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THE

Resurrection Number

*Their last before
their
fire*

CARIBBEAN WATCHMAN



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A Singing Pilgrim.

C. P. WHITFORD.

Melody by ASA SMITH.
Harmonized by M. GARLAND.

1. A singing pil - grim, glad and free, My songs ring out up-on the
2. A pilgrim sing - ing for my Lord, Teaching the truth in hymns of
3. O blessed hope! transporting bliss! While passing thro' a world of

Rit.
air; Where'er I go, where'er I be, I'll sing for Jesus ev'ry-where.
praise; Invite men to the Saviour's feet, Where all is light, and joy, and peace.
care; I ask no great-er joy than this, To sing for Jesus ev'ry-where.

CHORUS.

And when I see Him face to face, I'll sing for-ev - er, saved by grace;

Rit.
And as I walk the streets of gold, I'll know the half was never told.

THE
Caribbean Watchman

Vol. 9

Cristobal, Canal Zone, Panama, April, 1911

No. 2

CURRENT MENTION

The King Opens Parliament

The opening in February of the first parliament in King George's reign was attended by multitudes from all parts of the United Kingdom, filling the streets of the great capital. The gorgeous royal procession on the way to parliament was greeted by the cheers of thousands who were eager to manifest their loyalty to their sovereign. The King and Queen rode in a sumptuous coach of state, followed by members of the royal family and officers of the court of St. James. At the House of Lords their majesties were enthusiastically received by the peers, commoners, ambassadors, and representatives from the imperial colonial possessions.

The ostentatious preliminaries over, the great legislature was formally opened by a speech from the throne. The King first lamented the loss to the kingdom in the death of his devoted father, and expressed his appreciation of the national sympathy.

He declared absolute confidence in the stability of the government, was pleased with the pacific state of international relations, and favored the protection of Britain's great foreign trade. He made mention of the coming Coronation, the proposed visit to India; said he prayed for better working relations between the two branches of parliament, and hoped the measures providing for old age pensions, relief of the poor, and insurance, in case of sickness, for industrial laborers would be passed.

It is said that the people were dissatisfied with the speech; but it is to be remembered that in a place of such tremendous re-

sponsibility, and with so many to be pleased, it would be a difficult task indeed to please all.

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In Jail for Conscience's Sake

A soldier in the German army has been severely tested by a clash between the civil authorities and his religious convictions. His remarkable fidelity to his conscience has created newspaper comment everywhere. We quote from the *Colon Telegram*:

Whether a man can be sentenced to life imprisonment because his religious convictions will not permit him to work on Saturday is a question that is perplexing German military authorities. The highest military court of the Empire has been occupied with the problem for several months. A soldier named Naumann in the third army corps has consistently refused to obey orders to perform his duties on Saturdays on the ground that he is a Seventh Day Adventist and that his religious scruples will not let him work on that day. Threats and ordinary punishments are of no avail. Altogether sentences aggregating six years' imprisonment have been passed on him and these have been sustained by the highest courts.

Unless the Imperial military court finds a way of getting around the situation it will be necessary, in the opinion of the officials, to continue giving Naumann a fresh sentence every Saturday, and actually keep him a prisoner in the Spandau fortress, where he is incarcerated, for the rest of his life.

Naumann says cheerfully that he is ready to meet his fate as he prefers not to violate his convictions. In view of the extraordinary character of the case it is

considered possible that the Kaiser will intervene and give the pertinacious soldier the benefit of a special order of clemency.

Some of the darkest pages of history have resulted from the conflicts between civil governments and the consciences of men, and again and again the Lord has vindicated the cause of those, who, for the love of God, have refused obedience to civil mandates.

— ★ ★ —

China's Successful War on Opium

The following, taken from the *American Review of Reviews* for February, in a tribute to the strength of the Chinese character. It is said that what was planned as a ten year's war in exterminating the opium traffic from the Celestial Empire may now prove to be one of only five or six:

In many provinces now not a poppy seed sprouts from year's end to year's end, and a number of the Grand Council tell me that 95 per cent. of the officials who were formerly opium smokers have quit, while the other five per cent. indulge only in secret, the Damocles sword of removal hanging ever above their heads as the penalty of discovery. Let an official be caught, and very soon thereafter you will read in the *Official Gazette* some such notice as the following:

The Viceroy of Chihli, Chen Kuichugg, and the Deputy Lieutenant-General of Shanghai Kwan, Ju Linhai, have presented a joint memorial recommending that Expectant District Police-Master Wan Li-hsun, who has failed to rid himself of the opium habit, be cashiered and never allowed to re-enter the public service.

Dr. C. D. Tenney, of the American Legation, is my authority for the statement that in the provinces of Shansi and Yunnan land values in some cases have decreased as much as 75 per cent. by reason of the farmers having to stop poppy culture. On these particular lands other crops are only one-fourth as profitable. Mortgages made on the basis of old land values have been foreclosed; owning peasants have had to sacrifice their ancestral homes, but China has thought no price too great to pay in her effort to free her people from their ancient curse.

Mr. Frederick Ward, who has just returned from a visit to many provinces, find-

ing in all the same surprising success in enforcing anti-opium regulations, declares: "It is the miracle of the Middle Kingdom and a lesson for the world." Not without reason did His Excellency Tang Shao-yi, Director of Posts and Communications, declare to me: "Let America try to stop drinking among 100,000,000 people, and she will then understand China's stupendous achievement in stopping opium-smoking among four times that number."

— ★ ★ —

A False Hope

The Christian Scientists have given us a striking example of the unreasonable lengths to which people may be led when guided by a wrong principle.

A denial of the existence of sin and a belief in the inherent immortality of man has developed the doctrine that there is no death, and hence, though their leader Mrs. Mary Baker Eddy has gone the way of all the earth, some of her followers still deny the power of death and claim that she will be raised. Believing that she was one with Christ in the unity of God, and to prove the truth of her doctrine of immortality and the unreality of death, it is said she will, like Christ, rise from the dead in all the tangible manifestations of the flesh. Because of this claim, from the hour when Mrs. Eddy's body was laid in the receiving vault in Mount Auburn Cemetery, an armed guard has been constantly on watch.

We feel sorry for any people who are so deceived and who are to be so thoroughly disappointed. They are, however, "willingly ignorant," for God has given the scriptures to man that he might know God, and be "wise unto salvation." The Bible teaches true doctrines and provides a sure foundation for our faith.

Instead of denying the existence of sin, the Bible says "All have sinned," Rom. 3:23. In place of the doctrine that man is immortal, the Word says, "God only hath immortality" (1 Tim. 6:16); and that light and immortality have been brought to man only through the light of the Gospel. 2 Tim. 1:10. That almost universally known and loved

scripture in John 3:16; "God so loved the world that he gave His only begotten son that whosoever believeth on Him should not perish but have everlasting life," has no force, no beauty, no power, if man, by nature, has already the eternal life and cannot perish.

—* *—

Mr. Carnegie to Working Girls.

The New York Sun reports a talk by the multi-millionaire Andrew Carnegie given to the working girls in a New York publishing house. From it we quote the following:

"Most millionaire's wives are not happy, they have too many luxuries and have no mental resources to fall back upon. I would rather be born poor than a millionaire, and I have had some experience in both directions. I have made forty-two or forty-three millionaires in my time, but I want to say the only right a man has to wealth lies in his acquiring it by some useful labor. The great trouble with the wealth of today is that the sons of millionaires do not realize the necessity of being of use to the community.

"I shall never forget how proud I was when I got my first wages of \$1.25 a week, and how I felt when it was raised to \$1.50, as a telegraph operator. To take homethat sum to my good mother gave me such a feeling of manly independence.

"I owe a great deal to my mother. She was a seamstress, cook, washlady, and never until late in life, had a servant in the house. And yet she was a cultivated woman. She read Channing and kept up with the literature of the day. When I was a little tot she used to read good books to me.

"You, young women, have here every opportunity for literary culture and you ought to avail yourselves of it. You ought to be very proud with money earned so honorably, for money that is not earned honorably will never do you any good."

—x—

"Not failure, but low aim is sin."

When Will the Canal be Opened?

For nearly a decade Panama and the Panama Canal have occupied large space in the columns of the associated press, and have attracted the attention of the world; but of late the interest is greatly intensified and everywhere the questions are asked, When will the great inter-oceanic water-way be opened for traffic? Will it be fortified? What will be the effect of this enterprise on the peace of the world? What effect on ocean traffic, and on the little republic of Panama?

The thorough organization of the operators; the immense and splended equipment, and the remarkable progress thus made possible indicate that the work will be completed, as reported, in 1913.



Albert I and Elizabeth of Belgium

King Albert was born in 1875. At the death of his uncle, Leopold II, in 1909 he ascended the throne. Being of a restless temperament he traveled much, visiting America, Africa and the Congo becoming, in the latter place, a decided advocate of liberal reform in the colony. In 1900 he married the princess Elizabeth of Bavaria, and is now the father of three children, Leopold, Carlos and Maria José. He is popular and energetic, a lover of sports, and a diligent student of political economy.

The sanitation in the Canal Zone is an achievement as useful as it is wonderful to the people everywhere. The hundreds of long winding trains of spoil which follow each other out of the cuts day after day are a sight to be appreciated and assure us that unless the work is interrupted—and only an earthquake could interrupt it—all will be ready for the celebration that it is proposed should mark its completion.

The Canal will be fortified. It will be a great aid to the United States in case of war; will greatly facilitate the growing trade between North and South America; and help to fulfill Balboa's dream of seeing the land for which he gave his life, a highly enlightened and prosperous country.

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The Hope of the Resurrection

The resurrection from the dead as taught by the Scriptures and believed in by the saints from the beginning, is the most cheering hope in all the gospel message.

Man may become rich, renowned, and may perfect a noble character; but the success he may achieve loses much of its charm if you take away the hope of life after the present fleeting one is past. In the great summary of the experiences of the faithful and what they accomplished in Hebrews chapter 11, Paul begins with Abel and comes down through the notable list, concluding with, "Time would fail me to tell of" others, and what they did that "they might obtain a better resurrection."

The wandering about in "sheepskins and goatskins, being destitute, afflicted, tormented," was not less trying to them than it would be to us, but, as in the times in which they lived these experiences were the lot of the godly, they faithfully suffered these things, "not accepting deliverance," looking for their reward at the time of the resurrection.

The hope, then, of the resurrection touches us, not only when our last moments come and weeping friends seek in it comfort us and for themselves, but it touches

our daily life from the time when we become "new creatures" to our last moments. The resurrection hope is properly not that of the dying hour, but of our living hours, the inspiration of our daily life.

The Apostle Paul says: "If in this life only we have hope in Christ, we are of all men most miserable;" but, looking beyond this life there lies for us the vision of heavenly things, the "new earth"; the city which the glory of God lightens; the throne of the Eternal before which the saints shall bow in worship as they gather Sabbath after Sabbath.

There will be the eternal development of all our powers, the course in music with angel leaders, there will be the school of eternity of which we shall be pupils; there will be the righteous, gathered from all nations in all ages; these will be with Jesus, the fairest among ten thousand and the One altogether lovely.

The hope of the resurrection includes all that we can ask or wish or even think desirable; and that man is blessed who has this hope to cheer him when things of this life disappoint him. It will be to him an anchor both sure and steadfast and entering into that which is beyond the veil.

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Lawlessness Increasing

In the West Indies and Central America poverty and petty thievery have always abounded, but we had supposed these parts were exempt from anarchy, riots, lynchings, bank robberies, custom-house frauds and twentieth-century extravagancies. But the "enemies' gang" has entered the land, has looted the best bank of Panama, and made an escape.

One of the signs of the last days is that lawlessness shall abound and iniquity be multiplied. This increase of lawlessness is not confined to despotic governments, but in the most democratic countries a large class claim the right to live without work, and their motto is "No God, no government."

The Adventists

The picture below represents the members of the General Conference Committee of the Seventh-day Adventists. This committee superintends the extensive mission work of the denomination, which now extends into almost every country in the world.

Although their work is widely known, few people really understand the great principles which these men stand for. While other denominations are teaching that the world is rapidly being Christianized and that we are soon to enjoy a millennium of peace and brotherly love, the Adventists, for sixty years, have been proclaiming that the church is in a state of great spiritual declension; that the law of God as it stands in the decalogue, including the Seventh-day Sabbath, should be obeyed; and that this generation is to witness the second coming of Christ.

This work began in 1844, in obscurity and poverty, and because of its unpopular doctrines its propagation has called for

profound faith and indomitable courage. The work moved slowly; but in 1860 there was begun a strong organization, and through the establishing of the publishing work as an aid in carrying the message, it has been given a strong impetus, and is today, represented by more than a hundred thousand people from all parts of the world.

The whitened heads and bent forms of some in the picture indicate the struggle they have endured in providing men and means to carry forward so great a work.

That they may have clear minds and exercise good judgment in the important cause committed to them, these men, and Adventists in general, abstain from all intoxicating drinks, from tobacco and condiments of all kinds, and many of them are vegetarians.

With the Word of God as a basis for their faith they have surmounted mountains of difficulties and God has blessed their efforts. The signs which they have given as harbingers of the coming of Christ are either fulfilled, or fast fulfilling, and they are thus encouraged that there is no mistake in the message they are preaching.



GENERAL ARTICLES

The Resurrection of Jesus the Christ Its Supreme Place in the Gospel

By PROF. G. W. RHINE

THE resurrection of Jesus is in many respects the most significant fact in history. It is the impregnable foundation of the Christian church. Every fundamental truth of Christianity is involved in the resurrection of the Son of God. If the doctrine of Christ's rising from the dead could be overthrown, every essential doctrine of Christianity would be forever invalidated.

His resurrection from the dead is the irrefutable evidence that Jesus is the Son of God, and therefore the Saviour of men. The inspired apostle says that Christ is declared to be the Son of God with power, . . . by the resurrection from the dead." Rom. 1:4. While here on earth, Jesus repeatedly and boldly declared Himself to be one with God—proclaimed His essential divinity. John 10:30. He accordingly taught that all men should honor Him even as they honored the father. John 5:23. He maintained that He was so identified with God the Father in character, in purpose, in essence, that whoever should see Him *as He is*, would see the Father. John 14:9 How amazing this claim! He foreknew and calmly foretold that men would put Him to death for making this claim, and then added that God would set His seal to the claim by raising Him from the dead. And it was for that very reason that His enemies did finally crucify the Lord of glory. Matt. 26:63-66. But when the appointed hour had come, the breath of God swept through the lifeless clay, and the Father Himself, as Jesus had declared He would, ratified Jesus' claim of oneness with God, by raising Him from the dead. We see, then, that it was by the eloquence of

this mighty DEED, *a resurrection from the dead*, that the Father Almighty declared Jesus of Nazareth "to be the Son of God with power."

Again, the raising of the crucified Christ is divinely set forth as the guaranty that there will be a final day of judgment. On Mars Hill at Athens, Paul affirmed that God "hath appointed a day, in the which He will judge the world in righteousness by that Man whom He hath ordained; whereof He hath *given assurance* unto all men, *in that He hath raised Him from the dead.*" Acts 17:31. How, then, does the resurrection of Christ give assurance of a coming judgment? It will be recalled that Christ while on earth solemnly affirmed that the Father had committed all judgment unto the Son. John 5:22. Men derided His claim, hated Him for making it; but God signally vindicated the claim by the very act of raising Jesus from the dead. Now observe that Jesus taught that there would come a day of final and irrevocable judgment, and that God set His seal to this predictive assertion by calling Christ from the tomb. In the light of the resurrection of Jesus, the man who persists in sin, flattering himself with the hope that there will be no final day of retributive reckoning, proves his own mad folly.

The resurrection of Jesus is furthermore, declared to be God's pledge to the believer that he is justified in Christ. For, speaking of Christ, Paul, moved by the divine Spirit, says, "Who was delivered for our transgresses, *and was raised for our justification.*" Rom. 4:25, R.V. In what way does the resurrection of Jesus prove the believer's justification? During His earthly

ministry, He promised that He would give His life a ransom for many. Matt. 20:28. The tragic hour came. He poured out His life on the cross as an atonement for sin. Thus the atonement was made. But the question, Will God accept the atonement thus made? remained to be answered. While Jesus lay in the tomb, this question remained unanswered. The long-predicted hour comes. The Spirit of the Almighty sweeps through the cold, dead clay of that mutilated body, and Jesus rises triumphant from the grave and a few days later He is exalted to the right hand of the Father in heaven. By this stupendous miracle, God confirms the claims of Jesus that His death constituted a propitiation for the sins of the world, and in so doing, God certifies to the fact that I am warranted [*justified*] in trusting to the efficacy of the blood of Jesus for cleansing, for salvation from sin and death. Christ was therefore raised for my *justification*.

The raising of Jesus is likewise set forth as evidence that those who are united to Christ by faith, shall be redeemed from the power of death by a resurrection. The apostle declares, "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." 1 Thess. 4:14. In a mystical yet very real sense God regards all believers as having died with and in Christ on the cross, and, accordingly, as having been buried with Him and quickened [raised] with Him. The Scriptures uniformly represent Christ as having been put to death, buried, and raised from death, as the representative and head of those who are "His body," the church. The Spirit-guided Paul asserts, "We thus judge, that if one died for all, then were all dead." 2 Cor. 5:14. Again, he avers, I am crucified with Christ." Gal. 2:20. We were buried with Him in baptism, wherein also *ye are risen with Him* through the faith of the operation of God, who hath raised Him from the dead." Col. 2:12. In verse 13, it is further declared that believers

have been "quickened [made alive] together with Him [Christ]." "As in Adam all die"—and thus every member of Adam's family died, when he, the head of the family died—so in Christ, the last Adam, all who are members of His family died when He died, were buried when He was buried, were raised when he was raised. It is true that we of today were not yet born when Christ passed through the tomb; but we must not forget that "God, who quickeneth [raiseth] the dead, . . . calleth those things which be not as though they were." Rom. 4:17.

The Master illustrated this mystical but glorious truth as follows: "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." John 12:24. Ah, it was in death, in that awful travail of the Redeemer's soul, that His seed, the countless multitude of the redeemed, were virtually begotten. In the sight of God, "who quickeneth the dead, and calleth the things that be not as though they were," to whom the future is a vast present, every one that ever has been, or shall be, united to Christ, was buried when He was buried, was raised when he was raised. It is this wondrous truth that the Master's illustration cited above enunciates. Can we not see now how it is that we were "*begotten again by the resurrection of Jesus Christ from the dead?*" 1 Peter 1:3.

True it is, that it is only as we, one by one, "through the faith of the operation of God," are made partakers of Christ, and "married to Him that is raised from the dead," that the actual birth takes place. But as every ear of corn was in the seed, and as every branch and leaf of the oak was in the acorn, as Levi was "in the loins of Abraham" "when Melchizedek met him, so every believer in Jesus was in Him when He died, when He was buried, and when He was raised from the dead. He did not rise alone, for "we were quickened together with Him." O what a blessed truth—

Christ's death, burial, and resurrection are mine by faith! If the grave could not hold my Lord, it can not hold me if I am one with Him.

In the light of the foregoing facts, it is not at all strange that Paul should so feelingly ask, "Now if Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead?" 1 Cor. 15:12. Sure enough! We being the members of His body, of which He is the Head, it is unthinkable that the Head should rise and not the members. Do we not see, then, dear reader, that the raising of Jesus from the dead is God's irrefragable pledge that all who fall asleep in Christ shall live again—"shall be raised incorruptible," "shall put on immortality," "shall be changed, in a moment, in the twinkling of an eye, at the last trump"? Let us fervently praise God for His assurance that "Now is Christ risen from the dead, and become the first-fruits of them that slept." The first-fruits are ever the

earnest, the surety, that the later fruits will develop, will materialize. So the raising of Jesus, the first-fruits of God's risen and glorified church, is the everlasting and inviolable surety that His redeemed children, who are the later fruits of the blood-bought family of God, shall emerge from death into the deathless, timeless kingdom of our Lord,—the kingdom prepared for the Father's redeemed children from the foundation of the world.

No Resurrection?

Lillian S. Connerly

No resurrection? O how sad the thought!
Are earth's poor satisfactions all the soul
So oft distressed, can hope for? Death its goal?
Old age the recompense for which we've wrought?
The intervals of pleasure which we feel;
The early friendships with their joys so fleet,
The little gain for toil in noon-tide heat,
Then weakness and decay. Is this man's weal?

No, no; ten thousand times we answer, No.
The word of the eternal God is giv'n
To make our consolation, sure, complete;
And by this word we surely see and know
There *is* a resurrection and a heav'n,
Where we shall rest our earth-tired wand'ring feet.

The Resurrection a Necessity

By H. C. GOODRICH

THERE are many theories respecting the resurrection, of which but one can be the true; and as it is a prominent Bible doctrine, we must depend on the Bible and the Bible alone, to learn the truth regarding it.

1. The first point to be decided will be whether or not there is a resurrection from the dead. Job says:

"So man lieth down and riseth not: *till the heavens be no more*, they shall not awake, nor be raised out of their sleep. . . . Thou shalt call, and I will answer thee. Thou wilt have a desire to the work of Thy hands." Job 14:12:15.

To this agree the words of Isaiah:

"Thy dead men shall live, together with my dead body shall they arise. Awake and sing ye

that dwell in dust, for thy dew is as the dew of herbs and the earth shall cast out the dead." Isa. 26:19

Paul before Felix confessed that he had

"Hope toward God which they themselves also allow, that there shall be a resurrection of the dead, both of the just and the unjust. Acts 24:15.

It is certain therefore that there will be a resurrection from the dead; for so the Scriptures declare.

2. *What is the resurrection?* This too is made very plain by the Word of God. It is bringing to life again that person who died. Listen to the words of Jesus.

"Marvel not at this: for the hour is coming, in the which all that are in their graves shall hear His voice, and shall come forth, they that have done good, unto the resurrection of life; and they

that have done evil, unto the resurrection of damnation." John 5:28, 29.

If these words mean anything, they mean that Jesus Himself, will call forth from the grave those who died and were buried. For this reason he said to Martha who was sorrowing for her brother:

"I am the resurrection, and the life: he that believeth in me though he were dead, yet shall he live." Jno. 11:25.

Therefore the soul who trusts in Jesus, need not fear to die: for though he walk through the valley of the shadow of death, he need not fear (Ps. 23:4), for God will have a desire to the work of His hands. Job 14:15.

3. Having settled the point that there will be a resurrection, and that that resurrection means a calling forth from their graves those who had once lived, but have died and gone down into the grave, is it proper now to ask, why there should be a resurrection, and what was God's purpose in bringing all to life again.

In answering this question it will be necessary to consider man's nature, and what is meant by the sentence of death that was passed upon him.

When God placed man in the garden, He told him to eat of every tree, except one.

"For," said God, "in the day that thou eatest thereof thou shalt surely die." Gen. 2:17.

Man was placed on probation, and the test of his loyalty and the assurance of life was in his obedience to the command of his Creator. Certain death would follow disobedience. Not that death came by an arbitrary act of God, but God is the source, the origin of life (John 1:4, 5:26); and to leave the service of God, would be to leave the source of life; and death must surely follow.

Paul understood this and thus stated it to the Romans:

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; *whether of sin unto death, or of obedience unto righteousness.*" Rom. 6:16.

Then he cited this very first disobedience as the first sin and the cause of death.

"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.

This is just what man did. When Satan showed the woman that the tree was good for food, and a tree to be desired to make one wise, she and her husband ate of the tree (Gen. 3:1-6), thus denying the wisdom of God, and accepting the counsel of Satan. In so doing man renounced his allegiance to God, Who gave life to man and chose the service of Satan whose wages is death. Rom. 6:23. Then Satan triumphed over man, as he saw his life go out in utter darkness.

This is why a resurrection is necessary. God had created the earth and man upon it. He said; He created it not in vain; but formed it to be inhabited. Isa. 45:18. Therefore in order that this purpose might be fulfilled, and God's word verified, it was necessary that man, who had died, should be made alive again, or have a resurrection.

So God gave his Son, that whosoever believeth in Him *should not perish*, but have everlasting life. Jno. 3:16. He laid help upon One that was mighty. He gave life to his Son, even as he Himself had life. Jno. 5:26. This same Son of God, coming into our world, took our nature, that He might feel our temptations, and die as we die. But death could not hold the Son of God; because there was no stain of sin upon Him. He broke the bands of death, and came forth from the grave triumphant over Satan, and able also to deliver those who are held captive by him in the grave.

This is why there must be a resurrection. Death came upon man because of sin: but Jesus, after a life of sinlessness, died for man and obtained the right to call him from the grave to live again."

4. The hope of the Church.

"He which testifieth these things sayeth, surely I come quickly. Amen. Even so. come, Lord Jesus." Rev. 22:20.

This has been the desire of the church ever since the days when "Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of His saints to execute judgment." Jude 14, 15. Job, borne down with trouble, said:

"For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God." Job 19: 25-27.

When David was sick, he prayed;

"Return O Lord deliver my soul . . . for in death there is no remembrance of Thee." Ps. 6: 4, 5.

But when "the Son of Man shall come in the glory of his Father, . . . then he shall reward every man according to his works." Matt. 16:27.

"For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, Even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits afterwards they that are Christ's at His coming." 1 Cor. 15:21-23.

Then this mortal shall put on immortality, and death shall be swallowed up in victory. 1 Cor. 15: 54, 55'

Now please read the eleventh chapter of Hebrews; that long list of men and women who through trials and persecutions endured to the end;

"Not accepting deliverance that they might obtain a better resurrection . . . God having provided some better thing for us, that they without us should not be made perfect." Heb. 11:35-40.

Dear reader, the time of this deliverance is almost here; the signs show His coming is near. The time of our redemption draweth near. Luke 21:28. Will you not join that little company who can say in that day: "Lo this is our God: we have waited for Him, and He will save us." Isa. 25:9. Many have borne trials, and endured afflictions; that they might obtain a better resurrection. Heb. 11:35. Why not you?



How Lent Is Observed in High Society

SOME observations on this subject are made in the April issue of the *Success* magazine, by Mrs. Isabel G. Curtis. It is only to be expected that the observance of an unbiblical institution should produce such results as Mrs. Curtis describes.

"Year after year Lent, as it is observed by most of the people," she says, "is an unmitigated farce. It conveys to a certain class at least, as much of the feeling it is intended to express as the spirit of charity brings to men and women together at a charity ball. I was guest recently to a Lenten brigue party, rather small and somewhat exclusive of the sort of women who might carry the news of card-playing to an exceedingly strict rector. To a few of us Lent was a mystery. I asked one woman, who calls herself 'very High-church,' just what Lent stood for.

"My dear," she explained with a superior air, "it is our commemoration of Christ's solitude in the wilderness."

"It was hard to associate in any way Christ's solitude in the wilderness with that affair, a babel of silly chatter and cruel backbiting, while women played for a valuable prize as desperately in earnest as the gambler who tosses his last chip into a jack-pot. When the prize was won there came the inevitable whisper of envy, of hard feeling, and hints at cheating that are almost inevitable at such an affair. Over a sumptuous luncheon that followed I listened to all sorts of stories of how idle women succeed in evading rigid Lenten laws and contrive to save themselves from utter *ennui*. They told of stolen visits to the theater, seated in remote parts of the house, where there was little chance of recognition by people in their set. There had been small dances in homes, where one was perfectly safe from gossip; card-

playing morning, noon, and night, to fill in all sorts of wearisome chinks; shopping, concerts, and dress-making, for the gabble about Easter gowns and hats was an inexhaustible theme. Queer, indeed, was the commemoration of Christ's forty days in the wilderness!

"In one group the question came up of what was sanctioned and what proscribed in Lenten amusement. Our city was offering Lenten lectures and musicales in endless variety. I had attended one of them. It was all I desired in the shape of inane entertainment. Still these women were booked for entire courses of that sort of thing. They confessed to finding them so stupid they could hardly stay awake.

"Why do you go, then?" I asked of the 'High-church' lady.

"It's a case of have to," she explained wearily. For one thing, I'm a patroness; besides, everybody goes, and as it is for charity, I have to show up even if I am bored to death. Last week I wanted awfully to see "The Servant in the House." It has had such a run and everybody is talking about it. I phoned our rector—it is such a peculiarly churchy sort of play I hoped he might approve of it. He didn't; he was horribly in earnest, too, when he forbade it. He said a play of any sort was merely the entering wedge to general theater-going during Lent, and he relied on me strongly to set others a good example. Disappointed? That doesn't express it. The Carys had invited me; they were having a box party—the jolliest sort of a crowd. Instead, I took in a Hapgood lecture on Seventeenth Century Poetry—the frumpiest you can imagine. I sat through it with just one thought: what a blessed thing it would be to have Lent over; it seems to drag out longer and longer every year."

"Such is the commemoration of Christ's

solitude in the wilderness! If women dared to be out-and-out honest, it would almost seem better to have no religion than to assume a farce so sacrilegious, and not have the grace to conceal it."

The Saviour never designed that His church should have a yearly commemoration of His forty days' fast in the wilderness; He has instituted no such observance. Lent is wholly man-made. There are certain observances which God has instituted, to which people now pay little heed, such as the Sabbath of the decalogue and the ordinance of humility. We condemn every unbiblical observance as being not only unnecessary but tending to usurp the place of those which are Biblical, crowding the latter into the background or even into complete obscurity. It is never safe to do less than God requires; it is equally unwise to attempt to do more.—*Southern Watchman.*

What the Resurrection Means to Me

LILLIAN S. CONNERLY

IF we believe the Bible, we believe that there will be a resurrection of the dead, both of the just and the unjust; and the question arises how faith in this resurrection should effect us personally.

Paul says, if there be no resurrection of the dead, the best thing for us to do is to eat and drink, for tomorrow we shall die. But, if there is another life after this, these things cease to be the chief end and purpose of life, for if we are to experience another state of existence, and that state depends upon the daily deeds we commit in this life, then it behooves us to give earnest heed to the deeds we do, the thoughts we think, the characters we form here and now, and to heed the admonition of the Apostle Paul given in this connection, "awake to righteousness."

In all the great economy of God, we see one condition dependent upon another, certain results following certain causes, all

in beautiful harmony. In question of the resurrection we find that all are to be raised, but "They that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." We ourselves are to decide here and now which of these resurrections shall be ours. Paul, speaking to certain Jews who refused the gospel message, said, "Ye deem yourselves unworthy of eternal life." If we fail to obtain eternal life, it is because of our own choice.

The resurrection to eternal life, then, means to me the daily preparation for association with the highest of heavenly society, the pure and the holy, with angels and with Christ. How can I expect this immense preparation to take place with no effort on my part? It is a fatal deception that the enemy of our souls is palming off onto the people of the world, in causing them to believe that they may live as they please, spending all their God-given energies in pursuit of wealth or the glory of man, and in the end find a place in heaven with the saints of God who have "come out of great tribulation and washed their robes and made them white in the blood of the Lamb." Jesus Himself said, "Strive to enter in at the straight gate, for many, I say unto you, shall seek to enter in and shall not be able."

The hope of the resurrection means to me a daily striving after righteousness, a constant looking to Jesus the fountain of righteousness, a giving up of my own ways that I may walk in His way; a constant denial of my own will that His will may be accomplished. It means the seeking of every means of grace which He has given, and, praise His name, it means the deep soul satisfaction which He gives to those who thus seek Him. And O, how well it pays! for, in preparing for the eternal life, we, incidentally, gain the best in this life; for, "Godliness is profitable for all, having promise of the life which now is, and that which is to come." Choose wisely O my soul, for the profit is small to him who, though he gain the whole world, loses his own soul.

A Wonderful Heathen King

S. N. HASKELL

GOD regards a man's conscientiousness of more weight than his knowledge. Even a heathen who is conscientious before God is more precious in His sight than a person who has great knowledge without conscientiousness; for "Knowledge puffeth up, but charity edifieth. And if any man think that he knoweth anything, he knoweth nothing yet as he ought to know. But if any man love God the same is known of Him." 1 Cor. 8:1-3.

Nebuchadnezzar was a man of superior education and wisdom and was competent to examine the graduates from the King's University, and to discern the wisdom of God in Daniel, Hananiah, Mishael, and Azariah, and made them his counsellors. They were only captives but he properly estimated their moral worth.

He was a conscientious idolater. He had received knowledge from Daniel and his brethren that caused him to mingle the fear of God with his idolatrous worship. When he saw four in the fiery furnace he recognized one of them as the Son of God. He believed that the angels of God were sent to protect them in the fiery furnace. He was a conscientious man, and in many respects a noble minded man. Because of this God called him "My servant." He could use him to accomplish His purpose; so He gave him all the kingdoms of this world, and dominion over the beasts of the field; and made his kingdom a universal kingdom. God so regarded his moral worth that He said of him that; "The nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish saith the Lord, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand." Jer. 27:6-8.

Like many at the present day his wisdom and knowledge perverted his judgment and puffed him up, so that he said in his heart, "I am and there is none else beside me." Because of his pride evil came upon him and he did not know from whence it came; mischief came upon him and he was not able to put it off; desolation came upon him suddenly. He trusted in the sources wherein he had been brought up; he believed in the astrologers; in short he understood worldly sciences and hung upon this scientific knowledge, which was the ruin of Babylon. Isa. 47:10-13.

He was troubled about the future, so God gave him a most wonderful dream recorded in the second chapter of Daniel. Being unable to understand this dream he was brought into contact with Daniel, the prophet, and an especially friendly relationship continued between the king and Daniel from that time.

Nebuchadnezzar had conscientious convictions of right. Still he felt complacent and trusted in his own wisdom and knowledge and said, "Is not this great Babylon that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty? While the word was in the king's mouth, there fell a voice from heaven, saying, O King Nebuchadnezzar, to thee it is spoken; the kingdom is departed from thee." Dan. 4:30, 31. Then for seven years the kingdom was taken from him. "And at the end of the days I, Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned to me, and I blessed the Most High, and praised and honoured him that liveth forever; whose dominion is an everlasting dominion, and His kingdom from generation to generation: and all the inhabitants of the earth are reputed as nothing; and He doeth according to His will in the army of heaven, and among the inhabitants of the earth; and none can stay His hand or say unto Him What doest Thou? At the same time my reason returned unto me; and for the glory of my king-

(Continued on page 32)



Make the Best of It

What's the use of always fretting
Over ills that can't be cured?
What's the use of finding fault with
What we know must be endured?

Does it make our burdens lighter
If we grumble 'neath their load?
Does it make life's pathway smoother
If we fret about the road?

Better use our time, than fill it
Full of sighs and vain regrets
Over some imagined blunder—
As does he who always frets.

We cannot expect life's pathway
To be always strewn with flowers,
Nor the time that God has given
To be all made of happy hours.

Storms will follow every sunshine,
Grief be mixed with every joy;
And 'tis best that it should be so—
Gold's too soft without alloy.

Half our troubles are inventions,
We're to blame for half our strifes,
Then if life is what we make it,
Why not make the best of life?

—Selected.

The Uses of Adversity

MRS. M. H. CROTHERS

Some one has said that we are all heroes as far as the bearing of our friend's misfortunes is concerned. We quite agree with the poet, that, "sweet are the uses of adversity," when it is somebody else's adversity; but when it touches ourselves—ah! that is another matter.

And yet there are no eyes so beautiful as those that have been dimmed with weeping. There is no character so lovely as that one that has been tried in the fire of sorrow—been tried, and not found wanting. If we want to find those that know how to weep with the weary and heavy laden, as well as to rejoice with the glad, it is to these we turn.

No one after passing through great trouble looks at the world quite as he did before. We are so dull of comprehension that most of us can only feel for the suffering and needs of others through our own, and it is wonderful how quickly we change our views on any given subject after we have been through a similar experience ourselves.

To whom do we go for help, secure of pity and understanding when pecuniary losses come to us? Not to the woman who has never been anything but rich and prosperous—none are so hard in their judgments. "Poor women are such bad managers," I heard a typical woman of this class say one day; "they buy everything in such dribblets. It is so much easier to buy in quantity."

A woman who has been poor herself would make no such mistake. She knows how impossible it is, with an income whose ends can hardly be made to meet, to buy and pay for things in quantities.

Then there is the perfectly healthy woman, who has never known what it is to have a day's illness in her life, and has absolutely no sympathy with any one who is ailing. "Half of it is fancy," she says; "you'd be ever so much better if you exerted yourself more."

But maybe there comes a day when this self-same woman makes the acquaintance of illness herself and she finds out what it means to lie sleepless through the long hours, and to be so overwrought that an unkind word will almost reduce her to tears. Well, she may comfort herself with the thought that she is learning a lesson in sympathy.

This power of sympathy is a wonderful

help in dealing with others. I know a woman who is moderately well off now, though she was not always, who seems to realize by intuition just exactly the gift that is most needed by her less fortunate sisters. They are exactly the things that were required. I asked her one day how she managed it. "My dear," "she said, "it is because I have been in the same position, and have sat in the ashes myself."

One, too, must have suffered to know how to sympathize with griefs that tear other hearts. If there were no other women who had shed passionate tears over a still face; if there were no other women to whom the desolation of earth was measured by the little space of a baby's grave; if there were no other mothers praying over wayward children—to whom should we sob out the story of our grief-burdened souls? Not to the woman who has never loved and lost; not to the mother whose children have gone to places of honor and credit, or whose baby lies sleeping on her breast. Ah, no. She would criticize us for giving way to our grief. She would tell us we had failed in our duty, made mistakes; tell us God knows the bitter truths. But the one who has suffered will merely clasp our hand in hers. She has suffered, and knows.

We shall never be willing to suffer—that philosophy is too high for us; but there is comfort for us in knowing that our tears are not useless; and that we are richer and better for them, just as the rain-washed fields bear the heaviest harvest.

And can not those of us whom God in His mercy has spared such sorrow learn a lesson of patience and forbearance, of loving charity and kindness? There is need for the learning of it. We are hard and unsympathetic, but we can with patient endeavour root these out of our hearts, and graft in their place that love of God which includes the loving of our neighbour as ourselves, and the arousing of that sympathy for others which is always ready enough when the misfortunes are our own.

"His loving teaching can not fail,
And we shall know at last
Each task that seemed so hard and strange,
When learning-time is past.

"O may we learn to love Him more
By every opening page,
By every lesson He shall mark
With daily ripening age!"

Measles

MRS. A. F. HAINES

AS measles are somewhat prevalent in the West Indies just now we shall suggest some simple treatments in our article this month.

Symptoms.—The first symptoms of measles greatly resemble a severe cold, being fever, chilliness, catarrh of the nose, eyes red and tearful, dry cough, frequent fits of sneezing, nausea, and sometimes vomiting. After these symptoms it is generally three or four days before the eruption appears.

Second Stage.—The fever increases and eruption begins to appear about the month, forehead, eyes and behind the ears extending down the neck and chest to the lower portion of the body. The eruption first shows itself in the form of small red circular spots, very slightly raised above the somewhat reddened skin. On the face the spots sometimes run together forming irregular blotches about one third of an inch long by half that breadth. The rash feels rough to the fingers.

Third Stage.—The disease reaches its height on the third day when the rash begins to disappear. As it fades, it assumes a dirty yellowish-red appearance, and there continues a reddish hue for some days after the eruption disappears. The surface of the skin often becomes somewhat scurvy. Measles generally produce an epidemic being an infectious disease. The disease may occur at any age, but usually it is much lighter with children than older people.

Treatment.—Care should be taken to prevent exposure to the disease, for it is very contagious. In preparing the sick room there should be a thorough ventila-

tion, but the room should be somewhat darkened or a shade placed before the patient's eyes.

Stimulants of all kinds should be prohibited, and a light but nutritious diet of milk, fruits and grains provided. The patient should be given all the cold water he desires.

In mild cases the only treatment required is to make the patient comfortable. It is not wise, however, to trust even a mild case of measles to domestic care alone.

If the rash is slow in coming out or is repelled after once appearing, give a warm blanket pack, or warm full bath, providing all the hot lemonade the patient can drink, after which give a tepid sponge. The patient should be kept moderately cool by sponging the hands and face frequently with tepid sponges every fifteen minutes, and cool compresses to the abdomen, changing when they become warm. The cold compresses are prepared by wringing a thin piece of cotton cloth out of cold water, folding in three thicknesses over the abdomen and placing a dry cloth over this to protect the bedding, and to keep the cool air from the wet compress. When this is removed the skin should be dried by patting with a soft towel instead of rubbing.

During convalescence the cool baths are given in preference to the hot treatments. A more speedy and safe recovery is accomplished when the patient is not weakened by being long shut away from fresh air. The old method of loading the child with excessive covering, causing constant perspiration is uncomfortable, makes the child sensitive to cold, and is all unnecessary.

A rub given with sweet oil twice a day will relieve the irritation of the skin and lessen the sensitiveness to cold. The ears should receive careful attention as the inflammation of the throat not infrequently extends into the ear causing supperation and injury to the drum membrane.

A patient suffering thus should have the attention of a good physician, as inatten-

tion might at this time cause incurable deafness. If there is inflammation of the eyes a cold compress should be applied to them, and they should be washed with a solution of three or four grains of boracic acid to an ounce of water.

If croupy symptoms develop, ice compresses should be applied to the throat, or, it may be sponged with water as hot as it can be borne. Hot fomentations are also good.

In case of convulsions give warm baths. In case the diarrhea, which often accompanies measles, becomes troublesome, give a cold enema three times a day.

When the patient has recovered, the sick-room should be disinfected by burning sulphur. It should afterwards be thoroughly scrubbed and aired.

A Wonderful Heathen King

(Continued from page 29)

dom, mine honor and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me." Dan. 4:34; 35.

The last recorded words of Nebuchadnezzar, are his confession of the Lord as follows: "Nebuchadnezzar, the king, unto all people, nations, and languages that dwell in all the earth; Peace be multiplied unto you. I thought it good to show the signs and wonders that the high God hath wrought toward me. How great are His signs and how mighty are His wonders! His kingdom is an everlasting kingdom and His dominion is from generation to generation." Dan. 4: 1-4,

Thousands are dying daily from famine in China.

Kingston and Guayaquil are preparing to celebrate with Panama at the opening of the canal.

Bubonic plague is spreading in the Far East. The deaths already number 66,000. This is considered the worst epidemic since the Middle Ages.

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Editorial Notes

We earnestly hope that as our readers consider the subject of the resurrection as we have presented it in this number, the power that raised Christ from the dead may work in us, saving us from sin here and preparing us all for a part in the kingdom of the saved.

No work is known to be a success unless it is proved. Every board used in the building of a ship must first be tested to know that it is sound. The strands used in the building of a bridge must first be subjected to test. So God tests His children. There will be no failure. Not one unprepared or unfaithful soul will be taken into heaven to mar its peace and harmony. Then do not be discouraged though you are tried even as by fire. Trust in God for the perfecting which His trials will bring you, and have "respect unto the recompense of reward."

There is no place or situation in this world in which an irritable temper is not a serious handicap. It always makes both the possessor and his friends unhappy. On the other hand there is no place in the world in which self-control does not greatly add to the happiness of all. Then why not at once begin to plead with God for victory over every uncontrolled passion? Begin right. Be temperate in eating and drinking, and regular in all your habits of life, and you will be surprised to see how much this will add to your ability to exercise self control in all things. Having done your part God will do that which you cannot.

There is no stronger corrective influence which can be brought to bear upon humanity than the argument that man is today building for eternity; and there is no argument more true. Every good thing that comes to us in this life is the result of earnest effort somewhere. Then is it not folly to plan for a place in heaven, while making no effort toward preparing for it? To get ready for heaven should occupy our thoughts daily.

Do not say you are "tied down" by your work. Your work should be a pleasure to you, and congenial work, well done, is inspiring and invigorating. A good interest in your work will be like wings lifting you above a thousand little annoyances and stumbling blocks. The worker on fire with enthusiasm forgets weariness and burdens in the pleasure of achievement. Choose wisely your work and it will never tie you down, it will lift you up.

"Give heed to doctrine," says the Apostle Paul. There was never a time when people ignored doctrine so much as now. The unspoken sentiment is that people may believe as they please, and almost do as they please, and go to heaven at last. This is a fatal deception. Only through Jesus can we be saved, and only by knowing the truth can we know Jesus. The Bible alone teaches true doctrines and those who know only what people say about the Bible will never know what it teaches.

A Touching Experience

While a German brother, whose heart was full of love, was canvassing in South Carolina, he was informed that it would be of no use at all to try to get permission to canvass the negroes of a certain plantation, as the owner desired to keep them in ignorance, and was himself an ungodly man.

Nearing the plantation, our brother sought God most earnestly in a grove by the roadside, that the owner's heart might be touched somehow by the Spirit, so that he would give permission for his negroes to purchase the truth. His whole soul was so wrapped up in his prayer that he did not hear the approach of a stranger. Upon arising from his prayer, with tears coursing down his cheeks, he saw the man before him on the other side of the fence. Hastily wiping away his tears, he approached the man, and, producing his book, asked his permission to show it. Without taking the time necessary, he inquired the price and ordered the book, remarking that he was the plantation owner mentioned in the prayer, and that the canvasser could have full access to all his negroes.—*Selected.*

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