

THE CARIBBEAN WATCHMAN

This Same Jesus

"This same Jesus!" Oh! how sweetly fall those words upon the ear,
Like a swell of far-off music, in a nightwatch still and drear!
He who healed the hopeless leper, He who dried the widow's tear,
He who changed to health and gladness, helpless suffering, trem-
bling fear.

He who wandered, poor and homeless, by the stormy Galilee;
He who on the night-robed mountain bent in prayer the wearied knee;
He who spake as none had spoken, angel wisdom far above,
All-forgiving, ne'er upbraiding, full of tenderness and love:

He who gently called the weary, "Come and I will give you rest!"
He who loved the little children, took them in His arms and blest;
He, the lonely Man of Sorrows, 'neath our sin-curse bending low;
By His faithless friends forsaken in the darkest hours of woe:

"This same Jesus!" When the vision of that last and awful day
Bursts upon the prostrate spirit, like a midnight lightning ray;
When, else dimly apprehended, all its terrors seem revealed;
Trumpet-knoll and fiery heavens, and the books of doom unsealed:

Then, we lift our hearts, adoring "this same Jesus," loved and known,
Him, our own most gracious Saviour, seated on the great white throne;
He Himself, and "not another," He for whom our heart-love yearned
Through long years of twilight waiting, to His ransomed ones returned!

Frances R. Hovey.



Christ Is Risen

THE sound of shouting and the tumult ceased,
And pitying Night a melancholy pall
Let down o'er Palestine. The Christ of God
Was sleeping in the tomb of Joseph now,
A dreamless sleep; and angry hosts had slunk
Away to reason with their consciences,
Or drown them in the flow of ruddy wine.
Earth slumbered with her Maker sacrificed,
And held Him to her bosom—dead.

The Crown

By mocking jesters pressed upon His brow
Had left its cruel impress in the flesh
Condemned. The hands whose office work had
been

To pour upon the head of youth and age
The kindest blessings of a loving God;
The feet so often weary with the way
O'er mountain steep or by the rocky shore;
The lips that once had launched the moving
spheres

And spoke to life the Adam of the race—
Were lifeless all, and man in type was dead.

The night of sin—a dreary, cheerless night—
Had here fulfilment manifest, and sin
Itself, in type, triumphant sat enthroned.
Old earth was tottering on the verge
Of ruin absolute while in the tomb,
In bonds of death to satisfy the law
By mortals broken lay the Gift of God,
Enwrapped in death's habiliments, that He
Might work the purpose of Jehovah's mind,
To conquer all that triumphed over man.

The ear of Heaven was bowed to earth, but earth
Was slumbering still, unconscious of the scale
Jehovah held to weigh her destiny.
The book of God was fair, the pages clean,
And 'gainst the name of Jesus there appeared
No sign of sin committed, or of thought
To show that aught but fealty to God
Inhabited the heart now held by death.
"O Christ, come forth; the keepers of the dead
Hold not dominion over you!" The stone
By Roman order sealed is powerless
To hold whom God does not condemn.

Roll Back,

Frail figment of the Roman realm, nor think
To stifle with the hand of stone his life

That paid sin's penalties from Adam down,
Roll back, ye sombre, silent gates of death;
The conquering King comes through. Roll back,
ye dark

And threatening clouds of doom; the Sun comes
forth

To lighten with His gleam from pole to pole
The sorrowing regions of a stricken world.
Roll back, roll back, ye hosts from heaven flung;
For man in type has conquered every foe.
And stands triumphant with the keys of death.

O grand, O glorious liberty is that
Which stepped with Christ from Joseph's open
tomb,

And trimmed anew the fading, dimming fame
Of hope, and set a star to guide the race
From earth's long night to heaven's glorious day!
That tomb a cradle was; and pillowed there
Our freedom lay in natal robes, and harked
The velvet footfalls of the angel guard.

Down all the rolling years that since have passed,
A thorny way she threaded through the myths
Of pagan rites, and struggled hard to plant
A nobler tree, whose leaves should heal the
wounds

Oppression rained upon the hearts of men.
That tree is blooming yet whose seed was sown
Behind the stone a Roman law had sealed—
Within the tomb that shut a Saviour in.
His death our immortality insured—
His tomb the birthplace of our liberties.

Yes, Christ is risen, and our souls are free—
Free in the liberty His life has given;
Free from the death that knows no waking hour;
Free from the sins that long have pressed us down;
And free to worship, and obey His will.
We turn no tearful eyes to Joseph's tomb;
We bend no knee in mosque Mohammedan,
Nor slay in strife to win the vacant place
Where rested once the Saviour of mankind.
Go forth, go forth, and tell a waiting world
The Son of God is in His tomb no more.

From such a tomb the Spirit flies. Our strength
Is weakness while we think to hold Him there.
Proclaim this truth in glorious ministry:
Our Christ is risen, and the soul is free.

C. M. SNOW.



Caribbean Watchman

THE OUTLOOK

Death of President of Panama

The entire Republic of Panama is mourning the death of President José Domingo Obaldia which was suddenly announced March first.

President Obaldia was a native of the city of David, in the province of Cherequí. He was born January 30, 1845 and was therefore sixty-five years old when he died.

When the ship of state of the new republic was launched six years ago, Señor Obaldia was selected by President Amador to represent his country in the United States, which position he filled with such credit to himself and his country that in 1908 he was elected president of the republic. The responsibilities of this office he was permitted to discharge for only seventeen months when death from heart failure robbed Panama of her most trusted son. A widow and eight children are left as a family to mourn the loss of the dead president. Four of the children are in the States and four in Panama.

Don Carlos A. Mendoza, Secretary of State now takes his seat as third president of Panama.

Racing for the South Pole

The recent world-wide interest in the discovery of the north pole, has given rise to extensive speculations among the great nations as to which of these shall be honored with success in a like discovery in the frozen regions of the South.

It is probable that next autumn and winter will witness an exciting race between

two well equipped antarctic expeditions, one American and the other British. The English government has granted \$100,000 to defray the expenses of the English expedition, to be placed under the command of Captain Robert F. Scott. Commander Perry has offered to assist in raising \$50,000 for the American expedition, for which the use of the Arctic ship "Roosevelt" has been offered. The American exploring party is to be under the command of Captain "Bob" Bartlett.

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Progress on the Canal

Conditions in the Canal Zone at the beginning of 1910 are better than they have ever been. A death rate among the employees of only 7.21 per thousand with scarcely no sickness proves that sanitary conditions are good.

A greater number of men are now employed than ever before, the total force actually at work numbering 37,386, about 5,500 of which are Europeans, 5,000 Americans, and the remaining number largely natives of the English islands.

The total estimated cost of operating this force for the coming year is \$46,000,000.

Last year there were excavated from the canal 35,096,165 cubic yards of earth, the banner month being March when 4,062,632 yards were removed.

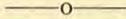
In the five years and eight months from May 1904 to December 1909 there were excavated 94,969,387 cubic yards of earth, there remaining yet to complete the canal 79,697,307 yards to be excavated, or less than half the total.

The great locks and breakwaters at the terminals of the canal are advancing in proportion to the excavating, so that all the work will be finished approximately the same date.

The daily consumption of cement for the masonry work of the locks is 3800 barrels and the annual consumption of coal is 481,550 tons.

The constantly increasing experience of the engineers, and better acclimated workmen all tend to encourage the Commission that at the appointed time the great canal will be finished.

Already San Francisco has appointed committees to lay plans for a great international exposition for the celebration of the completion of the canal in 1915. This canal is the greatest undertaking of modern times, and when completed will be fifty-one miles long, forty feet deep and three hundred feet wide.



How the Land Is Divided

One of the greatest causes of discontent in England is the large amount of land which is held by the nobility, uncultivated, and untaxed. In the aggregate, British peers possess one fifth of the total area of the United Kingdom; or nearly 16,500,000 acres. The Lords whose votes defeated the recent budget own more than 10,000,000 acres, an amount of land double the area of Massachusetts.

The average ducal domain is 142,564 acres, an area almost equalling that of Chicago and St. Louis combined. Marquises own an average of 47,500 acres; earls, 30,217; viscounts 15,324; and barons, 14,152. Seven titled landlords alone derive an annual income of over \$70,000,000 from their property holdings in London. The duke of Westminster receives \$15,000,000 a year from this source; Lord Howard Walden, \$14,500,000; the Duke of Bedford, \$11,500,000; and the duke of Norfolk, \$7,500,000.

The Races of Mankind

With a good map of the world before you there is no study more interesting than that of observing the divisions of the five great races of mankind and their distribution over the face of the earth. It is evident that neither invisible lines agreed upon by nations nor even physical barriers such as mountains, rivers and seas do not form the real boundaries between the races, but that race characteristics themselves are the distinguishing features.

The conflicts between these races are not caused by the density of population, for statistics prove that old mother earth is abundantly able to support her great family; but the vexing questions are, and always have been, which race shall rule and which be ruled; and to what extent shall the conquered submit to the conquerors.

The population of the world is divided about as follows:—

White race	565	million
Yellow "	515	"
Brown "	485	"
Black "	100	"
Red "	12	"

The brown race whose early home was in northern Africa and southern Asia, was the first to become the monarch of the world, and continued thus for fifteen hundred years, or until the Asiatics were defeated by the white race of Europe. This race has remained the undisputed director from that time to the present.

The black race in Ethiopia established one of the first governments of historic times, but though physically the black man is the largest and strongest, circumstances seem to have in many ways combined against him. However, the negro is to-day in a better condition than ever before.

The yellow race flourished from the earliest times until near the Christian era when they dominated central and eastern Asia; but their laws and customs did for China what a false religion did for India.

At this time China is awaking from a long sleep, and with her one-third of the population of the world may call Europe to account for the abuses of the past.

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The Increased Cost of Living

That the cost of living has increased in the last decade there can be no doubt; and there is no economic question that to-day demands more interest, or is attracting more attention in the public mind than the fact that a normal domestic life for multitudes of the common people is rapidly becoming an impossibility. This awakened interest in the high cost of living is not local, but it has invaded Europe as well as America. In England the crisis may principally involve the political parties but on this side of the Atlantic the very foundations of the American home life are threatened.

As to the cause of high prices there are diversities of opinions but it is evident that it comes from a combination of various causes. One class of economists lay the cause to the tariff, while others accuse the trusts; the guilty parties, others say that the increased consumption, increased wages, and increased gold productions are the general causes, still others say that it is the rise in the standard of living.

There has been an enormous increase of wealth in all civilized countries, and with increased wages and modern inventions men have been placed within easy reach of luxuries which only kings knew in the middle ages. With increased consumption has come increased variety until the simple menu that perfectly satisfied the wants of our fathers has become insipid to the more capricious appetites of the present generation. The wanton waste and extravagance among the rich is envied and aped by the poor, and this gives rise to universal discontent. The remedies are as numerous as the suggested causes, but the end is not yet. To the student of prophecy there is no remedy but that suggested by the apostle James who says "Be patient therefore unto the coming of the Lord."

Evolution of the Negro

In 1859 there were 4,500,000 persons of negro descent in the United States, and of these, 4,000,000 were slaves. These slaves could be bought and sold, could move from place to place only by permission, were forbidden to learn to read and write, and legally could neither hold property nor marry. Ninety-five per cent. of them were totally illiterate, and only one adult in six was a nominal Christian.

The negro was freed and turned loose as a penniless, landless, naked, ignorant laborer. Ninety-nine per cent. of the race were field hands and servants of the lowest class. To-day 50 per cent. are farm laborers and servants; over half of these are working as efficient modern workmen under a wage contract.

Above these have arisen 750,000 farmers, 70,000 teamsters, 55,000 railway hands, 36,000 miners, 35,000 sawmill employees, 28,000 porters, 21,000 teachers, 21,000 carpenters, 20,000 barbers, 20,000 nurses, 15,000 clergymen, 14,000 masons, 24,000 dressmakers and seamstresses, 10,000 engineers and firemen, 10,000 blacksmiths, 2,500 physicians, and, above all, 2,000,000 mistresses of independent homes, and 3,000,000 children in school.

Fifty years ago these people were not only practically penniless, but were themselves assessed as "real estate." In 1909 they owned nearly 500,000 homes, and among these about 250,000 farms, or more than one-fifth of those they cultivate, with 15,000,000 acres of farm land, worth about \$200,000,000. As owners and renters of farms they control 40,000,000 acres, worth over \$500,000,000, with a gross income of \$250,006,000.

Negroes to-day conduct every seventh farm in the land and raise every sixteenth dollar's worth of crops. They have accumulated at least \$600,000,000 worth of property in a half century, starting with almost nothing.—*The American Missionary.*

The Resurrection

Again the Easter season has returned, reminding us that 1877 years ago "Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures." This is evidence enough, "according to the Scriptures." We need no further evidence; but we who have felt the heavy burden of sin rejoice to know that He is true and that, "He was delivered for our offences, and was raised again for our justification."

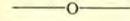
The eternal Son of God humbled Himself, and came to our world, was "born of a woman," passed through the experiences of childhood and youth, lived as a man among men, physically the same as His neighbors, sharing their sorrows, lifting their burdens, eating at their tables, working in their shops, that as the Son of man He might leave a worthy example. But as the Messiah, "The world knew Him not." He was rejected by His own nation, condemned by the law, forsaken by His disciples, and finally crucified as a criminal. O the shame of it! O, the ingratitude to one of such noble character! Forsaken by men, nature alone, wrapped in darkness, witnesses by an earthquake to the death of her author, the Son of God. Men may be able to crucify and bury Jesus, the carpenter of Nazareth, but neither the mighty Roman sentinel nor the new rock-hewn tomb are long able to imprison the "Prince of Life"; for, coming forth He proclaims, "I am the resurrection and the life." "I am He that was dead, and behold I am alive for evermore."

In vain the sorrowing disciples came to the tomb to embalm their beloved master. Pointing to the rent sepulchre the angel says to them "Why seek ye the living among the dead?" "He is not here: He is risen as He said."

To-day there are thousands of people seeking for Christ and for comfort among the dead. He is not there. Lifeless forms

and dead theories do not reveal Him. Behold He is *alive for evermore*. He is now alive and His purpose is to comfort and save His people. "He ever liveth to make intercession for us."

Happy the souls who accept Him now as their personal Saviour.



Dogs or Babies

In a recent number of *Pearson's Magazine* appears an article, which we consider most significant, entitled "Dogs or Babies," which shows in a striking manner the tendency of the times. After stating that there are in the United States one hundred thousand destitute children; the article shows how hopelessly inefficient are the best regulated orphanages and children's homes to supply the longings for parent love and home care of these little unfortunates; then follows a sad though ridiculous pen picture of the output of affection and means on *dogs* by the wealthy women of our cities, and proves that if it were possible to arrange the checker-board of our civilization so that the affectionate interest of the luxurious owners of pet dogs could be transferred to destitute children the orphan asylum would disappear.

The following table was prepared by a prominent doggie who estimates the average cost of a dog's outfit, and considers the following articles "necessary" and the prices "moderate."

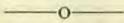
Two sets of blankets, made to order	\$10.00
One street collar	5.00
One dress collar	15.00
One set of shoes	4.00
One set trouserettes	2.50
	<hr/>
	36.50

"This same outfitter said there are at least 5,000 dogs in New York City with such an outfit, which is replenished at least twice a year." The average cost of keeping them is about \$5 a week, or \$260 a year. The ordinary dog in high life costs

its owner about \$320 a year, and the editor of *Pearson's Magazine* states that "Last year one woman spent \$17,500 for the keeping of a dog."

It is truly a pitiful comment on the degeneracy of our times when woman, the natural protector and lover of children has so far departed from the original plan as to bestow her affections and care on animals while children suffer.

The Scripture says "without, are dogs," and let every sane woman keep children within the circle of her love and dogs without.



The Declension in the Church

Rev. Madison C. Peters sounds a true note of alarm, however much religionists may scoff at the idea, when he says: "The failure of the church to reach the people is not only a numerical failure—for numbers do not always represent power and influence—but it is a failure of quality as well as quantity."

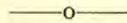
In the London *Commonwealth* a correspondent recently declared that church attendance in England had fallen off fifty per cent. during the last half century. The figures, he avers, are paralleled in other countries and apply to rural as well as city districts. Commenting on this lamentable fact the *Signs of the Times* (Australia) says:—

To say that the Christian church, generally, is spiritually anemic, impotent, and halting is to utter what has long since become a mere platitude. That she has lost the power and aggressiveness which normally belongs to her, is universally admitted by friends and foes alike. Is there an ascertainable cause for this lamentable status of nominal Christianity? Most assuredly there is, and we need not look long to descry it.

To repudiate the Word of God, is to repudiate the Spirit, life and power of God revealed in Christ. This is precisely what

the church in general has done. So widely and notoriously patent has this melancholy fact become, that to attempt to prove it would insult the reader's intelligence. To refresh our memories and vivify old impressions, we shall venture, however, to state anew that nearly all the scholarly leaders of the Christian churches, those who pose as the sponsors of the Christian faith, as the custodians and interpreters of the Bible, now deny the historicity of the Genesis account of the fall of man, of the deluge, of the confounding of tongues at Babel; they scout the idea that the Scriptures are uniformly inerrant; they deny the literal reality of the miracles both of Old Testament and New Testament times. Naturally and logically, then, they disclaim faith in the super-human birth of Jesus, and therefore in the atoning or vicarious nature of His death on the cross; they must therefore, to be consistent, deny that Jesus underwent a physical resurrection, or He ascended bodily to heaven. They declare that the ultimate source of spiritual authority lies in the individual human conscience, rather than in the Scripture. They hold, of course, that there is a *sense* in which Christ was divine, and that is the sense in which every man is divine. In short, they repudiate everything in the Bible which is humanly incomprehensible.

Can we conceive of anything more melancholy than this, that the teachers of religion are its overthrowers? The faithful prophecy has told us it would be so. Read 2 Tim. 3. May God help us to "Teach the Word."



The Trans-Andine Tunnel

The tunnel of the Trans-Andine Railroad was recently completed causing great rejoicing, the finishing of the work being celebrated with impressive ceremonies. The tunnel is five miles long and pierces the Andes at a higher altitude than any other tunnel in the world.

In the early spring it is expected the Argentine and Chilian capitals will be connected by a railroad line running east and west. Thus Chili obtains an outlet for her products on the Atlantic side and Argentine one for hers on the Pacific.

GENERAL ARTICLES

The Law and the Gospel

BY PROF. L. A. REED.

MANY suppose that the law is something antagonistic to the Gospel, inferior to the Gospel, and eventually supplanted by the Gospel; that the law governed men in the old dispensation, but the Gospel prevails in the new. This is all a mistake.

The law and the Gospel are in no whit antagonistic.

Those who talk of the old dispensation as a reign of law, and the present as a reign of grace, base their belief on some such text possibly as "The law was given through Moses; grace and truth came through Jesus Christ." John 1: 17.

Now, what means this scripture? If it means that only law was ministered in the days of Moses and onward, and grace and truth only now by Christ, then it is properly quoted by those who thus believe in the law and the Gospel as antagonistic elements.

But if it is not meant to refer to the matter of time, but refers to the means by which these two have come to man, the whole argument built upon it fails.

It is incontestable that God used Moses conspicuously in giving the law. He was the only visible medium between God and His people. And it is also incontestable that God used Jesus Christ in dispensing grace and truth. But is it meant by this scripture that only law was in the world until Christ, and that since He came, law is done away, and only grace and truth are ministered?

The question may be fairly answered, not by you or me, for the word of mere man is valueless. It is easily answered by the Bible itself.

It is easily answered by learning if the Gospel existed during the old dispensation, and in ascertaining if the law exists in the present dispensation. If so, we see at once that the two as mentioned in the scripture quoted are not set over against one another in point of time.

The Gospel Before Christ

In other words, to get directly at the problem, Were there no "grace and truth," was there no Gospel in the world, until Christ came to earth to live the life of man? This is the first great question to be settled.

The answer is unequivocal. "Unto us was the Gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it." Heb. 4: 2. This one word from God is enough to show that the Gospel was preached in the olden time, in the old dispensation, and because it was rejected it now comes to us "as well as unto them." Shall we accept or reject it? Shall we accept this word which states that the Gospel was preached in those earlier days of human history?

"And the Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham." Gal. 3: 8. "For unto this end was the Gospel preached even to the dead [those now dead]." 1 Peter 4: 6. These are simple, clear statements; and they are sufficient. The Gospel preached in the old dispensation was a salvation from sin through a Saviour to come, while the Gospel now preached is that of salvation from sin through a Saviour already come; otherwise there is no difference. God is unchange-

able; humanity is the same—sinful, dying—as it has always been; why should there be some sweeping change of plan?

The Point of View

All that has changed is the point of view. In the old days men looked forward to the sacrifice of Christ yet to be consummated; in the present days they look to that sacrifice as already consummated. In the old days all rites and ceremonies pointed the faith forward to the cross; in the present days all rites and ceremonies point the faith back to the cross, and forward to the crowning day when Christ shall come again.

Men were not required to wait four thousand years in sin before they could receive the benefits of Christ's life and death. In the mind of God He was "a Lamb slain from the foundation of the world." That Christ should die for man was ordained when sin entered, and in the mind of God was a fact; and those like faithful Abel, who brought their blood-offering typifying faith in God's Lamb yet to be slain, found the sacrifice of Christ yet to be consummated as efficacious in removing sin as those in the present age find the sacrifice already consummated mighty for the self-same work.

God would not wait for the work of Christ to be made manifest before He would save man. And as no man is saved by the law (Rom. 3: 19, 20), it is evident that in every age grace and truth have come to man only through Christ. The limitation of truth and grace is not one of time, but one of source; they come only through Christ, but through Him in every age and in every clime.

And when this grace and truth come to man, they come not in opposition to the law of God, nor by making void that law.

"For sin shall not have dominion over you: for ye are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid." Rom. 6: 14, 15.

"For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh and for sin, con-

demned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8: 3, 4.

"Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. 3: 31.

Rather, grace and truth through Christ establish the law in the individual's life. The law can not give life to the condemned sinner; in fact it condemned the sinner by pointing out his sin—this is its work. But when that sinner has confessed his sin and been accepted of Christ, he lives the new life of righteousness; and the law which condemned him for his life of sin, now justifies him for his life of righteousness. Rom. 3: 21, 22.

The law which says, Thou shalt not sin, thereby condemns the sinner. And the sinner opposes the law, the transgression of which is sin. 1 John 3: 4. But when he accepts Christ, he is at once placed in harmony with the law.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5: 1.

"Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets." Rom. 3: 19-21.

The Law of God

And now incidentally it has appeared that the law is not done away in the present dispensation. It still continues, as is plain from many of the scriptures quoted, to the effect that we do not make void the law through faith; we establish it. Rom. 3: 31.

"Think not," says Christ, "that I am come to destroy the law or the prophets: I came not to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished." Matt. 5: 17, 18. This is plain and explicit. The heavens and earth have not passed away; the law still endures.

The old dispensation was a reign of grace; the new one can be no more than this. But it is true that we now have in addition the mighty drawing power of the manifested Christ-life, the marvelous revelation of His divine example. This does not change at all the way of salvation, for God is not a man, to change His plans; but it does make the way clearer and plainer,

and leaves man less excusable and more responsible now than formerly.

This is clearly shown by the scripture that contrasts God's manifestations in the old and new dispensations: "If they escaped not when they refused him that warned them on earth, much more shall not we escape who turn away from Him that warneth from heaven." Heb. 12: 25.

Studies on God's Closing Message

THE LAST WARNING

GEO. I. BUTLER

AND I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice; Fear God, and give glory to Him; for the hour of His judgment is come, and worship Him that made heaven, and earth, and the sea, and the fountains of waters.

"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

"And the third angel followed them, saying with a loud voice: If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14: 6-12.

In these words we have the last warning message of probation, and it goes to the world just prior to the coming of our Lord and Saviour. This is made very clear by the words which immediately follow:

"And I looked, and behold a white cloud and upon the cloud One sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud; Thrust in Thy sickle and reap: for the time is come for Thee to reap; for the harvest of the earth is ripe. And He that sat on the cloud thrust in His sickle on the earth; and the earth was reaped." Rev. 14: 14-16.

There can be no reasonable doubt but that these words describe the second coming of our Saviour.

In the parable of the wheat and tares Jesus says, "The harvest is the end of the world." When Christ appears on the white cloud the end of the world will have come. The righteous will be caught up to meet the Lord in the air, to be forever with Him, while the wicked will be destroyed at His presence.

The message of warning we have quoted precedes His coming and prepares the way for it. God always sends warnings of great and destructive events, in which His people

and the wicked are interested. This is proven by the flood, the destruction of Jerusalem by the king of Babylon and by Titus, and wicked Ninevah.

The warning message now going to the ends of the earth is the greatest possible evidence of the soon coming of Christ. Before taking up separately each of these messages, to examine them in particular, we will first notice in this article

The Warning Message as a Whole

It is made up of three leading divisions or departments:—

1. An announcement of the judgment period which must of necessity precede briefly the coming of Christ; for when He comes in mid-heaven, all His saints go up to meet Him in the air, to go with Him to His Father's house on high. John 14:1-3. The wicked

are destroyed at His coming. Hence the conclusion is absolutely certain that the decision as to who are wicked and who are righteous must have been made before He comes. The first message is the *announcement* of the coming judgment.

2. The message that follows the first, shows the result of the rejection of the

light of that first message. It is a moral fall, because of important light rejected; a wonderful change for the worse among the great leading professed Christian bodies of our world, comprehended altogether in the term "Babylon."

3. A fearful warning is contained in the third, and it indicates a special preparation



for the coming of that great and terrible day when the decision of every person's case is made for all eternity, also a special description of those who will be prepared for His coming. They keep the holy law of God and the faith or doctrines of Jesus Christ.

It will be noticed that these three divisions constitute one full message. They are one series. The "third" follows the first and second. They are most intimately related to each other and cannot be separated, being one in purpose and object. They go to the whole world: "To every nation, kindred, tongue and people." They go with a loud cry. There is not a person in the world but ought to be interested in them, for the destinies of all are involved. Every intelligent being is of necessity to be affected by the decisions of that judgment verdict. The "worship," and "mark of the beast," and the doom of such if they continue their practices is a matter of eternal consequence. This great comprehensive message of warning is to the last generation living what Noah's message of the coming deluge was to the Antidiluvians. Yea, vastly more so. That involved the death of those who rejected it, but probationary time, for ages, to coming generations. But the last message of mercy previous to Christ's coming closes human probation forevermore, finishes the great scheme of human redemption, separates forever the saved from the lost, gives life to the righteous with Christ forever, and destroys to all eternity rebellion against God in all His vast universe. What could be more important?

In all the history of the past, we have no account of this threefold message ever having been proclaimed to mankind. It could not truly be proclaimed till the coming of Christ was at hand. Indeed, no people has ever risen who really claimed to understand it. Ask ministers and people of all the great so called Christian denominations of Christendom what this message

means, and they will not even undertake to tell you. They will freely admit that they do not know. And yet, there is to be found nowhere in all the Bible such a solemn proclamation as Revelation 14: 6-12. It is a part of *Revelation*, some great truth to be understood. The Seventh-day Adventists are perfectly familiar with this grand message. It is at the foundation of their world-wide work, and is now being proclaimed to all the people of our world. A hundred thousand of this people are perfectly sure they understand what this message means, and can give, and are giving abundant reasons for so believing.

In short, the time has come for this message to be proclaimed to the ends of the earth. Christ is soon coming. The people must be made acquainted with this momentous fact. The last days of probationary time are here. The message must be proclaimed, and it is going forth. O that all might understand this and prepare to meet their God.

In the article immediately following, each of the three divisions of this great proclamation will be carefully examined and clear evidences of their meaning and fulfilment will be given.

Some Suggestive Statistics

A book on Roman Catholicism, just published, estimates the total number of Roman Catholics throughout the world as 300,000,000, and states that the American church membership is 15,600,000. From this source we cull the following figures, showing the growth of Roman Catholicism in the United States:—

YEAR	POPULATION	RATIO	MEMBERSHIP
1776 .	3,000,000 .	I in 120 .	25,000
1790 .	3,929,214 .	I " 107 .	30,000
1800 .	5,308,483 .	I " 53 .	100,000
1810 .	7,239,881 .	I " 48 .	150,300
1820 .	9,633,822 .	I " 32 .	300,000
1830 .	12,866,020 .	I " 25 .	500,000
1840 .	17,069,453 .	I " 13 .	1,300,000
1850 .	23,191,876 .	I " 11 .	1,500,000
1860 .	31,443,331 .	I " 10 .	3,000,000
1870 .	38,558,371 .	I " 8 .	4,500,000
1880 .	50,152,866 .	I " 8 .	6,500,000
1890 .	62,622,250 .	I " 7 .	8,277,000
1900 .	76,203,126 .	I " 7 .	9,300,000
1909 .	87,971,000 .	I " 6 .	15,600,000

—*Current Literature*, January, 1910.

Is the End Near?

CHRIST'S PROPHECY FULFILLED

BY S. A. WELLMAN

AMONG the most prominent of the prophecies which, in their fulfillment have shown the nearness of Christ's second appearing, are those uttered by the Saviour Himself and recorded in Matthew 24, Mark 13, and Luke 21. Although differing somewhat in wording, they all bear the same message and are equally emphatic concerning the signs which should mark the coming of Christ as at hand. We will make the basis of our present study Matthew 24th chapter.

In the third verse we have presented the reason for the message that follows in the chapter. The disciples were anxious concerning the end of the world and Christ's second coming of which He had spoken to them. To place before His disciples the knowledge which their questioning demanded He gave these prophetic revelations of the time of the end. Christ had already promised He would come again if He went away (see John 14: 1-3) and His disciples were anxious to know when and where they could look for the promised appearing.

Our Saviour knew that there would be many imitations of His coming to deceive mankind, that here and there men would arise who would claim to be He Himself and that men inspired by Satan would seek to belittle His work and prophecies by false representations. (See verses 4, 5, 23-27.) He also told them that when He did come He would be seen of all men. (verse 27, which compare with chapter 25:31; Rev. 1: 7; 1 Thess. 4: 15-17.)

Among the many things which are enumerated by Christ as signs of His appearing are famines, pestilences, earthquakes, wars and troubles among the nations. Verses 6, 7; Mark 13: 8; Luke 21: 10, 11. Not that these would not be known through all history, but that they would increase in

number and severity as the day neared when the Saviour would appear. As to the fulfillment of this prophecy statistics tell us of their increase more than a hundred fold within the last few centuries. We will cite one example, that of increased earthquakes. In the years from 1850 to 1865, a period of fifteen years, there were fifteen earthquakes; or one for each year. In the single years of 1885 and 1886 there were 97 and 104 respectively. Thus in single years of decades close to each other the numbers had increased more than one hundred per cent. The other signs, pestilence, famines, strife and turmoil have been increasingly manifest during recent years and the preparations for war, a special sign of the nearness of the end, (see Joel 3: 9-14; Jer. 4: 19 27; Rev. 11: 18; 16: 14, 15; also Luke 21: 25) have become in these last days the greatest within the record of man. In fact so great have these preparations become that it is the customary thing to speak of Europe as "an armed camp."

In verse 29 the Saviour gives definite signs in the heavens and the earth which tell the time of His near coming. These are the darkening of the sun and of the moon, and the falling of the stars. The first was to occur in the days of persecution by the Papal church, but after these persecutions ceased. (Compare verse 22 with Mark 13: 24). The last martyr was slain, so far as history records in 1773; the days of persecution beginning in 538 ended in 1798. Thus history would of necessity place the darkening of the sun between the years 1773 and 1798. On May 19, 1780 this event took place, and the evening following, the next sign in this prophecy was fulfilled: "the moon shall not give her light." Of this phenomena one astronomer says, "The dark day in North America was one of

those phenomena of nature which will always be read of with interest, but which philosophy is at a loss to explain."—*Herschel*.

The falling of the stars occurred in 1833, on the 13th of November. This also is attested by astronomy as the greatest meteoric shower known in history. There were still other signs after these which were to be seen before the Lord's appearing, among which were as Luke has recorded, "distress among the nations with perplexity," "the sea and waves roaring," "men's hearts failing them for fear, and for looking after those things which are coming upon the earth." Luke 21: 25, 26. But the Lord says, "When these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh." Luke 21: 28. After all the signs thus far recorded our Saviour says, "The powers of the heavens shall be shaken." This will just precede the Saviour's coming. The accompaniment of the great earthquake in which the cities of the nations fall, (Rev. 16: 18-20) is the last evidence of His fulfilling promises.

"When these things begin to come to pass," then look for your Master. A century gone since the sun was darkened, seventy-seven years since the stars fell; the world filled with perplexity through anarchy, debt, war preparations, earthquakes, floods, and fire; and the hearts of men "failing for fear" for what to-morrow will bring forth; is it not time for the disciples of Christ to "look up" because of the nearness of their day of redemption? "But ye brethren, are not in darkness." 1 Thess. 5: 4. The Lord has made manifest the times and the seasons. The day is near, "even at the door." "Watch therefore for ye know not at what hour your Lord will come."

Spiritism

Is Spiritism a reality or delusion?

It undoubtedly is both.

How can it be both?

It is a reality because spirits do undoubt-

edly manifest themselves to persons at times and also perform many wonderful things.

But it is a *terrible deception* because these spirits pretend to be the spirits of the dead, whom they are not; and because their entire purpose in so appearing and performing, is that they may deceive those to whom they appear, and still others through them.

Some consider it a farce or a piece of human jugglery and beneath their notice, while others abhor it on general principles, but multitudes are being deceived by it every year and added to its already large list of adherents.

As it is altogether too real to be put aside much longer as a farce and as those who blindly condemn things without really understanding why they do so, are often ones most easily deceived by those very things, it is very important for all to really know what it is and where it originates.

As many of the most reliable and intelligent people in of the most intelligent communities of the civilized world have been witnesses to the truly wonderful performances of spirits during recent years, we have no right to deny that such things actually occurred, but have also the testimony of the word of God, which teaches us that such things were once common among the nations of Canaan whom God had destroyed because of their wicked and reprobate characters. See Lev. 20: 6, 23; also Deut. 18: 11, 12. God tells us that this will be revived in the "last days" when iniquity will abound again as it did in the days of Noe and in Sodom before its destruction.

The object of all these wonders is to deceive, and the powers by which they are wrought is *Spiritism* as is shown by the following.

"And I saw three *unclean spirits* like frogs . . . they are the spirits of *devils, working miracles* which go forth unto the kings of the earth and of the whole world, to "gather them to the battle of that great day of God Almighty." Rev. 16: 13, 14. We

are here shown the character also of the spirits engaged in these operations and can readily see why God so positively forbade His people to have any connection with them. He said, "The soul that turneth after such as have familiar spirits . . . I will even set my face against that soul and will cut him off from among his people." Lev. 20: 6.

And again—"There shall not be found among you . . . a consulter with familiar spirits . . . for all that do these things are an abomination unto the Lord." Deut. 18: 10-12.

Many have seen and talked with spirits that looked like and professed to be their dead friends, and as these spirits conversed with them upon subjects and concerning secrets which they supposed none knew except themselves and the dead with whom they supposed they were then talking, they were fully convinced that these were the spirits of their dead friends and were thus surely and easily deceived by Satan, who of course knows all our secrets as well as we do ourselves, and who in these last days will even personify Christ in his efforts to deceive the people. (Matt. 24: 24; 2 Cor. 11: 14). The only security against these deceptions is in knowing and believing exactly what God's holy and infallible word—the Bible—teaches in regard to the state of the dead.

Those who do will then realize that such are simply evil spirits endeavoring to deceive them by pretending to be their dead friends and that it is impossible for any of the dead, either good or bad, to ever again communicate with the living until the resurrection.

"So man lieth down and riseth not: *till the heavens be no more*, they shall not awake, nor be raised out of their sleep." Job 14: 21, 12.

When will the heavens be no more that they may awake?

Numerous texts teach us that in connection with the second advent of Christ the

heavens shall depart "as a scroll when it is rolled together" and then they shall see the Son of man coming in the clouds of heaven with power and great glory." (Matt. 24: 29, 30; 2 Pet. 3: 10; Rev. 6: 14). "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." 1 Thess. 4: 16. "For the hour is coming, in the which all that are *in the graves* shall hear His (Christ's) voice and shall come forth; they that have done good *unto* the resurrection of *life* and they that have done evil unto the resurrection of damnation." John 5: 28, 29. Until that time the dead must *sleep in the dust* of the earth (Dan. 12: 2), and being *totally unconscious* of all that is going on in this or any other world it is impossible for them to communicate with the living. Knowing and *believing* these words we cannot be deceived by spiritism, but doubting them we probably shall. As holy angels cannot lie or pretend to be the spirits of the dead, *whom they are not*, and the dead themselves cannot communicate with us, it is therefore clear that any spirits who might so appear claiming to be from among the dead can only be the spirits of devils working miracles to deceive and ruin those who heed them and their works as we have noticed in texts already quoted.

J. B. STUYVESANT,

San José, Costa Rica.

"Not one word is to be spoken unadvisedly. No evil speaking, no frivolous talk, no fretful repining or impure suggestions, will escape the lips of him who is following Christ. The apostle Paul writing by the Holy Spirit says, 'Let no corrupt communication proceed out of your mouth.' A corrupt communication does not mean only words that are vile. It means any expression contrary to holy principles and pure, undefiled religion. It includes impure hints and covert insinuations of evil. Unless instantly resisted, these lead to great sin."

HOME AND HEALTH

GOING TO SLEEP

Oh! come to the bedside in silence;
Our mother is going to sleep!
We'll watch in the hush of the twilight,
And praise God while we weep,
While we weep.

Her bright hair has long since been silvered;
Our own has grown faded and gray;
There's no light 'neath her tremulous eyelids,
And now she is passing away,
Passing away.

Oh! the life-long love of a mother,
Is a guerdon to guard and to keep;
And we'll cherish its memory closer,
Now our mother is going to sleep,
Going to sleep.

From our childhood in beauty before us,
On Jesus, her guide and her stay,
She has leaned: and with calm eyes uplifted,
She gave Him her hand night and day,
Night and day.

And while walking in dread and in darkness,
Through the valley of fears and alarms,
He encouraged her tottering footsteps,
And now she falls into His arms,
Into His arms.

She hears His dear voice in the darkness,
Oh! let us all thankfully weep;
He has called her His "child," His "beloved"
And now she has gone to sleep,
Gone to sleep.—*Selected.*

In the Kitchen and Laundry

Uses for Common Salt

Mix starch with it to prevent lumping—eleven parts starch, one part salt.

Put a pinch of salt in whites of eggs when beating them, also use it when whipping cream.

Place salt in the oven under baking-tins in order to prevent scorching of their contents.

Put salt in cold water when you wish to cool a dish.

Put salt on flat-irons before using them.

Use salt on carpets to prevent moths.

Put salt in white-wash to make it stick.

Use salt for cleaning piano keys, knife handles; and glass spotted by hard water.

Salt dissolved in alcohol will remove grease from clothing.

Rub salt upon calicos, and lawns before washing to set the color.

If you have occasion to leave home for a few hours and want to keep the fire in, instead of throwing a lot of coal on it, it is much better and safer to put two or three pieces on; and then

throw a handful of salt over the coals. If this is done you will find a good fire at the end of four or five hours.

Carrots and Onions are better for cooking if soaked in cold water for twelve hours before using, to draw out the strong flavor. Carrots should always be cut into slices, instead of cubes because the darker outside part is richer and better in flavor than the lighter center. If served in cubes, some would not get the choicer parts.

Linen Dresses will keep their stiffening longer and look fresher if they are hung in a dry closet as soon as they are ironed.

How to Shrink Wash Goods.—Washable materials of all sorts will give much greater satisfaction and wear longer if shrunken before they are made up. This can be easily done with very little trouble. First lay the material in yard folds, then baste all the selvages together on one side only. Then baste each end through all the folds in exactly the same manner. The selvages on the other side are left free. Next fold it neatly so it will lay smoothly in the vessel prepared for it, not crushing at all. This tub, etc., is filled with cold water in sufficient quantity to cover the goods to be immersed. The material should be left in the water for about half an hour, when it should be wrung out lightly to avoid creasing. Hang the basted end to the line, then pull and straighten with the hands, slipping them up and outward between the free selvages. When nearly dry released the bastings on the two ends and assist the drying by shaking and shaping, and crease the folds to denote yard lengths. When quite dry, cut the basting threads from the selvage end, when the material should look like new. In all probability no ironing will be necessary, and will not if the instructions are carefully attended to.

MRS W. M. CROTHERS.

There is nothing possible to the human soul greater than simple faithfulness.

The articles we are publishing on the fulfillment of the prophecies, should be meat in due season to those who have a desire to know the times in which we live. Jesus said to the Pharisees, "Ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time." Could He say the same of us?

Home Life Is What You Make It

AROUND home cling the dearest associations and all our best affections are centered there. There is no bond so strong as family, no feeling so deep and sacred as that which binds us by the ties of home.

Home is the most sacred place on earth. There is magic in the word to rouse every high emotion of the soul and raise the thoughts on the wings of fancy to the happiest and best of life.

"I'm going home," have you ever heard those words uttered in tones of sorrow? Have you ever heard them expressed in regret? Oh, no, but you have always heard them shouted in accents of joy and spoken in tones of delight.

"I'm going home," says the weary exile, "home to the land that gave me my birth, back to the old rooftree that sheltered my head when a boy, back to the garden where I played with my companions, back to the old scenes and the old neighbors." And his weather-stained face beams with rapture and his eyes twinkle with anticipation.

"I'm going home" breathes the young girl, who left the sanctified spot to taste not the sweets, but the bitterness of the world, home to the sunlit valleys and the laughing hills, home to the flowers and fields and birds and trees, home to brothers and sisters, home to a mother's love and a mother's care. And a new light illumines her countenance as she pictures her return to the place she has nightly seen in dreams from the day she last stepped across its threshold.

"I'm going home," sings the rough sailor as the winds whistle through the shrouds of the speeding ship which is hourly carrying him nearer the goal of his earthly love. On the farther shore he pictures to himself a whitewashed cottage, with a light burning in the window and where sits wife and children awaiting his return to clasp him in their loving embraces.

Yes, love for home is a God implanted passion in the human breast which time

nor distance, nor any earthly power can ever eradicate.

Home is an Eden, but love must rule. To Adam, Paradise was home, to every good man and woman and boy and girl home is Paradise. All the joys and peace are centered there if love is the acknowledged sovereign.

One note of discord can destroy all the harmony and when that is sounded love flies out of the window and the other virtues follow in her wake.

Can you call a place by the sacred name of home in which there is constant bickering and quarreling, where the vile name gives place to the stinging blow, where curses and blasphemies poison the air and the name of God is never mentioned save in profanity?

A great deal of the secret of home happiness lies in bearing patiently with the shortcomings and respecting the feelings of all members of the household. To do this a good deal of tact and diplomacy is required and of sacrifice as well; but the good achieved more than recompenses the trouble to attain it.

Fathers and mothers should study the natures of their children. All are not the same and each requires different treatment; and at an early age they should instil into them habits of cleanliness and thrift and the principles of truth and honor, and thus cast their lives into molds of goodness, out of which they can be turned as useful men and women.

Children should love and obey their parents and cheerfully perform any little task assigned them, not through fear, but through a sense of duty and love. They should be willing and happy to assist their fathers and mothers on any and all occasions, believing that the will of their parents is the will of God.

Where mutual fellowship is established, where all pull together in unity, where love is ever present to counsel and advise and to plan, there is God's blessing, there is a part of Heaven which on earth men call home.—*Selected.*

Don't Hear Everything

The art of not hearing should be learned by all. It is fully as important to domestic happiness as a cultivated ear, for which so much money and time are expended. There are so many things which it is painful to hear, many which we ought not to hear, very many which, if heard, will disturb the temper, corrupt the simplicity and modesty, detract from contentment and happiness, that everyone should be educated to let in or shut out sounds according to his pleasure.

If a man falls into a violent passion and calls us all manner of names, at the first word we should shut our ears and hear no more. If, in our quiet voyage of life, we find ourselves caught in one of those domestic whirlwinds of scolding, we should shut our ears as a sailor would furl his sails, and making all tight, scud before the gale. If a hot and restless man begins to inflame our feelings, we should consider what mischief these fiery sparks may do in our magazine below, where our temper is kept, and instantly close the door.

If, as has been remarked, all the petty things said of one by heedless or ill-natured idlers were to be brought home to him, he would become a mere walking pin cushion, stuck full of sharp remarks. If we would be happy, when among good men we should open our ears, when among bad men shut them. It is not worth while to hear what our neighbors say about our children, what our rivals say about our business, or dress, or our affairs.

The art of not hearing, though untaught in our schools, is by no means unpracticed in society.

We have noticed that a well-bred woman never hears a vulgar or impertinent remark. A kind of discreet deafness saves one from many insults, from much blame, and from not a little connivance in dishonorable conversation.—*Selected.*

The seed sown on the right day will come up at the right time.

Halley's Comet Again

In many of the Latin-American countries there has been considerable excitement over the much announced re-appearance of Halley's Comet early in April. Through some ill advised mediums it has been circulated that this comet would collide with the earth and blot our little planet out of existence. The more credulous and superstitious among the people have been greatly disturbed because of these reports; and have offered prayers and made pilgrimages to celebrated shrines in the hope that the Virgin would be prevailed upon to avert this calamity.

The Lord *has* said that there should be signs in the sun and in the moon and in stars; but we have no reason to believe that the return of Halley's comet, which astronomers have calculated returns to a point in its orbit visible to this earth once in seventy-five years, is included in these signs.

Certain it is that the end of the world is soon to come as all the signs proclaim, and it behooves each one by a well ordered life and conversation to prepare for that event, but this preparation cannot be accomplished in a day, nor by appeals to the Virgin, but by seeking the God of heaven that He will forgive our sins and cause us to walk in the way of righteousness.

There was never a person who did anything worth doing who did not really receive more than he gave.

We are pleased to have questions come in for our "Question Corner," but we wish the questioners to always sign their names. It is not necessary to publish the names if the writer prefers the initial letters only, or any form he may please may appear in the magazine, but for the benefit of those answering, we prefer always to know the full address of all. It sometimes occurs that the question is such that an answer by mail is more appropriate than through the paper.

Are You Interested in Prophecy?

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

By S. N. HASKELL

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