

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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Our Letter from Athens

By Prof. Warren E. Howell

III.—Progress of Reform in Turkey.

DIPLOMATISTS say, to quote the words of a pasha of the old regime who escaped with his life to Italy the other day, that "the sultan granted the constitution to check the interference of the powers in the Macedonian question."

To give color to the opinion, we have only



Greek Church of St. Irene, built in the Sixth Century, now used as a museum.

to recall that when the constitution was promulgated in 1876, Turkey was at least as near dismemberment through foreign interference as she is to-day, and that the proclamation of the constitution then was as great a surprise to the world as was its issuance on July 23, 1908. In 1876, the near Eastern Question was at a very critical stage, with Russia the chief instigator. In 1908, Russia again, shut out in the middle and the far East, is apparently the prime mover in the recent crisis, with England at her heels, as she also was in 1876.

Altho Turkey did not avoid serious loss of territory and prestige by the granting of the constitution the first time, she seemingly is to gain more advantage by the same course in the present situation; for, while there are apparently insuperable obstacles in applying a constitution to a country of so cosmopolitan a population cherishing intense prejudices and interracial hatred, in a land where the fatalistic, polygamous, antichristian spirit of Mohammedanism prevails, where moral and political corruption have been rife for centuries, yet daily recurring events indicate almost incredible progress in reforms instituted only a month ago. The hand of the reform party, the so-called New-Turks, is unsparing in overturning, rooting out, purging, reorganizing, and regenerating,

with little serious resistance by the Anti-Reform, or Old Turkish Party, and with at least the acquiescence of the sultan.

Results of the Reform Movement.

The reform movement grew out of an organization among progressive army officers, by the name of "The Union and Progress Society." In time it spread extensively through the ranks of the army, which gave it great strength when the time came to strike. It broke out in Macedonia, but was soon found to have strong supporters in Constantinople itself. All European Turkey is now under martial law. One despatch says:

"The sultan does not direct affairs in Turkey to-day. Neither is there any regular government, for all government is dissolved. The New-Turks are everything. They have taken into their hands the direction of all European Turkey, from Constantinople to the smallest Macedonian hamlet."

The pressure they brought to bear on the sultan brought the constitution. What they have accomplished to date may be briefly summarized as follows:

1. The sultan virtually acts at their dictation.
2. The political spy system is abolished, thus saving an annual expenditure, it is said, of eight to ten million dollars.
3. The censorship of speech and of the



Dervishes at worship. In Mohammedan countries they resemble the monks of Christendom. They have enjoyed the highest respect of Mohammedan princes and Turkish sultans, and do still that of the people. They are to some extent under the supervision of the Sheik-ul-Islam. Their sheik, or leader, sits on the mat, in the center of the picture.

press has been lifted, the first uncensored telegram being sent July 28. Weekly newspapers have changed to dailies, and the size and number of dailies increased, and yet the demand can scarcely be met.

Up to the present, no one dared utter the words "freedom," "fatherland," or "na-

tion," without fear of arrest. Not a Turkish dictionary has contained the words "liberty," or "equality." Only to-day a publisher announces a new edition of his dictionary, to contain for the first time for thirty-two years these two and many other words forbidden heretofore by the censors. The sultan has expressed a wish to have medals or souvenirs struck off bearing the inscription, "Liberty, Equality, Justice," and post-cards have arrived in Athens with an imprint of the same in colors, with a bust of the sultan in the center.

4. A general amnesty has been proclaimed to all political prisoners and exiles. In Monastir alone, 1,600 prisoners were set free,



The Celebrated Cathedral of St. Sophia in Constantinople.

and 2,100 in Thessalonica. One steamer leaving Alexandria the other day had 500 Greek, Armenian, and Turkish exiles aboard, returning to Constantinople. Thousands who have been in exile from one to twenty years, are returning from all points of the compass, among them the son of Midat Pasha, author of the constitution, who had been in banishment twenty-seven years.

5. The resignation of the first cabinet formed under the constitution, because of the opposition tendencies of its personnel, and the forming of a new cabinet that gives general satisfaction, three members of which are said to be Christians — one an Armenian Catholic, one a Syrian Catholic, and one a Greek Catholic. The secretary of war returns from an exile of twenty-two years in Tripoli to take one of the most responsible portfolios in the cabinet. His wife is a Greek of the line of Themistocles. The prime minister has announced his intention to transform the military harbors of Turkey into commercial ports, and thus solve, as he says, the much-discussed question of the Dardanelles.

6. The removing of governors of provinces who belong to the old party, and the substitution of New-Turks in their offices; and the recalling of the Turkish ministers at Washington, Paris, Berlin, and St. Petersburg, for the same reasons.

7. The arrest for trial of many Pashas, Beys, and Effendis, whose unjust and extortionate practises are so well known that the populace clamor for vengeance. Some of this class have made their escape, and a few have been murdered or have committed suicide, notable among the latter being the chief of the secret police system. Of the fugitives, one will serve as a fair sample, Izzet Pasha. He was second secretary to the court at Yildiz, and chamberlain to the sultan. Once arrested, he escaped from confinement, shaved off his beard, disguised himself in a priest's garb, and boarded an English boat just departing, having forced the harbor boatman at the point of a revolver to row him to the steamer. A deputation of New-Turks gave chase with a launch, but being delayed in obtaining the launch, the steamer outstripped them, and they returned to flog severely the official who had resisted their taking the launch. They then telegraphed to the Dardanelles to hold up the steamer there, but the captain refused to give up his passenger without authorization from the British consul, who telegraphed the home office for instructions. A negative answer came on the basis of no extradition treaty between England and Turkey, and Izzet made good his escape.

Izzet Pasha is of Arab extraction, from Beirut, educated in the school of Jesuits there. He is not supposed to have all his harem with him, two of whom are Jewesses, but at least two were seen on the steamer when it touched at a Greek port. Cartoons sold on the streets of Constantinople represent him fleeing, clean shaven, with a blood-stained bag of pounds sterling under his arm, and with the body of a serpent "because he was a serpent all through his life." His salary was \$250 a month, but his property is valued at "the dizzy sum of fifty million dollars," as a Greek paper puts it. An English mechanic who has visited the mansions of many aristocrats, lords, and American "billionaires," testifies that he never before had seen such luxurious and costly furnishings as he found in the mansion of Izzet Pasha, one chandelier alone being worth \$20,000. The checks on his person when he fled are variously estimated from one-half million to a million and a half dollars. One of his crimes is said to be the accepting of a bribe of \$75,000 from the Rumanian Government. The constitution party purpose to confiscate some of the property of these public robbers, and restore it to rightful owners or to the poor.

8. The setting on foot of proper measures for the registration of citizens and the holding of general elections in November.

9. The emancipation of woman. The Union and Progress Society has branches largely composed of Mohammedan women. The Thessalonica branch recently held a public mass-meeting. The vice-president of that branch is the daughter of a former attorney-general in the sultan's cabinet and wife of the present governor of Serres. She and her sister are among the most highly educated of Mohammedan women. At the mass-meeting she appeared for the first time in public uncovered, and prefaced a patriotic

speech which she delivered in Liberty Square, with the words, "Long live the nation! Long live our fatherland! Long live Liberty!" In her address she said:

"Freedom, who, in the person of those who have dared speak in her behalf, has sat bound in the galleys for thirty years, has been liberated from her fetters by the sacred society of Ottomans, 'Union and Progress.' This accomplishment permits us to lift up our heads and look life in the face. In the Koran it is said that we ought to be taught and educated from the cradle to the grave. The



Turkish battle-ship, "Hamidie," named after the sultan.

Ottoman women who have heeded this injunction of the Koran, fully sense to-day all the mighty significance of the word 'Liberty,' which they have ardently adored. Without renouncing the sacred duties which Islamism imposes upon the companions of men, we unite our joy with that of the whole nation, and heartily fraternize with all. At this transcendent movement we reckon it a duty —

"1. To congratulate from our inmost souls the Ottoman society of 'Union and Progress,' and to cry from the depths of our hearts, 'Long live the Society!'



Turkish soldiers and standard bearer. The national flag is red with a crescent and star in white. The religious banner is green.

"2. To curse the memory of the spying ministry who hunted down the noble liberators of our country.

"It is impossible to express our thanks to all these brave champions of liberty, but we include them all in the person of the most esteemed and energetic member of this body, Rephek Bey, whose hand we press from the heart.

"Let us therefore, lady citizens, all shout together, 'Long live Rephek Bey! Long live the Society! Long live Liberty!'

Freedom for Women.

Thus set free from austere and absurd restrictions, the joy of these veiled women of the East knows no bounds. In open carriages, with their long concealed faces open to the pure air and sunlight of freedom, they ride through the principal thoroughfares of Constantinople, with large, red ribbons upon their breasts, bearing the inscription, "Long live Liberty, Justice, and the Constitution."

One despatch says that the women claim "equality of rights between men and women," and that they are organizing a society to attain this end, believing that the constitution will secure to them a broader field of action and usefulness. A correspondent writes from Constantinople:

"The Ottoman women are such enthusiastic constitutionists that if necessity required, they seemingly would themselves defend the constitution from attack by its enemies. The terrible seclusion of the harem has come to an end. For them there has begun the beautiful life of which they have dreamed for ages while shut up behind their enclosures, the life which affords the privilege of walking about freely with the hated veil removed and the face uncovered, the life of the theater, the life of society, of the ball, of the afternoon social. They now look you in the face. They do not drop their eyes to earth on meeting another than the lord of the harem. As I passed up the palace approaches, from which the public have been excluded for ages, I saw inmates of the harem, with white hands, fair, uncovered faces, and sparkling, black eyes, gazing with curiosity and amazement upon the multitudes that surged along to and from the palace. I met some on the street, who fearlessly greeted Christians as they passed by, which, if they had dared do in days gone by, they would have been adjudged guilty of treason."

It is announced from Constantinople that the sultan has abolished the custom of adding a maiden to his harem at the yearly anniversary of Mohammed's Annunciation, as not being required by the Koran.

So another dark corner of earth is being opened to the bright healing rays of liberty. Shall we not hope that in hopeless Turkey there may be enjoyed, at least for a little season, the priceless blessings of freedom, and that the winds of war may be stayed a little longer, until the matchless opportunities of eternal life through Christ may be set before those who have so long sat in darkness and in the shadow of death?



I HAVE now reigned about fifty years in victory or peace, beloved by my subjects, dreaded by my enemies, and respected by my allies. Riches and honors, power and pleasure, have waited on my call, nor does any earthly blessing appear to have been wanting to my felicity. In this situation I have diligently numbered the days of pure and genuine happiness which have fallen to my lot. They amount to fourteen. O man! place not thy confidence in this present world! — *The Caliph Abdalrahman.*



NEVER think that God's delays are God's denials. Hold on; hold fast; hold out. Patience is genius. — *Buffon.*

The Seventh Commandment

By J. O. Corliss

NEXT to a man's life, the chastity of his household should be considered more precious than any other consideration. That portion of the great love principle which forbids the destruction of this family treasure, finds its proper place, therefore, in the law, next to the prohibition of murder.

The commandment, "Thou shalt not commit adultery," like other precepts of the moral code, is exceedingly broad, covering so many phases of social life as to convict many who, perhaps, suppose themselves immune from guilt in this particular. Two forms of concupiscent desire are recognized in the Bible, of which this one is the mildest. And yet this form is made to seem so heinous as to cause one to examine himself closely and frequently, lest the hateful thing should find lodgment even in his thoughts.

The great apostle, when writing instruction to the church at Corinth, said: "Be not deceived; neither fornicators, nor idolaters, nor adulterers, . . . shall inherit the kingdom of God." 1 Cor. 6:9, 10. The sins of this list are enumerated in the order of their flagrancy, the worst being first mentioned. According to the original, the word fornication means actually to resort with the vilest characters of the opposite sex, while adultery may be committed by changing one's wife for another without just cause, and also by harboring lewd thoughts.

Thus we hear the Saviour say: "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away doth commit adultery." Matt. 19:9. This teaching was called out by a question of the Pharisees. History informs us that the Jews of that day, on the supposed authority of Moses, felt free to put away a wife on the slightest pretext. For example: If one found after marriage that his wife had some disagreeable personal habit, of which he was not before aware, or if his wife failed to cook just to his liking, he could without any scruple write her a bill of divorce and send her away, when both were at liberty to marry again.

In view of this antiquated custom, the Pharisees came asking the Saviour whether it was lawful to put away a wife for "every cause," thus thinking to put the Saviour at variance with Moses. The Lord answered that "He which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall be joined to his wife; and they twain shall be one flesh. Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder."

This was clear and conclusive. But to carry out their plan of arraying the Lord

against Moses, the Pharisees asked further: "Why did Moses then command to give a writing of divorce, and to put her away?" The answer of Christ was quick and decisive: "Moses because of the hardness of your hearts suffered you to put away your wives; but from the beginning it was not so." Then came the condemnation of the Jews' course in this matter, by making it a violation of the seventh commandment, as before cited.

There is a lesson in this incident of former days for the people of the present generation. Back there, the "hardness" of the people's hearts was said to be the cause of their frequent divorces, which really constituted the sin of adultery. Now the divorce courts are kept busy six days in the week, and fifty-two weeks in the year, grind-

"I Will Give You Rest."

By J. A. Powers.

I AM resting in the shadow
Of the cross of Calvary;
I am trusting in His goodness
Who is more than life to me.
Well I know His chosen people
Age by age were fully tried;
Only those who stood the testing
To the end were justified;
Only those who knew their weakness
And kept lowly at His feet
Found a strength in His completeness
Every tempter to defeat.

Grant me, Lord, the faith and patience
That will ever hide in Thee,
That will be pure, true, and humble
As a lost, saved soul should be.
Let me not forget the refuge
Of the sheep when wolves are wild;
Let me not by worldly folly
From that refuge be beguiled.
Blessed Saviour, guide and keep me
Through life's checkered, thorny way,
Till I wake in Thy completeness
In the realms of endless day.

ing out divorces upon the most frivolous pretense. "Incompatibility" is now sufficient grounds to secure the coveted paper of separation, that both parties may seek new fields of conquest, perhaps only to repeat the divorce-court act; and yet in the face of the Saviour's positive statement that divorce on any other ground than fornication is adultery.

The holiness of true matrimonial alliances is not considered by the multitude, or surely these many applications for legal separation would not be forthcoming. It must be that the marital desires of such were base born, ignoble, and lustful, otherwise the outcome would have been different. At least the adultery which came through the separation sprang from the "works of the flesh." Gal. 5:19.

This sin is again defined by the Saviour in a way to show its hidden depths, and the breadth of the law's requirement. As a

part of His inaugural address to His disciples, He taught them the broad meaning of the Ten Commandments. Taking up the seventh one, He said: "Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her [have lecherous longings] hath committed adultery with her already in his heart." Matt. 5:27, 28.

This brings the keeping of God's commandments to one as an affair of the heart. Even to hold wrong desire toward the opposite sex, must therefore become a matter of record in the courts of heaven, and enter into the consideration of one's case in the judgment of the great day. Of course one may repent of all such indecent musings, and find forgiveness and cleansing, so that his every thought may be brought into captivity "to the obedience of Christ." 2 Cor. 10:5.

But to cultivate unclean thoughts, one is sure soon to pass the border line between mind adultery and the actual indulgence of fornication. The latter step once taken, one's hope of a future life becomes sadly dimmed. In fact, the "wise man" sets forth the condition of such as well-nigh hopeless. Speaking of the "strange woman" who "forsaketh the guide of her youth, and forgetteth the covenant of her God," he says that her course tends to death. Of those who associate with her in common, he further says: "None that go unto her return again, neither take they hold of the paths of life." Prov. 2:16-19.

This indeed is a dark foreboding, but that which gives it such an abhorrent color may be learned from the statement of the apostle. He says: "Flee fornication. Every [open, or common] sin that a man doeth is without [does not involve] the body; but he that committeth fornication sinneth against his own body," which is God's own temple. The body thus defiled, God refuses to dwell in it. 1 Cor. 6:18, 19. So he who would avoid the gulf directly in the path of fornication, should resolutely set his face in the way of God's commandments, resting in the promise of Jehovah, to keep him in perfect peace whose mind is fixed on Him and His power to save. Isa. 26:3, 4.



THERE is a difference between character and reputation. Character is what a man is; reputation is what he is thought to be. Men of good character are generally men of good reputation, but this is not always the case, as the motives and actions of the best of men are sometimes misunderstood and misrepresented. But it is important, above everything else, that we be right and do right, whether our motives and actions are properly understood and appreciated or not. Nothing can be so important to any man as the formation and possession of a good character.—Edmund Burke.



IS THERE one whom difficulties dishearten, who bends to the storm? He will do little. Is there one who will conquer? That kind of man never fails.—Hunter.

"In Remembrance of Me"

By Mrs. E. G. White

"The Lord Jesus the same night in which He was betrayed took bread: and when He had given thanks, He brake it, and said, Take, eat: this is My body, which is broken for you: this do in remembrance of Me. After the same manner also He took the cup, when He had supped, saying, This cup is the new testament in My blood: this do ye, as oft as ye drink it, in remembrance of Me. For as oft as ye eat this bread, and drink this cup, ye do show the Lord's death till He come."

JUDAS the betrayer was present at the sacramental service. He received from Jesus the emblems of His broken body and His spilled blood. He heard the words, "This do in remembrance of Me." And sitting there in the very presence of the Lamb of God, the betrayer brooded upon His own dark purposes, and cherished his sullen, revengeful thoughts.

At the feet washing, Christ had given convincing proof that He understood the character of Judas. "Ye are not all clean," He said. These words convinced the false disciple that Christ read his secret purpose. Now Christ spoke out more plainly. As they were seated at the table He said, looking upon His disciples, "I speak not of you all: I know whom I have chosen; but that the scripture may be fulfilled, He that eateth bread with Me hath lifted up his heel against Me."

Even now the disciples did not suspect Judas. But they saw that Christ appeared greatly troubled. A cloud settled over them all, a premonition of some dreadful calamity, the nature of which they did not understand. As they ate in silence, Jesus said, "Verily, I say unto you, that one of you shall betray Me." At these words amazement and consternation seized them. They could not comprehend how any one of them could deal treacherously with their divine Teacher. For what cause could they betray Him? and to whom? Whose heart could give birth to such a design? Surely not one of the favored twelve, who had been privileged above all others to hear His teachings, who had shared His wonderful love, and for whom He had shown such great regard by bringing them into close communion with Himself!

As they realized the import of His words, and remembered how true His sayings were, fear and self-distrust seized them. They began to search their own hearts to see if one thought against their Master were harbored there. With the most painful emotion, one after another inquired, "Lord, is it I?" But Judas sat silent. John in deep distress at last inquired, "Lord, who is it?" And Jesus answered, "He that dippeth his hand with Me in the dish, the same shall betray Me. The Son of Man goeth as it is written of Him: but wo unto that man by whom the Son of Man is betrayed! it had

been good for that man if he had not been born."

The disciples had searched one another's faces closely as they asked, "Lord, is it I?" And now the silence of Judas drew all eyes to him. Amid the confusions of questions and expressions of astonishment, Judas had not heard the words of Jesus in answer to John's question. But now, to escape the scrutiny of the disciples, he asked as they had done, "Master, is it I?" Jesus solemnly replied, "Thou hast said."

In surprise and confusion at the exposure of his purpose, Judas rose hastily to leave the room. "Then said Jesus unto him, That thou doest, do quickly. . . . He then having received the sop went immediately out: and it was night." Night it was to the traitor as he turned away from Christ into the outer darkness.

Wonderful had been the longsuffering of

Peace and Good Will.

By Milton C. Wilcox.

HAVE you heard God's angels singing
As they sang in days of old,
When to humble shepherds bringing
Treasures richer far than gold,—
Tidings to a world forlorn,
Tidings of a Saviour born?

Matters not the day nor season,
For the song is ringing yet,
Victor o'er weak human reason,
To God's triumph music set,—
Tidings to a world forlorn
Of a Prince and Saviour born.

Do you hear the glad song ringing,
Has it set your heart aflame,
Is it to your own soul bringing
Peace and good will in His name?
Jesus, born a Prince and Saviour,
Jesus, King, enthroned forever.

Jesus in His dealing with this tempted soul. Nothing that could be done to save Judas had been left undone. After he had twice covenanted to betray his Lord, Jesus still gave him opportunity for repentance. By reading the secret purpose of the traitor's heart, Christ gave to Judas the final, convincing evidence of His divinity. This was to the false disciple the last call to repentance. No appeal that the divine-human heart of Christ could make had been spared. The waves of mercy, beaten back by stubborn pride, returned in a stronger tide of subduing love. But altho surprised and alarmed at the discovery of his guilt, Judas became only the more determined. From the sacramental supper he went out to complete the work of betrayal.

The Saviour had not withheld His ministry from him whom He knew to be a traitor. Tho Jesus knew Judas from the beginning, He washed his feet. And the betrayer was privileged to unite with Christ in partaking of the sacrament. A long-suffering Saviour held out every inducement for the sinner to

receive Him, to repent, and to be cleansed from the defilement of sin. This example is for us. When we suppose one to be in error and sin, we are not to divorce ourselves from him. By no careless separation are we to leave him a prey to temptation or drive him upon Satan's battle-ground. This is not Christ's method. It was because the disciples were erring and faulty that He washed their feet, and all but one of the twelve were thus brought to repentance.

In partaking with His disciples of the bread and wine, Christ pledged Himself to them as their Redeemer. He committed to them the new covenant, by which all who receive Him become children of God, and joint-heirs with Christ. By this covenant every blessing that Heaven could bestow for this life and the life to come was theirs. This covenant deed was to be ratified with the blood of Christ. And the administration of the sacrament was to keep before the disciples the infinite sacrifice made for each of them individually as a part of the great whole of fallen humanity.

Our Lord says, Under conviction of sin, remember that I died for you. When oppressed and persecuted and afflicted for My sake and the Gospel's, remember My love, so great that for you I gave My life. When your duties appear stern and severe, and your burdens too heavy to bear, remember that for your sake I endured the cross, despising the shame. When your heart shrinks from the trying ordeal, remember that your Redeemer liveth to make intercession for you.

The communion service points to Christ's second coming. It was designed to keep this hope vivid in the minds of the disciples. Whenever they met together to commemorate His death, they recounted how "He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is My blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's kingdom." In their tribulation they found comfort in the hope of their Lord's return. Unspeakably precious to them was the thought, "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come."

These are things we are never to forget. The love of Jesus, with its constraining power is to be kept fresh in our memory. Christ has instituted this service that it may speak to our senses of the love of God that has been expressed in our behalf. There can be no union between our souls and God except through Christ. The union and love between brother and brother must be cemented and rendered eternal by the love of Jesus. And nothing less than the death of Christ could make His love efficacious for us. It is only because of His death that we can look with joy to His second coming. His sacrifice is the center of our hope. Upon this we must fix our faith.

As we receive the bread and wine symbolizing Christ's broken body and spilled blood, we in imagination join in the scene of

communion in the upper chamber. We seem to be passing through the garden consecrated by the agony of Him who bore the sins of the world. We witness the struggle by which our reconciliation with God was obtained. Christ is set forth crucified among us.

Looking upon the crucified Redeemer, we more fully comprehend the magnitude and meaning of the sacrifice made by the Majesty of heaven. The plan of salvation is glorified before us, and the thought of Calvary awakens living and sacred emotions in our hearts. Praise to God and the Lamb will be in our hearts and on our lips; for pride and

self-worship can not flourish in the soul that keeps fresh in memory the scenes of Calvary.

He who beholds the Saviour's matchless love, will be elevated in thought, purified in heart, transformed in character. He will go forth to be a light to the world, to reflect in some degree this mysterious love. The more we contemplate the cross of Christ, the more fully shall we adopt the language of the apostle when he said, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

conversation and in his going. Would you condemn him for doing this?

On the other hand, if one is simply following his own pleasure in riding on that day, it would be well for him to consider Isa. 58:13. The whole crux of the matter lies over that text. "Not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words." These are the things which ought to guide Christians in their conduct on the Sabbath.

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2683.—Satan a Person.

Where is the scripture that represents Satan as a person, either angel or any other personal devil? If he is represented as a person, I fail to discover it. S. T. H. B.

Our correspondent has not evidently read the Bible very faithfully. The simplest analogical reasoning could not conclude otherwise, it seems to us, than that Satan, or the Devil, known in the Greek as "Ho Diabolos," the devil, is a personal being.

Take, for instance, the temptation of our Lord. We have no question as to the personality of Jesus, but the personality of the devil who took Him to different places, who conversed with Him, is just as clearly evident as the personality of Christ. See Matt. 4:1-10. The apostle Paul assures us that Satan himself appears as an angel of light. Zechariah represents God's High Priest as standing before Him, and Satan at His right hand to resist Him. The apostle Peter tells us that "your adversary, the devil, walketh about as a roaring lion, seeking whom he may devour." Jesus calls him "the prince of this world." On another occasion He said to His disciples, "I beheld Satan as lightning fall from heaven." We also read of the devil and his angels. How impersonality can be attributed to all these and many more expressions, is beyond our power to conceive. Such reasoning would make the word of God of none effect, and destroy the worth of the clearest language as a medium to convey thought.

WITH OUR INQUIRERS

[All questions to this department will be answered which to the editors will seem to minister to the good of the readers and to the mission of the paper. The same question can not be answered repeatedly in the same volume. 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. It is well always to enclose a stamp for reply.]

2680.—The Creation of Angels.

Is there any place in the Bible where it tells of God creating angels? Or does it tell of God making a beautiful angel called Lucifer?
A. H. W. JR.

The Bible plainly declares that God created all things. 1 Cor. 8:6. "Yet to us there is one God, the Father, of whom are all things, and we unto Him; and one Lord, Jesus Christ, through whom are all things, and we through Him." Again, Col. 1:16, "For in Him were all things created, in the heavens and upon the earth, things visible, and things invisible, whether thrones or dominions or principalities or powers; all things have been created through Him, and unto Him."

Certainly, this is very explicit and must include angels, creatures of God. And among these angels was Lucifer. We can come to no other conclusion than this. Isa. 14:12-14. The name has come to have an evil significance now, but this is not true of the name itself. It means "Light-bringer," or "Light-bearer," "Morning Star." Such Lucifer was until he sinned. The same is taught in Revelation 12 where Satan in his worldly influence is represented as a great red dragon. "He was cast out of heaven, and his angels were cast out with him." Of course when they were cast out they were sinners, but from Jude 6 and 2 Peter 2:4 we gather that these angels were not always sinners. They once had an estate which they kept not, "but left their proper habitation." It was not until they sinned that they were cast down.

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2681.—The Revolving Earth, and the Command of Joshua.

If the earth revolves, why did Joshua say, "Sun, stand thou still upon Gibeon." I do not understand how the earth goes, and the sun and moon also. The word tells us the sun goes down and rises. If the earth revolves, then where are we at times? The word does not say the earth revolves around, does it? If so please tell me where.
J. P.

The language of the Bible is, in matters of astronomy, the language of appearance. We read of the "circle of the earth," which evidently refers to the great horizon which appears to us round. We read of the four corners or quarters of the earth which have evident direction to the north, and south, east and west. These two expressions are themselves contradictory, and yet not so when we take them in their proper connection. The Bible speaks of the rising of the sun, and the going down of the same; so do astronomers — astronomers who

do not believe that the sun rises and sets at all, but that it is the revolution of the earth which causes it. It is the language of appearance. Nobody misunderstands them, and nobody misunderstood the language of scripture at the time that it was written. There may have been those, and evidently there were those, who believed that the sun moved. But the language of appearance would be perfectly intelligible to each and every one. The sun seems to move. Everything is stationary as regards ourselves, to all appearance. The earth seems to be still. There is no body of great size near us which would make it seem to be otherwise, and God moved men to use such language as would be understood without any question or perplexity by His children.

Job tells us that "He hangeth the earth upon nothing." Job 26:7. That is scientifically true so far as any appearance is concerned. At the same time the Bible speaks of the foundations of the earth; that is, of course, the foundation of the earth upon which we ourselves live, that which is underneath us, or in a far larger sense, the foundations of the very word of God and His commandments. We will have no trouble with any of these expressions whatever, if we will simply allow the same liberty in language to the word of God which we hold for ourselves, and which will never be misunderstood if we will take its ordinary meaning.

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2682.—Riding on the Sabbath Day.

Is it a sin to ride on the street-cars or steam-cars on the Sabbath; not in the standpoint of civilization, but in the standpoint of a right example toward those who do not keep the Sabbath?
J. S.

Yes and no. It is utterly impossible to answer such questions as that with a categorical answer. It depends altogether on what our object is in riding. If a person is sick unto death, and news is sent to a physician in the next town, six or eight miles away, it is his duty to get there at the earliest possible time, and if the train is going so as to accommodate him, it is his duty to take the train. Would you condemn him for doing this?

Here is a minister who has two appointments; one of them may come the evening of the Sabbath, the next one on the Sabbath day; one of them is ten miles from the other, perhaps thirty miles from the other. He can only reach them by train. He takes a conveyance that is going in the regular way. He does nothing whatever that would be inconsistent with the keeping of the Sabbath in all his



Schedule for Days Ending Dec. 31, 1908.

Sunday	Dec. 27	Revelation	9 to 11
Monday	" 28	"	12 to 14
Tuesday	" 29	"	15 to 17
Wednesday	" 30	"	18 to 20
Thursday	" 31	"	21 and 22

Suggestive Notes.

In our last few days' reading it may help us to remember that chapters 12, 13, and 17 cover the same ground, the first representing the real persecutor of the church, Satan; the church represented by a woman; chapter 13 representing the agency which Satan used in the actual persecuting powers of earth; chapter 17 showing that the powers of earth were guided by the apostate church. All the other scriptures to chapter 19 are connected with this great line of prophecy. Chapters 20, 21, 22 present before us the great, glorious triumph of the power of God over all earthly opposition.

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Our next year's Bible-readings will present a different schedule. There will be suggested readings for the morning from the Old Testament, and for the evening from the New.

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Schedule for January 1-6, 1909.

January 1	Gen.	1, 2, 3	Matt.	1
" 2	"	4, 5, 6	"	2
" 3	"	7, 8, 9	"	3
" 4	"	10, 11, 12	"	4
" 5	"	13, 14, 15	"	5: 1-26
" 6	"	16, 17	"	5: 27-48

More of this in our next issue.



The First American Catholic Missionary Congress

From Our Own Correspondent

AMERICA is destined henceforth to be a vast Catholic mission field. The first American Catholic missionary congress recently held in the city of Chicago, composed of seventy-five bishops and archbishops, and fifteen hundred or more other delegates, was indeed a notable gathering. The work outlined for the church in America is designed to be far-reaching in its results. An organization was effected, to be known as the Catholic Extension Society of the United States of America. This society embraces in its membership the clergy and laity of the church in America, and has the indorsement of the pope and leading Catholics of the world. The society is to be provided with ample means for the prosecution of its work.

missions among the poorer classes of all nationalities; and also schools for the education



James (Cardinal) Gibbons, of Baltimore, the leading prelate and only Cardinal of America, to whom the Pope sent his special letter

of non-Catholic children; hospitals for the care of the sick of all classes and religions; and last, but not least, the society proposes to utilize the public press to a far greater extent than heretofore. Great confidence was expressed in the efficiency of the latter scheme.

What Leading Speakers Said.

Some expressions of leading speakers may be of interest to the reader. One speaker stated that such a congress of Catholics as was being held was undreamed of two years ago. But church extension means a good deal more now than it has ever meant before.



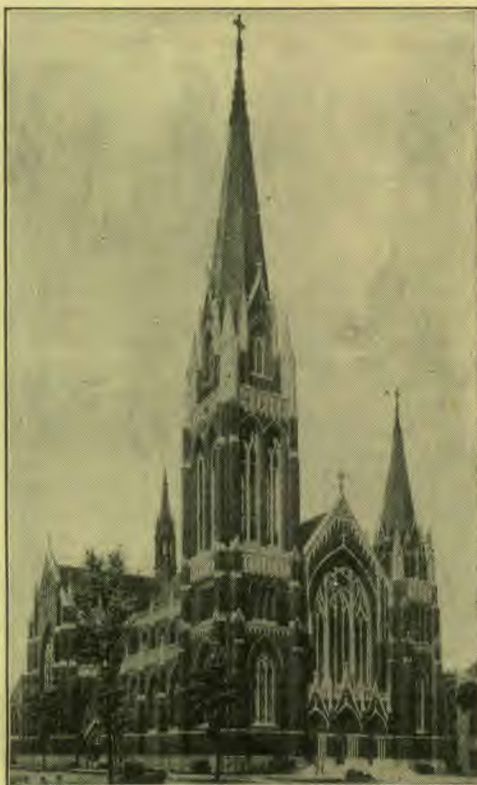
His Eminence Cardinal Merry Raphael del Val, the Papal Secretary of State.

The Scope of the Work

outlined embraces the following: The establishment of a missionary college for the training of missionary priests was the subject of resolution; the establishment of several missionary homes for the training of missionary workers was recommended; the erection of missionary chapels dedicated to the saints in localities where there is at present no membership, in charge of mission priests, to raise up congregations from non-Catholic residents, was indorsed. Many of the latter are already projected in the states of the South and West. Considerable attention was given to the subject of the colonization of Catholic emigrants in non-Catholic districts, for the purpose of extending the influence of the church. Much was said concerning the uplifting influence of Roman Catholics among the Indians and colored people of this country.

Use of the Public Press.

Another means of church extension receiving indorsement was the establishment of city



St. Michael's Church, Chicago, Ill., where some of the meetings were held.

Heretofore, caution has urged silence on the part of Catholics, but caution no longer is wise. Never before have we been so urged by the holy father to missionize America.

On learning of the intention of Catholics of America to hold a national missionary congress, the pope sent the papal delegate at Washington, with his **SPECIAL BENEDICTION** upon the congress, in which he conferred special plenary indulgences upon the faithful of the society. He also wrote to Cardinal Gibbons a highly commendatory letter, which was presented to the congress in the following language:

"The following apostolic letter has been received by Cardinal Gibbons, from his holiness Pius X, and it carries more than ordinary interest because it is the seal of Rome's approbation on a new and specially vigorous work that is reaping great results for the church in the United States."

[The letter is too lengthy for this article.]

"On the Ruins of Decaying Protestantism."

A strong appeal was presented by a leading speaker for a priesthood to labor for the conversion of America, and to build a strong church on the ruins of decaying Protestantism. The speaker said in effect, Protestantism never did and never can convert a nation. This remains for the Catholic Church. Catholic societies are bound together for Catholic purposes, and the question of the day is, Shall the Catholic cause live in America?

The term "Catholic America" was fre-



Very Rev. Francis C. Kelley, D.D., L.L.D., President of the Church Extension Society.

quently used in referring to future America. Said one, **THE PROTEST OF THE REFORMER OF THREE HUNDRED YEARS AGO IS FAST DYING OUT.** Let us become nationalized, and let us support the priesthood in the work of missionizing the nation. The church is the great uplifter of the races and languages of the world. **THE CHURCH ONCE BROUGHT ALL NATIONS OF EUROPE INTO ONE BODY.** So again, the mission of the church is to **UNITE ALL NATIONS OF MANKIND IN ONE.** Our organization is the chief factor in uniting the world. The speaker used the words of the Saviour when He said, "Other sheep I have, which are not of this fold; them also I must bring, and there shall be one fold and one shepherd." The speaker further said, **THE VICTORY IS ALREADY WON IN THE LAND OF THE REFORMER,** and the missionary movement of to-day will result in unifying **THIS** great nation. The church is especially qualified to establish a liberty-loving and Christian nation.

The church is the kingdom of Christ on earth; and in the end there will be only one shepherd.

WHAT THE CHURCH HAS DONE FOR EUROPE SHE WILL DO FOR AMERICA. It is admitted that for a century or two very little has been accomplished in the missionary field; but now she goes forth with renewed zeal and power. The command now is not, "Go into all the world and preach the Gospel," but teach all nations as they come to you in America. So we go forth from Chicago, not twelve apostles, but more than twelve hundred apostles. The world is our kingdom; and we go forth to take possession.

Again "Thousands have come to us from the Old World, speaking the languages of all nations, to aid in the spread of Catholicism among these nationalities. But the remainder of these emigrants must be saved to the church. We must persuade them that Jesus is yet to be the great ruler of America. Already the church in America has more than thirteen thousand of the priesthood, and **MORE THAN FIFTEEN MILLION COMMUNICANTS.** The greatest, the noblest church on earth has a great mission before it to direct its agencies in this country. The future of the work in America depends upon the gathering together of all Catholics in America, and organizing them for the last great effort."

An Emigration Bureau.

Among other things it was declared that "the colonization of the peasant element from the Old World was for civic as well as religious purposes; and to carry this into effect, a bureau of emigration must be organized." A paper read by a layman outlined the work of men of wealth in the church. "These," he said, "may use their means to build memorial churches to be dedicated to the memory of dead saints. Our missionaries should be on the ground first in localities where there is virgin soil."

Church and State.

In harmony with the prelates, appearing on the street on Sundays, accompanied by a guard of five hundred armed with swords, a priest said, "I love to think of the Catholic Church as an army of soldiers with generals and commanders, and the pope as commander-in-chief."

It remained for the last speaker of the last evening of the congress to fully develop the plans of the society. He said, "The church is the true ally of the state; they can not be separated—never so long as democratic governments are relied upon to rule men. It is true that their organizations may be separate, but they are inherently inseparable and interdependent. It is true that the state needs no longer the support of the church. But under democratic government, the church must ever be the mainstay of the state. It is time that there should be a plain, clear, unmistakable, unanswerable definition of the Catholic position on this important point." Much more was said of like import.

The above are substantially the statements of the various speakers at the congress; and in most part, their exact words. If anything is lacking to convince the true believer that the last-day prophecies of the word of God are in course of fulfilment, it will no doubt be furnished by like gatherings soon to follow.

ALLEN MOON.



The name "Christmas."—The very term "Christmas" is, in its origin, idolatrous. It comes from the words "Christ" and "mass," the latter signifying not a commemorative act, but a sacrament, an ordinance in which the bread and wine are transmuted into the very body and blood of Christ, and again offered, immolated as a sacrifice. This is directly contrary to the teaching of Holy Writ, which declares that the "offering of the body of

Jesus Christ" was made "once for all"; and that He offered "one sacrifice for sins forever." Heb. 10:10, 12. That sacrifice holds to the end, and its merits are continually presented before God in the person of our Advocate, Jesus Christ. The outward, visible, *pseudo* sacrifice of the mass is one of the strongest supports to an exclusive *pseudo* priesthood. All of God's people are priests; nay, more, "kings and priests," "a royal priesthood." Rev. 1:5; 1 Peter 2:9. They offer up "spiritual sacrifices of thanksgiving, or service, acceptable to God through Jesus Christ. Heb. 13:15; 1 Peter 2:5; Rom. 12:1. Whenever men substitute the physical for the spiritual, the earthly for the heavenly, they shut away Christ Jesus, and put in His place a fear-breeding theology, a god that can not save. The very name "Christmas" is but one evidence of the idolatry which entered the early church, and has been perpetuated ever since.



A Good Work.—The *Delineator* magazine is doing a noble work in connection with orphan children. It is endeavoring not to find institutional homes for the children, but to find real homes. It has learned that there are one hundred thousand children waiting in asylums of all kinds for some one to take them and make homes for them; and it logically pleads that it is not the machine home where the children are taught to do so many things so well, as parts of a great machine, and yet not really developing individual character. It is by a long way not the best method of caring for the poor little waifs. The best thing of all is to find good homes where the child will feel that he is a part of it, and will be loved and nourished. The institutional cottage home is the next best thing, but the great institutional home is the saddest of all. A writer in *The Delineator* well expresses the thought that upon the children's faces is "a look that can only be loved away." May the Lord bless the *Delineator* for its good work for the children and may it find many happy homes that will lead them on to the free, eternal home.



"The Outlook magazine of New York City has widely advertised that Mr. Roosevelt, when he is through his presidential term, will take position on that journal as editor. Since that, it has developed that *The Outlook* is largely owned by one of the directors of the Standard Oil Company, Mr. James Stillman, the president of the National City Bank, known as the Standard Oil Bank. Mr. Stillman's daughter Elsie is the wife of Wm. G. Rockefeller, and his daughter Isabel is the wife of Percy A. Rockefeller, both of whom are nephews of John D. Rockefeller. It is suggested by the press that it has been a shrewd trap laid by Standard Oil to obtain the President's influence in its favor, or at least, to nullify his influence against it.



There are several articles well worth the reading, and stimulative of thought, tho one may not agree with the writers in all things, in the October number of *The International Journal of Ethics*, published by Sherman, French & Company, Boston. These are "Ethics and Law," by Prof. Charles W. Super; "The Modern Conception of Justice," by F. Milian Stawell; "Liberty and the Early Church," by Thomas Davidson. A thoughtful and earnest article on "Pain," by Miss Caroline E. Stephen, will be found in the *Hibbard Journal* by the same publishers; also an article on "The Moslem Tradition of Jesus' Second Coming."



The California Promotion Committee has just issued a helpful little booklet entitled "Tips for Tourists in California." It furnishes a vast amount of information which the tourist wants to know. The address of the committee is San Francisco.



Spain's budget shows a deficit of 20,000,000 pesetas -- \$4,000,000.

November 15 in Okmulgee, Okla., five negroes, at least, the chief of police of Okmulgee, and the sheriff were killed, and a number of other people wounded in a riot which rose over a fight between an Indian and a negro. More than one thousand shots were fired in the battle, and the negro who started the trouble was literally riddled with bullets. It is said that a race war is feared. We do not know why this should be the case inasmuch as the negroes were all killed by a negro whom they were with the whites trying to arrest.



Fruit Desired.—To our friends on the Pacific Coast. Elder C. L. Taylor, of the St. Helena Sanitarium, Sanitarium, Cal., is packing shipments of fruit to send to missionaries in India. If there are any who have dried apricots, peaches, prunes, raisins, apples, in fact, any good dried fruit, he would be glad to receive it, as a ton-shipment can be sent almost as cheap as a few hundred pounds. He would like very much an *early* response to this call. If there are any that have fruit, please write him at once, St. Helena Sanitarium, Sanitarium, Cal., before shipping to him, telling him how much you have and how soon you can ship it.

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We send no papers from this office to individuals without pay in advance. When persons receive copies without ordering them, they are sent by other parties, and we can give no information in regard to them. Persons thus receiving copies of the *SIGNS* are not indebted to the office, and will not be called upon to pay for them. Please read the papers you may receive, and hand them to your friends to read.

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(Weekly, fifty numbers.)

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One year	1.50
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Our next issue will bear date of January 6. It will be a sixteen-page issue, a sample of others to follow throughout the year.

★

There will be no paper next week. We promised but *fifty* numbers; this is *fifty-two*. There are fifty-three Wednesdays in 1908.

★

In Our Next Issue.—In our January 6 number will be a report direct from the great church federation meeting held this month in Philadelphia. There will be many other good things.

★

December 3, the news came that President Nord Alexis, of Hayti, had taken refuge on a German ship, and that General Simon was in command of the city, everywhere received with the greatest enthusiasm and welcomed as a deliverer.

★

The monthly "Signs of the Times" is an entirely separate periodical from this journal, which is weekly. We say this not because there is not the greatest harmony between them, but for the benefit of our correspondents. The editor of the monthly is Asa Oscar Tait. Articles and communications to the editor should be sent to him. The weekly is under the same editorial management it has been for some years.

★

Do you wish to make your friend a New Year's present, a gift which will stay with him? There is nothing more appropriate than a good, weekly paper. And where can you find one which will teach more Bible up-to-date truth than the *SIGNS* will for 1909? He or she may not agree with it altogether, but the candid reader will find more and more to agree with as the days go by. And then is it not worth while to have a paper which stands for something? that has convictions? that holds to the Bible? These are days of shifting sands; is it not time to stand on the Rock?

★

The Bible has been well likened to a solid rock cube. Men overturn it, but it is just as broad-based, just as solid, just as firm and secure as ever. Man may remove it a little farther away; he alone is the loser. Next time the Bible meets him it is just as strong, just as square, just as settled as ever. There is no overthrowing of the Bible. Man may be rebellious and lose his hold on God, but the word abides steadfast forever—a rock of refuge for all who flee to it in faith.

★

The "Signs of the Times" is glad to commend the courage and decision of *The Boston Herald* to abandon the publication of the comic supplement in connection with its Sunday issues. What a blessed thing it would be if the whole daily press in the United States would follow suit. Even the little humor, a thing which was manifested in the comic supplement when it first started, has been worn out, and of all the inane, senseless, mischievous, inartistic things for a long time, the colored comic section of the Sunday paper bears off the palm. *The Boston Herald* should be repaid by increased circulation.

For the Year 1909.

IN THE nature of the case we can not tell all the good things the *SIGNS OF THE TIMES* will have in the year to come. History is making rapidly. New and unexpected events, undreamed of the day before, meet us frequently in the morning. Only in the light of God's truth for these times can many of these developments be rightly interpreted. These will be recorded and explained so far as God gives us light, for the benefit of our readers.

On the great work of the Gospel message, of vital, Bible truth, we shall present the following:

"Man's Sin and Saviour," by E. J. Hibbard, Bible teacher in Fernando Academy and Training-School, Fernando, Cal. Twenty articles.

"Character and Life," a study of man's nature and destiny, by L. A. Phippeny, of Battle Creek, Mich. Ten articles.

"The Holy Spirit, in Creation, in Regeneration, in Service." By Asa T. Robinson, of Lincoln, Neb. Ten articles.

"Spiritism in Its Most Modern Forms." By Prof. Geo. W. Rine, of San Francisco. Six to eight articles.

"The Great Sabbath Question." By C. L. Taylor, Bible teacher and chaplain at St. Helena (Cal.) Sanitarium. Seventeen articles.

"Bible Election." By Francis McLellan Wilcox, of Boulder, Colo. Five articles.

"The Coming of the Lord," in its various phases. By Geo. A. Snyder, of Oakland, Cal. Eight articles.

"The Church Militant and Triumphant." By C. S. Longacre, Bible teacher in South Lancaster Academy and Training-School, Mass. Seven articles.

"The Great Lines of Prophecy of Daniel 2 and 7." By Prof. B. G. Wilkinson, Instructor in Bible and history in Foreign Mission Seminary, Washington, D. C. Six articles, and the promise of more on other important subjects.

"Union versus Confederation," God's plan of union among His people, and men's plans, and the effects of both. By John S. Wightman. Six articles.

"The Great Threefold Message of Revelation 14." By Roderick S. Owen, Bible teacher in College of Evangelists, Loma Linda, Cal. Eight articles.

"The World's Ills and Remedies." By Geo. B. Thompson, of Washington, D. C. Eleven articles.

"The Great Day of the Lord." By Marvin H. Brown, of Greensboro, N. C. Five articles.

Fifty intensely practical articles on vital Christianity by Mrs. E. G. White.

"A Study of the Book of the Revelation," as a whole and in particular, will begin during the year. Of vital and intense interest.

Special home articles and poems by Mrs. L. D. A. Stuttle.

A series of homely (not ugly) health talks on the things we ought to know to keep well. By Maria L. Edwards, M.D., of St. Helena (Cal.) Sanitarium.

Home and practical articles by Dr. D. H. Kress, of Washington (D. C.) Sanitarium, Emma H. Adams, and other experienced writers.

Special Correspondence from the world's great centers—England, Switzerland, Athens, Rome, Japan, India—by keen, observant, experienced men in the field.

Mission articles from the great, needy, and dark fields of the world, from the men and women who are fighting the battles.

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Our Question Corner will be always open for all reasonable and proper Bible and historical questions.

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Abraham Ruef was found guilty of bribery, Dec. 10, 1908.

★

The new Chinese Emperor, a baby three years old, climbed to the throne on December 2, dressed in his royal robes. While there, he received the homage of the various officials.

★

That Is So.—*The Western Watchman* (Roman Catholic) of November 19 says: "You can not please God and break the commandments." Then Brother Phelan, why do it? The fourth precept of the great eternal law reads: "Remember the Sabbath day to keep it holy. . . . The seventh day is the Sabbath of the Lord thy God." Why not please God?

★

A Word for the Bible Band.

An Echo of Many Others.

THIS is what one dear old sister writes from the South:

"The old year is almost ending, and I wish to say that I am glad, very glad, I united with the Bible Band in the beginning of the year. I can not express how much solid enjoyment I have had in reading the dear old *SIGNS* in connection with our readings. I have learned much that has been of great benefit to me.

"The lessons in Romans on faith were full of instruction, from which I gained much strength and was enabled to help some friends. I shall go on with the Bible Band in the year to come, hoping that our class will be increased and that every member will begin a New Year more deeply impressed with the idea that in order to know our whole duty is to strongly fortify ourselves with Bible truth, and so be able to stand.

"The promises of God are precious to me. In suffering it is a comfort to know that 'whom the Lord loveth He chasteneth'; and then the blessed assurances: 'Lo, I am with you always, even to the end'; then, too, to hear a still, small voice whisper 'He hath loved you with an everlasting love.'

"It is a pleasure to me to know as I sit down to read that many like myself are striving to know more of God. May He save us from that destruction which comes from 'lack of knowledge' and help every one of our Band to come bringing to Him new sheaves in the great harvest-time."

★

Seventy lives were lost in the wreck of the steamship "Ginsei Maru" which foundered off Wei Hai Wei, November 30. November 24, sixteen Chinese were killed in a railway wreck, and thirty as the result of an accident in a German mine near Hungshan. On November 25, more than one hundred persons perished at the entrance of the Port of Valetta, Island of Malta, by the burning of the British steamship "Sardinia." When the boilers became useless, the captain literally took the helm and steered toward the shore as long as the ship could be navigated, and perished at his post.

★

After several years of tutorship by the United States, Cuba becomes an independent state, and has elected her first president and vice-president and members of congress. General Jose Miguel Gomez was elected president, and Alfred Zayas, vice-president. General Gomez sends a cordial and grateful letter to the people of the United States for their friendliness and help. American troops were withdrawn from the island, November 26.

★

The all-world records have been broken by the Japanese in sending wireless telegraph messages; a 4,700-mile message has been received at Russian Hill, San Francisco, from Japan. Japan has a very powerful sending apparatus, but her receiving apparatus is not equal to it. She sent the message; the United States received it, but could not reply.

★

One hundred robberies in three days less than one month were recorded in the city of Oakland, Cal., in November. Burglaries and minor thefts total, according to the same report, 223, and the statement is repeatedly made that Oakland is overrun with crime.