed best. It is always well to inclose stamp. The questions will be numbered continuously.]

116. ISA. 65:20.

Will you please explain Isa. 65:20 and oblige? F. S. L.

The text reads as follows: "There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die an hundred years old; but the sinner being an hundred years old shall be destroyed."

A suggested plausible explanation is as follows: The first part of the verse, to the first semicolon, refers to the new earth (see verse 17), and simply declares that there shall be no death in that state. The last part of the verse refers to the wicked which are raised from the dead (see Rev. 20:1-9), and remain upon the earth "a little season," or one hundred years. During this time the wicked youth will grow up and the hardened sinner will abide, but at the end of that period sin and sinners are no more, while the people of the Lord endure forever. We present the suggestion for what it is worth.

117. DUTIES OF CHILDREN.

Is it required of children to obey their parents when the duties required are not in harmony with the requirements of God? AN INQUIRER.

The command of the Lord is, "Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee." Honor certainly means to obey. But the command assumes that the parent's requirement will be in harmony with what is right. See Deut. 6:5-9; Prov. 22:6. It is therefore the parent's first duty to obey God and train the child aright; and it follows that it is the child's duty to obey the parent. But if the parent command the child to do what is contrary to God, and the child knows that it means eternal death to obey the parent, it is the duty of the child to obey God first; eternal life is worth more than this life. "Children, obey your parents in the Lord, for this is right." But let the child be careful that he faithfully obey whatever is not against the word of God, however great the hardship involved. God should be the first in the hearts and lives of everyone who has reached the age of accountability.

118. PAYMENT OF TITHES.

A married sister who has returned to her father's house, receiving there no money, nothing but her board and clothes, asks if it is her duty to pay tithes. Whenever she earns money, she says, she pays tithes and offerings.

These questions of conscience are difficult to decide, and, in fact, can only be decided by the one who is involved. If the income of the father was produced by the joint labor of his family, and his tithe was a joint tithe of this joint income, of course the tithe of each member would be counted in the tithe of the father. In that case he should not call it all his, but should give his family a share in it. On the other hand, if the above be not the case, it seems to us that the clothing and board should be estimated, and a tithe paid on the estimate. God asks of no one impossibilities; that is, he will enable everyone to do whatever he asks him to do, if such an one will submit to do it. Just what her duty is in this matter our sister must decide between her soul and God. Ask him. He has promised to give wisdom to those who ask in faith. "Ask and it shall be given," and, finding the way, walk therein with thanksgiving.

119. JOHN WESLEY'S BELIEF IN CHRIST'S COMING.

Will you kindly mention the work and page containing John Wesley's belief concerning the second coming of Christ? E. H.

Unfortunately we do not have at hand all of Mr. Wesley's works; but sufficient may be found to show his belief in Vol. 2 of his sermons, especially those under the title of "The General Deliverance," "The Resurrection of the Dead," and "The New Creation."

CONCERNING the *Apples of Gold Library*, Brother C. N. Woodward, secretary of the Minnesota Tract Society, writes: "We have long felt the need of some little leaflets of this sort that we could send to our friends or hand to them personally. Most of the tracts we now have are upon some point of doctrine, and it is hard to get people to read them when they have no interest in such things; but little leaflets upon righteousness, the sinner's need of Christ, justification by faith, the love of God, and such subjects, will many times attract them to read. Please enter our subscription for 1,000 copies."

THE prospect of California becoming a rendezvous of the unemployed the coming winter is foreshadowed by the following dispatch from Hanford, dated September 23:—

If the present influx of employment seekers continues another week, Hanford's population will be doubled. Small squads have arrived each day during the past week. Most of them rode all the way from Colorado on top of box cars, having compelled the railroad employes to give them free transportation. Each squad seems to be organized, having a leader who does all the talking. On arriving the squads remain in the depot while their captain goes in search of information concerning employment. All those who are willing to work have found a market for their services, and those who refuse to work are given a floater by the officers. The demand for labor is now fully supplied, and in view of the fact that principally female help is employed in packing raisins, the newcomers will find themselves out of employment when the grape crop is picked.

## SEEKING AGREEMENT.

ONE of the most remarkable religious gatherings that has ever taken place is now in session at the World's Fair at Chicago. It embraces all denominations and all creeds. Delegates are present from all parts of the world. Christianity, Judaism, Hinduism, Buddhism, Confucianism, Mohammedanism, are all represented. . . . Its purpose is not to make prominent the religious differences of the various systems of faith, but to find out wherein they agree, and thus to bring nearer together all who believe in God as the Creator, Preserver, Benefactor, and Father of mankind.—*California Christian Advocate*.

"Wherein they agree," forsooth! What shall be said of the professed Christianity that takes the truly "remarkable" position of seeking among all the abominable idolatries of the world for an enchanted spot upon which they can all stand together in mutual admiration? Imagine the priests of Israel in a grand Congress with those of the Canaanites, the Amorites, the Hittites, the Perizzites, the Hivites, the Jebusites, and all the other "ites" in the world, seriously seeking a place wherein they could agree. Well, Israel did take such freaks once in a while, and they invariably found places wherein they not only agreed, but became literally carried away with the infatuated alliances. And these periodic agreements with heathenism always led to captivity, tribute, and degradation, from which they could be extricated only by deep contrition of heart and humbling themselves before the God whose service they had disgraced by their unholy alliances. And these things "were written for our learning."

As we contemplate this "remarkable religious gathering," we cannot but ask: "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols?" 2 Cor. 6:14-16.

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of religion in a casual way, to pray without soul-hunger and living faith, avails nothing. A nominal faith in Christ, which accepts Him only as the Saviour of the world, can never bring healing to the soul. The faith that is unto salvation is not a mere intellectual assent to the truth. He who waits for entire knowledge before he will exercise faith, can not receive blessing from God. It is not enough to believe about Christ; we must believe in Him. The only faith that will benefit us is that which embraces Him as a personal Saviour, which appropriates His merits to ourselves. Many hold faith as an opinion. Saving faith is a transaction, by which those who receive Christ join themselves in covenant relation with God. A living faith means an increase of vigor, a confiding trust, by which the soul becomes a conquering power.

### ISAIAH 65 : 20.

BY LESLIE LITTELL.

"THERE shall be no more thence an infant of days, nor an old man that hath not filled his days." During the judgment, which even now is set, God will separate all men, women, and children into two classes. All the righteous will be in one class, and all the unrighteous in the other.

The men and the women will be judged according to the deeds done in their bodies. But the children will be judged by their hearts, that is, according to what they would have done had they not died in childhood. See Prov. 20 : 11.

During the thousand years after their resurrection the righteous will grow up as calves in the stall. See Mal. 4 : 2. And the old and young and little children will become perfect in stature as Adam was when created; and every one of them will develop perfect characters like the character of Christ. For God will make no mistake in the judgment in choosing those that are righteous.

At the end of the thousand years every righteous man, woman, and child will be as much more than one thousand years old as the length his or her life was in this life. Hence there will be in the new earth no baby a few days old, and no old man who has not reached the full stature of a perfect man: "For the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed."

During the hundred years after the resurrection of the unrighteous, which will be at the end of the thousand years, the unrighteous will be covetous. Hatred will be in all their hearts. And they will be deceived by Satan into attempting to destroy the saints, and to take possession of the New Jerusalem. Then the child, who having lived the hundred years, and having shown to all that he is worthy of death, will die. But not having sinned in this life, his punishment will be eternal death only. But the sinners at the end of the hundred years will be tested by fire, and punished according to their sins committed in this life. God will take away their life, for they will convince all, during the hundred years, that they are worthy of death, and that God made no mistake in judging them all to be unrighteous.

May you all, who read this, look to Jesus Christ for help, so that you may be judged worthy to dwell with Him during the thousand years, for all such shall dwell with Him during the eternal ages on the earth made new.

Gentry, Ark.

"SCHEMERS generally pose as redeemers."

## The Industrial Conflict in the Light of Revelation.

By Geo. W. Rine.

### GREED AND ITS FRUITS.

HAVING been made for God, man can never become his truest and highest ideal apart from God. "And ye are *complete* in Him [Christ]." Col. 2 : 10.

United to God, making God supreme in his affections, man is a Christian, an ideal man. Separated from God, he makes some creature rather than the Creator the object of his supreme regard, thus making himself virtually an idolater. In all the universe there is no power but sin that can separate man from his Creator. See Isa. 59 : 2. Created for God, man will instinctively worship, if not God, then something other than God. In spite of himself, man must set his heart upon something. Something must be and will be paramount in his affections. If that something is God, all is well; if it is not God, all is ill.

That which commonly usurps the place of God in the human heart is fame, or sensuous pleasure, or material possessions. Inspiration, history, and observation conspire to warrant the conviction that the idol to which the heart is most prone, is money and all that money stands for. In other words, the most prevalent and relentless passion of the natural heart is avarice, or, as the Bible writers most frequently put it, *covetousness*. Note the direct, sharp warning given by our Lord, who "knew what was in man." "Take heed and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth." Luke 12 : 15. Observe further the sweeping declaration which He makes through His servant Paul. "The love of money is the root of all evil." 1 Tim. 6 : 10. Again, David, referring to what the ordinary man is prone to do, declared, "He blesseth the covetous, whom the Lord abhorreth." Ps. 10 : 3.

These and many similar sacred passages show how general, how insidious, how implacable is the lust for gold. Observe, please, that Jesus did *not* say, "Beware of money," and that Paul did *not* write that "money is the root of all evil." "Beware of COVETOUSNESS," pleaded the Master. "The LOVE of money," Paul declared, "is the root of all evil." Not wealth, but the mania for wealth, is abhorrent to God. Money and all other forms of legitimate wealth are the gift of God, and therefore a blessing. There is nothing inherently bad in gold or silver, for the Lord created them both, and He made all things good. It is not a sin to be rich, but it is a sin to set one's heart upon riches. Avarice is not wealth; it is the *craving* for wealth.

The passion for riches is often found burning in the heart of the poorest as well as in that of the richest. Greed is just as hateful to God when He finds it stirring the heart of the pauper as when he finds it throbbing through the soul of the millionaire. It is only when they become an idol that riches become a curse. When gold is sought for its own sake, when a love for it dominates the heart, then only does it become a snare. It then becomes a snare because it infallibly separates its devotee from God. It was no more a sin to pay homage to Aaron's golden calf, nearly three

thousand years ago, than it is to pay reverence to Uncle Sam's golden eagles to-day.

### A Sin-producing Soil.

A little reflection will convince any one that covetousness is the very quintessence of selfishness. And selfishness is the matrix in which all sins have their inception. Hence it is not difficult to understand how the *love* of money becomes the root of all evil. A heart set upon gold soon becomes as cold and hard as gold itself. Greed is the soil out of which grow the noxious weeds of every form of dishonesty—forgery, embezzlement, bribery, perjury, theft, robbery, and even murder.

Let a man once become infatuated with the idea of getting rich, and that very infatuation exposes him to approximately all the temptations that sinister spirits can suggest. Consistency, self-respect, honor, and conscience he will throw to the winds. "Nothing succeeds like success," becomes his working motto, and with such a motto he makes himself liable to the committing of almost any crime. The constant query of his heart is not, "What must I do to be saved?" but, "What must I do to get rich?" How vitally important, then, that our Lord's terse, ringing admonition, "Beware of covetousness," should burn its way into every heart.

It is, however, in the closing days of time that, according to the repeated declarations of inspired prophecy, avarice will become peculiarly virulent, deep-seated, and almost universally prevalent. One of the most pointed and direct of these predictions is the following, recorded in 2 Tim. 3 : 1, 2: "In the LAST DAYS grievous times shall come. For men shall be lovers of self, LOVERS OF MONEY." R. V. All who have talent for observation, and who read current, periodical literature, must know that never before were there so many votaries at the shrine of mammon as to-day—so many who "love" money for its own sake, and accordingly make money-getting the one all-absorbing pursuit of life. Dr. Lyman Abbott recently wrote: "The sin that is nearest the root of our social disorder and unrest to-day is the eminently respectable and deadly sin of covetousness, tainting the life of the family and the church, as well as the state; the acquisitiveness whose sole concern is making money, and growing fat on what should be shared with others. Intemperance and licentiousness are more disgusting, but covetousness, which often prompts them for gain, dwarfs them both in the social detriment it works."

Not long since the Scotch preacher and novelist, Ian Maclaren, wrote in his "Impressions on American Life," substantially as follows: The friendly visitor to the United States, who is proud of her achievements and delighted by her brightness, stands aghast at her open and unabashed front of secularity. Not merely coarse and unlettered men, whose souls have never been touched, either by religion or by culture, but all men, with a few delightful exceptions, bow the knee to this golden calf, and do it homage. Nowhere is there such constant, straightforward talk about money; nowhere is such importance attached to the amount of money which a man has ac-

# Signs of the Times.

"But as we were allowed of God to be put in trust with the Gospel, even so we speak; not as pleasing men, but God, which trieth our hearts."

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MILTON C. WILCOX, - - - - - EDITOR  
A. O. TAIT, - - - - - ASSOCIATE EDITORS  
W. N. GLENN, - - - - -

## THE TRUE RICHES.

**P**OWERFULLY, indeed, has Hoffman depicted by brush the scene set forth in Matt. 19:16-29; Mark 10:17-30; Luke 18:18-30. Our picture on this page is from a photograph of his great painting.

of more than passing interest, as it should be to every soul.

—o—  
THE human idea, the Pharisaic idea, the heathen idea, possessed him; namely, that he must himself do some good thing which would merit him eternal life. He must earn it in some way, by some works of supererogation,—a belief which has been responsible for all the ingeniously cruel means which men have invented and devised to torture the human, to do penance to the

our Lord." Rom. 6:23. Only by believing in Christ, coming into harmony with the law of His life, can it flow into our being. John 3:16, 36. We may do and do and do till the day of doom, but we can no more lift our souls from the plane and prison of sinful flesh than we can fly. Christ, Christ only, can lift us up, and by His life—eternal life—make us to stand.

—o—  
NOTE the answer of our Lord. While He demands obedience, He does not declare that



THE story is that of a rich young ruler, concerned about his soul's salvation, and eagerly coming to Christ and asking, "Teacher, what good thing shall I do, that I may have eternal life?" The young man was in earnest about it. He was willing to brave the criticism of the crowd. He ran to Jesus, and knelt before Him, as the Master walked in the way. It was a question

flesh, and at the same time pile up colossal mountains of self-righteousness.

—o—  
MAN can never earn eternal life. Jesus Christ alone can bestow it, and He bestows it by gift, wholly and solely by gift. "The wages of sin is death;" the sinner earns it. He is entitled to his wages. "But the gift of God is eternal life through Jesus Christ

obedience would earn life; but "If thou wilt enter into life, keep the commandments." Nor does this mean that at the end of keeping the commandments life lay as a prize. Not at all. It meant that in harmony with God's commandments was the very law of life. "In the way of righteousness is life; and in the pathway thereof there is no death." Prov. 12:31. And this does

gether with the men who pierced the crucified Saviour (Dan. 12:2; Rev. 1:7), and the lightning destroys the wicked, they having vainly attempted to hide themselves in the caves and rocks of the mountains which they pray to fall on them. Then will the ransomed ones be caught up together with the risen saints on the sea of glass.

#### The Thousand Years.

Satan, alone in the earth with the dead men whom he has deceived and brought low, is bound in a prison-house as with a chain, having no one to tempt and destroy, for "the rest of the dead lived not again until the thousand years were finished." There he shall be shut up, with a seal set upon him, that he may deceive the nations no more, "till the thousand years shall be fulfilled." In the meantime the saints "lived and reigned with Christ a thousand years." This period begins at the first resurrection. Then at the second coming of Christ, and just previous, these events take place: Probation closes, the plagues fall, the wicked are slain, Satan is bound, the saints redeemed.

The thousand years pass, and then the final restoration of all things is effected. "And when the thousand years are expired, Satan shall be loosed out of his prison." How is this accomplished? Rev. 20:6 speaks of the resurrection of the righteous at the second advent as the first resurrection; the fifth verse speaks of the wicked living again when the thousand years are finished. So this is the second resurrection of the wicked. Being loosed from his prison once more, having living men to deceive, Satan's first work is to go out among the nations and gather them together to take the City, the New Jerusalem, which comes down to the earth at the close of the thousand years. For this a "little season" of time is granted him to gather and train his forces for the last attack against the government of God. If we consider Isa. 65:20 to refer to this time, when "the child shall die an hundred years old, but the sinner, being an hundred years old, shall be accursed," this "little season" may be a hundred years. All are raised at the time the New Jerusalem descends, the innocent child of ungodly parents and the hardened sinner. At the close of the period the child, being then a hundred years old, shall die; but the sinner shall be accursed.

About the beloved City will be gathered an army greater than any other army ever brought together, consisting of the rank and file of all the wicked of all the ages. With all the inventive genius of all the ages at their command, with an unnumbered host for support, and the leader of the legions of darkness in command, they march against the Citadel of the redeemed. But suddenly that mighty advancing host is checked, and those within the City see the fire of God poured out upon them. All go down in the holocaust of fire,—Satan, his angels, his dupes,—all are consumed. This is the second death. The redeemed in the City, and the universe of God, will then see the love and wisdom of the Creator in thus allowing sin to run its course. All shall see and know that He is just, and then "He

will make an utter end; affliction shall not rise up the second time" (Nahum 1:9), for Satan, the author of evil, shall be destroyed, and tho he has been the terror of the nations, he shall never be any more. Eze. 28:19.

From the refined and purified elements of this sin-cursed earth, the Lord has said: "Behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind. . . . And I will rejoice in Jerusalem, and joy in My people; and the voice of weeping shall be no more heard in her, nor the voice of crying. . . . And mine elect shall long enjoy the work of their hands." Isa. 65:17-22.

These are the events of the closing of time, the ushering in of eternity: The New Jeru-

salem descends from heaven at the close of the thousand years; the wicked dead are raised, thus loosing the bonds of Satan, to whom a "little season" is given to more fully demonstrate his character of rebellion and usurpation; fire issues from God out of heaven and devours him and all the wicked; the earth is created new and pure; the government is given to Him whose right it is to reign, "the Alpha and Omega, the beginning and the end, the first and the last," the doing of whose commandments brings blessing, the right to the tree of life, and entry into the City. "Behold I come quickly!" Whose heart does not echo the prayer of John, "Even so, come, Lord Jesus?" Rev. 22:20.

MAX HUR.

## New Departures in the Catholic Policy for the Restoration of the Temporal Power

### THE PAPACY AGAIN IN OPEN POLITICS.

THE world in general seems quite well persuaded that the Papacy has ceased its struggling and resigned itself to its present condition, and therefore does not any longer hope for a return of the temporal power. But those who have come to the conclusion that the Papacy has descended from the mountain of its ambition, and does not any longer turn its eyes toward the promised land of the temporal dominion, are not acquainted with the inner workings of the Vatican. For while the church is not agitating the question very much internationally, still she is working with a febrile activity within the confines of Italy itself.

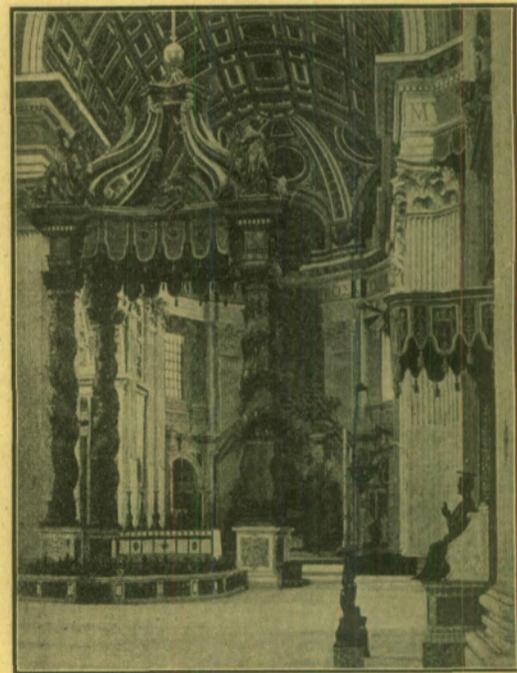
In order to understand something of these efforts that are being put forth in the direction of reacquiring the lost prestige of the pontiff, I shall endeavor to give something of their *modus operandi*. As we are all aware, the Catholic Church in general has an organization probably unequalled by any other institution in the world. Here in Italy, for practical working purposes, the activity of the church is divided into groups. These groups are numbered as first, second, third, etc., and each one has a certain work apportioned to it. The first group deals directly with the spiritual interests of the church, while the second group interests itself in the political policy of the Papacy.

As we are here considering the Papacy in its relationship to the temporal power, I shall confine myself to the work of the second group, and endeavor to give some idea as to what is being accomplished by it.

In the first place, I might speak of the organization of the second group, that we may better comprehend the scope of its influence. The leading men of each parish are selected by the parish priest, and they constitute the active committee of the second group for their district. This committee is composed of about twelve to fifteen persons, and they represent each district of the parish. These men meet two or three times a month at the parish home, to compare notes

and discuss plans of operation. However, in the plans formulated the priest has a deciding voice.

This committee, by means of public and private agitation, the organizing of young people's societies and social benefits, tries to arouse every one in its community to take an active interest in the restoration of the lost prestige of the church. They found rural banks with a small capital, and by taking deposits and making loans endeavor to



THE FAMOUS BRONZE STATUE OF ST. PETER ON THE RIGHT, AND THE GREAT ALTAR, ST. PETERS, ROME.

tie the people to the church. A person of the community that has need of some money can get it at these banks without so much security as is required at an ordinary bank; but as the priest is practically the head of the institution, he makes one of the conditions of the loan a faithful attendance on church duties. By this and many other social schemes the committee works to put the people under obligations to the church and the priest.

Then there is a committee for the diocese, which is appointed by the bishop and com-

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## The Father's Duty

By Mrs. E. G. White

**T**HE history of Samuel, the pure, noble-hearted prophet, and of Moses, the holiest of men, the most illustrious of leaders, shows how great is the mother's power to mold the character of her child, even in its earliest years. During this period her influence is paramount to all other. Even the infant in her arms will catch her spirit, and copy her deportment. It is important that mothers understand their duty, and that they seek wisdom and grace from God to perform their sacred work to His acceptance.

But great as is the work of the mother, it should never be forgotten that the father also has a part to act in the education and training of his children, and that he is under the most solemn obligation to perform that work with fidelity. Especially as the children advance in years is the father's influence needed, in union with that of the mother, to restrain, control, and guide. Parents little realize the harm done by withholding from their children needed and wholesome restraint, and allowing them to grow up with uncontrolled passions, and selfish, debasing habits.

The course of Eli—his sinful indulgence as a father, and his criminal neglect as a priest of God—presents a striking and painful contrast to the firmness and self-denial of the faithful Hannah. Eli was acquainted with the divine will. He knew what characters God could accept, and what He would condemn. Yet he suffered his children to grow up with unbridled passions, perverted appetites, and corrupt morals.

Eli had instructed his children in the law of God, and had given them a good example in his own life; but this was not his whole duty. God required him, both as a father and as a priest, to restrain them from following their own perverse will. This he had failed to do. His sons were impatient of control, and he weakly resigned the reins to them, and suffered them to pursue their evil ways at pleasure. The fond father overlooked the faults and sins of their childhood, flattering himself that after a time they would outgrow these evil tendencies. He

did not regard his children as a sacred trust which God had committed to his care, to be returned with interest; but he looked upon them as his own. Hence, instead of seeking guidance and help from God, and following the instructions given in His Word, Eli chose his own way of management, that most agreeable to his ease-loving disposition. Had he taught his sons to obey their father, they would have learned to obey God; but by permitting them to disregard his commands, he taught them to disregard the commands of their heavenly Father. Thus their evil habits strengthened with their years; and when they reached manhood, they were ready to defy all authority, both human and divine.



Seilon, on the site of Shiloh, where the sacred tent and the ark remained for four centuries. Here lived Eli.

### Wholesome Restraint Needed

God requires every parent not only to give his children right instruction and a good example, but with promptness and decision to restrain their inclination to do evil. The fact that Eli stood in holy office, caused his lax discipline, and the selfish, irreverent, licentious course of his wicked sons, to exert a corrupting influence upon the whole nation. All parents should strive to make their families patterns of good works, perfect Christian households. But in a preeminent degree is this the duty of those who minister in sacred things, and to whom the people look for instruction and guidance. The ministers of Christ are to be examples to the

flock. He who fails to direct wisely his own household, is not qualified to guide the church of God.

### The Place to Begin

Christian parents, if you desire to work for the Lord, begin with your little ones at home. If you manifest tact and wisdom and the fear of God in the management of your children, you may be intrusted with greater responsibilities. True Christian effort will begin at home, and go out from the center to embrace wider fields. A soul saved in your own family circle or in your own neighborhood, by your patient, painstaking labor, will bring as much honor to the name of Christ, and will shine as brightly in your crown, as if you had found that soul in China or India.

The Lord will not pass unpunished the neglect of parents to train their children for His service. By kind and judicious management,

fathers as well as mothers should bind their children to them by the strong ties of reverence, gratitude, and love, and should kindle in their young hearts an earnest longing for righteousness and truth. While the mother seeks to implant good principles, the father should see that the precious seed is not choked by the growth of evil. His sterner discipline is needed that his children may learn firmness and self-control amid the allurements to sin which must be met on every hand.

### An Important Work

Let parents beware how they undervalue or neglect their work. Great is the reward of fidelity, terrible the penalty of unfaith-



"IF YE WILL INQUIRE, INQUIRE YE."

This Inquirers' Department is conducted for the purpose of helping those who are studying the Bible. The answers are oftentimes only suggestive. They are never to be considered infallible, only as they agree with the infallible Word. The writer who may answer them does not consider that his opinion is infallible. He will simply give the best that he has, and plead with the inquirer to search the Word. Such questions only will be answered as, to the editors, seem to minister to the good of the readers and to the mission of the paper. We can not answer repeatedly in the same volume questions upon the same scripture. The name and address *must* accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable. No letters are answered which do not contain the name of the writer. It is well always to enclose stamp for reply.

3262.—The Holy Ghost

Are the three terms "Holy Ghost," "Holy Spirit," and "Spirit of Truth" synonymous?  
A. L. K.

They are synonymous. It is quite impossible to give any description or definition that will cover the fulness of the Spirit of God. The expression in 1 John 5:7, "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one," is admitted, as far as we know, by all Biblical scholars, to be spurious. The verse is not found in any of the earlier manuscripts. God's Spirit is not confined to heaven; it is that which connects both Him and our Lord Himself with His children. The great life bond that binds together all who are in Christ Jesus, is the Spirit of God, the Spirit of Christ, the Spirit of Truth, the Comforter. It is the great all-comprehending life and power of God which makes present with every one of God's children both Father and Son.

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3263.—Hell and Punishment

You say that the Bible does not teach that the soul is immortal. Then what was Jesus talking about in Mark 9:43-48? What was the undying worm but the undying soul that will be cast into hell where the fire will never go out? Man's flesh and body may be ashes on this earth for a while, but the soul and hell are in a different place.  
T. B.

The Scriptures expressly tell us that "the righteous shall be recompensed in the earth: much more the wicked and the sinner." Prov. 11:31. In God's great plan both classes will be rewarded where they did their deeds. The 37th Psalm repeats the thought over and over again that the wicked shall be punished here; after that will come the eternal reward and kingdom of the righteous. Consequently there is no special place apart from this earth which is called hell, where the wicked will be in misery forever.

The whole thing would not be difficult to understand if man would but take into consideration the figure which the Lord uses. The word from which "hell" comes in Mark 9:43-48 is "Gehenna," which comes from the Hebrew words meaning "the valley of Hinnom." This valley, referred to several times in the Old Testament as the valley of the son of Hinnom, lay just east of Jerusalem, and seems to have been a beautiful place. But in it were built up the high places of Baal, and these apostate Jews caused their sons and their daughters to pass through the fire unto Molech. See Jer. 32:35. Because of the abominations which Israel committed there, that valley was desecrated, and called the Valley of Tophet, and the Lord declared that it should become the "Valley of Slaughter," where the carcasses of His people should be meat for the fowls of heaven. It afterward became a place where the offal of the city, the carcasses of malefactors, and the dead bodies of beasts, were cast. Upon these, two agencies of destruction preyed: First, the worm, constantly devouring the putrid carcasses, could be spoken of as the undying worm. Secondly, to avert pestilence, constant fires were kept burning to consume what the worms did not devour; and as these fires were ever burning, they could be said to be unquenchable. Therefore neither fire nor worm represents what was cast into this pit of destruction, but the agencies of destruction. They represent that which will utterly annihilate the soul, or the person. See Isa. 51:6, 8, in which it is declared, "The moth shall eat them up," and "the worm shall eat them." The same figures are used in the last verse of the last chapter of Isaiah, in which we are told that these agencies of destruction prey not upon living souls, but upon dead "carcasses."

But will the fire ever burn?—No. And will the

worm never die?—Yes. Just the same as the unquenchable fire which burned up Jerusalem went out. Compare Jer. 17:27 with 2 Chron. 36:19, 21. Just the same as the eternal fire which consumed Sodom went out when the city was burned. Jude 7. This apostle speaks of those cities as "suffering the vengeance of eternal fire." Peter tells us they were turned "into ashes." 2 Peter 2:6. That is, the punishment will endure just as long as those cities remain destroyed, which will be through all eternity. But the fires were long ago quenched under the waters of the Dead Sea. So when the worm has done its work it, too, will die. But until the work is done, no power in the universe apart from God can stay the destruction. The same thought is emphasized in Matt. 3:12, where the wicked are likened to chaff, and we are told that God will burn up the chaff with unquenchable fire. That fire will be kindled by the presence of God, and that presence of God will save His people.

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3264.—The Hundred Years of Isa. 65:20

When will the prophecy of Isa. 65:20 be fulfilled? If this prophecy meets its fulfillment after the millennium, does the expression, "The child shall die an hundred years old," refer to the time "Satan shall be loosed a little season," and does it limit this "little season" to a hundred years?  
A. L. K.

We have answered this question very frequently, and twice, we believe, in this volume. Would say briefly that it seems to us that it comes in the close of the day of the Lord, after the thousand years of Rev. 20:4, and that it limits the time of the "little season" to the hundred years in general terms. For a fuller exposition see SIGNS OF THE TIMES of April 19, 1910, Question No. 3097.

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3265.—The 6,000 Years

When does the 6,000 years of this earth's history expire?  
G.

This we do not know. There are various systems of chronology, some making it a hundred or more years in the future, some of them contending that the 6,000 years are already in the past. Taking all things into consideration, the very best information at hand would indicate that the 6,000 years are nearly expired; but just when they will expire is unknown to mortals. The Lord has set no time for His coming for human beings. He tells us when that day is near, and admonishes us to be ready.

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3266.—What Is Lawful in Marriage?

In 1 Cor. 7:27 it is said: "Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife." And verse 28 says: "And if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you." Now if a man's wife has left him of her own will and the man has taken another woman, does Paul mean by the 28th verse that there is no sin in doing this? What does he mean that such shall have trouble in the flesh?

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The mere fact that a wife leaves her husband does not give him the right to marry. She is his wife still altho she has left him. In verse 11 we read, "But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife." The Lord in Matt. 5:32 gives us the only true cause for divorce, and that is fornication, or transgression of the marriage vow. Where the wife or the husband has proved false in this respect the other party may secure divorce and marry again, according to our reading of the scripture. But the mere leaving of either party does not leave the other free to marry

without divorce, nor does it indicate divorce unless there has been transgression of the seventh commandment. The trouble in the flesh to which the apostle refers seems to be simply that which follows all marriages in the added anxiety of rearing of children, etc. The 28th verse would seem to refer to those who had purposed marriage but who had refrained from it for the Lord's sake.



Schedule for Week Ending October 29

Sunday	October 23	John 9, 10
Monday	" 24	" 11, 12
Tuesday	" 25	" 13-15
Wednesday	" 26	" 16-18
Thursday	" 27	" 19-21
Friday	" 28	Psalms 90-94
Sabbath	" 29	" 95-100

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JOHN 9-21 inclusive are scheduled for our readings for the first five days of the week, altho a mistake was made by not putting the last chapter of John in the printed schedules. It was omitted by oversight. Note the last verse of chapter 20. There we have set before us the purpose in writing the book. These things are written that we may believe that Jesus is the Christ, and that believing we may have life through His name. Psalms 90-100, filled with splendid spiritual, devotional food, conclude the week.

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Our Bible Band for 1911

THAT means you; for surely you wish to join. How many are keeping up to schedule this year? How many, like slow trains, are always behind time?

Does it discourage you? It ought not. It ought to make you more determined "to make good," to start again, to keep up.

Some of our readers have thought the readings too long. Of course each day's reading can be accomplished in from ten to twenty minutes. But there are those who feel that this time is not sufficient to put upon so long a lesson, yet they have no more time.

Well, we have these suggestions to offer, and we want your opinion. We have thus far followed three plans in reading the Bible: (1) Morning readings in the Old Testament; evening readings in the Psalms and the New Testament. (2) Reading the Bible through in the *Biblical order* of the books, equalizing the reading for each day as well as unbroken chapters would permit. (3) Reading the Bible in chronological order so far as unbroken books would permit, with reasonable effort to equalize each day's reading without breaking chapters.

For 1911 we present to our readers the following propositions:

1. Shall we follow any of the above plans in the year to come? If so, which? Designate by number.
2. Or shall we take two years for reading the Bible through instead of one, following the Biblical order of books? Answer by yes or no.
3. Shall we take two years for reading the Bible through, and follow the *chronological* order of books? Answer by yes or no.

Answer by postal card. You need not repeat the question; answer by number, and please answer. We will let the majority decide at the end of three weeks from the time this appears.

We shall endeavor to connect with this reading course, as in the past, that which will be of value to our readers. If the course is for two years, more space for suggestive comment will be given in the SIGNS OF THE TIMES.

If we adopt the two-year course, in Biblical order of books, one year's readings will reach from Genesis to about the 107th Psalm. Let us hear from all soon.

QUESTIONS  
AND  
ANSWERS

WILCOX

*J. M. Jansen*

# Questions *and* =Answers

Gathered from the  
Question Corner Department  
of the  
Signs of the Times

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BY MILTON C. WILCOX

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"Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

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1911

of seven days, in the day that Jehovah bindeth up the hurt of His people, and healeth the stroke of their wound." No, the sun will not be nearer; it will simply shine undimmed, that is all. Scientists tell us that our poor, sin-marred, human eye can appreciate only two per cent of the light of the sun; ninety-eight per cent is invisible to us. God, in mercy, dims the glory of His creation in order that sinful man may be spared its overpowering glory. In that day when God binds up the breach of His people, God's sun shall shine forth in undimmed splendor, and, by that light which immortal eyes will be fitted to bear, we shall see new beauties in God's creation that we never could see before.



**238. Child and Sinner of a Hundred Years, Isa. 65: 20**

Will you please explain Isa. 65:20: "For the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed"?

The text and the context clearly refer to the end of sin and the entering upon the eternal inheritance. Let us consider what is elsewhere revealed of some of the events of the great day of God.

1. The great day of God's wrath begins with the close of probation and the pouring out of the seven last plagues.
2. Under the pouring out of the seventh plague Christ comes, and all the living wicked that are left perish in the presence of His awful glory. See Revelation 14 to 19.
3. During one thousand years—the "many days" of Isa. 24:22—the earth is left desolate; the wicked are dead, and the saints are in heaven with Christ.
4. At the close of the one thousand years, the "many days," the wicked are raised from the dead, and vindicate God's infinite justice by yielding themselves once more to the deceptions of Satan. He organizes them again into armies, and attempts to take the city of God. Rev. 20:5-8; Isa. 54:15, 17. This is a "little season," as compared with the thousands of years of his existence, and will be about one hundred years in length.

5. There will be among these wicked ones the young who have just passed the age of accountability, and have rejected God. There will also be the hardened sinner; and for that period of time they will, by yielding to Satan's control, demonstrate that God has justly rejected them. For aught we know they may still beget and rear children.

Now in the light of these facts read Isa. 65: 17-21. Verses 17-19 present before us the glorious new earth and its capital city, in which sorrow and crying will never enter. See also Rev. 21: 1-4.

The next verse gives the reason,— for before that, all the former conditions will have passed away, the premature old man, the abnormally old infant; for at the close of that little season the child of wickedness will die a hundred years old, and the sinner being a hundred years old shall be accursed. And when God's glory appears above that city, they shall all perish in His presence. Rev. 20: 9. The age of each is expressed by that period, their resurrection life; their experience in sin by the terms "child" and "sinner."

We do not gather from the scripture that every responsibly wicked child shall live to be just one hundred years old; nor do we believe that the reference is to antediluvian children, some of whom were reputable fathers at sixty-five (Gen. 5: 15, 21); but the one hundred years covers that wonderful period in which God's plan will receive final vindication in justice from all the universe, and every false theory shall be determined at its true worth of utter emptiness and falsity. Man's presumptuous claim to inherent immortality, to deityship enthroned, to "divine immanence," to Christ within, whatever the character, will be laid bare, and Christ's words, "No man can come to Me, except the Father which sent Me draw him," and, "Without Me ye can do nothing," are proved forever true.

His Word declares that by nature men are "alienated from the life of God," "having no hope," and "without God in the world;" that the only hope in the world is by living faith to grasp God's promises, God's life, and God's regeneration. Those who do this, will be saved. Those who do not do this, shall remain condemned; and God will, in the period

which follows the thousand years, demonstrate the truth of His Word to all the universe in the negative as well as in the positive. In the negative He will show that the great mass of the wicked will in and of themselves have no desire whatever to worship Him or do His will. Right in the sight of the glorious city of God, in the face of the fact that they live only by His power, they are deceived by the enemy still to fight against God. Having utterly rejected the law, the Gospel, and the Spirit of God, they have no power to repent, no desire to return, no love for righteousness; they have placed themselves utterly outside of the plan of God. Their hearts are wholly carnal. Satan deceives them. He marshals them into armies,—a long and tedious task. He plans the mightiest campaign earth ever knew. He forges, through earth's mightiest artisans, the weapons of hell. But not a soul, whether of morally responsible youth or mature age, during that period turns to God; and at the close comes the total destruction of sin and all demonstrably identified with it. God will demonstrate His truth in a positive way in the fulfilment of all the blessed promises that He has given to the redeemed. The wicked are forever cut off. Beyond lie the glorious new heavens and earth, which the righteous shall inherit; and from henceforth "there shall be no more cursè."



**239. Taking an Oath, James 5: 12**

Is it right to be sworn? See James 5: 12 or Matt. 5: 34.

These scriptures forbid *extrajudicial oaths*. There are many people who seem to think their word will not be believed unless they connect with it some oath, such as "I hope to die;" or they swear by the earth, or by their head, or by some saint or prophet. All these things the Lord tells us are wrong. All extrajudicial oaths are out of place; but when authorities require us to take oath, it is proper for us so to do. Even so Jesus was sworn at the time of His trial. See Matt. 26: 63. "I adjure Thee by the living God,"