

Secretary's Office

The Caribbean WATCHMAN



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MARAH AND ELIM

TO-DAY 'tis Elim with its palms and wells,
And happy shade for desert weariness;
'Twas Marah yesterday, all rock and sand,
Unshaded solitude and dreariness.
Yet the same desert holds them both, the same
Hot breezes wander o'er the lonely ground;
The same low stretch of valley shelters both,
And the same mountains compass them around.

So it is with us here on earth, and so
I do remember it has ever been;
The bitter and the sweet, the grief and joy,
Lie near together, but a day between.
Sometimes God turns our bitter into sweet,
Sometimes He gives us pleasant water-springs.
Sometimes He shades us with His pillar-cloud.
And sometimes to a blessed palm-shade brings.

What matters it? The time will not be long;
Marah and Elim will alike be passed,
Our desert wells and palms will soon be done,
We reach the "City of God" at last.
O happy land! beyond these lonely hills,
Where gush in joy the everlasting springs;
O holy paradise! above these heavens,
Where we shall end our desert wanderings.

—*Horatius Bonar.*

THE Caribbean Watchman

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No. 11

THE OUTLOOK

Review of the Year

WE are standing on the threshold of a new year, but before we step across, we most naturally take a retrospective glance, and in this panoramic view of the past twelve months we see that which convinces us that this year has not come short of its predecessors in progress along all lines. Its scientific achievements, its political problems, its awful records of crimes, and its disasters by land and sea all mark it quite in keeping with its forerunners, making it an up-to-date epoch of these strenuous times.

Even the most diligent readers can hardly keep posted concerning the troublesome political situations in the various countries, but we are forcibly impressed that the political world is sick, and all of the countries have the same malady only varying here and there as varying conditions differently affect it.

These strenuous times have developed a military spirit that has forced the nations to vie with each other in making such gigantic war preparations that wise men and statesmen everywhere prophecy that Armageddon is the unavoidable future.

Great prosperity, instead of developing a peaceful happy condition of affairs, has given birth to a consummate greed which is an astonishment and grief to the people; and as a result the breach between capital and labor is becoming wider and still more wide until none dare to prophecy what the end will be.

Intemperance and vice, in spite of the mighty efforts being exercised against them, stalk uncontrolled and uncontrollable through the land, and a spirit of lawlessness has been developed in our great cities which can only be likened to the last days of Rome.

The church of God raises her feeble protest,—feeble because the abounding iniquity has caused her love to wax cold just as the unerring prophecy said it would.

This is indeed a sad picture, sad because it is true, and would be most disheartening did not the faithful Word forecast it all just as we see it developing and add to all this the cheering admonition; "When ye see these things, look up and lift up your heads for your redemption draweth nigh."

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The Weather in the Canal Zone

WE quote from *The Canal Record*: "November was unique in the weather annals of the Isthmus of Panama from the threefold fact that an unusual amount of rain fell, the Chagres River carried the greatest volume of water ever recorded at Alhajuela and Bohio, and the temperature was extraordinarily low.

"The month was the coldest of record in the Canal Zone. The maximum temperature in the sun at Culebra was 96 degrees Fahrenheit on the 6th, and the average temperature was below that of any month of previous record.

"Fogs occurred with diminished frequency and intensity over the Central section. Of those which occurred 30 per cent

were dissipated by 6 a.m., 62 per cent by 7 a.m., and 100 per cent by 8 a.m."

The average rainfall for the month over the Canal Zone was 30 inches, while in some certain localities it was much greater. In the City of Cristobal it was 42.50 inches, the greatest since 1862. The average rainfall in the United States for a year is about 36.30 inches.

Nevertheless, the health of the employees in the Canal Zone is good.

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Another New Year.

Another new year is coming and with its advent comes the cheering anticipation that from the lessons and experiences gained from the years that are past, we shall know better how to improve the privileges and opportunities of this new one.

It will bring its burdens and sorrows, its struggles and disappointments just as all of its predecessors have done; but we are stronger to meet them than ever before, we know more of life than last new year, and, we trust, are better acquainted with Him who is our source of strength and power.

Our aim, this new year, should be higher than ever before; indeed we should aim at nothing less than to "be perfect," for "What we long for, that we are for one delightful moment," and these longings of the soul after perfection lift heavenward with a mighty power and purifying influence. What thoughts the new year brings to those who are striving to perfect their characters for the coming of the Just One!

We are one year nearer His coming: we are having, as it were, a new opportunity to perfect our characters for that important event; we have a new opportunity to be kind, to bear with the weak, to minister to the poor, in short, to be as He was in the world.

O how soon this year with all these opportunities will be past! How quickly all our years will pass!

Let us consecrate our lives to the Master anew this year, cutting off and casting from us all that hinders, though it be as dear as our hand or our eye, that we may enter into life when all our years are past, and that when this one shall close we may not wish, in reviewing it, one day's record effaced.

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Malaria

From an article published by Dr. W. Hutchinson we quote the following: "It is probable that malaria has killed more human beings than all the wars that have ever devastated the globe." Quite in harmony with the doctor's opinion Encyclopaedia Britannica says: "It is calculated that malaria causes one half of the deaths of the human race."

Other great infectious diseases attack man usually while he is strongest and most numerous, malaria, on the contrary, lies in wait for him where he is weakest and most scattered, upon the frontier of civilization and the border of the wilderness. This disease is most encountered on the plains and prairies of the temperate zone and in the swamps and jungles of the equator.

The sovereign remedy for malaria for nearly three hundred years has been quinine. This remedy seems to have been discovered, or rather introduced into Europe, by the Countess Chinchona, the wife of the governor of Peru, who brought with her from Peru a package of the Peruvian bark which, when suitably administered, cured 90 per cent of all cases: and though the doctors at that time could not understand just how it was done, they were more than content with the mere fact that it *did* cure.

In 1880 a French doctor discovered that the intermittent paroxysms in the malaria patient were caused by the explosions of spores in the red corpuscles of the blood. Later, an American doctor discovered that the organism in the blood was animal and not a plant, as was at first supposed, and that the plasodium was conveyed into the

human body by some other animal; and in 1895 two Italian doctors found that the mosquito was the guilty party.

Now that we know the cause of this alarmingly fatal disease, we should be most diligent in avoiding its attacks by filling up or kerosening all breeding places of the mosquito.

Debts of the Nations.

France	\$5,835,000,000
Russia	4,591,000,000
Germany	4,220,000,000
Great Britain	3,945,000,000
Austria-Hungaria	3,158,000,000
United States	1,000,000,000
Italy	2,604,000,000
Spain	1,829,000,000
India	1,127,000,000
Japan	1,120,000,000
Portugal	864,000,000
China	606,000,000
Brazil	550,000,000
Turkey	474,000,000
Argentine	444,000,000
Canada	253,000,090
Mexico	222,000,000
Cuba	47,000,000

What has caused the nations to contract these immense debts? The undisputable answer must be, WAR. We cannot refrain from asking our readers to consider these things and candidly asking themselves if this betokens a time of universal peace.

Fulfilling Prophecy

The watchman on the walls of Zion during the past year has seen much in fulfillment of prophecy. He saw nearly forty million men in training for war, and to support the great armies and navies most of the nations are burdened with immense debts. He saw the prophecy concerning the accumulation of riches in the last days as recorded in James 5 fulfilled; when such men as Lord Rothschild, of London, is at the head of a firm that represents two billion

dollars, and in America John D. Rockefeller is worth 700 million dollars, and Mr Carnegie 300 million, while thousands of millionaires in all parts know not how to employ their vast fortunes though the poor are all about them, suffering for the necessities of life.

He saw, in fulfilment of the prophecy of our Lord, "And there shall be earthquakes in diverse places," Matt. 24: 7, great earthquakes in Persia, Mexico, Italy, Greece, Portugal, Peru, and other places, with a loss of something like seven thousand lives.

More than six hundred persons have lost their lives in the more than one hundred ships which went to the bottom of the sea from explosions and collisions, carrying with them millions of dollars worth of merchandise.

Floods and cyclones have occurred in South Africa, Mexico and the southern part of the United States causing 3,638 deaths, and the loss of millions of dollars worth of property.

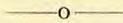
Revolutions have occurred in Turkey, Greece, Spain, Hayti, and Central America, causing thousands of deaths, the dethronement of three rulers, and the paralyzation of great business interests.

Three hundred lives were lost in a theatre in Mexico; and great and destructive fires have occurred in Canada; Fort Worth, Texas; Rochester, N. Y.; Oseca, Japan; Havana, Cuba; Monterey, Mexico; and Decatur, Ill. These fires have destroyed millions of dollars worth of property.

Mine explosions in the United States alone have caused more than five hundred deaths.

The list might be lengthened indefinitely, but the foregoing is enough to show that the watchman sounds no false alarm when he tells us that the prophecy of "perilous times" is fulfilled. We remember most vividly at this time the words of Jesus: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplex-

ity; the sea and the waves roaring; men's hearts failing them for fear, and for fooking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21: 25-28.



Gratitude

One of the most delicately placed and carefully worded admonitions of the Scriptures is, "And be ye thankful."

It would seem almost strange that the recipients of such blessings and bounties as are the earth-born children of our Heavenly Father must needs be admonished to return thanks for such tender care. Eliza Cook has well expressed the thought in the following lines:

We find the fiercest things that live,
The savage born, the wildly rude,
When soothed by Mercy's hand, will give
Some faint response of gratitude.

But man!—oh! blush, ye lordly race!
Shrink back and question thy proud heart!
Do ye not lack that thankful grace
Which ever forms the soul's best part!

Will ye not take the blessings given,
The priceless boon of ruddy health,
The sleep unbroken, peace unruven,
The cup of joy, the mine of wealth—

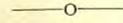
Will ye not take them all, and yet
Walk from the cradle to the grave,
Enjoying, boasting, and forget
To think upon the God who gave?

Gratitude may truly be said to be one of the finest elements of character, the exercise of which strengthens and elevates. There is not a more pleasing exercise of the mind than gratitude and it is accompanied with so much of inward satisfaction that it is its own reward.

Someone has said "Gratitude is a painful pleasure, felt and expressed only by noble

souls," and we are prone to believe that the world is full of a counterfeit which in a sense takes the place of the genuine, without yielding the uplifting results.

Let us exercise in all its fulness, this noble quality toward all our benefactors, and we shall find that they are more than we suspected, and more than all toward our loving Heavenly Father from whom we receive "Life and health and all things."

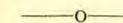


The Gateway of a Nation

A writer in *World's Work* has given some very interesting statistics concerning New York as the gateway of commerce of the nation and from his article we take the following: The land area of New York City is about 325 square miles and here is handled half the foreign commerce of the United States, and finances sixty per cent of the commerce of the country. The New York customs officers have collected during the past three years an average of \$199,200,000 a year. The commerce of all the Pacific Coast represented a total value less than this by several million dollars. Out of every \$1,000 worth of goods imported into the United States in the last year, \$581 came through New York; and out of every \$1,000 worth sent out as exports, \$402 went through its harbor. For the total of all foreign trade, in and out, the figure is more than \$470. Foreign commerce, however, is a small part of the commerce of New York.

It is estimated that the water traffic alone is now about 163,000,000 tons a year worth close to \$11,500,000,000.

The combined foreign trade, water-borne traffic, and such traffic as is rail-borne, probably aggregate \$15,000,000,000 a year.



"If you would lift me up, you must be on higher ground."—*Emerson*.

"The way to heaven—turn to the right and keep straight on."—*Spurgeon*.

His Glorious Appearing.

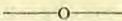
When the things our hearts have longed for, and our eyes have grown weary in watching for have failed, how refreshing to our spiritual man to regale ourselves with the thoughts of the glorious coming of Him whom our souls love! We can do no injustice to that event in surrounding it with every glory of which our imagination is capable.

Earthly monarchs have been honored with all the pomp and glory this earth can produce; but all of this cannot be compared with the attendant glory of our returning



Lord. The glory of the throne of God will surround Him, while a great multitude of angels will be His bodyguard. Let us remember that the glory which surrounded *one* of these heavenly angels caused the Roman guard to fall back as dead men; but here will be a nameless multitude of these glorious beings, and in the midst of this glory will be the unspeakably radiant and loving face of "this same Jesus" who is now our "elder brother" and our burden-bearer.

O comforting thought! O glorious anticipation!



Immortality

The question of immortality is a living one. It may not be "the supreme problem of the age," but men are determined to have an answer to the question "If a man die shall he live again?"

The word of God settles the whole problem when it says "God *only* hath immortality"; (1 Tim. 6: 16) but overlooking this plain and conclusive statement, men by the hundreds and thousands are turning to telepathy and spiritualism, and resting their faith in mediums and dark seances,— exchanging reason for ghost stories. Organized societies claim that by telepathy they have "demonstrated immortality to all candid minds," and have "made connections with the next world," and proved that man does not die, but at what we call death he enters into a greater state of development and perfection.

Now our greatest objection to all this theory of man's consciousness after death is not that it does not *sound* well but that *it is not true*; and we wonder sometimes how long it will be before men will see that the incantations of mediums, and these unfounded ghost stories do not prepare men to die, or make them wiser or better.

God's Word which *is* true calls death an enemy in that it separates us from our loved ones, giving us no hope of a reunion until the great day when "all that are in their graves shall hear His voice and shall come forth." It is in the Scriptures called also a sleep from which there is no waking until the "trump of God" at the last day shall sound. There is in all this argument nothing of inconsistency or contradiction.

"God hath appointed a day in which He will judge the world," is too well established and vital a doctrine of the religious economy to be set aside with no protest of argument from us. That this "judgment day" occurs at the end of the world when all the dead are resurrected is harmonious and reasonable; that the dead sleep until this resurrection is the only logical conclusion to be reached, and this argument is in harmony with all the other arguments in this connection.

The false doctrine that man cannot die, and that what we call death is but the gate to another and higher existence destroys all the logic and harmony of the scriptures, and leaves man to grope in darkness with no guide other than his own feeble conclusions.

GENERAL ARTICLES

A Happy New Year

BY MRS. E. G. WHITE

I WISH you a Happy New Year," will soon be repeated far and near, by parents and children, brothers and sisters, acquaintances and friends. In a world like ours, this New Year's greeting seems more appropriate than the Merry Christmas so lately echoed from lip to lip. On every hand are pale faces, brows furrowed with pain and care, or forms bowed with age. Wherever we turn may be seen the garb of mourning. The suffering, the careworn, and the aged can no longer be merry. In many a household there is a vacant chair; a beloved child, a husband and father, whose presence gladdened the last Christmas and New Year's festivity, is gone from the circle. A merry Christmas seems a mockery to that bereaved family.

But whatever the cares and sorrows of life, whatever the mistakes and errors of the past, the "Happy New Year," when uttered as an expression of love or respect, falls pleasantly upon the ear. And yet, are not these kindly wishes often forgotten with the utterance? How often we fail to carry their import into the daily life, and thus to aid in their fulfilment. The New Year's greeting is frequently uttered by insincere lips, from hearts that would not forego one selfish gratification in order to make others happy. Recipients of gifts and favors every new year, many accept these as their due. Receiving daily the bounties of heaven, sunshine and shower, food and raiment, friends and home,—all the unnoted yet priceless blessings of life,—they forget the claims of the Giver; forget that God has left them a legacy in His poor; and that Christ, the Majesty of heaven, identifies Himself with suffering humanity in the person of His saints.

Says our Saviour, "It was I whom you neglected. While your wardrobe was supplied with costly apparel, I had no comfortable clothing; while you feasted I was hungry; while you were absorbed in pleasure, I was sick, a stranger and uncared for." Let those who would have a happy new year, seek to honor God and make all around them happy. Let them share the gifts of Providence with those more needy, and bring to the Lord their offerings of gratitude, their sin-offerings, and their free-will offerings.

Let us review our own course during the past year, and compare our life and character with the Bible standard. Have we withheld from our gracious Benefactor that which He claims from us in return for all the blessings He has granted? Have we neglected to care for the poor, and comfort the sorrowing? Here, then, is work for us. Upon many, God has bestowed His gifts with a lavish hand. Will they make corresponding returns? Some of these persons, when in poverty, were faithful in the smallest trust committed to them. They would sooner deny themselves of the comforts, or even the necessaries of life, than to withhold their offering from the Lord's treasury. God has rewarded their faithfulness by prosperity. But now a change comes over the recipients of his bounty. Their wants increase faster than their income, and they no longer return to God the portion which is His due. Thus is developed that same spirit of covetousness which proved the ruin of Judas.

Let us each bring our souls to task. Let us see if we have brought all our offerings to God. I would do this for myself as

an individual. It may be that I have been remiss during the past year. I know not when or where, but to make sure that I have done my whole duty, I will at the first of the year bring an offering to be appropriated as may seem best, to some of the branches of His work. If any of you, my brethren and sisters, are convicted that you have failed to render to God the things that are His; if you have not kindly considered the wants of the poor; or if you have withheld from any man his due, I entreat you to repent before the Lord, and to restore fourfold. Strict honesty toward God and men will alone meet the divine requirements. Remember that if you have defrauded a neighbor in trade, or in any manner deprived him of his own, or if you have robbed God in tithes and offerings, it is all registered in the books of heaven.

Many are bemoaning their backsliding, their want of peace and rest in Christ, when the past year's record shows that they have separated themselves from God by their departure from strict integrity. When they will faithfully examine their hearts, when they will open their eyes to see the selfishness of their motives,—then their prayer will be, "Create in me a clean heart, O God; and renew a right spirit within me." God requires us to have a pure heart and clean hands. Let those who have committed wrong give proof of their repentance by seeking to make full

restitution, let them in their after-life give evidence of a genuine reformation, and they will assuredly enjoy the peace of heaven.

Let us enter upon the new year with a clean record. Let faults be corrected. Let bitterness and malice be uprooted. Let right triumph over wrong. Let envy and jealousy between brethren be put away. Heartfelt, honest confession will heal grave difficulties. Then, with the love of God in the soul, there may flow from sincere lips the greeting, "I wish you a Happy New Year."

Many who were with us at the beginning of 1909 are not here to welcome 1910. We ourselves may not live to see another year. Shall we not seek to improve the little time allotted us? Will not the church of Christ turn from their backslidings? Will they not cast aside their idols, repent of their love of the world, overcome their selfish greed, and open the door of the heart to bid the Saviour welcome? May the beginning of this year be a time when Christ shall come in among us, and say, "Peace be unto you."

Brethren and sisters, I wish you, one and all, a Happy New Year.

"We live in deeds, not years: in thought, not breath;

In feelings, not in figures on the dial.

We should count time by heart-throbs when they beat

For man, for duty. He most lives

Who thinks most, feels most, acts the best."

Shadows

Like shadows gliding o'er the plain,
Or clouds that roll successive on,
Man's busy generations pass,
And while we gaze, their forms are gone.

We live, we die; behold the sum
Of good or ill on life's fair page
Alike in God's all-seeing eye,
The infant's day, the patriarch's age.

O Father, in whose mighty hand
The boundless years and ages lie,
Teach us thy boon of life to prize,
And use the moments as they fly.

—Jane Taylor.

The Two Laws

BY J. N. ANDREWS

AS a creature owing all to God, the author of his existence, it is self-evident that man was under the highest obligation to love God with all his heart. The existence of other human beings originated a second great obligation; viz., to love our neighbour as ourselves. These two precepts are the sum of all moral law.

In rendering obedience to the first of these two precepts, man could have no other god before the Lord; nor could he worship idols; neither could he speak the name of God in an irreverent manner; nor could he neglect the hallowed rest-day of the Lord, which was set apart at creation in memory of the Creator's rest.

Equally evident is it that our duty toward our fellow-men comprehends our duty to our parents, and the strictest regard to the life, chastity, property, character, and interests, of others.

The moral law thus divided into two parts, and drawn out and expressed in ten precepts, is of necessity unchangeable in its character. Its existence grows out of immutable relations which man sustains toward God and toward his fellow-man. It is God's great standard of right, and after man's rebellion, the great test by which sin is shown. From its very nature, it exists as early as the principles of morality; indeed, it is nothing but those principles expressed or written out. These principles do not owe their existence to the fall of man, but to relations which existed prior to the fall.

But there is a system of laws that does owe its origin to sin,—a system that could have had no existence had not man become a transgressor. The violation of moral law was that which gave existence to the law of rites and ceremonies, the shadow of good things to come. There could be no sacrifices for sin until man became a sinner. In Eden, there could be no types and shadows pointing forward to future redemption

through the death of Christ; for man in his uprightness needed no such redemption. The typical law, pointing forward to redemption through Christ, owes its origin to man's rebellion. If man had not sinned, he would have needed no types of future redemption; and if God had not determined to give His Son to die, He would have instituted no typical system pointing forward to that great event. The existence of such a code, therefore, is in consequence of sin. Its precepts are of a ceremonial nature, and its duration is necessarily limited by the great offering that could take away sin.

We shall find the New Testament to abound with references to the essential difference between these two codes. The one code is termed "the handwriting of ordinances," "which was contrary to us," and which was nailed to the cross and taken out of the way (Col. 2: 14); the other code is "the royal law," which James affirms that it is a sin to transgress. Chap. 2: 8-12. The first is a code of "which there was made of necessity a change" (Heb. 7: 12); the second is that law of which Christ says, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." Matt. 5: 18. The one is a yoke we are not able to bear (Acts 15: 10); the other is that "law of liberty" by which we shall be judged. James 2: 8-12. The one is that law which Christ abolished in his flesh (Eph. 2: 15); the other is that law which He did not come to destroy. Matt. 5: 17. The one is that law which was the middle wall of partition between Jews and gentiles (Eph. 2: 14); the other is that law, the work of which even the gentiles are said to have written in their hearts (Rom. 2: 12-15), and to which all mankind are amenable. Rom. 3: 19. The one is the law of commandments contained in ordinances (Eph. 2: 15); the other

law is the commandments of God, which it is the whole duty of man to keep. Eccl. 12: 13.

Those who rightly divide the word of

truth will never confound these essentially different codes, nor will they apply to God's royal law the language employed respecting the handwriting of ordinances.

Is the End Near?—Historical Evidences

DANIEL SEVEN

BY S. A. WELLMAN

IN our last study of the seventh chapter of Daniel we were brought through the line of prophecy in the chapter to the division of the Roman Empire and the rise of the little horn. Verse 8. We found that the ten horns, verse 6, represented ten kingdoms, the Franks, Alemanni, Anglo-Saxons, Heruli, Ostrogoths, Vandals, Suevi, Helvetii, Lombards and Visigoths. Three of these kingdoms, the Heruli, Ostrogoths and Vandals were rooted up by another power represented by a little horn with "eyes like the eyes of a man and a mouth speaking great things." Verse 7. Of this little horn and its work to the end of time we must now study with a view of ascertaining a knowledge of our nearness to Christ's second appearing.

We will first note its reasons for the work of up-rooting three kingdoms. The causes of their downfall were these: The little horn, representing a power entirely different from the other ten, for he should "speak great things against the Most High and shall wear out the saints of the Most High," was an ecclesiastical power, not a political. In studying the history of the downfall of the Heruli, Vandals and Ostrogothic nations we find that at the instigation of the the Bishop of Rome, the Emperor Justinian sent his armies against these nations. The

reason for this attitude on the part of the Roman Bishop was due to the fact that earlier in the history of the church it had been split into two factions, the Roman and Aryan. In the division of the Empire due to this split the three nations, the Heruli, Vandals and Ostrogoths were on the Aryan side of the controversy. For this reason and because the spirit of persecution was already abroad in the church the Bishop of Rome, already powerful in the empire, urged, yea demanded of the Emperor Justinian the destruction of the heretics.



He Shall Speak Against the Most High

This power, ecclesiastical, was to speak great things against the Most High, and to wear out the saints of the Most High, think to change times and laws and indeed they were to be under his control for a period of time designated as a time, times and the dividing of time. As to the fulfilment of these predictions we need but to read the testimony o. history and of the Papacy itself.

We are told by history that the Papacy arrogated to itself in the early centuries of the Christian era title and power never bestowed upon it by Christ. It became the Most Holy Catholic Church, the mother of Christendom; its head the pope, vicar of Jesus Christ, Lord God the Pope; his

powers the power to set up kings and to cast them down, to forgive sins and to condemn to eternal damnation; he was the Supreme pontiff, God on earth, and a continued line of blasphemous titles and powers unknown to the disciples of Christ or the principles of the Bible. He thus fulfilled the words of God in speaking against the precepts and powers of the Eternal One, who only hath immortality, dwelling in the light, which no man can approach unto, who is the blessed and only Potentate, the King of Kings and Lord of Lords.

He Shall Think to Change Times and Laws

The verse (25) also states that this power shall attempt to change times and laws, and that they should be given into his hands for a time, times and the dividing of time. From the confession of this same church power, as found in the Doctrinal and other catechisms, we find that she admits having changed the law of God and claims to have the power and authority so to do. Also that she has substituted other festivals and precepts for the festivals and precepts of the word of God. Among the changes which she has brought about are the change of the Sabbath from the seventh to the first day of the week, the substituting of a sprinkling for Bible immersion or baptism; the institution of non-Biblical feasts and holy days, confession, mass and many other idolatrous and anti-Biblical requirements.

The Time

It shall be given into his hand for a time times and the dividing of time (last clause, verse 25) In Bible prophecy a time repre-

sents a year, (see Daniel 4 and the experience of Nebuchadnezzar). Also a day of prophetic time represents of ordinary time a year (see Eze. 4-6); for this reason a time (one year), times (two years) and dividing of time ($\frac{1}{2}$ year) equals three and one half times three hundred and sixty days of the Jewish year or 1260 years. The power was to continue to the time of the end and it began at the final uprooting of the power mentioned which history witnesses was in 538 A. D. To the year 538 A. D. add 1260 years and we are brought to the beginning of the time of the end 1798 A. D. in which year Berthier, the French General, captured Rome and took the pope prisoner. It is true that the persecuting power of the papacy had already practically ceased, but this was predicted by our Lord in Matthew twenty-fourth chapter when he said "And except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened." Verse 22.

In closing this study we can do no better than to quote the closing words of Daniel VII in which we are told, "But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Of the judgment work and its conclusion of the world's history in the decision of the fate of man, we will study next month.



Who Are the Spirits that Talk?

BY H. J. EDMED

CHRIStIANS need not fear to admit that communication between men and spirits is possible and is practised, nor does this admission necessarily favor the claim that the communicants on the invisible side are the immortal spirits or souls of the dead. The Word of God positively denies the claim of Spiritualism that the dead are alive and able to communicate with us. God says:—

1. That the very day people die, their thoughts perish. Ps. 146: 4.
2. That the dead do not remember God. Ps. 6: 5.
3. That they can neither love, nor hate, nor hope.
4. That they know nothing, and therefore have no part in anything that is done under the sun. Eccl. 9: 4-6.
5. That they sleep in the grave "till the heavens be no more." Job 14: 10-12; 17: 13.
6. That then the righteous will hear the last trump, and will rise to be made immortal. 1 Cor. 15: 51-56; 1 Thess. 4: 15-17.
7. That the rest of the dead—the wicked, will *not live again* until the thousand years are finished. Rev. 20: 5.
8. That the wicked will then be forever destroyed. Rev. 20: 12-15; 2 Thess. 1: 7-10; Obad. 16.

In the light of such overwhelming testimony it should not be difficult for one to decide that the spirits who communicate through Spiritualism are surely not the spirits of the dead. Then again, their claim to be the spirits of the dead unveils their deceptive character, and brands them as the "lying spirits" whose only object in putting forth such a claim must be to lead the credulous astray; and when those spirits will defy the plain statements given above concerning the dead, it should not be surprising if they eventually lead away from other plain teachings of God's Word.

Who, Then, Are These Spirits?

The same Word which unfolds the mystery of our state in death offers a clear solution also of this question:

1. The great author of every lying deception is the devil, the "father of lies." John 8: 44.
2. He lives to deceive the whole world. Rev. 12: 7.
3. He has a number of spirit followers. Mark 5: 8, 9; Rev. 16: 14; 2 Thess. 2: 9.
4. They can disguise or conceal their identity. 2 Cor. 11: 14.
5. They can and do work miracles and signs to deceive. Rev. 16: 14; 2 Thess. 2: 9.
6. They can impersonate the dead. 1 Sam. 28: 6, 11-14; 1 Chron. 10: 13, 14.
7. They will lead Christians in these days to forsake the faith of God's Word. 1 Tim. 4: 1.
8. Therefore we are solemnly warned, and repeatedly admonished to have nothing to do with a person who is in touch with these spirits. Lev. 19: 31; 20: 6, 27.

It would seem clear from this evidence, that instead of being the spirits of the dead, the invisible communicants are really the spirits of devils.

One need not be shaken or disturbed by the fact that these spirits seem to know so much about us, for both unfallen and fallen angels are acquainted with all that is going on in this world. They are able to imitate our habits, voice, words, and deeds because the phenomena of Spiritism is not the growth of a day: it is a scheme of Satan's which he has been maturing through the ages, and for which purpose, he and his spirits have made close observations and kept strict account.

The case of King Saul stands out as a terrible warning to all who would dabble with this monster deception of occultism. He forsook God's counsel, and consulted a spirit medium, and thus placed himself in Satan's power. The result was rejection by God, and suicide. It is significant that co-incident with the spread of modern Spiritualism, there has been an appalling increase of death by suicide.

God's command on this subject reads thus:—"Regard not them that have familiar

spirits, neither seek after wizards to be defiled by them; I am the Lord your God;" and we recommend our readers to obey God's voice.

Our Bible Reading

Attempted Change of the Sabbath

[All scripture quotations in this article are from the Revised Version].

1. *What did Peter prophesy would come among God's people?*

"There shall be false teachers, who shall privily bring in destructive heresies." 2 Pet. 2: 1.

2. *When the belief crept in that Christ was coming in Paul's day, what message did he bear?*

The coming of the Lord will not be "except the falling away come first, and the man of sin be revealed, the son of perdition, he that opposeth and exalteth himself against all that is called God or that is worshipped; so that he sitteth in the temple of God, setting himself forth as God." "The mystery of lawlessness doth already work." 2 Thess. 2: 3, 4, 7.

3. *In exalting himself "against all that is called God," what will this power do, according to the prophet?*

"He shall speak words against the Most High, and shall wear out the saints of the Most High: and he shall think to change the times and the law." Dan. 7: 25.

4. *What power was this?*

The power represented by the fourth beast, as seen by Daniel, was Rome. In the days of Paul the papal head was just arising, as he says.

5. *In what way has Rome thought to change God's law?*

It has reversed the fourth commandment, doing away with the Sabbath of God's Word, and instituting Sunday as a holy day.—*N. Summerbell, in History of the Christians, p. 418.*

6. *Does history bear any record to prove this?*

The earliest recognition of the observance of Sunday as a legal duty is a constitution of Con-

stantine in 321 A.D., enacting that all courts of justice, inhabitants of towns, and workshops were to be at rest on Sunday (*venerabili die Solis*), with an exception in favor of those engaged in agricultural labors.—*Encyclopaedia Britannica.*

7. *When did the church herself take this action?*

The Council of Laodicea [A. D. 364] . . . first settled the observation of the Lord's day, and prohibited the keeping of the Jewish Sabbath under an anathema.—*Prynne's Dissertation on the Lord's Day Sabbath.*

8. *By whose authority was the change made?*

The Pope has power to change times, to abrogate laws, and to dispense with all things, even the precepts of Christ.—*Decretal de Translat. Episcop. Cap.*

Ques.—Has the church power to make any alterations in the commandments of God?

ANS.—Instead of the seventh day and other festivals appointed by the law, the church has prescribed the Sundays and holy days to be set apart for God's worship; and these we are now obliged to keep in consequence of God's commandment, instead of the ancient Sabbath.—*Catholic Christian Instructed.*

9. *How do they regard the matter?*

They allege the Sabbath changed into Sunday, the Lord's day, contrary to the decalogue, as it appears; neither is there any example more boasted of than the changing of the Sabbath day. Great, say they, is the power and authority of the church, since it dispensed with one of the ten commandments.—*Augsburg Confession (Protestant).*

The prophet Daniel foretold the attempted change of the law of God, Paul saw the beginning of the power which did it, history records it, Rome boasts of the deed, and Protestants worship at the man-made shrine. But Christ has said: "Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law." And again: "In vain do they worship Me, teaching as their doctrines the precepts of men."—*Signs of the Times.*

—————

"For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."

Question Corner

What if Christ Should not Come ?

If Christ does not come, as the Seventh-day Adventists teach, what will happen ?

N. C.

There can be no room to doubt that Christ *will* come. Christ himself said "I *will* come again," and this is sufficient. If Christ does not come, the Bible is not true, and we as christians have founded our faith on a false standard and not on the Word of God.

But we are in no such dilemma. Christ, according to history, came the first time and His faithful word says: "Unto them that look for him shall he appear the second time without sin unto salvation."

Christ or John Baptist ?

Will you kindly tell me whether it was Christ or John the Baptist who instituted baptism ?

V. Q. O.

Christ was the founder and head of the church; and as such He instituted the rite of baptism. John the Baptist was the forerunner of Christ, and for the first time introduced this sacrament among the Jews before Christ and his apostles began to preach.

Year with 365 Days

Can you tell me when the year first was reckoned with 365 days ?

Z.

Romulus, founder of Rome, instituted a year with ten months or 304 days; and it continued thus until the time of Numa, when it was lengthened two months, placing the month of January first, March second and February after December. Later, in the year 452 B. C., the Decembirs changed the order of months and placed February after January, lengthened the number of days in the year to 355; and it continued thus until 46 years after Christ, when Julius Caesar arranged the calendar as it now stands.

Belief vs. Salvation

You Christians say "Believe on the Lord Jesus Christ and thou shalt be saved." Does not all the world believe on Christ ?

A. P.

There are a great many people who do not doubt the *existence* of Christ, but that is the limit of their faith in Him. The Bible says that "The devils believe and tremble," but they are not saved by

such a belief as that. There is an infinite difference between the belief that Christ existed, and the faith that saves the soul. Christ said: "Why call ye me, Lord, Lord, and do not the things that I say?" The faith that saves the soul is that which accepts Christ as the Saviour and brings the life into harmony with His teaching.

The Model Saloon

The following announcement was copied from the business card of a saloon keeper in Flagstaff, Arizona:

"Friends and neighbors; I am grateful for past favors, and having supplied my store with a fine line of choice liquors, allow me to inform you that I shall continue to make drunkards, paupers, and beggars, for the sober, industrious, respectable members of the community to support. My liquors will excite riot, robbery, and bloodshed.

"They will diminish your comforts, increase your expenses, and shorten life. I shall confidently recommend them as sure to multiply fatal accidents and incurable diseases.

"They will deprive some of life, others of reason, and all of peace. They will make fathers fiends, wives widows, children orphans, and all poor. I will train your sons in infidelity, ignorance, lewdness, and every other vice. I will thus 'accommodate the public;' it may be at the loss of my soul. But I have a family to support. The business pays—and the public encourages it.

"I have paid my license, and the traffic is lawful, and if I don't sell liquor, some one else will. I know the Bible says, 'Thou shalt not kill,' and that no drunkard shall inherit the kingdom of God, and I do not expect the drunkard-maker to fare any better, but I want an easy living, and I have resolved to gather the wages of iniquity, and fatten on the ruin of my species.

"If you doubt my ability, I refer you to the pawn-shop, the poorhouse, the police court; the hospital, the penitentiary, and the gallows, where you will find many of my best customers have gone. The sight of them will convince you that I can do what I say."

HOME AND HEALTH

A Mother's Heart

- A little dreaming, such as mothers know;
A little lingering over dainty things;
A happy heart, wherein hope all aglow
Stirs like a bird at dawn that wakes and sings,
And that is all.
- A little clasping to her yearning breast;
A little musing over future years;
A heart that prays: "Dear Lord, Thou knowest
best,
But spare my flower life's bitterest rain of tears"—
And that is all.
- A little breath "returned to God" at night;
A little home grown lonely, dark and chill;
A sad heart groping for the light;
A little snow-clad grave beneath the hill—
And that is all.
- A little gathering of life's broken thread;
A little patience soothing all alarms,
A heart that sings, "When life and time have sped
Angels will bear my darling to my arms,"—
And that is all.

—Selected.

Take Rest

MRS. W. M. CROTHERS

HAVE you ever noticed that the woman who accomplishes the most in this world is she who is sensible enough not to work too hard or too long without resting? Besides, she is younger and fresher-looking for her years than the woman who works to the limit of every day's strength and fags herself out with drudging. She is strong to satisfy the demands of home and her particular social surroundings, which is almost sure, if no charms are left, to make idol worshippers of her comrades at home.

There is many a rest-producing change in store for the housekeeper. Even a flying trip from home rests and renews. It is no evil thing to drop things where they are and turn one's back on this, that, and the other thing crying to be done. Life is so crammed full of them that there is not room

for all. Some things must be crowded out, and the distinction between the necessary and the unnecessary should be judiciously made. Do not keep to yourself all the hard, unpleasant tasks. Do not let outings and sociabilities pass you unshared, to be wholly enjoyed by your neighbor. She is no more deserving of it than you, and perhaps not so completely in need of the benefit you lose.

My sister, don't be half-hearted with yourself. Don't be so selfish as to miss your share of life's comfort and reward.

It is far from fair that the hardest-worked, busiest-brained, and the tireddest-handed woman is the one to take all the bitter and leave all the sweet. Somebody is going to have that sweet which belongs to you. Life, for the most part, is too much a matter of routine. There is too much delving in one line, the following along in a beaten path, the staying in one rut. It is this more than any other thing that causes the premature breaking down and wearing out of the human machine. Had there been a change of occupation and thought, many might have been kept in use and repair for years longer.

"Strength for to-day is all that we need,
For there never will be a to-morrow;
For to-morrow will prove but another to-day
With its measure of joy and of sorrow.

"Then why forecast the trials of life
With such sad and grave persistence;
And watch and wait for a crowd of ills
That as yet have no existence?"

"Strength for to-day—in house and home,
To practice forbearance sweetly—
To scatter kind words and loving deeds,
Still trusting in God completely.

"Strength for to-day—what a precious boon
For the willing hands to labor,
For the willing hands that minister
To the needy friend or neighbor!"

John Smith's Failure.

DEACON John Smith sat in the second pew from the front on the left side of the church, and was commonly the first man to take the hand of the young minister after the sermon. His words of commendation were hearty, and they brought with them a particular sense of knowledge and discrimination, for the old man had lived for a few years in town, and had heard the great preachers.

His experience in the city gave to him, among his country neighbours, a certain distinction; but at the same time it involved a certain disparagement, for John Smith had not made a success of his life in the city, and had come back to his farm because he had to do so.

He had had ambitions. He had been a successful farmer, with money in the bank, but all the neighbours knew that he was ambitious to move to town and go into business. After many years of hard work, when he was somewhat past middle age, he rented his farm and went to town, and entered into partnership with two other men. The story of that business venture was succinctly told after this fashion: At the outset he furnished the money and they the experience; before very long he had the experience and they had the money.

So he came back to the farm and set himself to paying off his debts. The neighbours admired his courage, but they smiled when they told how his pride had gone before destruction, and his ambition for town life had proved the ruin of his fortunes.

It took him long to pay his debts, and when they were paid, he was an old man, and his ambition to live in town or to accumulate wealth was gone. Nothing remained for him but his farm home and his seat in church.

The young minister came gradually to a knowledge of those few years in the city, and after a time, while attending a meeting there, he became acquainted with some

who had known John Smith while he resided there. What he learned thrilled him with admiration for the man who had returned to plough corn and bury his ambitions. He resolved that the minute he returned home he would go to him and tell him what sort of a man he had learned him to be.

But before the meetings were over, he received a telegram, and he hastened back to find that John Smith was dead. But what he learned too late to tell him to his face, he told beside his coffin. Part of it the people knew already—but not all.

It was not the fault of John Smith, but distinctly that of his partners, that wrecked his business in town. Legally each partner was liable for the entire indebtedness, but the others hid their wealth. There was a way for him to have escaped by the payment of his third, but he refused to do it, because he said the people who had trusted the firm had trusted him. So he assumed the whole of the debt.

The face of the debt was three times what he might have paid, and it took five times as long to pay it. But for honor's sake he did it, and year by year he ploughed corn till he had paid the last pound. When it was done, he was an old man. But had he failed?—*Selected.*

Wedding Warnings

Do NOT marry without love.
 Do not marry the wrong person.
 Do not marry an idiot nor a drinker.
 Do not marry to please or spite others
 Do not marry to get rid of anybody.
 Do not marry as a missionary deed.
 Do not be unequally yoked.

Marry thoughtfully.
 Marry some one you know.
 Marry a help meet for you.
 Marry a good son, a good daughter
 Marry good blood and good habits.
 Marry character and heart.
 Marry only in the Lord.—*Selected.*

Missions

Recent Experiences in Russia

Protestant missionary work in Russia is usually of a strenuous nature. Since the Russo-Japanese war the restrictions imposed upon such work have been modified, but the government, under the inspiration of the Greek Catholic Church, still provides enough opposition to obviate any danger of monotony. Here are some recent experiences in that country as related by one of our missionaries, Mr. Guy Dail:—

“With Pastor Boettcher I visited the meetings held at Kamischin, on the Volga in Eastern Russia; at Alexandrodar, in the the Caucasus; at Alexandrowsk, in Southern Russia; and at Lodz, in West Russia,

“At Kamischin, Pastor Reifscheider, who was present with a young man from Siberia, related his experiences, and stated that so great is his field, and so much is the work to be done, that he is kept more than busy in simply getting about and organizing the new companies that are calling for help, and instructing the people who are interested.

“We had not intended to hold the Caucasian meeting at Alexandrodar. It had been appointed for Fuerstenort, but the authorities would not allow it there. However, as we had not received the telegram announcing the change in the place of meeting, we arrived at Fuerstenort, and remained there over night. That night we had a meeting in our own chapel. This was suddenly cut short by the arrival of an officer with several armed men. They evidently intended to arrest us. After the meeting was dismissed, Pastors Boettcher and Schamkow and myself were brought before the officer, some fault was found with my passport, and Pastor Boettcher's permission to hold meetings from the St.

Petersburg authorities was copied. Then we were dismissed, the officer begging pardon for having done his duty. He had supposed we were beginning our annual conference in spite of the lack of permission to hold it.

“At Alexandrodar, we had to make short work of our conference business, which was completed in one day, because the local authorities were fearful that the cholera might be brought into the colony by so many strangers coming in from all parts of Russia, and because there was a supposed case of smallpox in the upper colony, which they feared might spread to other parts of the country through our gathering. On Sabbath morning so many were present that they could not be accommodated at all in our chapel, so we had open-air meeting.

“The most interesting, perhaps, of the series, was that at Alexandrowsk. While waiting for the long-delayed permission from the governor to hold these meetings, we began our workers' meetings. The first afternoon all went well. The next morning while Pastors Perk and Boettcher were in the city to see about getting permission for the conference, our meeting with the workers was suddenly stopped by an officer, as he stated we had no permission to hold such a gathering, although we were in Pastor Perk's house. However, in the afternoon we were allowed to go on.

“The priests seem to have been much opposed to our holding the conference in Alexandrowsk. It was found necessary to finally appeal to St. Petersburg by telegraph, and the permission was secured provided we would lay before the governor our program. This was done in writing, and we were all right if we did not vary from the program that the government had accepted. We also had much trouble in securing the hall. The owner had received a payment; but just before the time for us to enter, he wanted to refuse us the

(Continued on Third Page of Cover)

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Recent Experiences in Russia

(Continued from Page 176)

hall on any terms, as he feared the priests and the rabble. However, we secured it. The first evening about four hundred and fifty or five hundred people attended. There were seven hundred the second evening, and between eight and nine hundred the third.

"Several Russian priests had been attending, and the first two evenings they listened quietly. As we got ready to sing the third night, the priests arose, and wanted to speak. They were sung down. At the close of the services, immediately after the benediction, Pastor Boettcher announced that the meeting was closed. The

enraged priests jumped upon the benches, and at once there was a great uproar, some crying one thing, some another. Our brethren in general left the hall quietly, as well as a large number of outsiders. The priests expected permission from the authorities to speak. This permission did not come. They rushed forward, storming the platform we had left, and one priest was in the act of casting off his robe preparatory to offering prayer, when his fellow priests reminded him of the illegality of opening a meeting that had been closed, unless he had permission to do so. The priest quieted down. They held a counsel, and decided to attack us the following Sunday in their churches. This they did, publishing many points of the truth which we did not have time to present. The whole city was stirred over the matter.

"At the closing meeting on Sunday afternoon we were much impressed to see the way in which God's Spirit came in, and to witness the manner in which the ignorant as well as the more highly educated people responded to the Word. Pastor Boettcher stated the reasons why we could not enter into a debate with the priests—our programme had been allowed by the governor on condition that we adhere strictly to it. Had we varied in the least, our meetings would have been closed. This is a scheme of the priests to break up many a gathering of other sects. They ask for permission to put a few questions, as: 'So you say we must be converted?' 'Yes.' 'Must the Czar also be converted?' 'Yes.' Result: the police closed the meeting, for the Czar has been spoken against.

"People openly thanked us for having come to their city, and for opening to them the Word."

—♦♦♦—
 "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

Daniel and the Revelation

The Response of History to the Voice of Prophecy



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