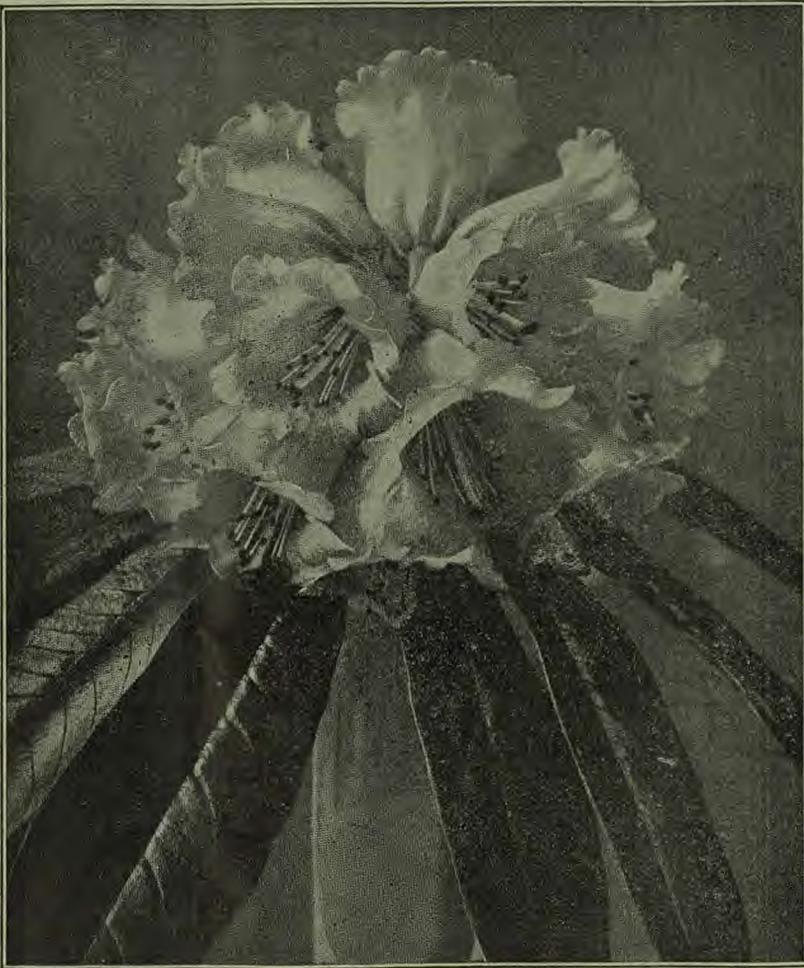


The Caribbean WATCHMAN

JUNE, 1910



THE CARIBBEAN WATCHMAN



Valparaiso, Chili, after Earthquake, August 6, 1906.



Trinity Roman Catholic Church, Kingston, Jamaica, after Earthquake of January 14, 1907.

THE
Caribbean Watchman

Vol. 8 Cristobal, Canal Zone, Panama, June, 1910 No. 4

THE OUTLOOK

Oxford-Cambridge Boat Race

"The great Oxford-Cambridge boat race which is a famous social event, had to come this year in what is called Holy Week, or be dispensed with entirely, which would never do. Those in charge tried to save religious conventions, however, by giving up the usual dinner and declining all official invitations to places of public entertainment. If the objection is a valid religious one it ought to prevent the race altogether; if it is only a show of religion it goes too far".—*The Independent*.

The above quotation is an example of the tendency of modern times. The Bible speaks of a class living in the last days who will be "lovers of pleasure more than lovers of God" and "having the form of Godliness but denying the power thereof."

Gyroscopic Traction

To those who do not keep well in touch with the rapid progress in the developing of our modern traction system, the idea of a train of cars run on a single rail balanced by spinning gyroscopes seems almost incredible. But this is a fact that has been sufficiently proved both in Europe and America.

This wonderful invention presents to us a car, carrying a hundred passengers or sixty tons of freight, running with perfect safety on a single line of wheels and a single rail. The gyroscopes that control the action of the car are revolving wheels, like spinning tops, that revolve at the rate

of three thousand revolutions a minute. These wheels are of steel and weigh a ton each and they guarantee the equilibrium of the car whether quiet or in motion, against side winds and the passing of curves, in fact, under all conditions.

We do not know whether this mono-rail system will revolutionize modern railroading or not; we are sure it will not be an instantaneous change, but it will reduce to a minimum the danger of derailments and it promises to abolish distance, and revise schedules by making a speed of two hundred miles an hour.

In Latin-America

Again the old and unsettled question of boundaries between the republics of the west coast of South America has been resurrected, and stinging press reports pro and con on the delicate subject have wrought the feelings of the over excitable people to so high a pitch that there are grave fears of war between Peru and Ecuador, in which case it is probable that Colombia and Chili will aid the latter.

A boundary dispute of long standing between Costa Rica and Panama has been amicably adjusted.

A number of Latin-American countries have elected presidents this year and it is hoped by putting more popular men into power the current troubles may now be more easily settled.

Presidents Fonseca of Brazil, and Pena of Argentine are very popular men and it is expected that they will do much for their respective countries.

At the most orderly election known in Costa Rica, Ricardo Jiminez was chosen president.

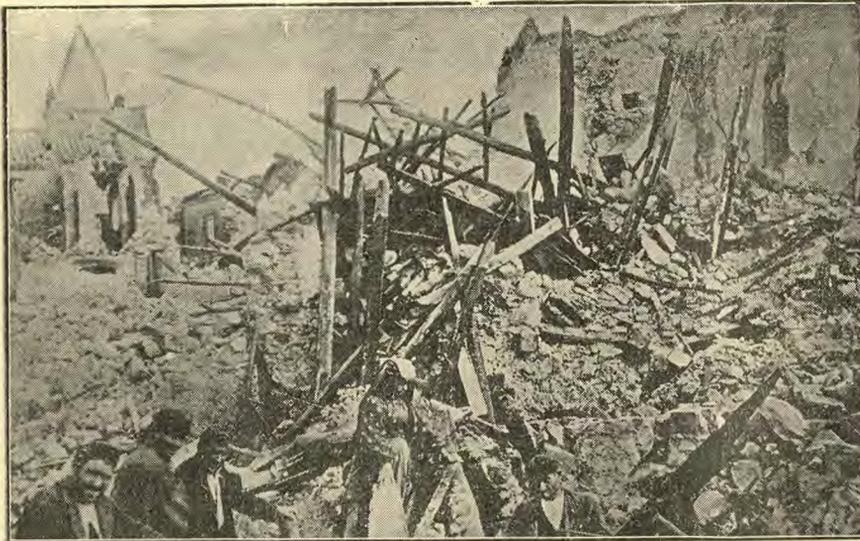
Destructive Earthquake in Costa Rica

During the month of April the cities of San José and Cartago suffered from a series of earthquake shocks, which though doing but comparatively little damage served to keep the people in a state of alarm. But they little realized what was in store for them in the shock which occurred on Wednesday evening, May 4, when the city of Cartago and nearby towns were laid in utter ruin, and more than a thousand persons lost their lives. Every public building, church, and school was destroyed. Even

the ruins, and it was estimated that the dead would reach 1,500. The loss of life would have been even greater had it not been for the fear aroused by the previous shocks which had caused many of the people to live out-of-doors in tents. The sorrow and suffering caused by such a calamity is beyond the power of language to describe.

Christ said, in describing conditions which should exist just prior to His second coming, that there should be "earthquakes in divers places." No part of earth seems to be exempt from these great disasters and

calamities, and the rapidity with which they are increasing should cause men everywhere to stop and ponder as to what these things mean in the light of God's word. And yet in the face of these calamities by land and sea, men continue to lead



COPYRIGHT 1909 BY PACIFIC PRESS PUB. ASSN., FROM UNDERWOOD AND UNDERWOOD, N. Y.

Ruins of Bagnara, Calabria, Italy.

the Carnegie Peace Palace, with its modern earthquake-proof construction, was totally wrecked. Only two or three habitable dwellings are left standing. The electric light plant and water mains were destroyed, leaving the city in darkness and without a supply of water.

The shock is said to have lasted only one or two seconds but was so severe that the people who were indoors were buried almost instantaneously in the ruins and those who were on the streets had no time to escape from the falling buildings. Up to the 8th of May 800 bodies had been taken from

godless lives and scoff at the idea that these disasters have any relation whatever to the end of the world. Such men little realize that they are only emphasizing the truth of the very thing they are endeavoring to tear down, for the Word plainly says that not only will there be earthquakes, storms, famines, and pestilences in the end of the world, but there shall also "come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming, for since the fathers fell asleep all things continue as they were from the beginning of the creation." 2 Pet. 3:3, 4.

The Comet

After speeding on at the rate of 864,000 miles a day in order to accomplish the circumference of its orbit in seventy-five years, Halley's comet has returned to grace with its charm and magnificence our starry heavens, and all the world are interested.

Halley's is the most beautiful and popular of the 650 comets that are seen with the naked eye, and its appearance is one of the great events of this generation. Since last September this comet has been under the constant surveillance of astronomers in all parts of the world, and will be until the end of this year, when it will again go beyond our range of vision in its trackless journey around the sun.

We shall not be able to see the comet with the unaided eye longer than the end of this month. Do we all appreciate the privilege of beholding this celestial "wanderer" as it lays in majestic beauty against the sky, 14,000,000 miles away, its great bushy search light illuminating the heavens?

Never before have all the world been so interested in astronomy. The celestial visitor has been an educator.

Night after night as we have searched the great starry world, we have learned of man's finiteness and of God's infinity. "When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; what is man that Thou art mindful of him? and the son of man, that Thou visitest him?" We have learned more of the power and wisdom of God, who so perfectly controls not only Halley's comet but the system upon system of shining worlds which cycle after cycle revolve in perfect order throughout immensity.

—o—

King Edward Dead

All the world is in mourning with the English people over their dead king, and this warm bond of sympathy is but a tribute of gratitude from all the nations because

from the greatest to the least there is a feeling that at sometime England has been their benefactor.

Edward VII as a king was without a peer, probably because his heredity and life training pre-eminently prepared him for that responsible place.

It is not that we esteem the king so highly for personal conduct, but because he was son of a truly great and well beloved queen and the trusted sovereign of a great nation and a great people.

England's statesmen have been wise in diplomacy and her generals skillful in war but we cannot believe, as some do, that in this fact alone is the secret of England's greatness.

True, her military forces have been successful in all the world, both by land and sea. It was England that destroyed the world famed Spanish Armada: it was English seamen who defeated the French and Spanish at Trafalgar; it was the English that beat Napoleon at Waterloo; the Russians in the Crimea; the Russians again in the great war of 1878; and we might go on almost indefinitely. England has done more for America than any other European nation, and her benevolence in India "has not a parallel in history." Surely none can dispute that she has been a benefactor to Australia, Egypt, and South Africa.

But to us the glory of England lies in the fact that she has given to the world such men as Wycliffe, Bunyan, the Wesleys, Watt, Carey, Judson, Morrison, Livingston, Paton, and Spurgeon, and has sent these out into different parts of the world with the Bible to teach of God and lift up a standard of holier living.

For these things England has won the blessing of heaven and ingratiated herself into the favor of all the people.

King Edward was born Nov. 9, 1841, succeeded to the throne Jan. 22, 1901, and died May 6, 1910.

His eldest son George V was born June 3, 1865 and made King May 7, 1910.

Conditions in the Far East

Russia maintains an army of 200,000 men in Manchuria, and, in case of war, this could easily be reinforced by the addition of 100,000 from the garrisons of the fortresses and territorial militia. Vladivostok has been strengthened by new fortifications so as to become a stronghold of the first rank.

It is believed that Russia could easily mobilize a great army in the Far East, but she has no navy and in case of a conflict would be compelled to take the defensive.

Japan holds fifth place among the naval powers of the world, though possibly her crippled finances would not permit the marshalling of an army of more than 1,000,000 men.

Russia is still sore over her defeat by Japan, and Japan is in turn disappointed that she was defrauded of the expected indemnity by the Treaty of Portsmouth. Thus it is believed that this mutual hatred might easily develop another war.

But the trouble between Russia and Japan is by no means all that is wrong in the Far East. The caption "Asia for the Asiatics" has been received with great applause throughout the Orient, and at present a league of influential Japanese and Hindus has been formed to consolidate the Asiatics to act against the domination of Europe. This affair is creating attention and concern everywhere.

Evident it is that Japan is to become to Asia what England has been to Europe, and she is quite capable of filling the place.

When there is formed a grand coalition of all the Asiatic countries, not only Russia, but all Europe may be called upon to answer for some of the abuses of years long past.

Here and There

The Aurora, a sealing vessel off the coast of Newfoundland, is reported to have sunk with 187 persons aboard and a valuable cargo.

Twenty-one American republics have taken possession of the \$750,000 building of the International Bureau of American Republics.

A recent cold wave and storm have caused much suffering in the northern part of the United States, and it is feared that great damage has been done to fruits and crops, just starting.

The expulsion of 10,000 Jews from Kiev, a Russian city, is exciting considerable comment, and fears are entertained that this may be the beginning of an Anti-Semite demonstration throughout Russia.

It is now assured that the United States government plans to send one fleet of American warships to the Mediterranean next fall, and another will visit South American ports from the Pacific headquarters late in the summer.

The French aviator, Paulhan, recently won the prize of \$50,000 offered by the London Daily Mail to the person who should first fly from London to Manchester, a distance of 185 miles, in 24 hours from the time of the start with but two descents to the earth. Paulhan covered the distance in 253 minutes, or 4 hours and 13 minutes, making only one descent to the earth. France is jubilant over this feat of one of her sons.

The noted humorist and literary man, Samuel L. Clemens, better known as Mark Twain, died at his home at Redding Ridge, Connecticut, April 21, at the ripe age of seventy-five. Of his popularity as a writer we quote a member of the firm of Harper and Bros., Mark Twain's publishers: "It is no exaggeration to say that even at this late day the works of Mark Twain are selling more rapidly than those of any other author, living or dead."



Political Unrest

Some of the Causes



THAT there is a phenomenal state of unrest throughout the world, from the most highly civilized nations to the lowest tribes of Africa's Bushmen, needs no proof,—it goes without saying. The pulse of the world, everywhere, indicates an abnormal condition.

Continued seditious mutterings in India; China's hatred of foreign intervention; Mohammedanism's feverish dreams of a holy war that will exterminate the infidel and restore Islam to her former glory; the anarchy, which even threats of Siberian exile have no power to prevent, keeps all Russia in a state of terror; socialism which threatens the peace of Germany and France; increased poverty in England causing sad apprehension for the future; the strike, the boycott, mob law, and race riots in the United States; all these are indications of a state of lawlessness and deep-seated dissatisfaction among the masses.

This dissatisfaction is a mental condition and is incident to this "automobile age," when speculation, "greedy commercialism," "frenzied finance," and "mechanical invention" have in them all the elements to blast the fondest hopes and frustrate the most cherished aspirations of the individual; and even though they may repay him in stocks and bonds, it is not in the province of paltry gold to satisfy the ambitions of men created in the image of God; but, ignoring this fact, or not knowing it, men give themselves up to the control of greed and selfishness. The highest positions of trust, both municipal, and national, are betrayed for money. Many of the men who are

operating the finances of the world to-day have made money their god and are willing to sacrifice both principle and honor on the altar of mammon.

Not only in the financial world do we see this dominant unrest, but criminal depredations have invaded every interest of society, even to the home life, and the ever increasing prevalence of suicide, insanity, divorce, immorality, and intemperance are startling evidences that the very foundations of the social fabric are being threatened.

Only a few decades ago the great masses of the people were country-dwellers where health conditions, arduous labor and wholesome food satisfied every want of the physical man, but this unfortunate hegira of the body politic to the cities has produced conditions that to the thinking men portend a sure and speedy deterioration of the race, and have created in our great congested centers, where competition is so fierce and business is run under such high pressure, an ever increasing multitude of physical, mental and moral defectives, which in turn, cause problems in sociology, criminology, and public health which to-day threaten national existence.

Organized labor and corporate wealth have forced from the field of competition into the trades-unions the independent laborer and thinking business man of small capital where they have become only bolts, cogs, levers and wheels in the great "machine" in which private initiative and energy are lost, and where the "labor leader," the "walking boss," and the "overseer" who manipulate the machine, stipulate the work-

ing hours, the wage received, and every thing else, so that our once independent man now works when the whistle blows and "strikes" when he is told.

But our artizans are not satisfied; they know that it is under the domination of organized labor that "bread lines" have multiplied and lengthened, that under "machine" control their comrades are branded "half fed" and "under-fed and stunted humanity" who are little better than "serfs." All this touches, and rightfully so, their pride of manhood.

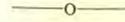
Many of this class vainly imagine that to ape the rich, ride in automobiles, attend theatres would be the panacea for their unrest, forgetting that there is nothing in the world nobler, more uplifting and more satisfying than honest labor.

Because present economic and industrial conditions have made it possible for the rich man to add shekels by the hundreds and thousands to his ever swelling coffers, and because he is able to live in luxury and unnamable extravagance does not make him satisfied. A writer in *Pearson's Magazine* significantly remarks concerning this class, "We are too rich, too idle, to fat. We need war, this peace means stagnation, putrifaction."

These are some of the conditions, which, naturally enough are rapidly widening the gulf that separates between the two extremes of society;—conditions for which political sophistry can offer no satisfactory explanation.

Last but by no means least, the people are not satisfied with their religion. Paganism is uneasy over the inroads that western religions are making in her domains; the image and saint worship of Catholicism only mocks the longings of the sin-sick soul; Protestantism has forsaken her early standard of "The Bible and the Bible only," and tradition, evolution, and higher criticism can never take its place. It is not difficult to see that these are the "perilous times" spoken of by the apostle Paul and

that the prophecy in James 5 is being fulfilled by the people of this generation. Surely "Destruction and misery are in their ways; and the way of peace they have not known."



The Phenomena of Spiritualism

We are publishing in this number of the WATCHMAN one article on the subject of Spiritualism and another on the kindred subject, Are the Dead Concious. These two articles embody the great principles of the subject though they are by no means exhaustive. The WATCHMAN is forever opposed to the teaching of Spiritualism, but we have sought to handle the subject in all fairness, and for the information of our readers rather than for the sake of controversy. We have no desire to malign the characters or motives of the propagators of the phenomena, neither would we, under any consideration, deny them the privilege of practicing all rites incident to the demonstration of the mysterious "manifestations."

But there is a principle involved.

Modern Spiritualism takes radical issue with the fundamental teachings of the Bible, and claiming to be scientific it has claimed the attention of both religionists and scientists, who have sought to investigate the genuineness of this occult phenomena.

If the object of spiritualistic manifestations had been a pecuniary one, then it has signally failed; or, if the prime object of the mediums in the dark and mysterious séances has been to entertain the multitudes that attend, then again, it has failed;—the jugglers of India are far more accomplished in this art. But Spiritualism has not been a failure. Her object has never been to amass gold. Her scheme has been more far reaching than simply to entertain.

The prime object of Spiritualism has always been to prove that there is communication obtainable between the living and the dead. However, this is not in any way

new, the idea is as old as the world. Since the first man refused to believe what God says about the dead, there have been efforts made persistently and without ceasing to establish this communication.

History reveals that all the nations since the earliest times have had those who practiced this art.

In Egypt there were magicians and necromancers; Babylon had her soothsayers and astrologers; Israel, the witches and familiar spirits; in the time of our Saviour, He continually came in contact with "spirits of devils," and those possessed of "evil spirits;" and later we read of sorcery, magic, curious arts, witchcraft; and to-day there are "spiritual manifestations".

But, we wish to ask, What good has developed from any or all of these manifestations, either ancient or modern? Do we really know from these man's true condition after death? Did any message from a dead friend ever bring relief and consolation to tried and burdened hearts? Have great problems ever been settled, or has great light shone upon darkened pathways through these? Have any of these messages purporting to come from the dead benefitted anybody at any time? What, forsooth, has either ancient or modern witchcraft done for the people of this world?

We admit the presence and operation of supernatural power working in the spiritualistic manifestation, but we are persuaded that it is the "spirits of devils working miracles" and not the spirits of the dead, for, "the dead know not anything" is the testimony of our guide, the Bible.

What if great and learned men *do* accept these manifestations as the "great power of God," does that make it true? Are you willing to take the word of the noted William T. Stead, who claims to hold communication with the dead, against the Word of God which says that it is only a "seducing spirit" which answers the great journalist? Will you take the testimony of Camille Flammarion who says "It is proven that

men are conscious in death," instead of the the Scripture which says positively they are not?

Does the ability of the celebrated Italian medium, Eusapia Palladino, to make a table dance prove that the dead are conscious? Even this most celebrated of mediums says of herself: "I have been asked many times for my own explanation of the force that controls me, but I have none. Only God and His people know now, and perhaps—the devil."

"If men would but study and believe the Word of God which comes to us from heaven for our enlightenment and guidance, they would be saved the trouble of manufacturing strange theories to account for the phenomena of Spiritualism."

—o—

Bryan and Darwinism

The argument Mr. Bryan makes on the subject of Darwinism strongly appeals to our good sense, and we quote a short extract from one of his lectures for the benefit of our readers.

"I object to the theory for several reasons. First, it is a dangerous theory. If a man links himself in generations with the monkey, it becomes an important question whether he is going toward him or coming from him—and I have seen them going in both directions. I do not know of any argument that can be used to prove that man is an improved monkey, that may not be used just as well to prove that the monkey is a degenerate man; and the latter theory is more plausible than the former.

"Fairburn in his 'Philosophy of Christianity,' lays down a sound proposition when he says that it is not sufficient to explain man as an animal, that it is necessary to explain man in history—and the Darwin theory does not do this. The ape, according to this theory, is older than man, and yet the ape is still an ape, while man is the author of the marvellous civilization which we see about us."

GENERAL ARTICLES

Are the Dead Conscious?

BY CHARLES THOMPSON

WHEN God said to man in the Garden of Eden, "In the day that thou eatest thereof thou shalt surely die," the devil said, "Ye shall not surely die." So, though the Lord says the result of transgression is death, the devil says, "No; they do not die at all;" and to prove to the world that this statement is true, he has invented and summoned to his aid Modern Spiritualism, through which he gives communication supposedly from our friends in the spirit world.

But if our friends are not dead, as we are often told in obituaries, funeral sermons, and false hymnology, and if they are really helping us in this life, then the devil told the truth, and Spiritualism is the place to seek for comfort in the hours of grief and sorrow.

Why Grieve if True?

Why, if "there is no death, but what seems so is only transition into a higher sphere of usefulness," should there be hours of grief and sorrow? If we believed such a statement, we should not shed tears of sorrow at the loss of our parents or children; but rather tears of joy. And instead of sorrowing we should feel like singing praise.

The greatest objection to the idea of consciousness after death is, that it is not true, because it is out of harmony with God's Word, "which is truth." For it is written: "The last enemy that shall be destroyed is death." 1 Cor. 15: 26. Here Inspiration declares death to be an enemy; and why?—Because it robs us of our fathers and mothers, our babies and friends, and leaves nothing but vacancy and sorrow in its trail.

Death is not only an enemy, but it is the work of the great enemy, the devil. In

Heb. 2, 14, Paul says: "Forasmuch then as the children are partakers of flesh and blood, He [Christ] also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil." Therefore it is clear that in death one passes under the dominion of the enemy. And since this is the last act of his power upon the individual, death is the last enemy.

The Dead and the Affairs of this Life.

The dead are not conscious, nor do they have to do with the affairs of this world after their departure; for it is written: "The dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in anything that is done under the sun." Eccles. 9; 5, 6.

Also in Job. 14, 1, 2: "Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and *continueth not.*" And in verse 21 we further read: "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them."

No Wisdom in Death.

These scriptures plainly show that there is no continued consciousness nor further affliction with those who die. Thus it is written again: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (Eccles. 9, 10); and, "if I wait, the grave is mine house." Job. 17, 13. Jesus says: "The

hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth." John 5. 28, 29. Paul adds his testimony to this by saying that unless this resurrection takes place, those who have "fallen asleep in Christ are perished." "For . . . in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's at His coming." 1 Cor. 15: 18, 22, 23. Again it is written: "For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise

first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." Then the apostle adds: "Wherefore comfort one another with these words." 1 Thess. 4: 16-18.

Therefore we conclude that the dead are sleeping in unconsciousness; waiting for a resurrection at the second coming of Christ, and it is from that resurrection truth we are to gather comfort, and not in the mistaken idea of consciousness in death and visitations and communications through spirit mediums.

Spiritualism

BY H. J. EDMED

WHILE there are many religions in our world to-day, there are but two fundamental ideas upon which they are built. All nations recognize a Supreme Being, to whom in some way they render homage. The devout pagan who fashions his graven image and covers it with gold; the heathen votaries that, having no oblation, employ a cunning carver to transform hard wood into an image "made like to corruptible man, and to birds, and four-footed beasts, and creeping things"; the worshippers of the orbs of heaven; the misled Romanist, who carves his cross, bows to his crucifix, and kneels before the shrine of Mary; the Christian Scientist and Spiritualist, who, with the modern Evolutionist, see divinity and Supreme Deity within himself,—all these systems in whatever way they may be expressed, are merely modified or extenuated forms of the one idea—that behind what is visible there lives an invisible Supreme Essence, totally unconditioned by personality, and which as an inherent immortal entity, forms, controls, and perpetuates the life of man.

In all these systems there is a belief that the Supreme Essence in the individual is in

constant co-respondence with the same Essence in external spheres. The exegesis of all these "isms" assumes that this Supreme Essence is God; and, as it dwells within our bodies as our life, we also are God, and our nature is divine. Whatever therefore is wrong in us, is attributed to the body, which must be abused, punished, tortured, and penanced, in order to bring it into subjection to the Supreme Essence, until such time as the soul may soar into other spheres, where it may develop its latent attributes untrammelled by the flesh.

Connected with all these systems, and taking a most prominent part, has been the supposed communication with the departed souls of the dead. The wild native witch who "smells out" the offender, the miracle-working Jannes and Jambres who withstood Moses before Pharaoh, and the diviner at pagan courts, are all on common ground with the Spiritualistic medium of to-day. Their systems, though differently expressed, are built on the same foundation; and the strength of the entire supernatural conglomeration is found in that huge falsehood uttered by Satan in the garden of Eden, "Thou shalt not surely die."

From the day this subterfuge was uttered, men grew to regard the idol—whatever it was, even if it was a man—as a visible expression of the unseen, divine soul that had departed this life and still lived. But God pointed out that the Supreme Essence connected with these systems was neither the soul of man, nor God. He said, “They sacrifice . . . unto devils.

With this in mind, it is not difficult to trace the source whence has arisen the claim that man is divine. “Ye shall not surely die,” and “Ye shall be as gods”—the attributes of immortality and divinity—were both applied to man by the prince of devils in Eden, and every system of religion that has since arisen that does not accept the Word of God for its foundation, has built upon that same platform. Undoubtedly this accounts for the solemn command of God which forbade, on pain of death, the presence of one having a “familiar spirit” among His people. Deut 18: 9-14.

The other idea, that upon which the Christian religion is based, is that the true God is a *personal God, not an essence*; that He dwells in the sanctuary in heaven; that He “only hath immortality” (1 Tim. 6: 14-16); that He has an “only begotten Son,” who is “the express image of His Father’s *person*”; that He has a Spirit which operates everywhere; and that these three comprising the Godhead are possessed of the same attributes. But man, by sin, is alienated from the life of God, and God in loving mercy, gave His only begotten Son to us and for us, that we through Him, at the resurrection, might be clothed with the attribute of immortality. 1 Cor. 15: 51-54. This necessitates a “change,” which would not be true if we were already immortal, for, says Paul, “We shall all be changed.” How different from man’s theories is God’s statement of the case as given through His beloved disciple: “And this is the record, that God hath given to us eternal life, and *this life is in His Son*. He that hath the

Son hath life, and he that hath not the Son of God hath not life.” Thus, the true idea, based upon the Word of God reveals that man can be reclaimed by the presence of the Holy Spirit of God in the heart, through faith in Christ, and that instead of an inherent principle of immortality belonging to us by nature, we can receive it only in Christ, who will give it to us at the resurrection of the just.

Is it not plain, therefore, that the spirits that communicate with this world are not the immortal souls of the dead? Are they not rather the spirits that have fallen from heaven with Satan, seeking to foist upon this world a deception that will lead their dupes to deny their need of a Saviour, to renounce the truth of God’s Word, and to boast of possessing attributes that belong only to the great God? In Christ’s religion, there is no setting aside of the body as a thing contemptible and only a clog. Not one sad bodily affliction need be used by man to make himself good—no penance, no passing through the fire, no torment of demons. He who made us has also redeemed us, and desires that His work of grace shall include “soul, and spirit and body.” The whole being belongs to God, “therefore glorify God in your body, and in your spirit, which are God’s.” Let Christians beware of how they play with the religion which is based on Satan’s lie. If Eve in her strength and purity of character could not withstand the guile of the evil one, much less can we, if willfully we tempt God and trespass on this forbidden yet enchanted ground.

Here is a good motto for every missionary worker.

“I am but one;
But I am one.
I can not do everything,
But I can do something.
And what I ought to do,
God helping me, I will do,”

Studies on God's Closing Message

The Commencement of the Great Advent Movement

BY GEO. I. BUTLER

IN our last article some consideration was given to the First Angel's Message.

The subject is extensive and important, and cannot be compressed into one article. We have seen that God has revealed clearly that such a message must go forth to every nation and tongue and people, and that it was to be proclaimed with a loud voice throughout the world. Has such a message been preached? Has it stirred the world? Is it being preached? These are very pertinent questions.

Well informed people know that this Advent doctrine has been before the world in various countries for three quarters of a century. Earnest men presented it in Europe, in portions of Asia and Africa, and in the islands of the sea. Some three hundred ministers preached it in the United States of America, and other hundreds preached it in Great Britain, Ireland and Wales. Indeed, it was sent in special publications to every missionary station on the globe, previous to and during the year 1844, when the long prophetic period of 2,300 year-days terminated in the autumn. In the United States it was nicknamed "Millerism" by its enemies, because William Miller of South Hampton, New York, a devoted member of the Baptist church and a deep student of the Bible, first and most prominently proclaimed it in many of the largest cities of our country. More than one hundred thousand earnest and devoted Christians of the various denominations embraced the teaching. Indeed, it went with such power, and such marked evidences of the Holy Spirit accompanied its promulgation, that the Adventist preachers were welcomed everywhere into the churches to preach the message. Revivals of religion followed these laborers wher-

ever they went, and multitudes of new converts were received into the various churches: but, of course, *all* church members did not receive it, on the contrary it met, in many cases, with strong opposition. As a rule, because there went with it strong evidence of the Spirit's power, the most spiritual and devoted among the people received it, and its greatest enemies were the cold hearted, worldly and pleasure loving. It was hardly to be expected that such would be anxious to know that the Lord Jesus Christ was soon coming in the clouds of heaven, and that all earthly riches, pleasures, hopes of gain and worldly aspirations would be forever blasted. But the devoted servants of Christ, looking and hoping for Christ's return, carried with them such a tide of spiritual power, that it was hard to resist or hinder the current heavenward.

The message went indeed with a "loud voice" just as God's prophet had said it would. It is a most remarkable evidence that this was a God-given message to the whole world, from the fact that the different men who were raised up to preach it in the different countries, far apart from, and wholly unknown to each other, should preach the same scriptures and look for the Lord's coming at the same time, and be found delivering the same message.

There is an abundance of evidence to show that in the United States Mr. Miller and his fellow laborers claimed to be giving the very message we are now considering: "Fear God and give glory to Him, for the hour of His judgment *is come*." It was the announcement of the *great day of judgment*; an event immediately preceding the coming of the Lord of glory to earth to save His people and put down rebellion in the universe of God. What could be more impor-

tant than such a message to the whole human family? And this message is to go to "every nation and kindred and tongue and people," with a "loud voice." We do not claim that this was *all* fulfilled previous to 1844.

Let the reader remember that this first angel's message is but *one of a series* of three, which altogether are to be preached until probation closes, constituting, as a whole, the great proclamation to go to the world to prepare a people for the coming of Christ. It is in nature like the message that Noah proclaimed to the antediluvian world. After the judgment message had been proclaimed a few years, a second message united with it, and finally, the third angel's message was added to the first and second, constituting the one great three-fold warning message designed to warn a careless, wicked world of its approaching doom, and gather out of it a people prepared to meet their Lord. The first message is still being preached, and will be to the end. It is just as true to-day that "The hour of His judgment is come," as when it was first announced; and it is even more important for God's people to know, inasmuch as the progress of that great supreme court is rapidly fulfilling its vast work, and when that is finished and the decree goes forth, "He that is unjust, let him be unjust still; and he that is holy, let him be holy still," showing that probation is closed forever; then, One like the Son of Man appears upon the white cloud to reap the harvest of the earth. Christ discloses in the parable of the tares of the field that the harvest is the end of the world.

Those who are acquainted with the Advent movement history, know that there was a great disappointment connected with it. The believers expected the Lord to come in 1844. He did not come. A scoffing world, and formal professors, waiting some plausible excuse, at once proclaimed the whole thing a humbug. Lying reports were circulated to discredit all the adven-

tist doctrine. The boys in the streets, after the time passed, shouted, "Well, you hav'nt gone up yet." The lie was busily circulated everywhere even by professed ministers of the gospel, that the believers had prepared ascension robes, when, as has been shown, after most diligent search and large offers of reward for proof of the making of an ascension robe, that such a garment was never made. That time was one of trial. As the crucifixion of Christ left His disciples almost in despair, so was this time. God permits his people to be tried to test their loyalty and faith. He makes all plain after the trial passes. So He did in the great advent message. The believers thought the Lord would come personally at the close of the 2,300 years; but the Lord did not *say* he would come then. He said "Then shall the sanctuary be cleansed." It was quite generally supposed by the believers that this earth was the sanctuary to be cleansed, and thus they *inferred* that Christ would come and cleanse the earth by fire. But the earth was not the sanctuary to be cleansed. The word sanctuary means "holy place," a temple of the Most High. The earth is far from a holy place, it is a most *unholy* place, filled with sin and rebellion against God. The studious and faithful soon ascertained that the sanctuary to be cleansed was the temple of God in heaven, the last and closing work of our great High Priest in the great and final judgment scene, when the books of record will be examined. The sins of God's people will be blotted out of those books and every case will be decided. This is the true cleansing work of Christ's final ministry. Then all was plain. The believers soon saw that there were two other messages to be given and fulfilled after the first had begun to be proclaimed. They accepted their work and are now proclaiming the whole message to the ends of the earth. Over 100,000 believers are now employed in this work at this time.

It is the most important work on earth to

be done; this of proclaiming the approaching day of glory when Christ shall come. Never were the believers more certain that their work is of God and of its certain triumph.

The writer, now past seventy-five years of age, well remembers all the great events connected with this advent proclamation, and knows whereof he affirms. He is no novice who has recently heard of these truths but has been a living actor in the proclamation of this great truth.

Missions

Church Manners

I sat and dreamed at even, when the Sabbath day was done.

An angel drooped his pinions before the great white throne;

Then asked of him the Majesty who sat in glory there,

"Hast marked My flock's behavior while in My house of prayer?"

The angel sighed. "I entered Thy house at—
to-day.

And some, with joy I noted, were there to praise and pray;

But some, I saw with sorrow, were there to air their clothes,

So decked were they with feathers, and frills, and beads, and bows.

"Some used Thy house to eat in, for, though I saw no food,

And though they never swallowed, they chewed, and chewed, and chewed.

And some made social visits,—aired their domestic woes;

And some made it an arbor, where they might loll and doze."—*Selected.*

A Word From India

AFTER long, careful consideration our Indian committee has selected our future field of labor. If you will take a large map of India you will find Poona just over the Western Hills one hundred miles southeast from Bombay. Beginning at Poona and running to the southeast for about one hundred and fifty miles to a town called Pandharpur on the banks of the Bhima River, you will find the strip of country which has been selected.

In this territory there are about 700,000 people living in more than 800 villages. The country is for the most part dry and semi-arid, and anything but attractive in its physical aspect. But the people are here who have never heard the old, old story of Jesus and his love who are daily going down to Christless graves, and their great need is the all-sufficient plea for the missionary. In all this strip of country there are no houses available that are at all suitable or safe habitations for foreigners, excepting a few government bungalows, which can only be occupied for short intervals.

Every village, however small, has its temple or temples, where gods of the crudest forms are worshipped, and on every high hill, and under very nearly every green tree, at least some rough stone or stones, daubed with ugly red paint, mark the spot where the country-side come to worship. These people seem very faithful in their religious observances. In connection with their every work, from ploughing the land to marketing the final crop they call upon the name of their gods and worship. It has even been said that they sin religiously.

How We Entered Indapur

After it was decided that we should locate near Indapur there were some vexatious delays, but we finally succeeded in making our forward move February 1. Unfortunately an attack of the grippe: which affected all of us, coincided with our date of moving. But the rapidly approaching hot season made it imperative that no time be lost so we bade farewell to Poona where we had spent a pleasant year studying the language and becoming acquainted with the customs of this new field.

Our journey was sixty-five miles by rail. After that we were ferried over the Bhima River. From here to Indapur was fourteen miles. For that part of the trip we were to enjoy (?) the questionable pleasure of a ride in a springless bullock cart. Unfortunately all the bullock carts were gone for that day. I will not write concerning that difficult

(Continued on page 64)

HOME AND HEALTH

"NOTHING TO BE THANKFUL FOR"

"Mamma can I go down stairs?
I shall not say my prayers;
For I have nothing to be thankful for," my willful
Robert cried.
"There's all the other boys
With multitudes of toys.
And books, and dogs, and ponies; but we're poor,
and I'm denied."

"Ask Papa!" And I sought him:
With eager steps I brought him,
(Myself so shocked and wondering I scarce knew
what to do);
But still the boy kept saying,
"Papa I'm through with praying;
For God gives nothing worth our thanks to me,
nor yet to you."

His father heard with sorrow,
But simply said; "Tomorrow
You'll find His choicest blessings unto both our
lives are known.
God guard you while you are sleeping;
I leave you in His keeping."
Then down the stairs we softly went, and left our
boy alone.

But in the early morning,
His father without warning
Placed bandages across his lips, his ears, and hazel
eyes.
Deaf, dumb, and blind together,
My boy would soon learn whether
God has given him any blessings that e'en the poor
would prize.

Long ere the morning ended,
His grateful thanks ascended,
For the blessed gifts of sight and speech; ascended
to that One
Who gives unstinted measure
Of light and sound. With pleasure
He meekly said his little prayer that night at set
of sun.—*Selected.*

Busy Mothers

"What is there to be thankful over?" she asked, and a sigh as heavy as her burdened heart escaped, while the calloused hands slower pushed the hot irons over a seemingly endless ironing. Her aching feet refused to rush to the scene of her three-year-old's latest catastrophe and the dull tone of her query, "Dear me! what now?" would not indicate her true nature to be loving and sympathetic—though in reality she was always warmly interested in the little one's miniature woes and tragedies. A cloud

rested on her face as she glanced at the clock. "Nearly 4:30 p.m.—no mopping done, no bread for supper, my dress so untidy, and time for the school children's return." A moaning gust of wind and rain, a swirl of fallen leaves greeted her. How mournful these chilly autumn days!

At this point she heard a knock. Visitors! A hasty glance at her dress and with dismay she opened the door—for she went calling so seldom, being "too busy," and to greet one of her few callers thus seemed hard; but standing before her was "only a peddler!"

Charity means more than pennies; so she controlled her impatience. Somehow—was it Providence?—she heard a tale of real misery, injustice, illness, poverty borne as a cross, and withal, resignation and helpfulness shining like gold through the words. When he departed she turned and faced her life, her surroundings, her cares. She called her children and kissed them with tears of gratitude.

Then she reflected—"It is just a 'thumb-day,' harder than usual, and my body is too weary." She disappeared for a half-hour and returned looking and feeling fresher; there had been a brief sponging, a change of shoes, her hair tidied and a neat, clean work dress and white apron donned; moreover, for ten minutes she had lain down and really rested. While dressing illumination had come to her: the tact to deal with one whose daily unkindness and misspent life seemed to undo all she did for home life; the power to smile patiently if not gaily, and speak sympathetically to her school children; in short, to do her best and leave the rest; yes, and there were many things to be thankful for, too; and though it meant pinching economy she resolved to make a thank-offering. Thus the poor paralyzed wife of the peddler was astonished to receive, one gloomy Thanksgiving, a browned and finely stuffed duck and a glass of jelly—but from whom?

Selected.

They Say! Who Say? Let Them Say

MRS. W. M. CROTHERS

I wonder if any of my readers know what it is to be haunted by some particular words or phrases which they cannot easily throw off or dismiss from their minds on account of the great impression made at the time of their utterance.

Such has been my experience since hearing the words used as a heading of this article, quoted by the Rev. J. Ferguson a few years ago at a social meeting in Sydney, Australia, held in the honor of one highly esteemed for his love for humanity, and for his labors of love in connection with rescue work in that country.

The speaker told his audience that these words, "They say; who say? Let them say," were engraved on some building, but I cannot recall its location, though I can safely say it was somewhere in New South Wales, Australia.

O that little word "they!" What a mountain of mischief it has done, and is likely to do, till the end of time! It is like a handful of snow, small at the beginning; but as it is rolled along, it gathers up and takes on all that comes in its way, till at last we see a large snowball. At the start a child could roll the ball, but now it would require men to move it, were it not that the heat of the sun gradually melts it away.

Sad pity that in like manner we cannot melt or disperse unkind words, which once spoken, often have so much added to them that the original speaker would fail to recognize his own words.

"They say" she must neglect her home, as she belongs to such and such an organization. These simple words, "they say," sent one of Russia's most promising men to Siberia. "They say," her children are neglected, and the poor husband never gets a proper meal.

Now if it were only "she" who uttered these words, one might have a chance of catching her in the act, but it would be a

long chase to get hold of the guilty "they."

It was once my good fortune to visit the home, quite unexpectedly, of one whom "they" had strongly condemned as being good to everybody but those in her own family. What did I find?—

A home and a family well looked after, not only in temporal but in spiritual things. I shall never forget the love and sympathy from all members of the household in the work that the mother and daughter had undertaken for God, home and humanity.

Who Say?—They who never do anything to help a weak one to rise above his weakness; they who will not deny themselves in order to help another; they who have shut their ears to the words, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

They who make a god of self cannot possibly understand that when Christ gains entrance into the heart to reign there, self must be overthrown.

Let Them Say. So say I! If our works and actions are right, what matter what men may say? We shall all be judged finally by righteous judgment when we render an account of the deeds done in the flesh, whether good or evil.

Let them say, even though we may know their words to be untruthful. Heaven knows. Let that be our comfort when men speak falsely of us and our labor of love. Listen not to what they say, but to the words of the Master in whose service we are: "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, for . . . ye have done it unto me."

Don't Worry

I've learned, as days have passed me,
Fretting never lifts the load,
And that worry, much or little,
Never smoothes an erksome road;
For you know that somehow, always
Doors are open, ways are made,
When we work and live in patience
Under all the crosses laid.

journey,—of the hot sun, the lack of water; the hard dung floors on which we had to sleep,—but will only say we finally reached Indapur at 3 p.m. completely exhausted.

At this time of the year the country in these parts is all parched and burned; the heat is great and water is very scarce. We dare not drink water without boiling it first. As there was no well connected with the bungalow, that first afternoon we were compelled to use the water the people brought us. They assured me it was all right. "It is the same as we use every day of our lives," they said, thinking that what was good for them should be all right for Sahib. However, our native boy brought us water from what he assured us was a superior well.

As early as possible the next morning we set out to investigate our water supply. The first well was in a garden, and the people were busy drawing the water by bullock power for irrigation. This well was a little turbid, so our native boy urged us to investigate well No. 2. We found it near by, right in the center of a Mohammedan graveyard, filled with dead leaves and semi-stagnant water. We turned back to well No. 1. It was a large well, some 20 feet in diameter, with steps going down into the water. Imagine our surprise on finding a man down in the well busily washing the dirty clothes which he had just removed from his body. Our expostulations were met with the all-sufficient reply, "But, Sahib, he is a Brahmin." Somehow we consider a Brahmin's dirt no better than anyone's else, so we enquired about other wells.

The people seeming willing to aid us in spite of our peculiar prejudices, told us of a well near the town dispensary that had a notice board on it forbidding clothes washing. So we hastened there, hoping our troubles were over. We found it a well with great wide steps all the way down to the water. As it was early morning the women were coming for their morning water supply. A group of half-clad, dirty-looking women from the out caste quarters near by came while we were watching. They descended into the well and calmly proceeded to do up their morning's toilet. They were barefooted, so first of all their dirty feet and legs were well washed, then their hands, arms and face. After thoroughly washing out their mouths, the contents were ejected back into the well. It only

remained for them to wash their dirty water jugs before dipping up water from the same place to bear happily away full vessels for drinking and cooking purposes. Truly the notice board was there forbidding clothes washing but—we wonder how much boiling our medical friends would recommend to make such water fit for human consumption.

Further enquiry disclosed a good well without steps, well protected; but alas, it was in the caste quarters, and we could not draw water from it, for we would defile it! The irony of the situation amused us in spite of our difficulties. But as it happens that water is one of the most necessary things in this climate, we finally settled the matter by employing a high caste man at rather an exorbitant rate to bring water for us. What sort of philosophy can settle the questions arising in my mind as I sit on my veranda watching my half-clad (or less) water carrier, not too clean, bringing with impunity my water from the well I can not touch for fear of despoiling it?

Well, such was our entering into Indapur. The people have made us welcome in their way. We have started a school for the low-caste children. There are three native workers with us, two of whom have their families. Our daily program is something like this: Marathi morning worship, 7 a.m., Marathi Bible class at 12 m. for native workers, preaching in high-caste quarters at 7 p.m. We are getting nicely settled in our work and are glad we are here. For one hundred miles to the south and forty miles in all other directions stretch village after village where the name of Jesus has scarcely ever been heard.

Next month the thermometer will register close around 115 degrees in the shade and we have only the uncertain tenure of a government bungalow in which we can not properly protect ourselves from the heat. Do you wonder that we are very much interested in that big fund for missions and will watch with anxiety the way the people will respond?

It will take perhaps \$1,000 to build the cottage and the well. If you were in our places would you not pray for a cottage and well? We have faith that our prayers will be answered and will try to conserve our strength as best we can until help arrives.

Mr. and Mrs. GEO. F. ENOCH.
Poona, India.

THE
Caribbean Watchman

JUNE, 1910

Published monthly by The Watchman Publishing Association, Cristobal, Canal Zone, Panama.

Entered February 25, 1909, as second-class matter at Cristobal, C. Z., Panama, Post-office, under the Act of Congress of March 3, 1879.

EDITOR - - - - - B. E. CONNERLY.
ASSOCIATE EDITOR - - - H. H. COBBAN.

Manuscripts should be addressed to the Editor. Address all business and make all money-orders, etc., payable to the CARIBBEAN WATCHMAN, Cristobal, Canal Zone, Panama.

Date of Expiration.—The WATCHMAN wrapper bears date of last issue due on your subscription. Unless renewed in advance, paper will stop with expiration date. If herewith is an order blank, you will know you have overlooked sending in a renewal. You will not wish to miss a single issue. Back numbers often cannot be furnished.

Change of Address.—When a change of address is ordered, both the old and the new address should be given. The notice should be sent at least one month before the change is to take effect.

How to Remit.—Remittances should be sent by Draft on New York or P. O. Money Order, payable to THE CARIBBEAN WATCHMAN. Cash should always be sent by registered letter. If otherwise sent the remitter is responsible for its safe delivery.

Subscription Rates.

One Year, Post-paid, - - - - - 50 cents.
Six Months, " - - - - - 30 cents.
Five or more copies to the same address, 45 cents.
per year, each, post-paid.
Five or more copies to the same address, six
months, 25 cents each, post-paid.

Appreciation

We are receiving letters from our subscribers which tell us that the WATCHMAN is the "best paper in the world," and others have said it is the "cleanest and most presentable paper in the West Indies," and others less extreme in their expression, but speaking of their appreciation of the paper.

Now we know that our humble little paper does not reach so high a state of perfection as the above would indicate, but since "Men are only boys grown tall," and editors no exception, we confess we are greatly pleased with these compliments, and to know that our readers appreciate our efforts. We promise not to become puffed up over this but hope to so improve our paper that we may merit the praise given.

The Population of China

There is much being written at this time about China, and the possibilities in the Far East, but it is difficult for us to realize the magnitude of the Celestial Empire.

A recent number of the WATCHMAN contains an impressive editorial entitled China the Mighty which gives the best idea of the greatness of China of anything we have read. With reference to the population we quote the following :

And when it comes to population, will the statement arrest our mind that every time the clock ticks off twenty seconds of time a Chinese baby is born into the world? The population of China to-day is reckoned at 433,553,000 men, women, and children. How our own ninety millions pale into insignificance in comparison with these stupendous figures. "There are twice as many people in China as on the four continents, Africa, North and South America, and Oceana. Every third person who toils under the sun is a Chinese. Every third child born into the world looks into the face of a Chinese mother. Every third pair given in marriage plight their troth in a Chinese cup of wine. Every third orphan weeping through the day, every third widow wailing through the night, are in China. Put them in rank, joining hands, and they will girdle the globe ten times at the equator with living, beating, human hearts. Constitute them pilgrims, and let two thousand go pass every day and night, under the sunlight and under the solemn stars, and you must hear the ceaseless tramp, tramp of the weary, pressing, throbbing throng for five hundred years.

And then the question comes to us, of how we are to reach all these millions with the gospel of Christ. To the church is entrusted the work of carrying the "everlasting gospel" to every nation, and this should be the concern of every individual member.



"No day is commonplace if we only had eyes to see its splendor. There is no duty that comes to our hand but brings to us the possibility of kingly service."

Are You Interested in Prophecy?

The Story of Daniel the Prophet The Story of the Seer of Patmos

By S. N. HASKELL

Are beautiful expositions of those two great prophetic books of the Bible,
DANIEL and THE REVELATION



The great lines of symbolic prophecy are explained in such a simple manner that even a child can understand them. The writer has avoided the dry argumentative style so common among commentators and has chosen a narrative style which, although simple and attractive for the young, contains earnest thought for the most learned Bible student.

These two books show us where we are living in the stream of time. Price post-paid as follows:—

| | | | | | | |
|------------------------------------|---|---|---|---|---|------|
| Full Cloth Binding, Marbled Edges, | - | - | - | - | - | 1.60 |
| “ “ “ Gilt Edges, | - | - | - | - | - | 1.80 |

Order from the agent selling this Magazine or Address

The Watchman Publishing Association

Cristobal, Canal Zone, Panama