

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

I.—Notes on the Balkan Situation.

PERHAPS the readers of your excellent journal would be interested in a few news notes on that most unique international drama—not to say comedy or farce because of its gravity—that is being enacted just across the border from our little kingdom of ancient renown, as also in some observations and impressions made at close range. Not that the writer presumes to speak exhaustively on an inexhaustible subject, nor even ably on a question of such far-reaching and weighty import, but in the hope that he may add a little stimulus to serious thinking upon a situation that is just now eliciting universal interest from historical and political considerations, and which should above all occupy our attention from prophetic viewpoint. The unprecedented means for the rapid transit of news nowadays, makes known the main facts of a situation a few hours after the incidents occur, yet there often remain certain aspects and impressions perceived by one standing in the very shadow of passing events, that are not so

readily discerned from afar; such aspects and impressions have given the impetus to this letter.



A priest to the rescue as leader of a Greek band in Macedonia.

As is well known to all, European Turkey has long been a bone of contention among the great powers, a veritable storm-center, from which have issued repeatedly wars and rumors of war. The partial integrity and the unstable independence of Ottoman rule in Europe has been preserved thus far only by the conflicting political ambitions of the greater nations of Europe, any one of which, if given a free hand, could doubtless drive the Turk into Asia and seize upon the coveted prize—Constantinople and the Bosphorus with its outlets.

Chief among these ambitious rivals is Russia, so constituted by the logic of her geographical position. With no open seaboard for her commerce in time of peace, and with her fleet bottled up in inland seas in time of hostilities, it has long been a persistent policy of Russia to extend the limits of her vast land-locked territory in some direction

to the sea. Preferable above all to her is the exit through the Bosphorus and the Dardanelles, with the occupation of Constantinople as a natural stronghold to secure the permanent possession of this important thoroughfare. Almost within grasp of the coveted prize in the Russo-Turkish war of 1877, her movements in this direction were repressed by the interference of other European powers, tho not without some substantial gain to herself in the extension of her southern boundary to the Danube.

During the "armed peace" that has been maintained in Europe since that time, the sultan of Turkey still holding his dominion by sufferance, Russia has been employed in seeking an outlet in the middle and far East. In the middle East she has unremittingly pursued the policy outlined by Peter the Great to "accelerate as much as possible the decay of Persia" and "to penetrate to the Persian Gulf." She has been so far successful as to gain a monopoly of trade in northern Persia, to secure the right of constructing railroads over it, and to engineer heavy loans to Persia, secured upon the customs.

In her advances toward the Pacific, Russia has been effectually checked by the victories of Japan, aided by the diplomatic support of England. Consequently the danger to In-



A Cretan leader of a Greek band in Macedonia.



A typical young Macedonian warrior.

dia from a Russian invasion of China has been removed. Thus profiting by the Anglo-Japanese agreement in the far East, England has sought to reach similar advantages in the middle East by a new and revised agreement with Japan by which the latter, in return for benefits received from British cooperation in the war with Russia, has agreed to assist England in holding Russia back in the middle East.

This further damming of the waters of Russian expansion has logically and inevitably concentrated Russian activity once more upon the near East. The sultan once again sits unsteady upon his throne. And yet again European diplomacy may be called into drastic action for the adjustment of Balkan affairs.

Meanwhile a new feature has appeared in the complicated tangle. While the attention of Russia and England was being diverted to the far and middle East, Germany has been assiduously cultivating friendly relations with the Sublime Porte, to aid in her scheme of securing an overland route to Asia, the permanent success and usefulness of which depend upon the preserving of the *status quo* in the Balkan Peninsula; for should Russia make advances on Constantinople, Germany's line of communication with Asia would be cut in the middle. But the maintenance of such a route by Germany would be a parallel and a rival to England's water route by way of the Suez Canal, and would be a menace to the trade if not to the political status of India.

So that we now hear of an Anglo-Russian agreement, adjusting some differences on the Persian situation satisfactory to England, and giving promise of some friendly cooperation with Russia's designs on Turkey. This apparent cooperation takes the form of encouraging Bulgaria to continue and increase her incursions into Macedonia against the Macedonian Greeks, who, in turn, with the assistance of their countrymen from Greece proper and from Crete, make vigorous counter-movements against the Bulgarians, thus creating such a state of internal dissension, bloodshed, and anarchy, as to justify the intervention of Christian Russia and Christian England, in behalf of Christian Bulgarians and Christian Greeks, against the infidel Turk, on the pretext that the latter can not or does not quell these serious disturbances within his realm.

But like most of these political alliances, whatever agreement does exist between Russia and England in regard to the near East can serve their mutual interests for only a certain length of time. For while England's policy seemingly is to create a larger Bulgaria by the annexation of Macedonia, to the end that she may have Bulgarian assistance in defeating Germany's or Russia's project, on the other hand, it has become almost a proverb that "if you prick a Bulgarian, you will find a Russian," by which situation Russia hopes to annex greater Bulgaria to her own dominion, or at

least to so cement their relations, that she may thus pave a solid way toward Constantinople.

No sooner did the Anglo-Russian agreement become known than the sultan made haste



Paul Melas. Member of a wealthy and prominent Greek family of Athens, who went to Macedonia as captain of a Greek band to fight Bulgarians. He was shot by Turkish soldiers, whose informer was a Bulgarian, on the night of Oct. 13, 1904. He raised his own company of warriors, and fitted it out at his own expense, that he might aid in protecting his oppressed countrymen in Macedonia. He is now a national hero, and all but worshiped in every peasant's cot.

to grant Germany an extension of 510 miles for the Bagdad Railway, and to call from Berlin to Constantinople one of his most trusted and able advisers. "If this means anything," says a close student of Balkan affairs, "it means that the Porte is contemplating with increased anxiety the possibility of another Russo-Turkish war."

It has doubtless been observed by readers of the current news, that not long ago King Edward visited Czar Nicholas at the Russian port of Reval; that prior to this event the President of France visited England; and that a little later President Fallieres went on a visit to Russia. On the other hand, Ger-

any moment, and the slightest incident might easily have far-reaching consequences."

In full accord with the statement that "no one knows what may happen at any moment," is that notable event of latest date which came as a surprise if not a shock to the world — the granting of a constitution to the Ottoman Empire by His Majesty Sultan Abdul Hamid. The occasion for this almost incredible movement was the pressure brought to bear by the progressive element among the Turks themselves. As is characteristic of the oriental temperament, a frenzy of enthusiasm and ecstatic demonstrations prevails at the capital city, at Salonica, Monastiri, and other leading towns. Turks, Greeks, Bulgarians, and what not, are embracing one another in public places, and weeping upon one another's necks with the wildest joy over their newly acquired rights of freedom of speech, freedom of the press, right to public trial, the promised abolition of secret detective service for political reasons, and the right of representation in the law-making body to be formed immediately. The pacification of racial feuds would seem complete. Bulgarian and Greek bands are coming down from the mountains and publicly laying down their arms. Political prisoners are being set free from their dungeons by the hundred as a result of the proclamation of general amnesty. The sultan is all but deified by the torrents of congratulations, felicitations, tears, prostrations, pledges of loyalty, and assurances of love, that are pouring in upon the Yildiz every hour.

Thus a new topic for discussion is projected into diplomatic and student circles. What will be England's attitude now? What course will Russia pursue? What motives have actuated the sultan? Will he keep his word to put the constitution into effect at once? What phase will the Eastern Question now assume? We read:

"It may, however, be found that Russian and German interests are not incompatible. . . . Instead of frustrating Russia's advances upon Constantinople, [Germany] may prefer to see Austria make simultaneous advances upon Salonica. Should this prove to be the case, **THE RIVALRY OF THE POWERS, WHICH HAS HITHERTO BEEN SO IMPORTANT A FACTOR IN PRESERVING THE INTEGRITY OF THE TURKISH EMPIRE, WILL LARGELY DISAPPEAR, AND ITS OWN RESOURCES ALONE WILL SAVE IT FROM ULTIMATE ABSORPTION.**" [Capitals mine.]

The student of the Bible also knows that the Gospel will be preached to every nation, kindred, tongue, and people, and that the

providence in the removal of the strict censorship of speech and of the press that has been so long in force in Turkey, opens the way for the proclamation of the Gospel in the full blaze of its glorious truth.

But, Mr. Editor, events are taking place so rapidly over in this part of the world, and my letter has already become so long, that, lest my news items grow too stale, I



The Yildiz or Palace of the Sultan.

many is drawing closer to Austria, and Italy recently announced officially her determination to remain faithful to the Triple Alliance (Germany-Austria-Italy). A London writer of note says: "Every government in Europe has been plunged into a state of nervous excitement, and the whole political atmosphere of the Continent is heavily charged with electricity. No one knows what may happen at

must send this budget along, and defer an account of this intensely interesting "New-Turkey" movement to my next. The Greek papers are following closely and in full detail the development of affairs in Turkey, and their columns are filled with matter of so fascinating a nature, that perhaps with

their help, I can in my next more fully realize the purpose of this letter, to relate some instructive incidents and to make some observations at close range, that may add a little stimulus to the thinking of the thoughtful.

Athens, Aug. 1, 1908.

Saved Through Faith

By Mrs. E. G. White

"By grace are ye saved through faith; and that not of yourselves: it is the gift of God."

FAITH is trusting God—believing that He loves us and knows best what is for our good. Thus, instead of our own, it leads us to choose His way. In place of our ignorance, it accepts His wisdom; in place of our weakness, His strength; in place of our sinfulness, His righteousness. Our lives, ourselves, are already His; faith acknowledges His ownership and accepts its blessing. Truth, uprightness, purity, have been pointed out as secrets of life's success. It is faith that puts us in possession of these principles. Every good impulse or aspiration is the gift of God; faith receives from God the light that alone can produce true growth and efficiency.

Wonderful is the work that God designs to accomplish through His servants that His name may be glorified. It is His purpose to manifest through them the principles of His kingdom. Through the humble receiver of His promises, God allows His blessings to flow out freely to the world. Every believer in whose heart Christ abides through belief of the truth will be a representative of the Saviour to show forth God's love before all with whom he comes in contact. Through faith he will lay hold of divine strength, and become a laborer together with God, a blessing to himself and to his fellow men.

It is a mistake to suppose that we must feel ourselves accepted of God before we can appropriate the promises of His word. Faith must not rely upon feeling, but upon the promises of God. Faith takes hold of the divine word; whereas feeling often eclipses faith in a "Thus saith the Lord." "If thou wilt enter into life," Christ says, "keep the commandments." Live out My law "as the apple of thine eye." God's commandments obeyed are "life unto those that find them, and health to all their flesh." God bids us walk by faith in a "Thus saith the Lord," and stand fast in the liberty wherewith Christ has made us free.

The Lord says, "Call upon Me in the day of trouble." He invites us to present to Him our perplexities and necessities, and our need of divine help. He bids us be instant in prayer. As soon as difficulties arise, we are to offer to Him our sincere, earnest petitions. By our importunate prayers we give evidence of our strong confidence in God. The sense of our need leads us to pray earnestly, and our heavenly Father is moved by our supplications.

If we surrender our lives to His service, we can never be placed in a position for which God has not made provision. Whatever may be our situation, we have a Guide to direct our way; whatever our perplexities, we have a sure Counselor; whatever our sorrow, bereavement, or loneliness, we have a sympathizing Friend. If in our ignorance we make missteps, Christ does not leave us. His voice, clear and distinct, is heard saying, "I am the Way, the Truth, and the Life." "He shall deliver the needy when he crieth; the poor also, and him that hath no helper."

Disenchanted.

ONE stood upon a mountain-top,
The clouds below
With colors, crimson, blue, and gold
Were all aglow.
He downward trod to bask within
That glory bright,
And found but chilly mists and fog
And darksome night.

One sought a garden filled with flowers
Of every hue,—
Peonies, buttercups, and pinks
And pansies blue.
He plucked a rose and held it fast,
For it was rare,
But, ah, alas, he looked, and lo,
A worm was there.

One found a friend and oft he walked
Close by his side;
The testing time revealed a fault
That like a tide
Swept all his love away, and left
A desert wild.
Look thou, O soul, within thy heart
What there, O child?

ELIZA H. MORTON.

The Lord declares that He will be honored by those that draw nigh to Him. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee." The arm of Omnipotence is outstretched to lead us onward and still onward. Go forward, the Lord says; I will send you help. It is for My name's glory that you ask, and you shall receive. I will be honored before those who are watching for your failure. They shall see My word triumph gloriously. "All things, whatsoever ye shall ask in prayer, believing, ye shall receive."

The Lord will give precious victories to those who put their faith in Him and seek to become one with Him, enabling them to work out His righteous will. What joy it gives to parents to bestow good gifts upon their children! Yet the Saviour says, "How much more shall your heavenly Father give the Holy Spirit to them that ask Him." The Father is more willing to bestow His grace than we are to ask for it. "If ye shall ask

anything in My name," He says, "I will do it." "The Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Whatever we ask in Christ's name, and in accordance with His will, He gives us. But it means much to ask in Christ's name. It means to ask in the simplicity of a little child, and with full trust that what we ask for we shall receive.

The world's Redeemer came to our world to live the life of humanity, that humanity through faith in Him, might lay hold of divinity, and escape the corruption that is in the world through lust. The agencies of Satan are always at work to hinder the work that will make man successful over the powers of darkness; but this should not discourage us or cause us to cease our efforts. Christ was tempted in all points like as we are, yet He did not fail nor become discouraged. Ever before His mind was the result of His mission. He knew that truth would finally triumph in the great contest with evil. To His disciples He says, "Be of good cheer; I have overcome the world." A life of sanctification and joy in believing is held out to every soul who in faith will claim the promises of the word of God, and draw upon divine strength for the work of overcoming. It is the privilege of the Christian to wax strong under difficulties. If the religious life is constantly sustained by relying on the Author and Finisher of our faith, God will give a rich experience. A true discerning of Christ will lead to a true confiding in Him, and this will give comfort and courage and hope in Him.

Let a living faith run like threads of gold through the performance of even the smallest duties. Then all the daily work will promote Christian growth. There will be a continual looking unto Jesus. Love for Him will give vital force to everything that is undertaken. Thus through the right use of our talents, we may link ourselves by a golden chain to the higher world. This is true sanctification; for sanctification consists in the cheerful performance of daily duties in perfect obedience to the will of God.



A CHRISTIAN will find it cheaper to pardon than to resent. Forgiveness saves the expense of anger, the cost of hatred, the waste of spirits. It also puts the soul into a frame which makes the practise of other virtues easy.—*Hannah More.*



"CHRISTIAN SCIENCE, when I asked what its teaching was, I recognized as being the same philosophy that has been taught among my people (in India) four thousand years. It has wrecked millions of lives and caused immeasurable suffering and sorrow in my land, for it is based on selfishness and knows no sympathy or compassion.

"It means just this: the philosophy of nothingness. You are to view the whole universe as nothing but a falsehood. You are to think it does not exist. You do not exist."—*Pundita Ramabi.*

The Fifth Commandment

By J. O. Corliss

WHEN approached by a caviling lawyer, and asked to state which is the great, or most important, commandment in the law, Jesus replied: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matt. 22: 37-40.

This statement is most wondrously broad and comprehensive, because it establishes upon the immortal foundation of love, divided in two parts, the entire law of Jehovah. Thus grounded in eternal principles, the law must be as immutable as the main-spring of its existence. Besides, being cast in the mold of such substratum, it follows that each section of that law must necessarily bring to view some essential feature of the element which dominates its structure.

But while it is plain that each separate requirement of the law must appeal to the sentiment of love alone for its fulfilment, so also, to be a consistent and perfect structure, must the aggregate of these separate demands combine to form one great and all-important commandment of the Most High, even tho the one great requisition be equally divided, to meet the needs of heaven and earth alike. It is therefore clear that no single commandment of the ten can be properly elevated on high above its associates as the "great" commandment of the law. All are eternally alike in principle, and so equally binding upon all men to the end of time.

Thus we find God's law composed of ten lesser commandments which, blended together, form one "great commandment," the one great principle which forms the "first great commandment" demanding *supreme* love to God, branching into another, just like the first in elementary truth, but requiring only *equal* love to one's fellow men. Thus every phase of the demands of the one great principle of love is met in the ten smaller expressions which make up the fulness of the complete law.

With this estimate of the law, it must appear evident that he who preserves in himself the wholeness of the first great commandment, which is to love God supremely, can not possibly think of preferring false gods before the true, nor of bowing in worship before images representing saints, or of taking in vain the name of God. Neither could he think of using God's rest day for secular purposes, thus showing contempt for God's request to honor Him in the observance of His own day of rest.

So also if one adheres to the second great division of that eternal love principle, and loves his neighbor as himself, he must cer-

tainly refrain from doing that to his neighbor which he would not be willing for any neighbor to practise on him. His first conception of duty in this respect would be toward his parents, that he might bestow upon them the honor due. The life of his fellow men would then appear in his estimation as his own life. The chastity of his neighbor's wife, mother, or sister, would be held as inviolable as that of the members of his own household. He could not steal his neighbor's property, because he would not wish his neighbor to rob him of any vested right. He could not lie against his fellow men, because he would not think it right for another to lie against him. Last of all, he could not even desire to take from another anything of value without tendering him a fair equivalent, because he would not consider it right for the other person to deal differently with him. In all transactions with others, one must carry out this eternal principle of love, if he would deal righteously.

The Word.

TO-DAY whatever may annoy,
The word for me is joy, just simply joy:
The joy of life;
The joy of children and of wife;
The joy of bright, blue skies;
The joy of rain; the glad surprise
Of twinkling stars that shine at night;
The joy of winged things upon their flight;
The joy of noon-day, and the tried,
True joyousness of eventide;
The joy of labor, and of mirth;
The joy of air and sea and earth—
The countless joys that ever flow from Him
Whose vast beneficence doth dim
The lustrous light of day,
And lavish gifts upon our way.
Whate'er there be of sorrow,
I'll put off till to-morrow,
And when to-morrow comes; why, then,
'Twill be to-day and joy again!
—John Kendrick Bangs.

It is not enough to do honor to some, or even most of these precepts, and disregard another; for then the infinite principle of love has been violated in some part, and thus to "offend in one point" is to become "guilty of all,"—that is to violate the whole great principle of love. James 2: 10. This point is emphasized by the Saviour in His immortal statement: "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." Matt. 5: 18, 19.

This is indeed strong language, and places each of the ten *least, or smaller,* commandments where no one of them can be disregarded with impunity. And as tho He would throw around these ten commandments a yet stronger guard, the Saviour added this: "For I say unto you, That except your righteousness shall exceed the righteousness

of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." What does this mean? The people referred to constantly transgressed one of God's commandments by putting in its place a mere tradition. This pretended righteousness permitted them to teach that when a child wished so to do he could say "*Corban*" to his parents, and thus free himself from any obligation longer to honor them. This invented password given by the child was equivalent to, I have now dedicated myself to God and His service, so am wholly under His direction and His bidding. Whatever I may do for you from this time on must be counted a gift from me, since I am entirely free from your management. Compare Matt. 15: 1-9 with Mark 7: 11, 12.

How shortsighted on the part of that people to whom had been committed the oracles of God! Why did they not see that "God commanded, saying, Honor thy father and mother," and that a direct consecration to God in no way diminished this obligation, but rather enhanced it? But in their estimation the human tradition was superior to, and really annulled, the principle of love for parents which the commandment required. They having made the commandment of God of no effect by their tradition, the Saviour pronounced them hypocrites, saying that their worship of God was all in vain for having thus treated a single requirement of the law. This was the extent of their righteousness, and the Saviour says in the statement already quoted, that whosoever breaks *any one* of God's commandments, by substituting for it a human tradition, so placing his pretended righteousness on a par with that of the Pharisees, has no hope of entering the courts of heaven.

And why should not such a result obtain? The government of heaven is one of love. If one refuses here to obey the demands of this principle, in any degree, he becomes entirely unfitted to enter the place where that element controls every impulse. But how long must one obey these commandments, especially the precept which enjoins all to honor father and mother? When one attains his majority or becomes a parent himself, is he any longer under obligation to his parents? The question might be put in another form, thus: When one is grown to man's estate, and able to care for himself, should he longer love father and mother,—those who have borne, nourished, and cared for him through health and sickness?

But how long should one love his parents after his own years have risen to maturity? If he fulfils the requirements of God's law, adhering to its two great principles of love, he must still love them as he does himself. He can not knowingly wound their feelings by neglecting them in any particular. His words to them will be of a tender nature, and their memory will be sacredly cherished if the duties of life require his separation from them. In only one thing is a person justified in refusing to regard the wishes of parents, and that is when they require him to violate the requirements of God's law. "Obey your parents in the Lord," is the injunction. Eph.

6:1. "This is right," says the apostle. To obey parents "out" of the Lord would therefore be wrong. But even tho we refuse to obey them in doing that which is contrary to God's commandments, we are not to cease to honor them; that is, to keep them elevated in mind as parents.

One of the special characteristics of the last days is to be "disobedience to parents." 1 Tim. 3:1, 2. This feature of society is being now prominently developed, until father is referred to in street slang as the "old

man," "governor," or "pop," and even mother, that dear soul of many heartaches in behalf of her beloved offspring, is dubbed the "old woman," or "granny."

The dear old-fashioned "father" and "mother," names which mean so much, are being forgotten, and their honor degraded. Why should we not hasten back to our baby love, and honor father and mother, and so have life prolonged in sweetness upon the land God has given us, according to that first commandment bearing a promise?

puzzled because of the difference in names in the Old and New Testaments. The American Revised Version has corrected all this, so that there can be no question between the names of the Old Testament referred to in the New.

We will mention a few other names, which may help our readers. For instance Hosea is referred to in the New Testament as Osee (Rom. 9:25); Joshua, as Jesus (Heb. 4:8); Elijah as Elias (Matt. 17:3); Elisha as Eliseus (Luke 4:27); and there are other names which undergo changes. The Greek used a different pronunciation of these names than the Hebrew, and therefore spelled them differently, and our translators used the Greek form rather than the Hebrew, very unwisely it seems to us.

WITH OUR INQUIRERS

2666.—The Revelation.

Rev. 1:1 declares: "The revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass." All the things shown to John, that is in the book of Revelation, were to be fulfilled after his day. Yet Seventh-day Adventists, for instance, have Rev. 12:1-4 fulfilled before John died, over three score years. Therefore, should not the Revelation begin to be fulfilled after it was revealed to John, the servant of God, to fulfil the above word of God?

S. T. H. B.

Our correspondent has drawn wrong conclusions from the expression found in Rev. 1:1. God's revelation refers to the past as well as to the future, and the prophecies, almost invariably, while predicting the future, connect it with the past. Revelation 5 is one of the keys to the book. It presents the Gospel as a book which was open to the world, and must of necessity begin at the time when it was especially revealed through our Lord Jesus Christ, and therefore in that 5th chapter of Revelation, Jesus is represented as a Lamb slain; but this took place seventy-five years perhaps before John wrote the book. Yet it was a necessary part of the Revelation in order that the prophecy might show the connection between the past and the future. So it is with the twelfth chapter.

Take the letters to the churches, and there is constant reference to the things of the past. Take the revelation of the Lord Himself; the One who is, and who was, and who is to come. Take His own words regarding Himself: "I am He that liveth and was dead." All these past things are given to show the connection of the future with them, to show that God's word and God's plan are one. So when we have the beast power of Revelation 13 revealed, it begins with the composite beast, made up of the symbols of Daniel 7.

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2667.—The Keeping of the Sabbath Day.

What shall we say or how shall we conduct ourselves when neighbors not of our faith call to visit us upon the Sabbath day? What we desire to know and do is not in any wise to offend our neighbor, and still honor God.

J. L. H.

Of course this question could be answered in the very briefest form with the simple words, "Live a Christian." We can understand how timid souls would feel on such occasions as these, and more than likely the tendency would be to yield to worldly conventionalities rather than to do just what seemed to be duty. But if neighbors visit you on that day, that is a day that you have more leisure to talk with them. Why not tell them so? Say, I am glad that you have come, for now I have time and opportunity to talk with you upon a subject which is very near to my heart, which has brought great blessing to me, and I am sure would to you if you could be led to look upon it as I do. You have an opportunity to talk with them over Christian subjects; over the neighbor's own soul's welfare.

Of course if they are disinclined to talk about this, say nothing in conversation that would in any wise be wrong to say on the Sabbath. One of the great tendencies among Christians everywhere is to grieve away the Spirit of God by light and foolish conversation on the Sabbath day. Of course if the neighbor did not wish to talk about any religious things or good things, while a Christian should be very courteous and kind, it still is easy to show that common, ordinary worldly conversation is distasteful. While they may not enjoy Christian conversation, at the same time they will go away from your house with the feeling that you are true to your faith. They may be inclined even to sneer at your narrowness, but let trouble come, and then they will feel that you are one who can be depended upon. Let God be first, all other things secondary. But use the gifts and blessings and opportunities He gives so as to win others to Him.

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2668.—How Long the Law? Luke 16:16.

This verse seems to state that the law was until John only. Will you please explain?

C. K.

So this verse is sometimes interpreted, yet the same ones who interpret it thus will tell us that it extended to the cross and was done away when Jesus died. That is, altho it was until John only, still it had vitality to last three years longer and expire at the cross. An argument that proves too much proves nothing. The simple meaning of the text is seen if we supply the ellipsis, common in English language, and all languages. "The law and the prophets were preached until John; since that time the kingdom of God is preached, and every man presseth into it." The great burden of the preaching before John's day was the law and the prophets, but when John came, the Gospel of Christ took a new burden. The Master was soon to appear. That is the entire thought of the text.

Paul tells us in Gal. 3:19 how long the law is to exist. It was given because of transgression, till the Seed should come to whom the promise was made. That promise is the promise of the everlasting inheritance. The coming of that Seed is the second coming of our Lord Jesus Christ to take to Himself His great power and reign, and the law lasts still to condemn sin and teach the way of righteousness until the Lord Jesus shall come again. It will no longer then act as a reprover of sin, but it will be found in the hearts of God's children from thence forward and forever, written there by the Spirit of God. Heb. 8:8-10.

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2669.—The Prophet Esaias.

Will you please tell us why the book of the prophet Esaias is left out of the Bible? It is referred to in Matthew and other places.

A. D. O. D.

The book of the prophet "Esaias" is not left out of the Bible. Esaias is the Greek form for Isaiah. We do not wonder that many souls are

2670.—The Psalms.

Will you please tell us why we do not use God's Book of Psalms for His sole praise?

J. R. B.

Probably for the simple reason that the Spirit of the Lord in people impels them to praise Him in their own language sometimes, and those words seem so fitting that others use them also. The Psalms were not all composed at one time. The 90th Psalm was a Psalm of Moses, as stated in the title. Many of them were written by David; quite a number by Solomon; still later others by Asaph; and Daniel and Ezra may have written others; for some were not written till the time of those worthies.

The Psalms were generally used in the early church. They may have been exclusively used; they were the ones which the church found set to music; but we do not see any reason in Scripture why the church of God should not use other praise-worthy hymns for the service and worship of God. The great danger lies, of course, in teaching wrong theology through hymns. This should be always faithfully guarded.

Another reason, perhaps, which has led to the use of other means of praise, is the fact that the Psalms, which were truly poetic, are not written in rhyme, a more natural expression for Anglo-Saxons perhaps than the blank verse form, which lends itself better to anthems. Of course we do have the Psalms written in metrical form, but in many cases, the more modern hymns are preferable to the metrical Psalms, which men have had to put in their own words after all; and that is all that many of the modern hymns are, words of Scripture expressed in rhyme. Still, we feel, as our inquirer implies, that it would be a great deal better if we sang more of the grand old Psalms of God's Book.

★

2671.—How Were They Written?

Will you please explain Ex. 32:15, last clause? Were the Ten Commandments written on each side of the tables of stone, or just on one side? It would certainly seem from Ex. 32:15 that the tables "were written on both sides; on the one side and on the other were they written. And the tables were the work of God, and the writing was the writing of God, graven upon the tables." This includes verse 16.

G. W. P.

This is said of the tables which the Lord first gave to Moses, and which Moses broke. Presumably the others were like them, and the writing was similar. Deuteronomy 10 seems to indicate that this was the case. They are usually represented as being written upon one side only. The reason why this is done, is that the artists wish to show only the two tables, and at the same time place the Commandments where they can be read, and so the artistic conception has placed the commandments on one side of each of the tables. Of course, so far as this is concerned, it is immaterial as regards the law itself. The manner of writing, however, is as given by the Scriptures.

★

2672.—The Yoke. Acts 15:10.

What is the yoke Peter refers to in this verse?

C. K.

It is the great burdensome round of ordinances which the Jews had made out of God's law and ceremonies by their Pharisaic interpretations. They had so perverted it that it had become an intolerable burden.



Protestantism and Roman Catholicism.

SO-CALLED Liberal Protestants at the present time are fondly hoping that they will see some such change in the Roman Catholic Church as has taken place in their own experience. In our opinion they are reckoning without their host. Roman Catholicism still pursues its traditional way. Higher criticism may have crept into that church, but it is cast out again. It will never yield to modernism.

In a recent work by a Liberal Protestant entitled "Passing Protestantism and Coming Catholicism," the author states that he believes in Catholicism. He states: "I believe in the Roman Catholic Church as it shall be a thousand years from now." That is, with the idea that the Roman Catholic Church shall change during the intervening time, still holding its wonderful organization, but holding at the same time very liberal doctrines. The Roman Catholic Church will not change. All her devotees know that just as soon as she does, she loses her identity.

At the same time that Liberal Protestantism is lauding the Roman Catholic Church and seeking a sort of union with it on the basis of compromise, the Roman Catholic Church is denouncing Protestantism as a heresy, and telling us she is only waiting a little while for Protestantism to die; in fact, some of our Roman Catholic friends declare that Protestantism is already dead; and they certainly judge rightly from the view-point of the many utterances which we hear from professed Protestant teachers at the present time.

Yet true Protestantism is not dead; it still lives. Its faith is still centered in the person of our Lord Jesus Christ as revealed in the Book. By that it stands, by that Protestants are willing to risk their all. They can not regard the great apostasy in the Roman Catholic Church as a part of genuine Christianity. True Protestants are willing to admit that there are Christian Catholics, not BECAUSE of Roman Catholicism, but in SPITE of it. They are willing to concede the same fairness and privileges for Roman Catholics in teaching and instructing the world that they ask for themselves; but they do not believe, nay, more, to be true to God's word, they can not believe that the teachings of Roman Catholicism are correct. They feel that it is their duty to oppose those teachings. They have nothing against Catholics, but they have much against Catholicism.

God's word must not be made void by human criticism on the one hand or human tradition on the other. It must stand clear and free as in the days of Pentecost, and as it was in some of the times of the Reformation. The greater reformation lies before us; that of the sixteenth century was but the breaking of the morning, the clearing away of some of the clouds, the opening up, so to speak, of the spiritual heavens, the location of great guiding stars of God's Book; and that reformation will go on until the remnant church is stripped of every human fable, of every human tradition which makes void the word of God, of all science falsely so called, of everything that seeks by human wisdom to becloud the simple, clear utterances of the Bible. True Protestantism will not find its power in worldly federations, in union of church and state, but in vital union with the Lord Jesus Christ.

Papal Propaganda in America.

At this writing there is gathering in Chicago the first American Missionary Congress of Roman Catholics. Now as the pope has declared America a Catholic country, Roman Catholics are putting forth special effort to convert souls in America. A recent letter received by Cardinal Gibbons from Pius X declares: "We have learned with joy that very large numbers of the people of the United States of America are to-day turning with great interest to the study of the Catholic religion." In this work he finds two things worthy of his approval: "First, that the bands of priests organized for this work in various dioceses are closely subject to their bishops," and secondly, "that all bitterness is excluded from their teaching, and that their sole aim is the true and full exposition of the Catholic teaching."

Now, Roman Catholics have the right to teach what they believe to be true, just as much right as have we or any other religion under the sun; yet we do not believe that they are teaching truth. We believe there is something much more commendable than what the pope states; namely, the teaching of the word of God as it is in Christ Jesus. Such a propaganda as this ought to stir Protestants to the very depths of their souls, and it will stir all those who have any true convictions as to the truth of the word of God.

Higher criticism and the new theology are taking away all missionary spirit on the part of professed Protestants to-day. Let them come back to simple faith in God's word, and they would find the power of the Reformation still with them and many souls would be converted to God.

★

It was a very startling thing a few years ago to hear a so-called orthodox Protestant minister proclaim his disbelief in God's word; to question the divinity of Christ or His resurrection. Such things are becoming more and more common. For instance, the *Spokane Daily Chronicle* of November 2 reports a sermon from a Congregational minister, Mr. W. J. Hindley, who teaches that Jesus was only the son of Joseph; that the simple and natural conclusion is that Jesus was the child of Joseph and Mary, and that upon this point there is no essential difference between His consciousness and our own; or, as the *Chronicle* itself expresses Mr. Hindley's thought, "that Jesus of Nazareth was no greater than His disciples, or any man who professes to be a Christian."

We are hearing very much of such teaching in these days; teaching that utterly denies the word of God. Think, reader! All that we know of Jesus of Nazareth is what the Bible tells us. If the Bible is wrong in a part of that narrative, why should we not doubt it all? And if we reject the very things in His life which the great sinning, sick world needs most, why not reject the story entirely? It is to such conclusions as these that the new theology drives the reasoning man. Jesus of Nazareth is what He professes to be to us in His word, or He is nothing and the world is entirely without hope.

Thank God, there are millions since He was here upon the earth who have demonstrated in their lives His own recreative power, who have found His word written in the Book, and have also found the experiences of having the same Spirit write the word in their own hearts and lives. Jesus Christ is all that He professes to be, and the needy, sin-sick world may trust Him.

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We acknowledge the receipt of a valuable document from E. L. Worsham, state entomologist of Georgia. It is a "report on experiments for the control of the San Jose scale."



Schedule for Week Ending Dec. 19, 1908.

Sunday	Dec. 13	Titus 1 to 3
Monday	" 14	Malachi 1 to 4
Tuesday	" 15	Philemon, Hebrews 1 to 3
Wednesday	" 16	Hebrews 4 to 6
Thursday	" 17	Hebrews 7 to 9.
Friday	" 18	Hebrews 10 to 13
Sabbath	" 19	James 1 to 5.

Suggestive Notes.

It is impossible in the nature of the case to give any extended notes on such a large number of books which come in one week's reading. We may, however, note the following which may be of interest to many of our band readers:

1. **Titus was an assistant of Paul** in his Gospel work, accompanying that apostle to the council at Jerusalem as a Gentile Christian. See Gal. 2:1, 3. He was afterward sent by Paul as his special representative. See 2 Cor. 2:13; 7:6, 13-15; 8:6, 16, 23; 12:18. The epistle was written probably about the year 64. The last mention of Titus is in 2 Tim. 4:10. It will be seen by the epistle that the apostle Paul had a great confidence in his fellow laborer, and trusted him with the setting in order of the things that were wanting in Crete.

2. **The last of our Old Testament books is Malachi**; written nearly 400 years before Christ; the last of the writings of the prophets. It points out the sad condition in which the Jews had come through their formalism, the sins that had crept in, and uses conditions then as a type of the last days. It abounds in precious promises to those who will render to God that which is His own.

3. **The epistle to Philemon**, containing but twenty-five verses, is a touching, tender, personal letter which the apostle writes to his fellow worker. The occasion for the apostle's writing the epistle was concerning Onesimus, a run-away slave, asking Philemon to favor him for the apostle's sake. The meaning of Onesimus, is "profitable," which will help to explain verses 10 and 11. In Col. 4:9 we learn that the meeting-place of Christians was at the house of Onesimus.

4. **The epistle to the Hebrews** is the counterpart of the book of Leviticus, and more; it is a revelation of the Lord Jesus Christ, especially in His two-fold priesthood; He was of the order of Melchizedec, and also the antitype of the Levitical priests. The book shows how all the sacrifices of the past pointed to and met in Him.

No author to the epistle is given in the Bible. Many of the early fathers attributed it to Paul. Some have felt that it was written by Clement, others by Barnabas, the companion of Paul, others have ascribed it to Apollos and some scholars to Priscilla. That it was not written by Paul seems evident from Heb. 2:3. For the apostle makes it very plain in Galatians and Ephesians that he received not the Gospel by man, nor was he taught it by men, but by revelation of Jesus Christ; yet the writer to the Hebrews declares that the great salvation "at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him;" which would clearly seem to indicate that the one who wrote the epistle was among those who received the Gospel from some one of the twelve apostles. It is a wonderful book, and will bear long, diligent study.

5. **The book of James** was written not by James, the son of Zebedee, and brother of John, but by James, "the brother of the Lord," Gal. 2:9. He seems to have been led to believe by special revelation. See 1 Cor. 15:7. The book is written to the twelve tribes which are scattered abroad. We must not gather from this that this had reference to those who were not Christians, but to those who were. See chapter 2:1. God counts as Israel always the remnant. We learn in Romans 11 that when the fleshly tribes were broken off by unbelief, believers were grafted in, and it is those who stand by faith who are counted the true. So when James writes to the twelve tribes which are scattered abroad, it is to the true believers in the Lord Jesus Christ; and it is an intensely practical book, the fifth chapter pointing right down to our own times.



Help for Our Missions.

SEVENTH-DAY ADVENTISTS are a missionary people. The third angel's message, which they carry, is to go to every nation, kindred, tongue, and people. It is a world-wide warning, and it is to this stupendous work that we as a people stand committed.

In 1874 Elder J. N. Andrews, our first foreign missionary, crossed the seas and planted the banner of this message among other nations. Since that time the message has made steady progress in the "regions beyond," until at the present time over seventy-five different countries have been entered; publishing houses, sanitariums, and schools have been established, and the message is being published in some fifty-four of the leading languages of the earth.

While it is true that we are not expending in missionary work abroad as much as some others of the large evangelical denominations, we are spending far more *per capita*, and operating on a missionary basis in more countries than any other denomination in the world.

To carry forward a missionary work so extensive requires at the present time a large expenditure of means,—approximately a thousand dollars a day. We greatly rejoice that it is so much as this, and will be glad to see even this large sum greatly increased, for this indicates progress.

So far we have carried forward our foreign missionary work without calling upon the world for any special financial help. But we believe that the time has come when this should be changed, and that those who control some of the untold financial resources of the world should be given the privilege of using this means to advance the last message men will ever hear, calling them away from their sins to a holy and righteous life.

To this end, a special time has been appointed by the General Conference, Nov. 22-28, known as "Thanksgiving Week," in which as a people we are to make a united and determined effort in behalf of our foreign work. A special number of our church paper, the *Review and Herald*, has been prepared. This issue is illustrated with cuts of our institutions in the various countries of the world, and contains interesting information concerning what we are doing to carry the Gospel to the millions who grope in the darkness of heathenism. These papers will be furnished free. The plan is to take these papers to our neighbors and friends, briefly call attention to the contents, give them a copy, and in return offer them the privilege of donating to foreign missions.

We believe this plan will commend itself to all our people, and if *all* take hold and *lift*, it will be a great success. Suppose that 60,000 believers in this message should gather in an average of \$5.00 each; this would mean that \$300,000 would be turned into the treas-

ury for the extension of our work in the "regions beyond." And a much larger sum than this might be secured for God's final work of warning the world. Why not?

Altho the special week will be in the past when this reaches our readers, let them spend even a longer time, if necessary, in this great and good work.

G. B. THOMPSON.



Our Work and Workers.

As a result of a tent effort at York, Pa., Brother A. R. Bell recently baptized five.

A SABBATH-SCHOOL of ten members has been organized at Brawley, Cal.

ABOUT ten members have united with the West Philadelphia church as the result of tent meetings during the autumn.

BRETHREN F. E. GIBSON and J. W. Shultz report the addition of twelve believers at Youngstown, Ohio, through their efforts.

BROTHER G. A. SNYDER states that about forty have been added to the church at Oakland, Cal., during the past year by baptism.

WRITING from Laguna, Cal., Brethren E. E. Brown and J. W. Bagby report the baptism of twelve persons, mostly heads of families.

A CHURCH of twenty-one members was organized at Prescott, Ariz., October 31. F. W. Wheeler makes the report.

BROTHER B. L. HOUSE, writing from Richmond, Va., reports the baptism of twelve at that place October 3. Sixteen were added to the church.

ELEVEN are keeping the commandments of the Lord at Chilton, Va., as the result of tent meetings conducted by Brethren G. A. Stevens and Clarence Hennage.

AT Coeur D'alene, Idaho, seventeen were baptized, October 25. Twenty-five are awaiting church organization. The work was carried on by Brethren Oster and Luther, and Sister Wilkinson.

BROTHER A. V. OLSON writes from Bemidji, Minn.: "We had the joy of baptizing five precious souls in beautiful Lake Bemidji. Others are in the valley of decision."

THE church at North Platte, Neb., has been strengthened by the addition of thirteen members, the fruits of a tent effort and Bible work by L. E. Johnson and Sister Esther Smith.

SUCCESS has attended the labors of Brother J. M. Ellis at Honey Creek church, near Monon, Ind. Ten have been baptized and six have united with the church.

"EIGHTEEN in all have united with the church here this fall; one upon profession of faith, six by letter, and eleven by baptism." J. F. Piper, Hagerstown, Md.

THE Lake Union Herald, Vol. 1, No. 1, dated November 4, representing the Lake Union Conference, has been received. There are eight pages

devoted to the advancement of the work in that field. The press work is done by the Emanuel Missionary College Press, Berrien Springs, Mich. Subscription price, fifty cents a year.

A TENT effort conducted by Brother J. Ernest Bond and Brother and Sister I. P. Dillon at Douglas, Ariz., during the summer resulted in the baptism of twenty-four believers, and the organization of a church of about twenty-five members.

BRETHREN F. H. HOXIE and Claude White conducted a series of meetings at Mt. Pleasant, Mich., early in October. When the call was made, twelve took their stand for the truth, ten of whom were heads of families.

THE *Christlicher Hausfreund*, the German exponent of present truth in America, has issued a special world-missions number covering the same ground the special missions issue of the *Review and Herald* treats. The same illustrations are used, making an attractive journal for circulation among German-speaking people. As many of these papers as can be used will be mailed free by the publishers, *Christlicher Hausfreund*, College View, Neb.

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Any of our periodicals and tracts for careful distribution. John Reid, 1311 North Tenth St., Tacoma, Wash.

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The Sabbath-school Lesson Quarterly for the first quarter of 1909 is now ready for distribution. The lessons cover the book of Philipians in a comprehensive, helpful manner. The price is five cents a copy. Address your tract society or Pacific Press Publishing Company, Mountain View, Cal.

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"Our Letter from Athens," from Professor Howell, beginning on the first page of this issue, ought to have been printed before. Our little journal did not permit. It does not give by any means now the latest phases of the Balkan question, but it does give very much of the true inwardness of the situation, as do the two letters which will follow. They are instructive and interesting reading, every line of them.

★

We are pained to note the death of Dr. A. H. Lewis, one of the old-time pillars in the Seventh-day Baptist denomination. Dr. Lewis was the author of several works on the Sabbath question; a man of deep learning, kindly in disposition, and a clear writer. He was for many years the editor of the *Sabbath Recorder*. The cause of his death was pneumonia. He died at Alfred Center, N. Y., while his home is in Plainfield, N. J. He was one that his denomination could ill afford to spare.

★

The first American Catholic Missionary Congress was held in Chicago from Sunday, November 15 to Wednesday, November 18, under the auspices of the archbishop of Chicago and the Catholic Church Extension Society of the United States. This logically follows the making of the United States a

Catholic country by the pope. The object and work of this society ought to be of interest to all Christian people and we will therefore present a report of it from our own correspondent who was in attendance. This report will probably be presented in our first number of the year. We can assure our readers that it will be of interest.



For 1909.



WHAT shall we promise our readers for the year to come? Many journals and magazines offer the influence of great names, the pen productions of great writers, the opinions of world-famed men and women. The "Signs of the Times" deals with topics of eternal interest to all, vital with the very life of God. It has no great names to present as writers, but it has what is of infinitely more importance, the great eternal truths of God; and the great truths of God presented by weak and unknown men are more than the hypotheses and speculations of the human, presented by the mightiest of men. "For the foolishness of God is wiser than men, and the weakness of God is stronger than men." But we do not mean by this that weak men will write for the "Signs of the Times," apart from the fact that all men are weak. The greatness and strength of men are only rightly measured by their connection with God, and the greatness of their mission and message by the truth that is in the message, and the power of God there is in the men.

THE "SIGNS OF THE TIMES" FOR 1909 WILL BE PUBLISHED AS HERETOFORE, FIFTY NUMBERS A YEAR, 16 PAGES, ENTIRELY INDEPENDENT OF THE MONTHLY. PRICE, \$1.50 A YEAR, AND BETTER THAN EVER BEFORE.

That both truth and power may be manifest in the "Signs of the Times" in 1909 is the prayer of its publishers and editors and, we doubt not, many of its readers and friends.

This journal is published neither for profit nor fame; it has one mission; namely, to proclaim the everlasting Gospel.

THE GREAT, GLAD TIDINGS OF GOD.

The world is sick, and the church of God is torn, wounded, distracted, divided, in need. There are many professed physicians and prophets of peace who have not helped the great, sick world, and at the best have healed but slightly the hurt of the daughter of God's people.

All serious, thoughtful hearts feel that a crisis is impending for world and church; feel the need of a remedy; feel that God must be met, and that a preparation is needed. The publishers of this journal believe that the crisis and its character are clearly set forth in the word of God, that the remedy for earth's ills is found in the everlasting Gospel, that the preparation to meet God is obtained in the righteousness of God in Jesus Christ, imparted freely by His Spirit to all who will believe. God wants to restore His church to her primitive simplicity and purity. He stands waiting to bestow upon His children the wisdom and power of God whenever His people are willing to renounce their idols of world-worship, their temples and shrines to tradition, their craving for the human power of civil law as a substitute for the Spirit of God, the hypotheses of Higher Criticism, and science, falsely so called, for the eternal truths of the Gospel.

It shall be the mission of the "Signs of the Times" to do its part in the work of God, to note some of the many signs and evidences of the times which herald the near-coming of our Lord, and to be true to its motto: "As

we have been approved of God to be intrusted with the Gospel, so we speak; not as pleasing men, but God who proveth our hearts." We believe that there are thousands of souls in this country who wish to read such a paper as this, who prefer truth, unpopular tho it may be, to human creed, popular tho it may be; who would choose the cross of Christ rather than error and sin; who wish to know just what the word of God, unshaded, unfettered, unmixed, teaches, what warnings it gives, what comfort, and strength, and encouragement it imparts. We wish our readers and friends to help us in this work. We desire above all things else their earnest prayers, and their cooperation in extending the circulation of the paper. Shall we have it for 1909 even as we have had it in the past, and more?

The times in which we are living demand earnest work on the part of the heralds of the cross of Christ, on the part of those who are looking for His second coming. Let 1909 be a year in which we shall plan for God, trust in God, and work for God, and may He give us glorious success in the winning of souls to His truth.



Our Bible Band.

SHALL we read the Bible through next year, 1909?—Of course we will. At least, that is the way many of our Band members feel. They have received so much good, they have learned so many things, the Bible seems like a new book to many; surely they wish to read it through once more in 1909.

They wish to visit again the ancient Eden home; learn anew of the devotion of Abel, Enoch, and Noah; visit Abraham, and hear from his lips the lesson of growing faith as he viewed the shining stars in the clear nights of Syria. They would read again the story of Joseph and his brethren. Once more would their hearts grow tender at the thrilling, eloquent appeal of Judah for Benjamin. They would follow Israel through their wilderness wandering to their triumphant entrance into the "Land of Promise."

They would listen to the voices of the prophets as they predicted the coming Messiah, and weep with the captive Israelites, whose weary eyes failed with longing for the coming One. But time would fail us to even mention the thousand and one gems of beauty and knowledge and love and tenderness which greet us in a journey through the blessed Book.

"But I have failed to keep up with the course," says one, "and I hesitate about trying it again." But why? If we failed in 1908, by all means let us not fail in 1909. If we have not gotten the knowledge we desired this year, all the more should we redeem our failures next year. For about a third of a century the editor has gone through the word with one or two exceptions each year, sometimes oftener. He is a busy man, but he feels that it will well repay him to read it again. In fact, he reckons that he can not afford not to do it. But he wishes company, lots of it. How many of the SIGNS OF THE TIMES family will go with him?

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New Schedules.

Our plan next year will differ somewhat from that of the present. We will endeavor to equalize as far as possible each day's reading, giving a morning lesson from the Old Testament, and an evening lesson from the New. Our old schedules will not do for the year to come; we have had to print new ones. Those who will send us five cents will receive a schedule. Our card list of old members will be retained if each one as he asks for a schedule will give his card number. All new ones who desire cards as well as schedules will enclose ten cents. This is not a money-making or labor-saving matter with us. But the plan has helped others in the blessed word; it has given the inspiration of united effort and study, and we are glad. Send in at once for schedule of readings for 1909. Schedules to the number of ten or more to one address, two cents each.