

President's Office

The Caribbean WATCHMAN



Three Phases of the Law of God

AS GIVEN BY JEHOVAH

"I will not alter the thing that is gone out of My lips."

I

Thou shalt have no other gods before me

II

Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me, and keep my commandments.

III

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

IV

Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.

V

Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.

VI

Thou shalt not kill.

VII

Thou shalt not commit adultery.

VIII

Thou shalt not steal.

IX

Thou shalt not bear false witness against thy neighbor.

X

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

[See Ex. 20:3-17.]

AS CHANGED BY ROME

"He shall think himself able to change times and laws" Daniel 7:25, Douay Bible

I

I am the Lord thy God; thou shalt not have strange gods before me.

II

Thou shalt not take the name of the Lord thy God in vain.

III

Remember that thou keep holy the Sabbath day.

IV

Honor thy father and thy mother.

V

Thou shalt not kill.

VI

Thou shalt not commit adultery.

VII

Thou shalt not steal.

VIII

Thou shalt not bear false witness against thy neighbor.

IX

Thou shalt not covet thy neighbor's wife.

X

Thou shalt not covet thy neighbor's goods.

[See Buller's Catechism, p. 28, edition of 1877, published by Hoffman Bros., Milwaukee, Wisconsin.]

AS CHANGED BY PROTESTANTS

"In vain they do worship Me, teaching for doctrines the commandments of men." Jesus.

I

Thou shalt have no other gods before me.

II

Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me, and keep my commandments.

III

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

IV

Remember the first day to keep it holy. Six days shalt thou labor, and do all thy work; but the first day of the week is the Sabbath of all Christians: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for Jesus Christ arose from the dead on the first day of the week, therefore all Christians and all the world should keep it holy.

V

Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.

VI

Thou shalt not kill.

VII

Thou shalt not commit adultery.

VIII

Thou shalt not steal.

IX

Thou shalt not bear false witness against thy neighbor.

X

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

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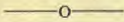
THE OUTLOOK

A New Nation

The United States of South Africa is the name of the new nation which has been born in South Africa as a result of the federation of the British and Boer colonies. Like the Commonwealths of the Dominion of Canada and Australia the new federation has a constitution and central government.

Mr. Herbert Gladstone is to go to South Africa as the Governor-general representing the British Empire.

The population is close to five and one-half millions of which the predominating stock is Dutch.



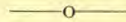
"Homes in Waste Places"

Is the attractive title of an article by Potter Hall in *World's Work*, in which the writer shows how students of the modern conditions of want and suffering have found a practical solution to the perplexing problem by bringing land and labor into closer relation.

The movement in Berlin, Germany, is undertaken in large part by the municipalities and is known as "Arbor Colonies." Undesirable land, such as is cut up by railroad tracks and newly laid out streets, etc. is rented out to city dwellers, and particularly to the poor who construct primitive homes in which they can be comfortable during the summer months while they cultivate "intensively" the land. These arbor gardens are established on every square rod of unused land about Berlin, and it is estimated that there are altogether about 50,000

of them. These colonies are under the care of a committee which administers all the affairs of the colony, providing instructions in gardening, encouraging self dependence in the people and, when needed, appeals are made to the philanthropic societies to help secure the lumber to build the houses. Mr. Hall in speaking of the benefit derived by the children of these families says:—

"It is not play, nor even easy work that the children do, because the use of the spade and rake require muscular effort; but it is ennobling work, teaching the children independence, self-respect, respect for others, and all forms of labor. Besides boyish destructiveness is largely diminished by the interest created in preserving the fruits of their own soil, and there is developed a spirit of willingness to aid others."



A Glimpse of Jamaica

Jamaica is now in a prosperous condition, at least in most of the parishes; and notwithstanding the fact that for half of a decade she has sent thousands of laborers to Panama and Central America, the inhabitants have steadily increased, and the record for 1910 begins with a population of 900,000.

Kingston, which was almost completely destroyed by the earthquake three years ago, is being rebuilt as fast as it is possible and the work of repair would have been much more rapid, had not the people been obliged to wait two years for their insurance, and then they only received eighty

four per cent. of the eleven million dollars due.

It is evident that the Jamaicans are adopting some American customs and to a limited extent patronizing American industries, but they are for England to a man. In all of Great Britain's colonial possessions there could not be found more loyal supporters of the crown.

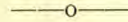
After seeing the results of the corrupt politics in some of the Latin-American republics it is easy to see that it has been much better for both the mother country and the colony itself that the Jamaicans have contented themselves with religion instead of politics. However, there is a lively interest manifested in the present elections in England. We note here that it was through free trade that the London market, for the past decade, has been supplied with continental beet sugar, thus excluding the cane sugar from the West Indies. This robbed Jamaica of her best crop and fifty per cent. of her exports, hence the Jamaicans most naturally oppose Mr. Asquith's free trade government and support the Unionists who advocate tariff reform and are led by Mr. Balfour.

The Jamaicans lost a great benefactor in the late Sir Alfred Jones. He was one of the leaders in the great banana industry which now produces nearly fifty per cent. of their exports: but the banana is a delicate plant, and now that the bounty has been removed from the sugar industry in France, it is very probable that the old estates will again be planted in cane.

Last year Jamaica's exports amounted to nearly \$35,000,000, while the imports were less than \$20,000,000. This is financial prosperity. The island officials receive good salaries and there is a balance of \$500,000 in the treasury.

The Jamaicans are a strong healthy people and seventy-five per cent. can read and write; but we are sorry to see that here, like in many of the tropical islands the people are too fond of rum and tobacco.

The loss of the Hotel Titchfield is sorely felt in Port Antonio, but Jamaica's genial climate and beautiful scenery will never fail to attract tourists, and especially now since all fear of malaria is being removed by the war that is being waged against the germ-carrying mosquito.



Opium

Opium is said to have been introduced into China by the Arabs in the year 1280 to 1295, during the reign of Taitso, and with the exception of the year 1368 when its use seems to have temporarily ceased, has been the bane of the nation. At different times the government authorities have made desperate efforts to rid the country of the awful curse, and in 1769 opium smoking was punished with severe penalties, which were ultimately increased to deportation and death.

Notwithstanding, the trade has continued and increased alarmingly; the history of its progress being marked by revolting incidents of deception and outrage.

Of all drugs, opium is the most pernicious in its effect upon the system. It takes an accustomed smoker from fifteen minutes to half an hour to prepare a pipe to his satisfaction, smoke it, and rouse himself to begin the operation again. As soon as the effects of one smoke begin to wear off, the whole system begins to clamor for more opium, and if he does not begin smoking again he suffers an agony of physical and mental torture. The devotees of this awful vice smoke from ten to twenty pipes a day, and there are, among the wealthy Chinese, those who smoke from forty to sixty pipes daily.

An English scientist who has traveled extensively in China puts the proportion of opium smokers as low as seventy per cent. of the total population; while another cynically observes that, "Eleven out of ten Shensi men are opium smokers."

The last stages of the existence of the opium fiend beggars description. We quote again from our English scientist:—

“Later on the smoker buys opium, not so much to gratify his selfish vice, as to keep himself alive. He becomes frantic, he sells anything he has to buy the stuff. His moral sense is destroyed; he becomes a decrepit, diseased, insane being who forgets even his family. He will sell his furniture, his children, his wife or even his own soul to buy the drug.”

“China awakening” sounds a glad note in comparison with this sad picture, and with the full assurance that the Gospel is the remedy which saves from all bondage, we renew our prayers to the Lord that He will send workers to China to help spread the Good News there.

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Two Centuries of Life

“The first century for achievement; the second century for enjoyment. That looks attractive, and it is an ideal that will be made real in the not far distant future. To live for two hundred years is not an impossibility. In fact, modern science has already placed such a feat within the reach of all who are willing to comply with the requirements.”

The above is the first paragraph of an interesting editorial in *The Progress Magazine* in which the editor seems to have given himself over to the happy anticipation of a two-century existence in this world of achievement and pleasure, shutting outside every consideration of failure, defeat and sorrow which marks so great a chapter in the general history of our world, and enters largely into every page of national and private history. He says further:—

“When we begin to look forward to the idea of giving the first century to achievement and the second century to enjoyment, will there not be a marked change in all our motives, and will not life take on a

new interest—an interest that will be nothing less than the very height of fascination? What a splendid picture the future would thus become, and how wisely we should live, so as to carry out this ideal picture in all its fulness! What a contrast from the old! And how much there will be to live for that we never dreamed of before . . . That this new plan will appeal to everyone is most evident.”

But the editor is quite mistaken, for the assurance that they must live in this world for two centuries would appeal to the great majority of the followers of Christ as a great calamity. It is the wisdom of God that has dictated that, “The days of our years are three score years and ten;” and He has added that “If by reason of strength they be fourscore years, yet is their strength labor and sorrow.”

The testimony of the scripture is completely in harmony with the experience of humanity since the beginning, and at the same time there is presented the most fascinating anticipations for the encouragement of the faithful. To him who is prepared for it, a life, not of two centuries, but of an endless eternity with unlimited achievement and pleasure is promised.

From *Education*, written by Mrs. E. G. White, we quote the following, and as we write our hearts assure us, that founded on the word of Truth, this will produce a true stimulation of soul and implant a new interest in preparing for that eternal life:

“In heaven every power will be developed, every capacity increased. The grandest enterprises will be carried forward, the loftiest ambitions realized, and still there will arise new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects to call forth the powers of body, mind and soul.”

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“While it is yet day I must be about my Master’s business; and he who helps me onward is twice my friend.”

GENERAL ARTICLES

God the Creator

H. C. GOODRICH

THERE was a time when there was no earth. This world did not exist, and there were no stars. The sun did not shine, for there was none, neither was there any moon. The universe was only space, it was empty; and only God existed.

It is of this time that Moses wrote; and surely no one is better qualified than he, a man who had talked with God face to face, as a man talks with his friend; one whom the Lord called by name, when He talked with him. Ex. 33:11, 12. And this is what Moses said: "Before the mountains were brought forth, or ever Thou hadst formed the earth or the world, even from everlasting to everlasting Thou art God." Ps. 90: 2.

Then Christ was born, "The only begotten of the Father, full of grace and truth." John 1: 14. He is before all things. Col. 1: 17. John says "In Him was life." John. 1: 4. And Jesus says of Himself, "As the Father hath life in Himself; so hath He given to the Son to have life in Himself." John 5: 26. Therefore it is as plain as words can make it, that with God the Father the beginning of life, the source of all its existence and power.

It is also just as plain that the Father associated His Son with Him in the kingdom that was to be established, and made Him equal to Himself in that kingdom, "But unto the Son He saith, Thy throne O God, is forever and ever; a sceptre of righteousness is the sceptre of Thy kingdom . . . And, Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of Thy hands." Heb. 1: 8, 10.

This brings us to the beginning; when

God began to bring into existence the heavens and the earth and the worlds. And the Scriptures plainly teach that all the burden of this work, or perhaps we ought to say the responsibility of this work, was laid on the Son, as the active agent in this work of making the worlds. "God hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds." Heb. 1: 1, 2. And again John gives us absolute proof that it was Jesus the Son of God who was with God in the beginning, and that all things were made by Him.

"In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by Him; and without Him was not anything made that was made." John. 1: 1-3. This makes it absolutely certain, as certain as that God's word is true, that God sent His Son, whom He Himself calls God, and gave Him the power of life in Himself to bring into existence all the worlds and everything that has life; and this power God uses to prove that He is the true God. Insomuch is this true that in every place where the Scriptures speak to designate the true God, He is always spoken of as the One who made the heavens and the earth. Thus Jeremiah speaks: "But the Lord is the true God, He is the living God, and an everlasting King. . . . He hath made the earth by His power, He hath established the world by His wisdom, and hath stretched out the heavens by His discretion." Jer. 19: 10, 13. Isaiah says: "O Lord of hosts God of Israel, that dwellest between the Cherubims, Thou art the God, even Thou

alone, of all the kingdoms of the earth; Thou hast made heaven and earth." Isa. 37: 16. John in the Revelation also tells us who we should worship. "Fear God, and give glory to Him; for the hour of His judgment is come; and worship Him that made the heaven, and the earth, and the sea, and the fountains of waters." Rev. 14: 7.

Another point to be considered is the power by which all things were made. The Bible calls it creation. "For by Him were all things created, that are in heaven, and that are in earth, both visible and invisible, whether they be thrones, or dominions or principalities, or powers; all things were created by Him, and for Him." Col. 1: 16. To create is to bring into existence by a word of command the thing spoken. For example, "Let them praise the name of the Lord: for He commanded, and they were created." Ps. 148: 5. Again,—“By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth; for He spake and it was done, He commanded and it stood fast.” Ps. 33: 6, 9. Again Paul says: “Through faith we understand that the worlds were framed by the word of God so that things which are seen, were not made of things which do appear.” Heb. 11: 3.

This is a power exercised by God alone and by His Son Jesus Christ. This is the “life in Himself,” of which Jesus says: “As the Father hath life in Himself; so hath He given to the Son to have life in Himself.” John 5: 26. No other being in the whole universe of creation has this power.

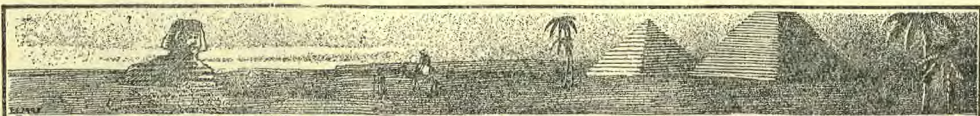
I may make a table, a house, or a steam engine; but I *must* have material of which these are made to begin with; but not so with God. He only speaks the word and the thing spoken comes into existence. This is why the Bible begins with the his-

tory of creation. Only that story could reveal to created beings the almighty power of our God. Only this could make it possible for the heavens and earth and all the worlds to be created in six days. Unbelief tries to reason it out, and fails. Science tries to understand it by scientific wisdom; but that is impossible. Only by faith in the creative power of God can man grasp the truth of it. As Paul says: “Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.” Heb. 11: 3. It is only when we accept God as He is,—the Creator, it is only when we have confidence in that power which He has manifested in His works, that we can believe the Bible with simple confidence in His creative power, and yielding our minds to His will as created beings should do, the way is all plain. He becomes our God, and we become sons and daughters of the Lord God Almighty. Let us sing with Isaac Watts those beautiful words:

I sing the mighty power of God,
That made the mountains rise,
That spread the flowing seas abroad
And built the lofty skies:
I sing the wisdom that ordained
The sun to rule by day;
The moon shines full at His command,
And all the stars obey.

I sing the goodness of the Lord,
That filled the earth with food;
He formed the creatures with His word,
And then pronounced them good.
Lord how Thy wonders are displayed
Where'er I turn my eye!
If I survey the ground I tread,
Or gaze upon the sky!

There's not a plant or flower below,
But makes Thy glories known;
And clouds arise and tempests blow,
By order from Thy throne.
Creatures that borrow life from Thee
Are subject to Thy care;
There's not a place where we can flee,
But God is present there.



Inconsistent Theology

BY LILLIAN S. CONNERLY

IT is a strange inconsistency in modern theology which attempts to teach that since Christ's great sacrifice for sin was completed on the cross, the law of God has been abrogated. We invite our readers to consider one or two points of the reasoning usually presented, and comparing these carefully with the testimony of the scriptures to "Judge righteous judgment."

One of the arguments usually given is found in John 1:17, which says: "For the law was given by Moses, but grace and truth came by Jesus Christ;" and the conclusion is then drawn that all the people who were saved under the old dispensation were saved by the law, and all under the new dispensation by the grace of Christ. Is this conclusion logical? Let Paul answer the question from Galatians 2:16. "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and *not* by

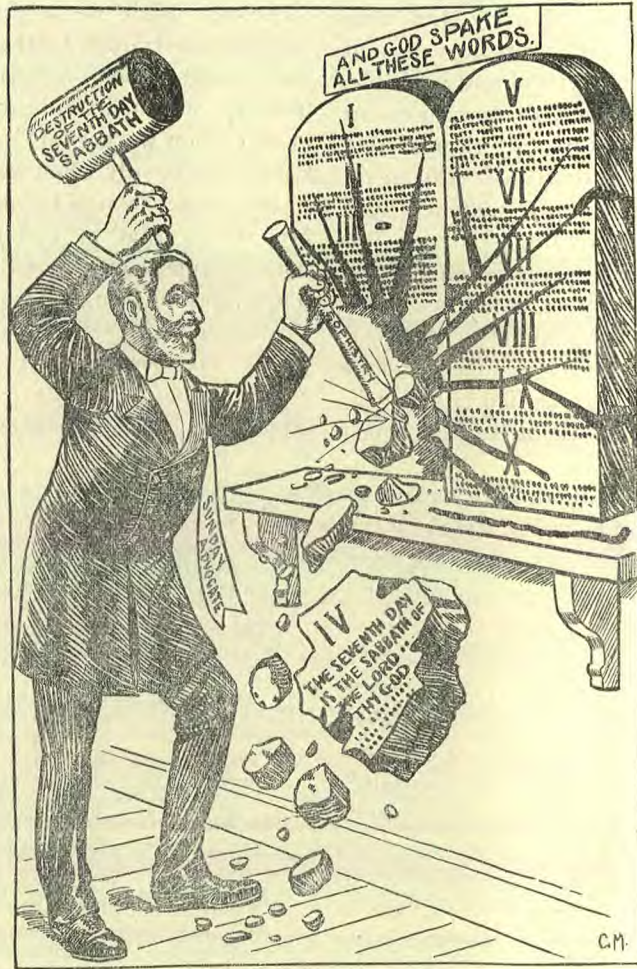
the works of the law: for by the works of the law shall no flesh be justified."

This scripture is perfectly plain in itself, but let us read with it Acts. 4:12, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

We need not linger on this point for it is conclusive. All men who have been saved, from Adam to the last sinner to whom repentance and forgiveness shall be granted by a merciful God, have been saved *only* through the name of Jesus.

The giving of the law, in its written form, to the people was particularly delegated to Moses; and the grace and truth of God, which man had hidden by his inventions, was especially brought to view by Christ.

The holy law acting as a detector and revealer of sin,—for "By the law is the knowledge of sin,"—(Rom. 3:20) places man where he sees himself a sinner and needing grace and forgiveness. The two, the law and the grace acting in harmony with



each other accomplish the conversion of the soul. These two agencies have worked together since the beginning for this purpose in every soul that has ever been born into the kingdom of God.

Why, then, should there be on the part of Christian teachers and preachers so mighty and persistent an effort to bring contempt upon, and get out of the way, the law of God? Is it that they are so anxious to have "other gods," to bow down and worship images, to take God's holy name in vain, to dishonor their parents, to kill, to commit adultery, to steal, to bear false witness, to covet? O no, no, it is none of these specifications of the law that so greatly trouble our present day theologian, he acknowledges that all of this law *must* be fulfilled in the life of the follower of Christ. Only *one* precept in this holy and just law troubles him and that is the the fourth one which persistently reads *so plainly* "The seventh day is the Sabbath of the Lord thy God."

First of all he says that it *means* one day in seven, and that it makes no difference which one is kept: but that is not satisfac-

tory either for that permits the keeping of the seventh day according to the commandment.

Now what could be done under such circumstances? To say that the entire law is abrogated is to charge God foolishly and open the way for every evil passion of the soul to enter the religious life. He *wants* the law, all but the fourth commandment,

—he wants that,—but he wants it to say something beside "the seventh day."

Unwilling to yield to the only logical settlement of the question, and keep the day God designates, he has finally to come onto Rome's reasoning ground and, assuming that the church has more authority than the command of God, he accepts the theory that this command has been changed because of Christ's resurrection on the first day of the week. Thus he

soothes his own conscience, while he deliberately tramples upon the command of God; and teaches this doctrine to the flock over which he has been made steward.

But this is not all. Unwilling to stand by his first argument that "It makes no difference which day is kept," he sets



himself, with a zeal that is worthy of a better cause, to compel by civil law both saint and sinner to observe the false unscriptural Sabbath of the church.

Our illustrations well represent the dilemma in which he finds himself, and one can but feel a sense of sorrow and solicitation for the multitude of religious teachers of to-day who find themselves thus situated.

Why not cease the struggle, which can only end in defeat, and take God at His word, and in belief and obedience find the peace and blessing He has promised and a logical theology which will effectually shut the doors against the flood of infidelity and skepticism which is threatening to overwhelm the church of God.

Studies on God's Closing Message

SIGNS OF THE COMING OF CHRIST

GEO. I. BUTLER

IT must be evident to all thoughtful people that previous to the full proclamation of the messages of warning being given, which shall close human probation and usher in the coming of Christ the second time, clear evidences of His second coming being near at hand will exist and be made known to the world. Much is said in the sacred writings of His second advent. It is spoken of in a vast number of passages, and the signs of His coming are clearly given.

For the sake of brevity we will present three statements only in which the certainty of His coming is stated. "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go to prepare a place for you, *I will come again and receive you unto myself*; that where I am ye may be also." John 14: 1-3. "These words were spoken by Jesus Himself just before His death. The fact of His coming *again* is very clear and must have been a great comfort to His disciples.

"And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight. And while they looked steadfastly toward

heaven as He went up, behold two men stood by them in white apparel; which also said, Ye men of Galilee why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven." Acts 1: 9-11. His going was literal; plainly visible to all standing by; and the angels in bright apparel declared to His disciples His second coming should be just as plainly visible as His ascension.

"For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4: 16-18. No language could possibly be framed which could make the personal coming of Christ the second time plainer than these words. Christ will surely come in a literal personal manner. The word of God teaches it.

May people *know* anything about when that coming is near at hand? Just before Christ's crucifixion, as He was upon the Mount of Olives in familiar converse with

His disciples, they asked Him this question: "Tell us when shall these things be? and what shall be the sign of *Thy coming* and of the end of the world?" And Jesus answered this question. He gave quite a lengthy discourse and set before them as they requested the special signs which should immediately precede His coming. (The interested reader should carefully study the twenty-fourth chapter of St. Matthew's gospel.) The first portion of the chapter is a general statement of the leading events of the Christian dispensation. "Wars and rumors" should prevail. All sorts of calamities would occur. Persecutions of His true disciples would take place. False prophets should arise and many be deceived. A period of great spiritual declension should prevail, which is very apparent at the present time. But a great missionary work should be done just before the coming of Christ. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." Verse 14. The "gospel of the kingdom" is the gospel of the *coming kingdom*—the near approach of the glorious kingdom of our God; Christ's soon coming.

The proclamation of this *coming kingdom* is really the result of the proclamation of the last warning message which is to go forth just before Christ's coming takes

place. These messages are now going forth to all nations of the earth. The Bible is now translated into four hundred different languages. Such a thing was never known in the world before.

The special signs Christ was to give previous to His coming are brought to view in verses 29 to 35. "Immediately after the tribulation of those days" (the terrible persecution of the Papacy) "shall the sun be darkened and the moon shall not give her

light and the stars shall fall from heaven and the powers of heaven shall be shaken. And then shall appear the sign of the Son of man in heaven. And then shall all the tribes of the earth mourn and they shall see the Son of man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet and they shall gather together His elect from the four winds from one end of heaven to the other." Matt. 24: 29-31.



If the above is not

a description of Christ's second coming it would be vain to look for one in the whole word of God. It is plain that three special events, viz., the darkening of the sun, the darkening of the moon immediately following the darkening of the sun, and the falling of the stars, take place as preludes to the coming of Christ, constituting the leading signs that His coming is near. History records the striking fulfilment of each and all of these signs.

On the 19th day of May, 1780, the sun was supernaturally darkened. Nothing like it has been since Christ's ascension to heaven. There is one day spoken of as "THE DARK DAY" It has passed into history with that name. In Webster's Unabridged Dictionary in his list of common phrases he says, "The 19th day of May, 1780, is so called." The day commenced clear It began to be dark about nine or ten a.m. In a short time it became so dark that candles were necessary in all houses. The stage coaches had to light their lamps, the fowls went to roost as at night, the cattle came lowing homeward as at night, and all nature was clothed in sackcloth. Many felt it was a sign of the great day of God. No satisfactory explanation has ever been given of this wonderful occurrence. It was no eclipse of the sun. It continued much longer than an eclipse. It came at the time Christ said it would. At the close of the great papal persecutions it fulfilled our Saviour's prediction. The darkening of the moon occurred the following night. The same supernatural darkness continued through nearly the entire night. Though it was the time of the full moon, it was "the blackness of darkness." "A sheet of white paper held before the eyes was apparently as the blackest velvet." "In many cases horses could not be led out of the stables. Not a ray of light appeared."

The falling of the stars came November 13, 1833. This most wonderful display of falling stars ever recorded in history extended from the middle of the Atlantic on the east to the middle of the Pacific Ocean on the west, embracing the continent of America. Multitudes beheld it and felt in their souls it was a sign of the great day of God. There are abundant testimonies on this point. The sign came at the right time; it perfectly fulfilled the Saviour's prediction.

Our Saviour proceeds: "Now learn a parable of the fig tree;" (Luke in his account adds "and all the trees." Luke 21:

29.) "When his branch is yet tender and putteth forth leaves, ye know that summer is nigh. So likewise when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass till all these things be fulfilled. Heaven and earth shall pass away, but My words shall not pass away." Verses 32 to 33.

How emphatic are our Saviour's words. They could not be more so. The putting forth of the leaves is a never failing evidence of the near approach of summer. A failure of it was never known. He likens the certainty of His coming, after these great signs are fulfilled, to it. He says we may *know* His coming is near with all the certainty that we may know that summer is near when the leaves put forth. Then He adds with all His heavenly authority, "Heaven and earth shall pass away but My words shall not pass away." Shall we not *believe* these solemn words of our Saviour?

It is impossible in one article to give a tithe of the evidences of Christ's soon coming. Indeed, these evidences would fill a respectable volume. There are some thirteen great lines of prophecy given in the Bible demonstrating the fact that Christ's coming is near. Every one of them point to our times and give clearest evidences that we are living in the *very last days* of this world's history. We have very briefly noticed one of them. In our next article we shall take up the subject of the last message of warning to the world, which in itself constitutes one of the clearest evidences of the fact that the Lord is soon coming.

He who hears the tiny sparrow
 When they lift their feeble cry—
 He who formed the transient flowerets,
 Will not pass the children by.
 Every broken wail of sorrow,
 Every pleading, earnest prayer,
 In the tender heart of Jesus,
 Finds a throbbing echo there.

—Julia M. Dana.

The Jews and Sunday Laws

Some humorist is credited with the observation that "we could all of us be honest if we had the money to be honest with." Similarly, it might be observed that a great many people would be Christians if it wasn't for the fact that Christianity costs something. We would all of us obey the dictates of conscience if we never had to make any sacrifice to do it.

There are some people who think (and argue) that it should be the business of the state to make it easy for people to do right. This idea often crops up in arguments for Sunday legislation. Here is an illustration taken from a report of a recent hearing on a Sunday bill before the legislature of Massachusetts, U. S. A.

"The most striking feature of the hearing was the plea to bestow upon Hebrew shopkeepers the legal right to do business on Sunday. Many rabbis and Jewish citizens spoke in support of the measure. . . . One of the rabbis said that 'in order to meet competition and keep up with the struggle for existence, many Jewish storekeepers are forced to transgress the tenets of their own faith by remaining open for business on Saturday, when if they knew they could remain open legally the following day, they would live up to their religious duty and stay closed.'"

Now how much principle is there in obedience to God under such circumstances? and how much value has such worship in God's sight? We do not find any such preface to the ten commandments as, "If convenient, thou shalt not," etc. God does not demand service from convenience, but service from principle, even though one should be required, as very many have been, to die at the stake for rendering such service. Any worship of God which is performed or omitted according as the consequences may be pleasant or otherwise, is not from principle at all, but from policy only. And now these people would

have the state foster such offensive service to God, devoid of principle, by legislation providing Him with a lot of worshippers in whose worship there is neither faith nor love,—worshippers who would transgress God's law if it cost them a little money to do otherwise. Verily the state can be in better business than that.

There are nearly 100,000 people in this country to-day, not Jews, who observe the seventh-day Sabbath of the decalogue by doing no business on that day, and they live and prosper and are not calling for any legislation to make it easier for them to serve God. This is certainly a demonstration of something.

The fact that a thing is commanded by the law of God, is proof to any Christian that the thing can be done. All the power in the world cannot prevent any soul from obeying God who chooses to obey God. This truth has been demonstrated numberless times in human history. The devil and all his hosts are laboring incessantly to prevent people from obeying God; but God has provided for it all, and anyone who looks to Him in faith will be enabled to obey Him even under the bitterest test. Legislation in the domain of religion can do nothing but harm. We want no bargain-counter Christianity.—*Selected.*

Let Us Remember

We are constantly forgetting things we should remember, and remembering things that we should forget. It is a blessed thing for us to rehearse the promises of God, and renew them in our remembrance. It is a fatal thing for us to retain in our minds those things that should be forgotten. By doing the former, we are enabled to establish ourselves against temptation, and to discern evil. By doing the latter, we weaken the mind by burdening it with useless trash, thereby lessening its power to grasp divine truth.

"We can never work well when there is friction in our lives."

HOME AND HEALTH

Home

Where is the happiest home on earth?
'Tis not mid scenes of noisy mirth.
But where God's blessing sought aright
Fills every heart with joy and light.

The richest home? It is not found
Where wealth and splendor most abound.
But whereso'er in hall or cot
Man lives contented with his lot.

The fairest home? It is not placed
Mid scenes with outward beauty graced.
But where kind words and smiles impart
A constant sunshine to the heart.

On such a home of peace and love,
God showers His blessing from above,
And angels watching o'er it cry:
"Lo this is like our home on high."

Accuracy

Accustom the children to close accuracy of statement, both as a principal of honor, and as an accomplishment of language, making truth the test of perfect language, and giving the intensity of a moral purpose to the study and art of words; then carrying the accuracy into all habits of thought and observation, so as always to *think* of things as they truly are, as far as in us rests,—and it *does* rest much in our power,—for all false thoughts and seeings come mainly from our thinking of what we have no business with, and looking for things we *want* to see instead of things which ought to be seen.—*Thoreau*.

Authority

It is a great mistake to suppose that what will make a child start or tremble impresses more authority. The violent emphasis, the hard, stormy voice, the menacing air, only weaken authority. Is it not well understood, that a bawling and violent teamster has no real government of his team? Is it not practically seen that a skillful commander of one of those huge floating cities, moved by steam on our

American waters, manages and works every motion by the waving of the hand, or by the signs that pass in silence, issuing no order at all, save in the gentlest undertone of voice? So when there is to be real order in the house, it will come of no hard and boisterous, or fretful and termagant way of commanding. Gentleness will speak the word of firmness, and firmness will be clothed in true gentleness.—*Selected*.

"The Light of a Cheerful Face"

There is no greater every-day virtue than cheerfulness. This quality in man among men, is, to the gentle, like sunshine to the day, renewing moisture to parched hearts.

The light of a cheerful face diffuses itself and communicates the happy spirit that inspires it. The sourest temper must sweeten in the atmosphere of continuous good humor. As well might fog and cloud and vapor hope to cling to the sun-illuminated landscape, as the blues and moroseness to combat jovial and exhilarating laughter.

Be cheerful always. There is no path but will be easier traveled, no load but will be lighter, no shadow on heart or brain but will lift sooner in the presence of determined cheerfulness. It may sometimes seem difficult for the happiest temper to keep the countenance of peace and content, but the difficulty will vanish when we truly consider that sullen gloom and passionate despair but multiply thorns and thicken sorrows.

Ills come to us as providentially as good, and are good, if we might apply the lesson. Who will then cheerfully accept the ill, and thus blunt its sting?

Cheerfulness is the fruit of Christianity. What is gained by peevishness and fretfulness, by perverse sadness and sullenness? If we are ill, let us be cheered by

the trust that we shall soon be in health. If misfortunes befall us, let us be cheered by hopeful visions of better fortunes. You will do and bear every duty and burden better by being cheerful.

It will be your consoler in solitude, your passport and commander in society. You will be more sought after, more trusted and esteemed for your steady cheerfulness. Genuine cheerfulness is an almost certain index of a happy and pure heart.

"Give me a calm and thankful heart
From every murmur free.
The blessings of thy grace impart,
And make me live to thee."

—E. H. Hall.

The Deadly Fly

By our fathers the fly was regarded as a persistent nuisance, nothing more; but in the light of to-day's investigations he becomes a deadly enemy to mankind.

It is demonstrated that the fly is the chief agent in the spread of Asiatic cholera, typhoid fever and diarrhea.

On examining a fly you will see how rough and hairy he is, and how he is capable of carrying millions of bacteria. Research has shown that in passing over a plate of food, he may leave as many as 30,000 of these death dealing germs.

The fly breeds in filth, in fact, can hardly exist without it, and it is well to remember this when he comes buzzing about your face. It is quite possible that his last resting place was in some near by garbage box, and he is well loaded with the deadly bacteria to scatter broadcast.

It is in the home that the fight of extermination must begin; and the most successful method to adopt in the beginning of the fight is to clean away everything that could call the fly there. Keep your house clean, your yard clean, and do all in your power to keep your neighborhood and your city clean.

When the deadly fly finds nothing on which to subsist in your home he will leave it, and to be free from him is worthy of your most careful efforts.

Our Mighty Helper

"A mighty helper is our God,
To lead His church 'gainst hosts of sin.
He heads His army ransom bought
In battle's dress the victory to win.

That mighty host is marching fast
Against Thy saints, O Most High God!
The storm of wrath will soon be past,
To Zion, Lord, the victor's lot.

Since ages has the conflict raged,
Against the church on earth below,
But in the last we're now engaged
To end, at last, sin's full o'erthrow.

Our Mighty Helper has o'ercome
The tempter's power in human form,
But while as Lord His strength is shown,
He will his wicked host consume.

As soldiers then, we'll onward go,
Nor fail to keep our Helper's lead.
Though struggles come, we'll meet the foe,
And see the last of sin's defeat."

The Beautiful Home

I never saw a garment too fine for a man or maid; there never was a chair too good for a cobbler or a cooper or a king to sit in; never a house too fine to shelter the human head. Elegance fits man. But do we not value these tools a little more than they are worth and sometimes mortgage a house for the mahogany we bring into it? I had rather eat my dinner off the head of a barrel, or dress after the fashion of John the Baptist in the wilderness, or sit on a block all my life, than consume all myself before I got to a home, and take so much pains with the outside that the inside was as hollow as an empty nut. Beauty is a great thing, but beauty of garment, house, and furniture are tawdry ornaments compared with domestic love. All the elegance in the world will not make a home, and I would give more for a spoonful of real hearty love than for whole shiploads of furniture and all the gorgeousness the world can gather.—*Oliver Wendell Holmes.*

"And say to mothers what a holy charge
Is theirs; with what a kingly power their love
Might rule the fountains of the new-born mind;
Warn them to wake at early dawn and sow
Good seed, before the world has sown its tares."

Our Bible Reading

The Perpetuity of the Sabbath

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

1. When God acts, for how long is it?

"I know that, whatsoever God doeth, it shall be for ever." Eccles. 3: 14.

2. Does this apply to His law?

"All His precepts are sure.

They are established forever and ever." Ps. III: 7, 8.

"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: 18.

It is evident that all things are not yet accomplished. We may therefore conclude that the law of God still stands, with neither jot nor tittle taken away.

3. The Sabbath, for the observance of which the eternal law of God provides, was instituted at creation.

"On the seventh day God finished His work which He had made; and rested on the seventh day from all His work which He had made." Gen. 2: 2.

4. The law was obeyed during the patriarchal age.

"Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws." Gen. 26: 5.

The children of Israel observed the Sabbath before reaching Sinai. When the manna fell in the wilderness, the people gathered a double portion on the sixth day, as instructed by Moses: "This is that which the Lord hath spoken, Tomorrow is a solemn rest, a holy Sabbath unto Jehovah." Ex. 16: 23.

5. At Sinai the law of God was given to man in a specific, written form, the Sabbath with the rest.

"And God spake all these words." "And in all things that I have said unto you take ye heed." Ex. 20: 1; 23: 13.

6. The law was not given to the Jewish nation alone.

"Also the strangers, that join themselves to the Lord [not to the Jews] . . . every one that keepeth the Sabbath from profaning it, and holdeth fast by My covenant; even them will I bring to My holy mountain." Is. 56: 6, 7.

7. Jesus kept the Sabbath.

"He came to Nazareth, where He had been brought up: and He entered, as His custom was, into the synagogue on the Sabbath day, and stood up to read." Luke 4: 16.

8. The disciples also kept the Sabbath; there is not a text in the New Testament which speaks of any other day as a day of worship. Paul declared publicly; and undisputed, to "those who were the chief of the Jews":—

"I, brethren, though I had done nothing against the people, or the custom of the fathers, [and no custom of the fathers was held to more strongly than Sabbath-keeping] yet was delivered prisoner from Jerusalem into the hands of the Romans." Acts 28: 17, 18.

9. John was shown that in the last days of earth's history the law of God would be observed by a loyal few.

"Here is the patience of the saints, they that keep the commandments of God, and the faith of Jesus." Rev. 14: 12. The very next verses tell of the coming of Christ to reap "the harvest of the earth."

10. When the earth is purified and beautified, and becomes the eternal home of the redeemed, the Sabbath will still be kept.

"As the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." Is. 66: 22, 23.

Then though "all things be accomplished," the Sabbath will still endure, unchanged in observance, time or purpose. The words of the Psalmist therefore apply to time and to eternity as well:—

"Thy name, O Lord, endureth for ever;
Thy memorial, O Lord, throughout all generations." Ps. 135: 13.

—*Signs of the Times.*

—————

"In the sublimest flights of the soul, recititude is never overtopped, love is never outgrown."

Missions

From the Dark Continent

IN the heart of the Dark Continent, where hitherto the white man's feet had never passed, a missionary was asked to give some message from the God of heaven, some words of the Lord Himself. He studied with these men of the wild the words spoken from Sinai by the Lord's own lips, and written upon tables of stone by the finger of God.

The missionary and hearers sat beside a spring from which the pure, fresh stream of life-giving water had bubbled forth from time undated. It was to the native mind a symbol of eternal purity. They studied the Ten Commandments, one after the other, discussing something of the length and breadth and depth of each.

When the study was completed, the spokesman of the band rose gravely and said: "These are right words. They are clean words. They are like the waters of this fountain; not as the water down the stream where it has become soiled and dirty, but like the pure, clear water springing up at the fountain-head."

This child of nature had caught in his soul a clear gleam of the eternal light of God's righteousness, shining from His holy law. The Psalmist said of the same words:

"The precepts of Jehovah are right, rejoicing the heart;
The commandment of Jehovah is pure, enlightening the eyes.
The fear of Jehovah is clean, enduring forever."
"Thy Word is very pure;
Therefore Thy servant loveth it."
"Thy righteousness is an everlasting righteousness,
And Thy law is truth." Ps. 19: 8, 9; 119: 140, 142.

These inspired words show clearly how a heart touched by the Spirit of God regards the law of Jehovah. That law is the fountain of all morality and the standard of

everlasting righteousness, because it is a transcript of its Maker's character,—eternal purity, and righteousness, and truth. Throughout Inspiration the attributes describing the character of Jehovah are applied also to His holy law.

What It Means to Disparage the Law

It is a fact that nowadays we may hear, even in religious circles, disparagements of the Ten Commandments. It is to some an out-of-date "Jewish code." But this is only an evidence that the falling away has come and the "mystery of lawlessness" is at work. 2 Thess. 2: 7, R.V. The spirit of antichrist is the "spirit of lawlessness," because whatsoever is opposed to Jesus Christ is necessarily opposed to the law of God. It is the "carnal mind" that "is enmity against God," and is "not subject to the law of God" Rom. 8: 7.

Jesus was the eternal Word made flesh, the Word that was with the Father before the world was, "Jesus Christ the same yesterday, and to-day, and forever." And in His heart was enshrined the law of eternity. As He came into the world as our example and Saviour, He declared, "I delight to do Thy will, O My God! yea, Thy law is within My heart." Ps. 40: 8.

Out of the heart "are the issues of life." The life of Jesus—the perfect life—was the living of the law of God—the perfect law. None, therefore, can disparage the law of God without belittling the life of the Saviour of the world.

Christ's Regard of the Law

It is a false idea that in the days of Christ the Pharisees and the Jews were standing by the law of Ten Commandments while Christ was endeavoring to bring in a new way. The very reverse is the truth. They were making void the commandments of God by their tradition, while Christ was standing by the divine commandments. Matthew 15.

God spoke His law on the Mount of Sinai because "He loved the people."

Deut. 33: 2, 3. And the same love on the Mount of Beatitudes declared: "Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. 5: 18, 19.

And when He offered Himself upon the cross to meet the penalty of the broken law in man's behalf, Christ set the seal of eternity upon the everlasting integrity of the law of God. The Author of the law could die, but the law itself could not be set aside. No transgression of it could be overlooked or excused. Sin could be forgiven, but only as the Son of God Himself met the penalty and tasted death for every man. "All His commandments are sure. They stand fast forever and ever, and are done in truth and uprightness." Ps. 111: 7, 8.

A Witness of the Law's Righteousness

Ever since sin, "the transgression of the law," came into the world, the "everlasting Gospel" has been the witness to the "everlasting righteousness" of the law of God. The last proclamation of the Gospel in this world is declared by the Revelator, who beheld a mighty advent movement, symbolized by an angel crying out "the everlasting Gospel" to every nation and tongue, in preparation for the second coming of Christ in the clouds of heaven. Rev. 14: 6, 7. He bears the witness of inspiration to the practical work which the Gospel does for those who receive it. Of those who heed the final warning, he says, "Here are they that keep the commandments of God, and the faith of Jesus." Rev. 24: 12. The two are one and inseparable. The commandments of God, divine perfection itself, can be kept only by the faith that brings Christ to dwell in the heart with all His fulness of life and power. Wheresoever the faith of Jesus is kept there also must be enshrined the eternal law of God.

W. A. SPICER.

Consistent Protestantism

"The Bible, I say, the Bible only, is the religion of Protestants!" Nor is it of any account in the estimation of the genuine Protestant how early a doctrine originated, if it is not found in the Bible. He learns from the New Testament itself that there were errors in the time of the apostles, and that their pens were frequently employed combating these errors. Hence, if a doctrine be propounded for his acceptance, he asks, Is it to be found in the Inspired Word? Was it taught by the Lord Jesus Christ and His apostles? If they knew nothing of it, no matter to him if it be discovered in the musty folio of some ancient visionary of the third or fourth century, or whether it sprung from the fertile brain of some modern visionary of the nineteenth, if it is not found in the sacred Scriptures, it presents no valid claim to be received as an article of his religious creed . . .

The great question at issue between popery and Protestantism is this: Is the Bible only to be received as a rule of faith, or the *Bible and tradition together*? Is no doctrine to be received as a rule of faith unless it is found in the Bible, or may a doctrine be received upon the mere authority of tradition, when it is confessedly not to be found in the sacred Scriptures?

The whole Christian world, both nominal and real, are by this question divided into two great divisions: the consistent and true-hearted Protestant, standing upon this rock, *the Bible and the Bible only* can admit no doctrine upon the authority of tradition; the papist and the Puseyite place tradition side by side with the Bible, and listen to its dictates with a reverence equal to, or even greater than that which they pay to the sacred Scriptures themselves; and he who receives a single doctrine upon this mere authority of tradition, let him be called by what name he will, by so doing steps down from the Protestant rock, passing over the line which separates Protestantism from popery, and can give no valid reason why he should not receive all the earlier doctrines and ceremonies of Romanism upon the same authority.—*Dowling, "History of Romanism," book 1, p. 67.*

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“Joy is not in things, it is in us.”

“Apt quotations carry conviction.”

“No rogue e'er felt the halter draw,
With good opinion of the law.”

“Unless a tree has borne blossoms in the spring, you look vainly for fruit on it in the autumn.”

I have never found a thorough, prevailing, enduring morality but in those that fear God.—*Jacobi*

“With regard to one's work, the desirable feeling is always to expect to succeed, and never to think that you have succeeded.”

With this volume THE CARIBBEAN WATCHMAN begins a new year and, as is the case with people, we almost involuntarily take account of ourselves, making new resolutions and reforms. Realizing more and more each passing year the responsibility of a WATCHMAN, we renew our prayer, with deeper desire, to become faithful, giving to our readers the true message as it appears in the events of this momentous time.

There comes to our table this month a new *Signs of the Times* from Kenilworth, South Africa; a neat well edited magazine of forty-eight pages, filled with the messages of truth for this time. “The people which sat in darkness saw great light; and to them which sat in the region of the shadow of death light is sprung up.” We wish for our far away colleague a prosperous career with abundance of fruit for the kingdom of God.

There is an interest amounting to enthusiasm being manifested in the sale of the WATCHMAN in the Canal Zone. One of our churches has steadily augmented its club until it now numbers eight hundred. The West Caribbean Conference has put in an order for 2200 of the March number. This is certainly encouraging to the workers in the office and those in charge of the field work, for from such efforts with the literature, fruit for the Kingdom is sure to result.

In this time when the subject of creation is only discussed under the phases of evolution, the history in Genesis being considered altogether behind the times, we are glad to present to our readers a clear, logical argument on this subject, which will, we are sure, satisfy the soul. Those who enter the mental labyrinth of evolution find themselves ever confronted with great questions of, How? When? Who? which no phase of the arguments can ever satisfy. It is better, infinitely better, to accept what God says.

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