

The Delusion of Militarism, p. 37

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My Home of Rest.

"I go to prepare a place for you."—JOHN 14: 2.

Elder L. D. SANTEE.

F. S. STANTON, Mus. Bac.



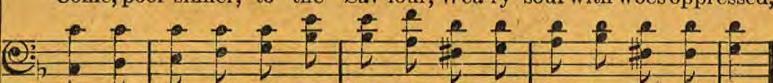
1. I have left my sins be-hind me, For the blest as - sur-ance giv'n,
2. In His strength I bear life's burden Thro' the win - ter-time of years,
3. I have read the sto - ry old - en, Of my Lord, His life of pain,



That each com-ing day shall find me One day's jour-ney near - er heav'n.
And I plead that He will par-don All my un - be - lief and fears.
Of the chaplets pure and gold-en That the faith-ful will obtain.



All life's heav-y loads grow lighter, As I think of mansions blest,
And the tho't grows ev - er dear - er As the sun sinks in the west,
Come, poor sinner, to the Sav-iour, Wea-ry soul with woes oppressed,



And each day my hope grows brighter, Of my home, my home of rest;
I this night am one day near - er To my home, my home of rest;
Leave thy sins, en - joy His fa - vor In that home, the home of rest;



And each day my hope grows brighter, Of my home, my home of rest.
I this night am one day near - er To my home, my home of rest;
Leave thy sins, en - joy His fa - vor In that home, the home of rest.



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THE

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THE OUTLOOK

The Beef Business

The *Review of Reviews* says that if Adam had lived from the time he was created until the present, and during all these ages had occupied himself for eight hours daily in piling up silver dollars at the rate of one a minute, he would still lack \$663,000,000 of having enough money to pay for all the live cattle in the United States in 1910. Such is the magnitude of the beef industry. The annual report of the Department of Agriculture, issued a few days ago, indicates that there are 96,658,000 cattle in that country, with a decrease of 2,100,000 beef cattle, as compared to an increase of 90,000 milch cows.

This report also notes that there is a decrease of 6,365,000 hogs on American farms, which would indicate to us that American people are beginning to realize that the flesh of the hog is not the best meat.

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Suicide Increasing

Suicides have become so common that they no longer have power to startle or excite either sympathy or curiosity. The daily records are full of them.

In 1908 there were recorded in the United States alone 4,387 suicides or twelve for each day of the year; and this country does not seem to be the exception in any sense, as the same condition exists throughout the civilized world.

This awful condition has caused eminent men to give this subject serious thought and study, and the conclusion is, that while this

unnatural mode of death was once the result of grief, poverty or physical suffering, it has now become a startling evidence of degeneracy and race deterioration.

Men are slaves to habits of intemperance, they become dissatisfied with their station in life, they lose control of themselves, and being no longer masters of themselves they have no power or influence in society, and this condition continues until disheartened and discouraged, they decide that the compensation of living is not sufficient reward for its responsibility.

God created man to dominate, first himself, and then to have dominion over the earth, and he who permits any form of vice or evil to dominate him and rule his better judgment has taken the first step downward and knows not where the end will be.

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After the Flood

The waters of the flood which recently inundated the French capital have subsided, and the much feared epidemic has happily been averted by the opportune and thorough work of the sanitary engineers who were led by President Falliers and Premier Briand. Now it is possible to obtain official estimates of the damage done by the great flood, and these seem to indicate that the Catholics had caused the circulation of the exaggerated reports of damages, thus hoping to strengthen, in the minds of the people, the idea that the flood was a judgment sent from God, destroying property equal to the amount of property confiscated from the church. This would have amounted

to the enormous sum of \$200,000,000 while the actual loss was \$14,000,000, with but little sickness and few deaths.

To relieve the sufferers the government appropriated \$400,000, and public subscriptions swelled the fund to five times that amount.

The industrious French people who, counting as individuals, are the wealthiest in the world, will soon repair the damage done to their beautiful capital, and are planning to spend between thirty and forty million dollars to fortify against future inundation.

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The White Slave Traffic

The recent tremendous agitation in the United States over the so-called "white slave trade," has developed a spirit of investigation, and this has brought to light astounding conditions. From these investigations we learn that there are in the United States 300,000 women forced, without the consent of their wills, to live a life of shame, and the daring manner by which they are decoyed and unwillingly kept in that condition beggars all description.

It has been shown that this inhuman traffic in girls is carried on by a powerful organization with headquarters in New York City, and a regular system of agencies in all the large cities. These terrible revelations have aroused popular sentiment to a high pitch and there is a popular demand that the law for the punishment of these criminal depredations against society be enforced in the strictest terms.

But what shall we say of the lustful demands to supply which this hellish traffic is maintained? Is it "because sentence against an evil work is not executed speedily" that "the hearts of the sons of men are fully set in them to do evil?" Is there no fear of God before their eyes?

It is a strange fact that history reveals no such fiendish practices among the bar-

barous nations of the past. It has remained for civilized (?) people rolling in wealth and living in luxury and idleness to commit such sins against God and themselves. Intemperance, gluttony, and licentiousness are vices which are always associated together, bringing into our world an awful harvest of woe?

Think you that God will not avenge these thousands of innocent girls decoyed to a living death by these human fiends who have acquired expertness in this nefarious business?

"God is not mocked," and while the glorious gospel holds out the loving invitation to all who are tired and sin-sick, and "who-soever will" may come, there is still an appointed time of judgment for those who refuse, and in that time "God will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

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Millions for Benefactions

In this epoch of unprecedented prosperity along all financial lines many of the great captains of industry have emassed such colossal fortunes that it has become a real problem to know how to wisely dispense the portion of these which are to be devoted to public benefits. We seldom think of the immense amount of mind energy it takes to dispose of these millions of dollars in gifts for the advancement of science, art, benevolence, education, and religion. A regular staff of men are employed in this systematic distribution.

In the United States the two men who have become conspicuous as public doners are Mr. Andrew Carnegie and Mr. John D. Rockefeller. The latter has recently placed \$300,000,000 of his vast fortune into a "benevolent trust" fund to be used for public benefits. Last year the amount of gifts made to public institutions in the United States was \$141,250,000. Aside from Mr. Carnegie and Mr. Rockefeller there were only two doners whose gifts ex-

ceeded a million dollars, Mr. John S. Kennedy and Mrs. Russel Sage each having devoted about \$26,000,000.

Below we give a table of the gifts of Carnegie and Rockefeller in the last few years.

JOHN D. ROCKEFELLER

General Education Board . . .	\$53,000,000
University of Chicago . . .	29,309,000
Rush Medical College . . .	6,000,000
Baptist Missions, foreign . . .	2,000,000
Missions, misc. (known) . . .	2,000,000
Churches, misc. (known) . . .	3,100,000
Inst. of Medical Research . . .	4,000,000
Barnard College . . .	1,375,000
Southern Education Fund . . .	1,125,000
Union Theological Sem. . .	1,000,000
Harvard University . . .	1,000,000
Baptist Educational Soc. . .	1,000,000
Juvenile Reformatories . . .	1,000,000
Cleveland city parks . . .	1,000,000
Y. M. C. A. . . .	1,145,000
Miscellaneous . . .	13,350,000
Total	\$123,304,000

ANDREW CARNEGIE

Carnegie Foundation . . .	\$15,000,000
Known library gifts in the United States . . .	30,000,000
Carnegie Institute, Pittsburg . . .	16,000,000
Carnegie Inst., Washington . . .	10,000,000
Libraries in foreign lands . . .	10,000,000
Scotch universities . . .	10,000,000
Hero funds . . .	5,000,000
Carnegie Steel Co. employees . . .	5,000,000
Dunfermline endowment . . .	5,000,000
Polytechnic Sch., Pittsburg . . .	2,000,000
Peace Temple at Hague . . .	1,750,000
Allied Engineers' Societies . . .	1,500,000
Bureau of Am. Republics . . .	750,000
Miscellaneous . . .	50,000,000
Total	\$162,000,000

Spain Awakening

It is evident that the people of the Iberian peninsula purpose that it shall no longer be said that, "Africa begins at the Pyrenees." There seems to be a general economic revival there; and the people are beginning to realize that it takes more than dreams of the golden days of the romantic past, when Spain was a world power, to bring back the historic reigns of Isabella and Charles V. The supposed reverses of

1898, when she lost the last of her expensive and illy-governed colonies, has really created a new Spain in which the people will develop the resources of the home land instead of seeking gold from across the seas.

While many other countries are struggling over finances, Spain's budget balances without a deficit. She promptly pays the interest on \$1,500,000,000 public debt and is expending \$30,000,000 for a new navy.

Ferrer is dead, but reforms in the education of the youth live. The principles that have been initiated, and the plans for the establishment of independent schools strike a death blow at the Catholic system of education. No longer can 50,000 monks and nuns hold 70 per cent. of the Spanish people in illiteracy, and the present movement indicates that they will no longer pay approximately \$60,000,000 annually for the support of the church.

Cuba the Land of Promise

Since the days that Diego de Velasquez led the colonists to found a settlement at Santiago in the year 1511, it has been well known that the soil of Cuba readily yields her treasure to the hand of the diligent planter. Her beautiful forests of valuable timber, her extensive and unfailing crops, demonstrate that Cuba, as an agricultural country, scarcely has an equal. As the traveler beholds the beautiful scenery of her mountains and plains, her verdant pastures which support thousands of domestic animals, he can understand why the Europeans called Cuba the "Pearl of the Antilles," and the Americans "The Land of Promise."

Cuba is about 730 miles long from east to west, and is by far the largest of the West India Islands. Her population numbers 2,048,282, fifty per cent. of the people being colored. She has a large foreign population numbering about 200,000 Spaniards and 6,000 Americans. These foreigners figure largely in her national industries.

The government is republican, instituted after the order of the civil constitutional regimen of the United States, with an annual budget of about \$33,000,000. The annual exports are above \$100,000,000 with the imports at a trifle below the \$100,000,000 mark, and the Custom House receipts are about \$25,000,000.

The Americans have \$141,000,000 invested in mines, railroads, banks and real estate; and the English \$90,000,000 invested in railroads and the sugar interests. The merchandise, as a whole, is in the hands of the Spanish. But Cuba's real wealth lies in her agricultural products. Sugar cane is the principal crop, and 7½ per cent. of the total area of the island is devoted to this industry. There are 186 plantations, 72 of which are owned by Cubans, 38 by Americans, and 86 by English, French and Spanish capitalists. The annual crop produces approximately 10,000,000 bags of 325 pounds each of sugar, valued at near \$100,000,000. The crop second in importance is tobacco and is worth \$42,000,000. The lesser crops are coffee, cacao, the citrus and smaller fruits.

The mineral products are estimated at about \$2,000,000 annually, of which iron is in the lead. It is believed that Cuba possesses the greatest iron deposit in the world. This island excels also in the extent and excellence of the valuable timbers of her great forests.

Cuba's history is an interesting one. The independent spirit of her people caused the colonists to revolt from the mother country early in the nineteenth century, and her long and unequal struggle covering a period of eighty years was a marvel to the world. This war during the years from 1868 to 1898 cost Spain 150,000 troops and \$800,000,000.

The Roman Catholic religion has been Cuba's greatest curse. Since her clergy taught the colonists to exterminate the peaceable Indians, because they refused to accept a religion which they had reasons to

abhor, Rome has continued for four hundred years, to hold the greater part of her people in illiteracy. But to-day the Cubans are free, masters of their own prerogatives and we expect to see the blessings of peace and prosperity develop a more effective system of public instruction, a less sensational class of literature, and more uplifting amusements than bull- and cock-fights.

The Protestant religion will cause the Bible to be read in every home, that each member of the family may be able to give a reason for his religious faith.

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Buddhism on the Warpath

The above is the title of an article in the New York *Independent* of February 3, written by Rev. Francis E. Clark, President of the United Society of Christian Endeavor. We quote the following from the article:

Buddhism is no longer taking a complacent view of Christianity. It is showing its teeth and claws.

Heretofore, in many parts of the world it has been content to act as its countless images of Gautama Buddha look. Placidly and calmly, with dreamy indifference, Buddhism has looked on while Christian churches have been erected in its domain and Christian schools have been opened, and while Young Men's Christian Associations have been established right at the doors of its temples. Still Buddha has smiled benignly, and gazed through his unwinking, almond eyes upon these innovations of the West, as though his repose in Nirvana could never be disturbed by any such transient ephemera.

But to-day his spirit is stirred, or at least, the spirit of his priests and disciples, and they are carrying the war into the enemy's country with a vengeance. They have established "Young Men's Buddhist Associations" and "Buddhist Endeavor Societies," and a "Buddhist Tract Society" is sending out its books and leaflets by the million.

The Shwe Dagon Pagoda, of Rangoon, is the greatest show place in all Burmah, and the most celebrated shrine in all the Buddhist world. Three hundred and seventeen feet above the ground towers this magnificent golden pagoda, the like of

which is not found in the heavens above or the earth beneath.

Burmah for centuries, has been lavishing her wealth on this greatest of all pagodas. Much of the pagoda is covered with plates of gold, and the crown of gems on the top-most spire is alone worth half a million dollars. About the central pagoda are scores of shrines covered with gold, and encrusted with jewels, each one worth a king's ransom, and each with a sitting or recumbent figure of the placid Gautama Buddha, looking out, sometimes, it must be confessed, with a self-satisfied smirk upon the prostrate worshippers mumbling their monotonous prayers.

Here, too, on the great platform from

which the golden pagoda rises, are the vendors of sweetmeats and toys and gongs and huge cigarettes or cheroots nearly a foot long and an inch in diameter. This busy combination of mart and temple the Buddhist Tract Society has chosen as a rare strategic spot from which to disseminate its doctrines, and here a stall is filled with its literature. . . .

In one sense this outbreak is distinctly encouraging to Christian workers, for it shows that the followers of Buddha are no longer so complacent as the images of their great patron saint appear. Buddhism is ruffled, ill at ease, uncertain of its own future, in view of the advance of Christianity.

The Delusion of Militarism

Since the time that Chedorlaomer marched his Elimitate troops across the Jordan to invade Canaan, in the days of Abraham, men have so incessantly resorted to the sword that the history of the nations may be read in the chronicles of war. There was war between Etheopia and Egypt, between Egypt and Assyria, and Assyria and Babylon, till, by war Babylon, that bitter and hasty nation had conquered them all, and became thus the "hammer" of the whole world. The Persians were renowned for prowess in battle and famous for the mobilization of the largest army known to history; but justice decrees that he who conquers by the sword must fall by the same and these dusky Asiatics were no exception, for they, in turn, were humbled by the bloody sword of the piratical Greeks, who, to a man, were familiar with the blood lore of the *Iliad*. Marathon and Arbela laid low the Persian sceptre and moved the throne of universal empire to Europe. Then comes Rome, the cruellest of the cruel, the fourth to conquer and rule the world, a synonym of war, "children of robbers," the nation which though "sometimes defeated in battle was always victorious in war."

It is true that for the cause of freedom and justice nations have gone to war, and men have proffered their service to fight their country's foes; but four-fifths of history's wars have been for pelf and plunder, for glory and conquest. For what did the deluded soldiers that composed Rome's mighty legions fight? Was it for the cause of freedom or righteousness, or for better homes? No, but that the haughty Caesar might fill his yawning coffers and lead more captives at his chariot wheels.

But we have passed Rome, where one man's word ruled all the world; we have passed the dark middle ages when men warred solely for loot and gold, for glory and mastery. We live in an epoch when the marts of trade offer better inducements for the employment of men's powers of body and mind than the horrors of war. Intellectual development and reason now prove that war is unnecessary and can be avoided, that men *need* "learn war no more." We see from the east to the west the nations coming with their offerings to sacrifice in the temple of the goddess of *Peace*.

But O paradox of paradoxes! At this very time, when our ears are filled with tidings of world-wide peace, and our eyes

see the emblems of peace displayed and worshipped, there rises mutterings of expected conflicts, and such colossal preparations for war are being made as Alexander, Caesar or even Napoleon never dreamed of.

The same forty-five nations which assembled themselves to worship at the altar of peace, went forth to sacrifice at the rate of \$2,000,000,000 a year to the god of war.

We present here a table which will give an idea of the cost of sustaining the navies. This table does not include the torpedo boats of which there are about 2,000.

Nation	Ships	Personnel	Maintenance
Great Britain	162	126,272	\$140,000,000
United States	68	48,000	125,000,000
Germany	118	35,000	88,000,000
Japan	122	40,000	37,000,000
France	102	30,000	66,000,000
Italy	48	30,000	32,000,000
Austria-Hungary	24	12,000	13,000,000
Russia	22	60,000	49,000,000

With the 666 fighting ships costing the governments annually for their maintenance \$600,000,000, we would expect naturally, that the military authorities would be satisfied. But not so, the mad race for naval supremacy knows no satisfaction. "The naval experts of Germany are dragging the German Empire ever deeper into debt, unabashed by the ominous mutterings of a coming storm. The naval experts of England go right on launching Dreadnoughts, while the number of British paupers grows larger with the years, and all British problems become increasingly baffling and alarming. The naval experts of Russia plan for a new billion-dollar navy notwithstanding Russia's national debt is four and one-quarter billion dollars, and to pay her current expenses she is compelled to borrow seventy-five million dollars every year. With millions of her people on the verge of starvation, and beggars swarming through the streets of her cities and round the stations of her railways, the naval experts go on asking for new appropriations for guns." France is spending \$350,000,000 for twenty-eight new Dread-

noughts, Austria-Hungary \$200,000,000 for sixteen ships of the same class. The United States, ambitious to be in the lead, is spending \$36,000,000 for two monster battle-ships of 27,000 tons each, and the end is not yet.

The following table will show the strength of the land forces, and the annual cost of maintenance.

Nation	Soldiers	Maintenance
Germany	4,000,000	\$225,000,000
France	2,075,000	48,000,000
Russia	4,500,000	254,000,000
Austria-Hungary	1,800,000	35,000,000
Italy	1,046,000	55,000,000
Great Britain	760,000	137,000,000
Japan	1,500,000	40,000,000
United States	100,000	100,000,000

How is this seeming contradiction between what the nations are saying and doing to be explained? Has mankind inherited all the innate pugnacity of his ancestors? Is the sword still to be the only means of settling national difficulties? Are the deadly modern weapons which now keep our arsenals running day and night to produce, all to be used in killing our fellow men?

Our military men all answer, *No*. The inconsistent theory they present is based on an old pagan maxim "If you wish peace prepare for war." But this answer does not satisfy us. The inconsistency is too glaring. If the question were not so serious, it would be laughable to say that in order to stimulate good will and peace there is need of arming to the teeth for war. But men have no better answer to give, and so, dissatisfied, we turn, as is our wont, to the prophecies of the Word of God, and there we find a clear and satisfactory explanation of it all.

Men do want peace, and they cry "peace and safety," but "It is the spirit of devils . . 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." It is the "spirits of devils" that are saying to the "weak nations," "be

strong," to the heathen "prepare war" and to all nations "let all the men of war draw near." Read Joel 3:9.

Listen to Jeremiah's bitter wail, "My anguish, my anguish! I am pained at my very heart; my heart is disquieted in me; I cannot hold my peace; because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. Destruction upon destruction is cried; for the whole land is laid waste. How long shall I see the standard, and hear the sound of the trumpet? I beheld the earth, and, lo, it was void: and the heavens, and they had no light." Jer. 4: 19-23.

These prophecies indicate that the great universal war known as Armageddon is that which is so mightily stirring the nations to-day to prepare for war.

The prophecy *must* be fulfilled. It is time to prepare for Armageddon and the preparations must be made. Men do not understand why. They are fulfilling the prophecy, as men always have, without

knowing why. Every new battleship launched, every implement of war invented (and they are legion) instead of becoming a guarantee of peace is proclaiming Armageddon.

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Record-Breaking Battleships Proposed

One of the bills now before the United States Congress proposes that that body authorize the building of two world-record-breaking 27,000-ton battleships, each to cost approximately \$18,000,000. One peace society which opposes the passing of the measure has prepared figures showing ways in which this great sum of money might be better spent in actually benefitting the people. The cost of one of these battleships, they say among other things, would establish fifty training schools, teaching the rudiments of a trade to 75,000 persons a year. But we do not look for any government to turn from the building and equipping of battleships for the purpose of using the money thus saved in establishing schools.



Preparing for Armageddon

GENERAL ARTICLES

Studies on God's Closing Message The Proclamation of the First Angel

BY GEO. I. BUTLER

And I saw another angel flying in mid heaven, having eternal good tidings to proclaim unto them that dwell on the earth, and unto every nation and tribe and tongue and people; and he saith with a great voice, Fear God, and give Him glory; for the hour of judgment is come: and worship Him that made the heaven and the earth and the sea and fountains of waters.

And another, a second angel, followed, saying, Fallen, fallen is Babylon the great, that hath made all the nations to drink of the wine of the wrath of her fornication.

And another angel, a third, followed them, saying with a great voice, If any man worshippeth the beast and his image, and receiveth a mark on his forehead, or upon his hand, he also shall drink of the wine of the wrath of God which is prepared unmixed in the cup of His anger; and he shall be tormented with fire and brimstone in the presence of His holy angels, and in the presence of the Lamb: and the smoke of their torment goeth up forever and ever; and they have no rest day and night, they that worship the beast and his image, and whoso receiveth the mark of his name.

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

HAVING in previous articles noticed the importance of this great three-fold message to be given just previous to the second coming of Christ, we now commence to consider one by one the burden of each angel messenger embraced in the threefold message.

The Revelation is a book of symbols. A symbol is a representation of something else because in some respects it is like the thing represented. An angel is a messenger sent from God to man with important truths of a spiritual nature, and to give information that he otherwise would not possess.

In this first message the angel is said to preach the "everlasting gospel to them that dwell on the earth, to every nation, kindred, tongue and people." But God has given the gospel to men to preach. Literal angels do not literally preach to mankind. We must, therefore, conclude that the symbolic angels here brought to view represent a body of religious teachers who go forth at the appointed time to give to the world great light concerning Christ's second coming.

Information concerning this important subject is worthy of being proclaimed to every "nation, kindred, tongue and people." Every soul should have an interest in the great event about to transpire.

The truth to be proclaimed is the "everlasting gospel,"—glad tidings of salvation to all who truly love the Lord Jesus Christ. He is coming to gather His people from every land and from every clime. They have been pilgrims and strangers on the earth. They are to be gathered to their everlasting home. The central point of interest to all is that the hour or period "of His judgment is come." That judgment is the supreme court of the universe and of deepest interest to all mankind, for the destiny of every man is then to be fixed for all eternity, and every rational human being has a case pending at the tribunal. That judgment does not transpire here on earth. It takes place in the heavenly courts.

In the seventh chapter of Daniel we have a representation of this court. "I beheld till the thrones were placed, (A. R. V. thrones of judgment) and One that was Ancient of days did sit: His raiment was

white as snow, and the hair of His head like pure wool; His throne was fiery flames, and the wheels thereof burning fire. A fiery stream issued and came forth from before Him: thousands of thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened." Dan. 7:9, 10.

The connection shows that this event occurs just before the close of human history and Christ's second coming. The judgment period must occur *before* Christ comes in glory, for, when He comes the eternal separation takes place between the righteous and the wicked: the former are caught up to meet the Lord in the air and be with Him through all eternity, while the wicked are destroyed at His presence. I Thess. 5:17.

Our Saviour ministers as our great High Priest in the heavenly sanctuary till probation closes. As He closes up this mediation for ever, He comes forth from that heavenly temple and pronounces the tremendous decision: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still; and he that is holy let him be holy still: and, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Rev. 22:11, 12.

How plainly these scriptures prove that the great assize of the judgment transpires *previous* to Christ's second coming and not *after* it. Christ comes to *execute* the decrees of the judgment already held in heaven. He raises the righteous dead, translates the righteous living to an immortal state, while the wicked living cry for the rocks and mountains to fall on them and hide them from the presence of Him "that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath has come; and who shall be able to stand. Rev. 6:12-17. No further proof is needed to show that the great judgment day *precedes* the personal advent of Christ.

It is an interesting thought, then, that the first angel's message presents to the human family an *announcement* of the commencement of that judgment period declaring, "The *hour* of His judgment is come." It is in present tense. When the announcement is fully made, the investigative judgment begins its session. That judgment period occupies a period of time. It is not an affair of a moment only.

"I said in mine heart, God shall judge the righteous and the wicked: for there is a time there for every purpose and work." Eccl. 3:17,

Let the thoughtful reader consider for a moment what is involved in this judgment work. It takes into its purview the case of every mortal. Who can tell the thousands of millions of the human family? But *all* have a case to be decided in that grand assize. In the heavenly temple are the books of record, kept by the faithful angels of God. These angels have been our faithful ministering spirits, and have kept watch over all our lives. When that judgment scene opens, at the very time foretold by the holy prophet, these books of record are brought forth from the archives of heaven, and none can deny their testimony. The people are judged according to "what is written in the books."

The time appointed is given in Dan. 8:14. "Unto two thousand three hundred days, (or years, for in Eze. 4:6 we are instructed to count in symbolic time, "a day for a year.") then shall the sanctuary be cleansed." (Margin: justified.) From other scriptures we learn that this period of 2,300 year days, begins in the autumn of the year 457 B. C., at the going forth of the decree from Artexerxes, king of Persia "to restore and build Jerusalem." This is a well established date.

From 457 B. C. to the end of 2,300 years brings us to the autumn of 1844 A. D. when it was foretold that the work of the judgment would commence. The cleansing or justifying of the sanctuary was always a

work of judgment in the type, and hence must be in the antitype. The services in the typical sanctuary here on earth were a type or figure of the sanctuary "which the Lord pitched and not man" in heaven above where our great high priest ministers. (Heb. 8:1-6.)

The period of 2,300 year days embraces both the typical and antitypical sanctuaries since 457 B. C. In the typical were two ministrations each year: the daily offering and sacrifices for the penitent every day but one, and the tenth day of the seventh month was the day of atonement or the *cleansing of the sanctuary*. This was the removal of the sins from the sanctuary which had been conveyed to it in *figure*. Every intelligent Jew will tell you that this was to that people a day of judgment. They were all to gather around the sanctuary, confessing their sins and humbling their hearts before God. (See works on the sanctuary for sale in book depository of this office.)

The ministry of our great High Priest in the earthly sanctuary closed when He ascended on high, where He ministered in the first apartment, presenting His own blood in behalf of the penitent sinner. But the time comes at the end of 2,300 year days, the longest prophetic period in the Bible, when the final judgment commences

which makes a final disposal of sin. All who have accepted Christ as their Saviour,—their high priest—believing in the power of His blood to cleanse from sin, when repented of, have their name retained in the Lamb's book of life and their sins are blotted out of God's book of remembrance; while those who have not confessed their sins or accepted Christ as their Saviour, have their sins retained in the book of God's remembrance and their names are blotted out of the Lamb's book of life. These are lost forever and will share in the second death. This in substance is the antitypical cleansing or justifying of the heavenly sanctuary. It must have commenced at the closing of the 2,300 year days. Then, says the prophet, will the sanctuary be cleansed, or justified. God's word tells the truth always.

The first angel's message brings the announcement, "*The hour of His judgment is come.*"

Dear reader do you believe it? It is a solemn thought, and one which should engage our most earnest attention. It brings us to the crisis of all ages. This message has been proclaimed since 1844, and will be proclaimed until Christ appears.

Our next article will call attention to the world wide proclamation of this message.

The Fall of Man

BY H. C. GOODRICH

IN considering the fall of man it is necessary to know from whence he has fallen that we may judge the nature of his fall; and as man was created by the word of God, in His image and after His likeness, we must first study the Creator's character.

To Moses He "proclaimed" His name, saying, "The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and trans-

gression, and sin, and that will by no means clear the guilty." Ex, 34:6, 7.

And thus the character of God was proclaimed to fallen man. He said also to Isaiah, "For My name's sake will I defer Mine anger, and for My praise will I refrain for thee, that I cut thee not off. . . For Mine own sake, even for Mine own sake, will I do it; for how should My name be polluted? and I will not give My glory to another." Isa. 48:9, 11.

With this name in mind, Jeremiah pleads with God for backslidden Israel, saying, "Do not abhor us, for Thy name's sake, do not disgrace the throne of Thy glory: remember, break not Thy covenant with us." Jer. 14: 21.

Thus goodness pertains to God's nature; even abundant goodness. It is natural for Him to treat an offender better than he deserves; for He is merciful, and longsuffering, ever ready to forgive iniquity, transgression, and sin; yet by no means could He clear the guilty, to allow his sin to remain upon him.

This, then, was the character given to man; for he was created in the likeness of God. But now, instead of mercy, there is revenge in man's nature; instead of grace there is malice; instead of longsuffering, and goodness and truth, there is found impatience and violence and the false tongue. Instead of forgiving our enemies, we allow bitterness like gall and wormwood to come in and control the life, till man's nature is only evil, which pervades every act and thought.

And this is the fall of man. Created to enjoy the companionship of the holy angels, man now enjoys the companionship of sin. Made to bask in the light and glory of God's presence, we now fear Him, and flee from His presence, as Israel did at Mount Sinai. We dread to hear Him speak, and there is nothing alike in our natures.

Instead of a character where love controls every action, prompting mercy and forgiveness, selfishness prompts every act of our daily life, and every thought is corrupted. Man's likeness to God is lost, and his character is changed. The law of his God has no place in his heart, for that law would surely lead him back to the One who created him. Thus by transgression, is man separated from God, and transgression is sin.

Think what a beautiful world this would have been had God's law always been obeyed. First, love supreme and full would

go out to God from every heart. He would have been first in all our calculations, and to please Him would be man's chief delight.

Then parents would be honored, every man's life would be safe, the family would be sacred, and every man's life would be pure. No thief would be in this world, nor any of false tongue; neither would a covetous thought find place in any heart, but every act would be prompted by love, and every man's ambition would be to make some other man happy. But transgression of this good and holy law was sin, for "where no law is, there is no transgression." Rom. 4: 5. And "whosoever committeth sin transgresseth also the law." 1 John 3: 4.

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5: 12. Death is an enemy, which through sin has come into the world, and marred the work of God. Sin has destroyed love, and taken away happiness, and left only misery and death in his train. Sin has changed the nature of man so that when we would do good evil is present with us, and we cannot do as we would. We are in bondage. Rom. 7: 19; John 8: 33-36.

Is there no hope for man? Is he to forever remain in bondage, with no power to do right? Must he go down into death without hope that he can ever enjoy the life that God has planned for him? Is the grave all dark, and is there no light through the valley of the shadow of death? Yes, there is light, there is hope. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3: 16. Thanks be to God Who has promised us that we should be "strengthened with might, according to His glorious power, unto all patience and long-suffering, with joyfulness." Col. 1: 11. For sin shall not have dominion over you;

for ye are not under the law, but under grace. Rom. 6: 14.

Yes, there is hope for fallen man.

"There is a land of pure delight,
Where saints immortal reign,
Infinite day excludes the night,
And pleasures banish pain.
There everlasting spring abides,
And never withering flowers,
And but a little space divides
This heavenly land from ours."

"O could we make our doubts remove,
These gloomy doubts that rise,
And see the Canaan that we love,
With unclouded eyes;
Could we but climb where Moses stood,
And view the landscape o'er
Not all this world's pretended good
Could ever charm us more."

Our Bible Reading

The Church

What is the church called?

"The church, which is His [Christ's] body." Eph. 1: 22, 23.

Of what is the church composed?

"Now ye ["brethren," "saints"] are the body of Christ, and members in particular." 1 Cor. 12: 27.

"He [Christ, "the image of the invisible God"] is the head of the body, the church." Col. 1: 18.

Is there room for any other head?

"The head of every man is Christ." 1 Cor. 11: 3.

"And gave Him to be head *over all things* to the church, which is His body, the fulness of Him that filleth all in all." Eph. 1: 22, 23.

By what other term does He designate His church?

"Know ye not that ye [the "brethren," the "saints"] are the temple of God, and that the Spirit of God dwelleth in you?" 1 Cor. 3: 16.

How does God's Spirit or presence dwell in the church?

By dwelling in each individual. "If a man love Me, he will keep My Word: and My Father will love him, and We will come unto him, and make Our abode with him." John 14: 23.

"Know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God?" 1 Cor. 6: 19.

Whom did Christ represent to the world?

"No man hath seen God at any time; the only-begotten Son, who is in the bosom of the Father, He hath declared Him." John 1: 18.

"He that hath seen Me hath seen the Father. . . . The Father abiding in Me doeth His work." John 14: 9, 10.

Whom does the church represent?

"As Thou [Father] didst send Me [the Son] into the world, even so sent I them into the world." John 17: 18.

Out of what did He call them?

"Come ye out from among them [the unbelievers, the unrighteous, the idolaters], and be ye separate, saith the Lord, and touch no unclean thing; and I will receive you, and I will be to you a Father, and ye shall be to Me sons and daughters, saith the Lord Almighty." 2 Cor. 6: 17, 18.

What is the church to be in the absence of the "Light of the world" (John 8: 12)?

"Ye are the light of the world." Matt. 5: 14.

"Children of God without blemish in the midst of a crooked and perverse generation, among whom ye are seen as *Lights in the World*, holding forth the Word of life." Phil. 2: 15, 16.

That His church may glorify Him, what has He bestowed upon her?

"When He ascended on high, He . . . gave *gifts* unto men." Eph. 4: 8; 1 Cor. 12: 4-11.

What gifts did He bestow?

"And He gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." Eph. 4: 11. See also Rom. 12: 3-5; and especially 1 Cor. 12: 28.

For what purpose are the gifts?

"For the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ." Eph. 4: 12.

When the work of the church is complete, what purpose of Christ in sacrifice will be fulfilled?

"That He might present the church to Himself, a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish." Eph. 5: 27.

—————
"Afflictions are the medicine of the mind. If they are not toothsome, let it suffice that they are wholesome. It is not required in physic that it should please, but heal."



Question Corner

Future Probation

Does Ezek. 16: 48-63 and Acts 3: 19-23 teach restitution and future probation?

A BUYER AND READER OF THE WATCHMAN.

Ezekiel was in Babylon with the exiled Hebrews, and in the scripture referred to he taught them that their sins were even greater than the sins of Sodom and Samaria and they were only suffering what their transgressions merited. The "covenant" of which the Lord here speaks is explained in Lev. 26: 40-42. "But not by thy covenant" refers to their promises and covenants which they broke. God's covenant with Abraham, Isaac and Jacob will stand and be fulfilled. It is the everlasting covenant to be fulfilled to God's people when sin is abolished and the earth made new. To none of the patriarchs has the covenant yet been fulfilled. See Heb. 11: 39, 40. There is absolutely nothing in this scripture which teaches a future probation.

Peter teachers in Acts 3: 19-23 that repentance belongs to the present, that our sins may be blotted out in the investigative judgment, and this is in harmony with the teaching of this subject in Rev. 22: 11, 12 which shows plainly that all cases will have been forever settled before the return of our Lord. The "refreshing" is the latter rain or the outpouring of the Holy Spirit just before the coming of Christ, just as the former rain on the day of Pentecost. The "restitution" of all things will come after the resurrection. Adam and his great family will be restored to the long lost Eden, the tree of life, and the river of the water of life.

The Bible teaches no future probation; and those who have ever had an idea that it does, should read the parable of the wheat and the tares in Matthew 13.

The Creation of Man

Is David speaking about Adam in Ps. 8: 4-8? Did Adam and Eve have access to the river of the water of life? A. K.

The psalmist is speaking of man. Of course that carries us back to Adam, the first man, made a little lower than angels, crowned with glory and honor. This, of course, was before he sinned. He had access to the river that flowed out from the Garden of Eden. That must have been the River of Life. Just so long of course as he could have drank of that River of Life before sin entered and eaten of the Tree of Life he would have lived, but he was cut off from access to both. Then, too, he was fed by the very life of God.



Give Us Light

Hark! through the dense and misty air
There is rising slowly a startled prayer,
A piercing cry through the gathering night,
A wild entreaty—"O, give us light!"
And straining eyes through the darkness peer,
Earnestly asking if day be near.

Light! light! for we cannot see
Things as they are and ought to be.
Dangers are around us—and O for light
To read the directions of God aright!
His handwriting is clear and wise;
O! that the darkness would leave our eyes!

Light for the rich, for they do not know
The duties that from their station grow!
Light for the scorned and trodden poor
To help them to suffer and still endure;
Light for the nations that groaning lie
'Neath the weight of darkness and misery!

Light to live in this troublous time,
When terror gathers in every clime;
Light to die, to dispel the gloom
That curtains grimly the opening tomb;
O Thou who dwell'st where there is no night,
Hear us in heaven, and send forth the light.

—Marianne Farningham.

Looking Backward and Forward

BY R. N. MUNSON

Four years ago last August we landed in Sydney and entered upon what has in many ways been the most interesting and helpful quadrennium of our history. While in Sumatra we used often to wish that we might visit this interesting country and get better acquainted with our brethren, and give our children the benefits of the Avondale School. At last the opportunity came, and we thank God for all He has sent us during these four years, and for all the kindnesses shown us by our brethren and sisters in Australia.

The greater part of my time has been engaged in translating books and tracts into Malay. But at the same time I have had the privilege of visiting the churches, meeting the brethren, and forming lasting friendships. I never believed so much in the "fellowship of the saints" as I do to-day.

(Continued on page 48)

HOME AND HEALTH

My Cross

It is not heavy, agonizing woe,
Bearing me down with hopeless, crushing weight;
No ray of comfort in the gathering gloom;
A heart bereaved, a household desolate.

It is not sickness with her withering hand,
Keeping me low upon a couch of pain;
Longing each morning for the weary night,
At night for weary day to come again.

It is not poverty with chilling blast,
The sunken eye, the hunger-wasted form;
The dear ones perishing for lack of bread,
With no safe shelter from the winter's storm.

It is not slander with her evil tongue;
'Tis not "presumptuous sins" against my God;
Not reputation lost, nor friends betrayed;
That such is not my cross I thank my God.

Mine is a daily cross of petty cares,
Of little duties pressing on my heart,
Of little troubles hard to reconcile,
Of inward troubles overcome in part.

My feet are weary in their daily rounds,
My heart is weary of its daily care,
My sinful nature often doth rebel;
I pray for grace my daily cross to bear.

It is not heavy, Lord, yet oft I pine;
It is not heavy, but 'tis everywhere;
By day and night each hour my cross I bear,
I dare not lay it down—Thou keep'st it there.

I dare not lay it down; I only ask
That, taking up my daily cross I may
Follow my Master, humbly, step by step,
Through clouds and darkness, unto perfect day.

—Selected.

The Helpfulness of Ideals

MRS. W. M. CROTHERS

The conscientious worker begins with a thought-conception of results which as the work develops, grows into an art consciousness that adds enthusiasm to his labors, and he aims at an excellence far beyond his present reach; but the effort has given him a mental growth and physical ability which manifests itself at each attempt to reach his ideal perfection.

Even menial tasks may be idealized. Dr. Watson says: 'Every labor undertaken as engagement, may be undertaken as a work of art, and whether a man pegs a sole, plants a tree, or paints a sky, he can dream always of perfection.'

Drudgery has no sense of art, but true ideals are incentive to ambition and to achievement and that which one strives to reach with all the strength of body and soul will, at least, dawn upon his vision in that inner consciousness which materializes what we most ardently long for.

There is no phase of life which so needs this idealism as that of the wife, the mother, the housekeeper, for her occupations are eminently practical, and if her thoughts are bound down to the mere routine of life the feet and hands grow weary, and the cares and responsibilities are heavier than she can bear with fortitude. But high thoughts lift the soul heavenward and send the blood coursing through the veins with life and energy in every heart-throb.

It was said of one who lived an ideal life, "He sees God in everything." His life-work was creditable because it was never neglected or incomplete. He could not offer his Maker an unfinished piece of work. If our ideals are helpful no occupation will seem menial. We can scrub a floor or sweep a room and be all the time stepping heavenward on rays of light. It is natural for the human mind to build happy mansions. Notice the little children, see how soon they begin to say: "Let us play" this or that. They are longing for that which might be, not for that which is. They are idealizing, and by and by the little thought will grow into deed, and the deed into life-work.

We should let the actual as near as possible keep pace with the ideal, always bearing in mind the fact of the idealism of life, and that the value of idealism is to uplift and make better the real work of our lives. Our feet should rest on solid ground, even though our spiritual sense aspires to the things beyond our earthly vision.

Idealism makes all labor a labor of love

and lightens the heaviest toil. Let us then fill our homes with the sunshine of the hope of better things, and the possible outcome of our daily toil and trials; and if failure comes be not discouraged, but rise above the cloud of failure and feel that all that is really good must some day come into the life that really longs for it.

The Secret of a Christian Home

To be the mother of a Phillips Brooks, a James Hanington, or a Reginald Heber, to be the father of an Adoniram Judson, a David Scudder, or a John Paton,—is there any comfort or joy or splendor that can rest on any Christian home comparable to the knowledge that a son had entered into such a fellowship with the Master? It is in such lives that college and church reach the zenith of their glory; but it is in the Christian home that such lives must take their impulse; in the Christian home that the heart must be so filled with, and the eye so fixed upon, Christ, the true goal, that love for men and women shall at last know no bounds. A truly Christian home can send a boy into college to be an attractive and momentous force for good for all who know him,—to be cheerful, but not flippant; gentle, but not compromising; loving, but not yielding; pure, but not austere; reverent among the careless, serious among the frivolous, and studious among the distracted, self-denying among the self-indulgent.

In this age, when so many outside allurements make it so easy for boys and girls to neglect the home, we have need of steady patience, of gentle confidence, of wise, tender thought, of delight in sacrifice, of supreme love for the Master, that the unconscious influence through God's grace may soften the effect of mistakes in judgment and action, and make the home an attractive center of piety and love. This is, after all, the true secret, the full, studious companionship with the mind of Christ; not any series of carefully directed injunctions or entreaties; not formal prohibitions

or requirements; no elaborate system of rewards and punishments; no cunning psychology of child life; no complicated method, but a heart that throbs with warm love for the Master's wisdom, sinlessness, and sacrifice, and invests loving self-denial with manly beauty, that throbs, as His did, with tenderest sympathy for the helplessness and wonder of the child, and diffuses the radiance of a cheerful, hopeful, happy, wise spirit, but never abates one jot of loyalty to the highest standard, and never clouds with harsh and stormy utterance "the heaven that lies about us in our infancy."—*President Franklin Carter, in The Independent.*

My Influence

"Gather up my influence and bury it with me," were the dying words of a young man to the weeping friends at his bedside, as stated to the speaker a while since, by one to whom he was dear. What a wish was this! what deep anguish of heart there must have been as the young men reflected upon his past life!—a life which had not been what it should have been. With what deep regret must his very soul have been filled as he thought of those young men he had influenced for evil!—influences which he felt must, if possible be eradicated, and which led him faintly but pleadingly, to breathe out such a dying request—"Gather up my influence and bury it with me."

My young friends, the influence of your lives, for good or evil, cannot be gathered up by your friends after your eyes are closed in death, no matter how earnestly you may plead in your last moments on earth. Your influence has gone out from you; you alone were responsible; you had the power to govern, to shape; your influence no human being can withdraw. Such a request cannot be fulfilled. It is impossible. Your relatives and friends cannot "gather up your influence and bury it with you." Young men, live noble, true, heroic lives. Possess this "moral courage" in full proportions, and at all time—everywhere.—*W. H. Baldwin.*

Looking Backward and Forward

(Continued from page 44)

Then there have been the general meetings in several of the States, which I have been privileged to attend, and where I have met many of our dear brethren and sisters in the faith. Although I have not maintained a regular correspondence with any of them and have not written to any at all, yet their memory has been fresh in my mind, and I look forward to that happy day when we shall meet in the kingdom of God to part no more. The partings we must experience here give many a heart pang, but we shall be well compensated for it all in the new earth.

During the past year I have had the pleasure of an experience I had long coveted, namely, to get out into the field and labor from house to house. My experience in connection with the tent effort following the recent camp-meeting at Glebe Point has been rich in delightful experiences. I have never found so great joy in the proclamation of the gospel message as during the last few mon'hs. I have never had so complete a victory over sin, or so rich a measure of God's grace, as during the last six months. Language fails to express all the gratitude I feel to my kind Heavenly Father for His wonderful loving-kindness to me. And what gladdens me most is the knowledge that what Jesus can do for me He is able to do for all His dear children. So that I trust that others whom it has been my privilege to influence may find the soul rest that I have found, secure the same freedom in Christ which He has given me—the most unworthy of all His servants.

As we look into the future, our hearts are thrilled with the sweet assurance given, "Lo, I am with you all the days, even unto the end of the age." With my hand in His no harm can possibly betide. With His holy angels to keep watch and ward over us, we can go bravely forward knowing that all the good counsel of His will must be fulfilled in us.

It is with peculiar emotions of joy and gladness that I anticipate another period of service in the land so dear to us because many years ago it became the land of our adoption. It was there that four of our children were born, and the language now so familiar to us was the first language they learned to speak, so that for years we had to speak to them in Malay rather than in English.

All these four years our hearts have been over there, and at times an unutterable longing would take possession of us to return to that beautiful, evergreen country; we have desired with a great desire to see the faces of those whom we had learned to love as our own kith and kin, yes, even more. So deep and strong has been our love for our beloved Malaysia that I have said that should I never see the shores of my native land again I should feel no pang of regret. Indeed, I have wished that I might never see it if thereby my life might be more fully devoted to the dark-skinned people of the East Indies, whom we have learned to look upon as our brothers and sisters. *

We have had the joy of seeing our children making progress toward the goal before us—that they all might devote *their* lives to the cause to which we have given *ours*.

Now we are returning, all but our two elder sons, to Java to take up the important work of preparing small literature for the many millions of that densely-populated island, and other work as well.

I need not say that we greatly desire the prayers of all God's dear children to follow us on our journey and right on for all the years we may be permitted to remain there. Pray that our lives and our health may be precious in His sight. Ask that a double portion of His Spirit may rest upon us that we may reach the high tide of usefulness in the Master's vineyard.

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Our Next Issue

For our next issue we promise a well studied article on political unrest. With 120,000 socialists in the streets of Berlin, and one of the most threatening and wide spread strikes known to history on in the State of Pennsylvania, the subject is a timely one and will, we are sure, be of interest and benefit to our readers. Another subject which is creating world wide interest is that of spiritualism with its manifold manifestations. We have in preparation a good article on this subject, in which the writer takes a broad and inclusive view of the whole subject. You really cannot afford to miss these articles.

The "New Theology" Defined

There appears in the *Christian Standard* an article from George W. Hamilton, on the New Theology. In answer to the question as to what constitutes this subtle philosophy, he gives the following comprehensive definition:

It is a compound of the graces and "good things" of Christianity and a new infidelity and an old one, evolution, and disbelief in miracles. These last require the destruction or discrediting of all the books from Genesis to Revelation, for all are full of miracle, and all are diametrically opposed to the theory that man is ascending from protoplasm under the care of evolution. These two "discoveries," disbelief in miracles and in evolution, and their corollaries, constitute the whole pretentious structure of the "New Theology"—colonnade, cornice and pillar, foundation and dome—and all the discourses and writings of professor, orator, preacher, or editor are variations, or variation of variations, under these two working principles.

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The Response of History to the Voice of Prophecy



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Doubtless there are no other books in the Bible which throw as much light on the strained, perplexing conditions in the business, social, and religious world to-day, as those here considered. No one can afford to miss this opportunity of studying the history of the past in connection with present developments, and in the light of these prophecies.

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