

West Indian Watchman

December

Peace
on
Earth

Good Will
Toward
Men



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Riversdale, Jamaica, W. I.



And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord.—Luke 2: 8-11.

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Revising the Law of the Most High

By M. C. WILCOX

THAT is what a Michigan prelate, Bishop Williams of the American Episcopal Church, proposes. Here is his revised code as given in a news despatch, dated Detroit, February 18:

- 1--Thou shalt not have any other Gods before Me.
- 2--Thou shalt not make unto thyself any graven image, nor any likeness of anything that is in the heavens above nor in the earth beneath nor in the waters under the earth; thou shalt not bow down to them nor worship them.
- 3--Thou shalt not take the name of the Lord in vain.
- 4--Remember that thou keep holy the Sabbath day.
- 5, 6, 7, 8, 9--Unchanged.
- 10--Thou shalt not covet.

And here are his reasons stated in the same despatch:

"I don't believe there is any person nowadays who believes the Lord created the heavens and earth in six days," said the bishop, "and that is my reason for favoring an abridgment of the fourth commandment. If the American Episcopal Church should take up the matter of abridging the Decalogue, I would be in favor of abridging the first, second, third, fourth, and tenth commandments. The others are short enough."

In the first place, the fourth commandment does not say "In six days the Lord created the heavens and the earth," but "In six days the Lord made the heavens and the earth." It is well to hold to the exact terms, yet the word implies creative force, —energy and power. From chaos God

called in six days the cosmos of a finished world, and peopled it with life. In reference to the very masterpiece it is recorded that "God created man in His own image, in the image of God created He him; male and female created He them." Gen. 1:27. The devil does not care if men worship something called God; they may worship many gods if they desire. The devil will help them to multiply conceptions of God; but the arch-enemy of man has ever tried to hide from earth's masses, groping

for light, God the Creator. The devil will say to his apostles: "Let the dying soul believe in the god of evolution, the god of pantheism, the god of a thousand philosophies. Teach them of the great Marduk, of a hundred Baals, of Jupiter, and his father Saturn, of Bacchus, of Venus, of Mars, of Apollo, of Plutus, of Mammon, of the whole world's pantheon. Teach them there is no sin. Say to them, 'Ye shall not die; ye shall be as God.' But by every device, every hypothesis, every theory of science, philosophy, and theology, hide from them God, the Creator."



THE SPIRIT OF HIGHER CRITICISM
And what remains of the Bible, Beloved, is divinely inspired

How well the prince of demons has accomplished his task among the lovers of sin and death! But the saddest of all is that he, the devil, is finding his strongest spokesmen, teachers, heralds, apostles, among the professed children of the living God who creates. The hypothesis—it is only that—of evolution, held as hallowed creed of human exaltation, has made it necessary to eliminate God the Creator from the first chapter of Genesis, to eliminate Genesis itself, to eliminate the moral law, because the moral law knows, nay, it came from, the living God, the Creator. Deuteronomy teaches the same thing; therefore Deuteronomy must go, notwithstanding that it was endorsed three several times by our Lord Jesus Christ on the Mount of Temptation. Isaiah speaks of Him who “created the heavens, the God that formed the earth and made it,” that “created man upon it.” In unparalleled sublimity of thought he directs our eyes to the star-sprinkled vault of heaven with its countless wheeling, whirling, shining orbs, and exalts the Holy One “who hath created these, that bringeth out their host by number,” “the everlasting God, Jehovah, the Creator of the ends of the earth.” Therefore Isaiah must go.

Why the devils enmity to God’s creative power? why the efforts of his emissaries to take the thought of God’s creatorship from the world, and exalt the wisdom of man?—It is all answered in one sentence: Lost man’s only hope is in God’s creative power. Evolution at its best promises hope only in the long, indefinite ages, and slow, toilsome change, often downward. The gospel of a living God proclaims a Saviour who can create and recreate, generate and regenerate, form and reform. “The Gospel . . . is the *power of God unto salvation*.” Jeremiah appeals to the idolatrous, sin-loving Israelite to turn to “the true God,” “the living God,” “an everlasting King,” who “made the earth by His power,” and “established the world by His wisdom, and by His understanding hath He stretched out the heavens.” See Jer. 10:10-12. God, through Isaiah, would comfort His people by placing man’s glory in the dust and exalting “the everlasting God, Jehovah, the Creator of the ends of the earth.” He

“fainteth not, neither is weary; there is no searching of His understanding. He giveth power to the faint; and to him that hath no might He increaseth strength.” Would Paul turn the Lycaonians from the false gods they worshiped to the true?—He points them to the “living God, who made the heaven and the earth and the sea, and all that in them is,” as the hope of salvation. Acts 14:15 When at Athens, the center of the earth’s great pantheon of gods, the great apostle preached the “God that made the world and all things therein,” the “Lord of heaven and earth,” who “is not far from each one of us.” See Acts 17:24-27. God’s last threefold message for these days, now going to the world, has for its positive proclamation “the everlasting gospel” with its needed burden for these times of infidelity: “Fear God, and give Him glory; for the hour of His judgment is come; and worship *Him that made the heaven and the earth and sea and fountains of waters.*” Rev. 14:6, 7.

Why?—Because creative power alone can save the soul. If any man is in Christ, he is a new creature [margin, there is a new *creation*’].” 2 Cor. 5:17. He is “*created in Christ Jesus for good works.*” Eph. 2:10. He has “put on the new man, that after God hath been *created in righteousness and holiness of truth.*” Eph. 4:24.

Thus the great truth permeates the entire Book. Rejected in Exodus, it must be rejected in Ephesians; rejected in Genesis, it must be rejected in the Revelation. It means the rejection of the Bible and the rejection of its Gospel. It takes away the last hope of the wretched. It sends the sinner dying with his leprosy of iniquity to a heathen philosophy which never saved or comforted.

Therefore the fourth commandment is set aside, and therefore God’s Sabbath, by which His “wonderful works” are “to be remembered” (Ps. 111:4), God’s Sabbath, the *sign* of His eternal *creatorship* (Ex. 20:8-11), the *pledge* of His *power to save* (Eze. 20:12, 20), is set aside, and in its place has been erected a human sabbath, supported by a human law.

O friend, God is Creator and Re-creator. He can touch your leprosy of sin, and cleanse you as of old “immediatety.” He can speak to the sin-deadened powers within you, and by His life they will live. Worship Him, hope in Him.

The Messiah

YE nymphs of Solyma! begin the song:
To heavenly themes sublimer strains belong.
The mossy fountains and the sylvan shades,
The dreams of Pindus and the Aonian maids,
Delight no more--O Thou my voice inspire
Who touched Isaiah's hallowed lips with fire!
Rapt into future times, the bard begun:
A virgin shall conceive, a virgin bear a Son!
From Jesse's root behold a branch arise,
Whose sacred flower with fragrance fills the skies:
The ethereal spirit o'er its leaves shall move,
And on its top descends the mystic dove
Ye heavens! from high the dewy nectar pour,
And in soft silence shed the kindly shower!
The sick and weak the healing plant shall aid,
From storms a shelter, and from heat a shade.
All crimes shall cease, and ancient frauds shall fail:
Returning justice lift aloft her scale;
Peace o'er the world her olive wand extend,
And white-robed innocence from heaven descend.
Swift fly the years, and rise the expected morn!
Oh spring of light, auspicious Babe, be born!
See nature hastes her earliest wreathes to bring,
With all the incense of the breathing spring:
See lofty Lebanon his head advance,
See nodding forests on the mountains dance:
See spicy clouds from lowly Saron rise,
And Carmel's flowery top perfumes the skies!
Hark! a glad voice the lonely desert cheers:
Prepare the way! a God, a God appears:
A God, a God! the vocal hills reply,
The rocks proclaim the approaching Diety.
Lo, earth receives Him from the bending skies!
Sink down, ye mountains, and, ye valleys, rise:
With heads declined, ye cedars, homage pay;
Be smooth, ye rocks; ye rapid floods, give way:
The Saviour comes! by ancient bards foretold!
Hear Him, ye deaf, and all ye blind, behold!
He from the thick films shall purge the visual ray,
And on the sightless eyeball pour the day:
'Tis He the obstructed paths of sound shall clear,
And bid new music charm the unfolding ear:
The dumb shall sing, the lame his crutch forego,
And leap exulting like the bounding roe.
No sigh, no murmur the wide world shall hear,
From every face He wipes off every tear.
In adamant chains shall death be bound,
And hell's grim tyrant feel the eternal wound.
As the good shepherd tends his fleecy care,
Seeks the freshest pasture and the purest air,
Explores the lost, the wandering sheep directs,
By day o'ersees them, and by night protects,
The tender lambs he raises in his arms,
Feeds from his hand, and in his bosom warms;
Thus shall mankind His guardian care engage,

The promised Father of the future age.
No more shall nation against nation rise,
Nor ardent warriors meet with hateful eyes,
Nor fields with gleaming steel be covered o'er,
The brazen trumpet kindles rage no more;
But useless lances into scythes shall bend,
And the broad falchion in plowshare end.
Then palaces shall rise; the joyful son
Shall finish what his short-lived sire begun;
Their vines a shadow to their face shall yield,
And the same hand that sowed, shall reap the field.
The swain, in barren deserts with surprise
Sees lilies spring, and sudden verdure rise;
And start, amidst the thirsty wilds, to hear
New falls of water murmuring in his ear.
On rifted rocks, the dragon's late abodes,
The green reed trembles, and the bulrush nods.
Waste sandy valleys, once perplexed with thorn,
The spiry fir and shapely box adorn;
To leafless shrub, the flowering palms succeed,
And odorous myrtle to the noisome weed.
The lambs with wolves shall graze the verdant
mead,
And boys in flowery bands the tiger lead:
The steer and lion at one crib shall meet,
And harmless serpents lick the pilgrim's feet.
The smiling infant in his hand shall take
The crested basilisk and speckled snake,
Pleased the green lustre of the scales survey,
And with their forked tongue shall innocently play.
Rise, crowned with light, imperial Salem, rise!
Exalt thy towery head, and lift thy eyes!
See, a long race thy spacious courts adorn;
See future sons, and daughters yet unborn,
In crowding ranks on every side arise,
Demanding life, impatient for the skies!
See barbarous nations at thy gates attend,
Walk in thy light, and in thy temple bend;
See thy bright altars thronged with prostrate kings,
And heaped with products of Sabeen springs,
For thee Idume's spicy forests blow,
And seeds of gold in Ophir's mountains glow.
See heaven its sparkling portals wide display,
And break upon thee in a flood of day.
No more the rising sun shall gild the morn,
Nor evening Cynthia fill her silver horn;
But lost, dissolved in thy superior rays,
One tide of glory, one unclouded blaze
O'erflow thy courts: the Light himself shall shine
Revealed, and God's eternal day be thine!
The seas shall waste, the skies in smoke decay,
Rocks fall to dust, and mountains melt away;
But fixed His Word, His saving power remains;
Thy realm forever lasts, thy own *Messiah* reigns!

---Alexander Pope.

The World's Unrest

By F. M. WILCOX

THE world today is like a troubled sea. The spirit of unrest and disquietude has taken possession of the hearts of men. Look where we will, we see springing up with active growth the seeds of disintegration and strife. The old-time spirit of simplicity and rugged integrity is giving place to the excitement and superficial living of a fast age. Barriers which heretofore have held in check the passions of men have been broken down; and, actuated by the wild spirit of the age, license is mistaken for liberty, and the promptings of conscientious principles are giving place to the impulses of selfish desire.

This departure is everywhere apparent. We see it in the weakening of the marriage relation. It is manifest in the religious life of the people. The Scriptures of truth are being discarded. There has been a wide departure from the old-time simplicity of faith. The question raised by Pilate, "What is truth?" is heard from every quarter; and that, too, with direct reference to some of the fundamental principles of Christianity, which the Church of God considered long since forever settled.

This spirit of degeneracy is seen in the business world in the wild rush for wealth,—wealth to be obtained by any means and in the quickest way. It is seen in the corruption which has crept into nearly every State and municipal administration. But while this spirit of change and unrest is seen in these more quiet phases, its most striking exhibition is witnessed in national and international affairs. Every government has foes without and within seeking its overthrow. It is the time foretold by our Saviour in His great prophetic discourse,—the time of "men's hearts failing them for fear, and for looking after those things which are coming on the earth."

Careful observers on every side note these conditions, and comment on their significance. The editor of the *United Presbyterian* speaks of the strikes, lockouts, and riots to be found in some of the cities of the United States, and then adds:—

This is not local. The same conditions prevail in Great Britain. A very large proportion of those employed in factories, mills, and yards are idle and angry. In more stable and more severely policed Germany, riots have led to bloodshed. In France, although to a less degree, the unrest is disturbing prosperity and progress. Spain trembles as with the premonitory shocks of an earthquake. The murmuring of discontent is heard from other European States, like the wailing of a troubled sea. Everywhere the complaint is against wealth, luxury, pride, arrogance, and cruel domination. Different, and yet equally ominous, is the discontent in the far East. There is a struggle between ages. The East is passing through revolutionary changes, and is almost delirious with a new spirit. It asserts in an unmistakable tone its independence of the West, by whose intrusion it has been awakened from the quiet of ages. At the same time there is a resistance to the new order, that intensifies the feeling against the foreigners. In the near East there are equally important changes in the overthrow of the old order and the introduction of the regenerating forces. The Mohammedan world is rousing itself to a most aggressive policy, creating a spirit of discontent and resistance to the point of readiness to break out in revolution.

From this picture the editor looks forward with hope to a happy working out of these difficult problems through the united efforts of the Christian churches. We would indeed that the great professed church of Christ were in a position today, where, amid the babel of voices, it could strike a note clear and distinct, and could issue a rallying call to the nations of men. But, alas! the church itself has succumbed to the spirit of the age. The seeds of disintegration have taken root in her, the same as in the unprofessing world; and its baneful fruit is manifested in the spirit of Higher Criticism and other evil sophistries, which strike at the very root of faith in God and confidence in the Scriptures of truth. The great Christian church, as constituted, stands weak and powerless before the moral and social evils which are threatening the disruption of society. It needs itself a regeneration before it can under-

take a work of reform for the world. "Ich-abod" is written over its sanctuaries.

But there is this comforting thought in the midst of this warfare of opposing forces: God still lives. Though rejected in the multitude, and wounded in the house of its friends, the Word of God is still a living Word and that Word will work effectually in the heart of every true and sincere believer. Today God is speaking to the hearts of men; His Spirit is abroad in the world. He is sending to His professed church a message designed to heal her wounds, even the message of His soon coming. This message, this event, is the only remedy for the ills of the present time.

Conditions will grow worse; men will depart farther and farther from God; the causes for unrest will continue to multiply. Everything that can be shaken will be shaken. But in the midst of it all, and out of confusion and strife, out of the doubt, uncertainty, and darkness, God will bring

a people who will make Him their hope, and who will find in Him and in His Word abiding trust. Let this be our hope in the times before us, and let us point men to the Word of God as the only anchor which will hold them in the storm and stress of these evil times. We may not save the nations, nor yet the great multitude. We may not reform the great professed, but backslidden church, nor be able to regenerate society in general. But under God and through His grace, we may save individuals. Everywhere are hearts longing for light. These are to be the objects of our efforts. These we are to point to the great Source of light.

"God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. . . . Be still and know that I am God: I will be exalted among the heathen, I will be exalted in the earth. The Lord of hosts is with us; the God of Jacob is our refuge."

MODERN MYSTERIES

Spiritualism, Hypnotism, Etc.—Their Moral Aspect

By I. J. Hankins

SPIRITUALISM is not mere trickery or sleight-of-hand, as some suppose, but a manifestation of supernatural power.

2. Science, unaided by revelation, cannot explain the phenomena of these modern mysteries.

3. The essential part of Spiritualism is the belief that the so-called spirits of the dead can and do return and communicate with the living.

4. This doctrine originated in Eden, and is founded upon Satan's first lie, "Ye shall not surely die." Gen. 3: 4.

5. God said to Adam and Eve, "In the day that thou eatest thereof thou shalt surely die." Gen. 2: 17. The Bible teaches that men die, and that they lie unconscious in the grave until the resurrection; therefore they can not return or communicate with

the living. Eze. 18: 4; Eccl. 9: 5, 6, 10; Job 14: 12, 21. Hence the wonders of spiritualism cannot be performed by the spirits of the dead.

6. Spiritualism cannot be of divine origin, because (a) it is founded on a lie; (b) it denies the Bible, God, Christ, and the gospel; (c) it claims to be and is a revival of ancient sorcery, witchcraft, etc., which God forbade under punishment of death. Lev. 20: 27; Deut. 18: 10-12.

7. Hypnotism, clairvoyance, etc., are also manifestations of supernatural power, and, as another has said, are "simply sluiceways to the cesspool of spiritism." The first exhibition was given in Eden when Satan hypnotized Eve, the serpent being the medium. Moses met this same power in Egypt when the magicians counterfeited his miracles before Pharaoh. Ex. 7: 11.

Saul was dealing in Spiritualism when he consulted the woman who had a familiar spirit, and he was destroyed for so doing. 1 Sam. 28:7; 1 Cor. 10:13. Paul also met one of these men and reproved him in these words: "O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" Acts 13:10.

8. The Bible describes the character of this power, and foretells the revival of its miracles just before Christ's second coming. 1 Tim. 4:1; Matt. 24:24.

9. Since, as we have seen, this supernatural power is not divine, it must be satanic; therefore the supposed spirits of the dead are in reality the "spirits of devils," giving to the world the "doctrines of devils." Rev. 16:14; 1 Tim. 4:1.

10. These spirits of devils will be found in all the religious bodies of the world, represented by the dragon, a symbol of paganism; the beast, a symbol of Catholicism; and the false prophet, a symbol of apostate Protestantism. Rev. 16:13. This prophecy is already fulfilled; for from India, China, and Japan come the reports of spirit manifestation, and there is no Christian denomination today whose membership is not tinged with Spiritualism. These spirits of devils will work with "all power and signs and lying wonders," deceiving if possible the very elect by means of those miracles which they have "power to do." 1 Thess. 2:9; Matt. 24:24; Rev. 13:14.

10. Good men are being led captive by this power, simply because they do not understand its source and character. It is therefore the duty of Christians and especially of gospel ministers, to expose this deception.

12. Spiritualism says that some day the Bible will be converted into blank paper for the use of spirit mediums; that churches will be used as spiritualistic temples; and that the human family will finally be brought under spirit control, just as a hypnotized person is under the power of the hypnotist.

13. God says that this power will influence the kings of the earth and the whole world (all who "believe not the truth"), but that it will meet its end in the final destruction of the wicked. Rev. 16:14; 2 Thess. 2:12; Rev. 19:20.

14. Although Spiritualism denies the inspiration of the Bible, its very existence is positive proof of such inspiration; for centuries ago the Bible foretold of the revival



of this power at this time, and the Bible alone defines its character and work. "Thy Word is truth." "His truth shall be thy shield and buckler." We need a sure defense against this masterpiece of Satan's deceptions.

Testimony of Spiritualists

Mr. Hudson, in "*Psychic Phenomena*" says:—

"It has, however, long been felt by the ablest thinkers of our time that all psychic manifestations of the human intellect, normal, or abnormal, whether designated by the name of mesmerism, hypnotism, somnambulism, trance, spiritism, demonology, miracle, mental therapeutics, genius, or insanity, are in some way related."

Allen Putnam says:—

"The doctrine that the oracles, sooth-saying, and witchcraft, of past ages were kindred to these manifestations of our day, I for one, most fully believe."

Dr. B. P. Randolph, author of "*Dealings with the Dead*," was eight years a medium, then renounced Spiritualism long enough

to expose its character, then returned to it again, and is still a victim of its power. Here is his testimony while free from its influence:—

“I enter the arena as the champion of common sense against what in my soul I believe to be the most tremendous enemy of God, morals, and religion, that ever found foothold on the earth;—the most seductive, hence the most dangerous, form of sensualism that ever cursed a nation, age or people. I was a medium about eight years, during which time I made three thousand speeches and traveled over several different countries, proclaiming its new gospel. I now regret that so much excellent breath was wasted, and that my health of mind and body was well nigh ruined. I have only begun to regain both since I totally abandoned it, and to-day had rather see the cholera in my house than be a spiritual medium.

“As a trance speaker, I became widely known; and now aver that during the entire eight years of my mediumship, I firmly and sacredly confess that I had not the control of my own mind, as I now have, one twentieth of the time; and before man and high heaven I most solemnly declare that I do not now believe that during the whole eight years, I was sane for thirty-six consecutive hours, in consequence of the trance and the susceptibility thereto.

“For seven years I held daily intercourse with what purported to be my mother’s spirit. I am now fully persuaded that it was nothing but an evil spirit, an infernal demon, who in that guise, gained my soul’s confidence, and led me to the very brink of ruin. We read in Scripture of demoniac possession, as well as abnormal spiritual

action. Both facts exist, provable today; I am positive the former does. A. J. Davis and his clique of Harmonialists say there are no evil spirits. I emphatically deny the statement. Five of my friends destroyed themselves, and I attempted it, by direct spiritual influences. Every crime in the calendar has been committed by mortal lovers of viewless beings.

“Adultery, fornication, suicide, desertions, unjust divorces, prostitution, abortion, insanity, are not evils, I suppose.

“I charge all these to scientific Spiritualism. It has also broken up families, squandered fortunes, tempted and destroyed the weak. It has banished peace from happy families, separated husbands and wives, and shattered the intellect of thousands.”

“Prove all things; hold fast that which is good.” “To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.” Isa. 8:20.

EDITORIAL NOTE:—Spiritualism, hypnotism, mesmerism, fortune-telling and the like are extending their field and influence

in the West Indies and adjacent countries. They all emanate from the same source, and are productive only of evil. They should be shunned, and not tampered with. The natural desire is to investigate these things by attending exhibitions of their power, but there is danger in this, for when we do so we are placing ourselves on the Devil’s own ground and need not be surprised if we give way to his temptations. “Lead us not into temptation,” does not mean that we can shut our eyes and rush into it.

Spiritualism

1. *What is Modern Spiritualism?*
“The belief that disembodied spirits can and do communicate with the living.”—Century Dictionary.
2. *Did this belief exist in ancient times?*
Deut. 18: 10-12. See Lev. 19: 31; Mal. 3: 5.
* “The phenomenal aspect of Modern Spiritualism reproduces all essential principles of the magic, witchcraft and sorcery of the past. The same powers are involved, the same intelligences are operating.”—F. F. Morse, in “Practical Occultism.”
3. *With what is witchcraft classed by the Apostle Paul?* Gal. 5: 20-23.
4. *What should one do if asked to inquire of a familiar spirit?* Isa. 8: 19, R. V.
5. *What says the “law and the testimony” about the knowledge which the dead have of what is occurring among men?* Job 14: 20, 21; Eccl. 9: 5, 6.
6. *Then when miracles are performed by spirits purporting to be those of our dead friends, to what may we attribute them?* Rev. 16: 14.
7. *What is one of the characteristics of “last day” apostacies?* 1 Tim. 4: 1.
8. *How will Satan deceive the people?* 2 Cor. 12: 14, 15.
9. *Will Satan try to counterfeit even the coming of the Christ by signs and wonders?* Matt. 24, 23, 24.
10. *After these signs and wonders are shown, what will take place?* 2 Thess. 2: 8-10.
11. *What will be said of those who have rejected the deceptions of Satan, and maintained their love for the truth?* Isa. 25: 9.

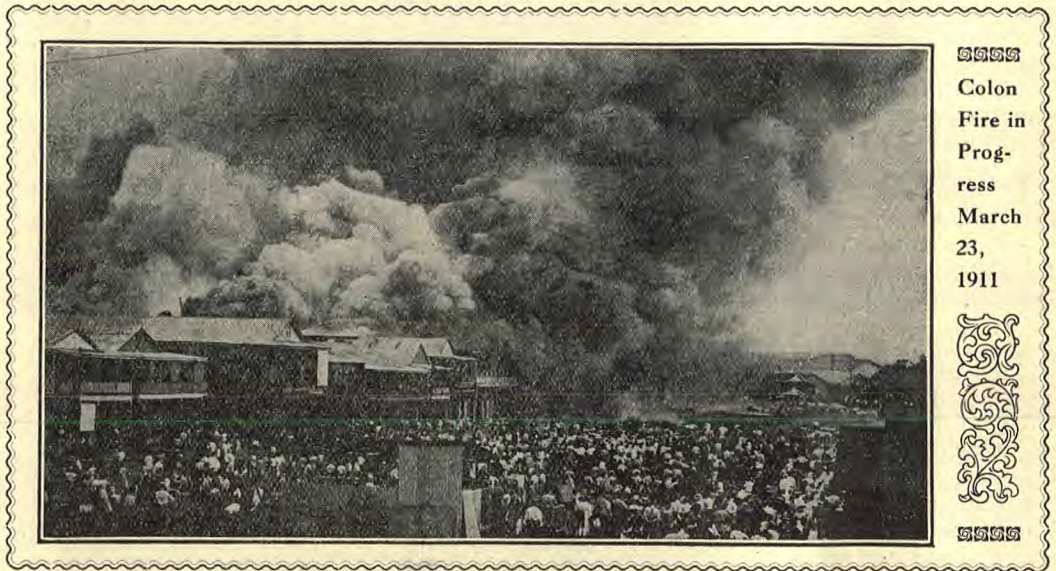
Our Fire and Its Results

THIS world is one of many changes and unexpected happenings. Had we been told prior to March 23rd that a number of months would pass ere another issue of the WATCHMAN would be printed, we should have been hard to convince of what has since proved to be a fact. Never had the prospect for our work been more promising as seen through human eyes than it was at noon on March 23rd. By evening our building, its contents, and our prospects had been laid in ruins.

In the middle of the afternoon above

vance upon us. Four families of our workers had their homes in our building and upstairs over our office. Naturally these turned their attention to saving the contents of their own homes. Two of our employes, both apprentices, did good work in saving our typewriters, addressing machine, and other valuable equipment of our business office. To them much credit is due.

As night settled down upon the scene it was a weird sight which met the eye. What had once been a fine building, in which had been our homes and the office of the Watchman Publishing Association,



Colon
Fire in
Progress
March
23,
1911

mentioned, while our presses were running and everyone in the office was busy, an alarm of fire was turned in from a building a little more than a block below us on the same street. A strong breeze blowing our way, the fire department with little or no water with which to fight the flames, together with lightly constructed buildings huddled closely together made a combination of circumstances and conditions such as existed that day, and which in brief tell the story of our fire.

There was scarcely time to save anything from our office so rapidly did the fire ad-

was now a mass of burning embers. There were six or seven city blocks in this same condition, but in memory we see only our own building in ruins. Here and there was a piece of timber still burning; yonder was where our stock of paper was piled and this as a breeze would spring up would burst into flame. By the light of the burning embers, could be seen our fine cylinder press, whitened by the fire and its lighter parts warped and twisted by the intense heat through which it had passed. It was not a pleasant scene to look upon, and especially to those who had had their inter-

ests centered where the ruins now lay. But so suddenly had misfortune overtaken us that we could not realize fully what had happened. That our mission building, our chapel, our office and our homes lay there in ashes seemed more like some terrible dream than the reality that it was.

Early on the following day the members of our Board then in the city met together to study our situation and decide on some course of action. It seemed best that the

our publishing work there. They also advised that we discontinue the publication of our Spanish paper, *El Centinela de la Verdad*, and supply our territory with one of the Spanish papers published elsewhere. By doing this we could reduce our corps of workers and thereby decrease our expenses.

Immediately on the return of the writer to Panama preparations began for the removal of our families and what remained of our equipment to Jamaica. It was with



Watchman Office the Morning After the Fire

writer go at once to our headquarters at Washington, D. C., to counsel with the members of our Mission Board as to our future plans. This he did, sailing the next day for New York and arriving there April first.

After going over our situation thoroughly, our Mission Board passed a resolution advising us among other things to remove our headquarters for the West Indies to Riversdale, Jamaica, and to re-establish

much surprise and satisfaction that we discovered after the fire that our cylinder press and job press, though badly damaged, could be repaired and put in working order again. It was therefore necessary to take these apart and box them for shipment. This was a heavy and difficult task, the work having to be done out in the open, with no shelter from either sun or rain. It was with a great sigh of relief, therefore, that we saw, after five weeks la-

bor, everything packed and loaded onto a flat-car ready to be taken to the wharf for shipment.

Space forbids that we tell in detail of the work which has gone on in Jamaica since the arrival of our machinery here. First came the hauling of it from the railway to our property, this not being entirely free from difficulties, the machinery being very heavy, the hills steep, and a balky mule team to drive. There have been alterations to make in the building which we are occupying; also an addition to build. The hardest and perhaps the most particular has been the work of cleaning and repairing and setting up of our machinery. To go over all of the intricate parts of a large machine like our cylinder press which has gone through a fire and prepare them to again take their places in the mechanism of the press requires much care and patience.

Someone has said that recreation does not necessarily mean a cessation of labor and a turning to play, but that it may mean simply a change of occupation—a change in the direction of our energies. If this be true, then our foreman, pressman, and editor, have had much recreation since the fire. At no time have they been able to take up the work of their calling, but instead have at one time or another worked as carpenters, machinists, stone masons, teamsters, etc. This work has all been done in the building up of our work here in Jamaica.

Now as to our new location. Riversdale Station is about 27 miles from Kingston, the capital city of Jamaica, and is about 600 feet above sea level. Our property is about one mile and a half from the station and comprises in all 507 acres. The valley in which Riversdale is located is surrounded on all sides by mountains covered with tropical vegetation, and the entire valley is dotted here and there with banana and chocolate plantations. The buildings on our property are built on a ridge which

rises above the surrounding country, thus giving a beautiful view of the mountains and the valley about us.

The building which has been converted into a printing office is a new building, having been built less than three years. We have been able to take out the partitions in three rooms, making one large room 20x34 ft. In this are our presses, type stands, folding tables, and other equipment. Just off this room we have built an addition 10x20 ft., which serves as a stock room and engine room. Across the hall from the press room is the business office, and in one of the front rooms on the second floor of the building is the editorial room.

Away from the noise, dust, and wickedness of the city and out in God's green country we have a location which is almost if not quite ideal. On every hand is that which the eye can feast upon, and there are not lacking many things which please the taste. The nights are cool and quiet save for the songs of the insects and frogs. To one weary with the day's hard toil, rest and sleep are sweet under such conditions, and how refreshed one feels when awakened by the light of another day.

We have greatly regretted the interruption in our work, and are sorry our subscribers and readers have been denied the monthly visits of the WATCHMAN, and we trust that from this time on we will be able to mail our papers out regularly. The WATCHMAN will continue to bear the message which it has in the past proclaimed, only that as the intensity of the times increase we desire that our journal may become more forceful in the presentation of the "everlasting gospel" which must be preached in all the world as a witness before the end shall come. H. H. C.



"Live as a child of God, then you will be able to pray as a child, and as a child will most assuredly be heard."

Epidemic of Crime

A HEADING in a San Francisco paper of September 4 reads: "Police Aghast at Epidemic of Crime. Murderous Thugs Shoot Victim Who Resists Attempt to Hold Him Up in Hotel. Pedestrians Are Victims. Out of Ten Crimes Reported to the Police, three Arrests Only Appear on Records." And then the article declares that there is an unusual number of hold-ups and robberies occurring in San Francisco. And such is about the news that comes from all parts of the country.

In *Leslie's Illustrated Weekly* of August 24 is the following striking editorial, the perusal of which we commend to our readers as a fulfilment of what is stated over and over in God's Word,—that evil men and seducers shall wax worse and worse:

"What Is the Matter?"

"The world seems to be upset. Agitation, unrest and distrust prevail. Kingdoms are being uprooted, monarchies undermined, while rankest Socialism seeks its day.

"Great labor disturbances with loss of life are chronicled on both sides of the ocean. Bombs and dynamite do their fearful work.

"Lynchings, north and south, of innocent and guilty, are reported. Mobs gather at slightest provocation and defy the authorities. Rioters, young and old, desecrate the Sabbath. Peaceful excursionists are insulted in our cities by young toughs and rowdies of both sexes.

"The divorce courts are working overtime, and young women parade the streets in costumes that the chorus girls of the stage have made notorious, ridiculous, and indecent. Chorus girls are on every street in flimsy, clinging garments, and the white-slave traffic increases by leaps and bounds.

"Legislative bodies are debauched by

demagogues, and rankest municipal corruption is wide-spread. The prosperity of the country is overlooked, while upstart "uplifters" clamor to be heard, and climb for every office in sight.

"The blazing sun consumes the crops, and the water supplies of cities great and small are threatened. Rain refuses to fall, and vegetation is parched.

"The theaters are crowded, while the pews of the churches are empty, and religion is at the lowest ebb.

"Under what sign of the zodiac are we living?

"But God reigns and the world will still survive."

God does reign, and God will make the wrath of men to praise Him. But this old world, in the meaning of its present arrangement, will not, nor can it, survive under present conditions. It will survive only when created anew by the power of God.—*Signs of the Times.*



Reliability

Reliability is a possibility in every life. The man who is not talented can be dependable just the same. The girl who is neither beautiful nor charming nor accomplished can still be reliable. Perhaps, in the queer tangle of some human thinking, that is why young people have an occasional perverse turn against dependability. It seems dull to them, humdrum, meant only for those who are not brilliant or unusual. They would rather be "smart" or "individual" than just plain reliable. The result is that they learn too late how foolish they are—and by that time the reliable people are ahead of them, especially the clever ones. Able reliability never fails to forge ahead, no matter through what difficulties, for the world never has enough of it to fill the important places.—*Selected.*



Personal Influence and Example in Bible Study

By Mrs. E. G. White

IN order to interest our children in the Bible, we ourselves must be interested in it. To awaken in them a love for its study, we must love it. Our instruction to them will have only the weight of influence given it by our own example and spirit.

God called Abraham to be a teacher of His Word, He chose him to be the father of a great nation, because He saw that Abraham would instruct his children and his household in the principles of God's law. And that which gave power to Abraham's teaching was the influence of his own life. His great household consisted of more than a thousand souls, many of them heads of families, and not a few but newly converted from heathenism. Such a household required a firm hand at the helm. No weak, vacillating methods would suffice. Of Abraham God said, "I know him, that he will command his children and his household after him." Yet his authority was exercised with such wisdom and tenderness that hearts were won. The testimony of the divine Watcher is, "They shall keep the way of the Lord, to do justice and judgment." And Abraham's influence extended beyond his own household. Wherever he pitched his tent, he set up beside it the altar for sacrifice and worship. When the tent was removed, the altar remained; and many a roving Canaanite, whose knowledge of God had been gained from the life of Abraham, His servant, tarried at the altar to offer sacrifices to Jehovah.

No less effective today will be the teaching of God's Word when it finds as faithful a reflection in the teacher's life.

Original Study

It is not enough to know what others have thought or learned about the Bible.

Every one must in the judgment give account of himself to God, and each should now learn for himself what is truth. But in order that the pupil may study effectively, his interest must be enlisted. Especially by the one who has to deal with children and youth differing widely in disposition, training, and habits of thought, this is a matter not to be lost sight of. In teaching children the Bible, we may gain much by observing the bent of their minds, the things in which they are interested, and arousing their interest to see what the Bible says about these things. He who created us with our various aptitudes, has in His Word given something for everyone. As the pupils see that the lessons of the Bible apply to their own lives, teach them to look to it as a counsellor.

Help them also to appreciate its wonderful beauty. Many books of no real value, books that are exciting and unhealthful, are recommended, or at least permitted to be used, because of their supposed literary value. Why should we direct our children to drink of these polluted streams, when they may have free access to the pure fountains of the Word of God?

The Bible has a fulness, a strength, a depth of meaning, that is inexhaustible. Encourage the children and youth to seek out its treasures, both of thought and of expression. As the beauty of these precious things attracts their minds, a softening, subduing power will touch their hearts. They will be drawn to Him who has thus revealed Himself to them. And there are few who will not desire to know more of His works and ways.

Purpose in Study

The student of the Bible should be taught to approach it in the spirit of a learner. We

are to search its pages, not for proof to sustain our opinions, but in order to know what God says.

A true knowledge of the Bible can be gained only through the aid of that Spirit by whom the Word was given. And in order to gain this knowledge we must live by it. All that God's Word commands, we are to obey. All that it promises, we may claim. The life which it enjoys is the life that, through its power, we are to live. Only as the Bible is thus held can it be studied effectively.

The study of the Bible demands our most diligent effort and persevering thought. As the miner digs for the golden treasure in the earth, so earnestly, persistently, must we seek for the treasure of God's Word.

Thoroughness and Concentration

In daily study the verse-by-verse method is often most helpful. Let the student take one verse, and concentrate the mind on ascertaining the thought that God has put into the verse for him, and then dwell upon the thought until it becomes his own. One passage thus studied until its significance is clear, is of more value than the perusal of many chapters with no definite purpose in view and no positive instruction gained.

One of the chief causes of mental inefficiency and moral weakness is the lack of concentration for worthy ends. We pride ourselves on the wide distribution of literature; but the multiplication of books, even books that in themselves are not harmful, may be a positive evil. With the immense tide of printed matter constantly pouring from the press, old and young form the habit of reading hastily and superficially, and the mind loses its power of connected and vigorous thought. Furthermore, a large share of the periodicals and books that, like the frogs of Egypt, are overspreading the land, are not merely commonplace, idle, and enervating, but unclean and degrading. Their effect is not merely to intoxicate and ruin the mind but

to corrupt and destroy the soul. The mind, the heart that is indolent, aimless, falls an easy prey to evil. It is on diseased organisms that fungus roots. It is the idle mind that is Satan's workshop. Let the mind be directed to high and holy ideals, let the life have a noble aim, an absorbing purpose, and evil finds little foothold.

Let the youth, then, be taught to give close study to the Word of God. Received into the soul, it will prove a mighty barricade against temptation. "Thy Word," the Psalmist declares, "have I hid in mine heart, that I might not sin against Thee." "By the word of Thy lips I have kept me from the paths of the destroyer."



Quit

- Gossiping.
- Fidgetting.
- Grumbling.
- Hairsplitting.
- Saying that fate is against you.
- Finding fault with the weather.
- Anticipating evils in the future.
- Pretending, and be your real self.
- Going around with a gloomy face.
- Faultfinding, nagging, and worrying.
- Taking offense where none is intended.
- Dwelling on fancied slights and wrongs.
- Talking big things and doing small ones.
- Scolding and flying into a passion over trifles.
- Boasting of what you can do instead of doing it.
- Thinking that life is a grind, and not worth living.
- Talking continually about yourself and your affairs.
- Depreciating yourself and making light of your abilities.
- Saying unkind things about acquaintances and friends.
- Exaggerating, and making mountains out of molehills.
- Lamenting the past, holding on to disagreeable experiences.
- Pitying yourself and bemoaning your lack of opportunities.

Comparing yourself with others to your own disadvantage.

Work once in a while and take time to renew your energies.

Waiting round for chances to turn up. Go and turn them up.

Writing letters when the blood is hot, which you may regret later.

Thinking that all the good chances and opportunities are gone by.

Thinking of yourself to the exclusion of everything and everyone else.

Carping and criticizing. See the best rather than the worst in others.

Dreaming that you would be happier in some other place or circumstances.

Belittling those whom you envy because you feel that they are superior to yourself.

Dilating on your pains and aches and misfortunes to everyone who will listen to you.

Speculating as to what you would do in some one else's place, and do your best in your own.

Gazing idly into the future and dreaming about it instead of making the most of the present.

Longing for the good things that others have instead of going to work and earning them for yourself.

Looking for opportunities hundreds or thousands of miles away instead of right where you are.—*Selected.*



Physical Sins

The prevention of illness means eternal vigilance in the little things of life. It means a capacity for looking after the details of one's habits and daily life. No one would willingly drink water known to be contaminated with typhoid fever or cholera germs, neither would anyone voluntarily visit a patient suffering from small-pox or the contagious hospital diseases. But how many people associate often in a very careless and unthinking way with those who are suffering from consumption, to name one disease only, and thus run a grave risk

of finally succumbing to the same disease! How many people are more or less careless in their habits of drinking, eating, sleeping, etc.! If they gave the matter any thought at all they probably would reason that a little indiscretion would not matter. Thus the indiscretions, small though they may be, are multiplied a thousandfold as time goes on, and just as surely as the dropping water wears away the stone, these same persons will ultimately suffer in one way or another for their physical sins.—*Good Health.*



Song of the Panama Canal

Says New York to Yokohama,
To Calcutta and Bombay,
To Peking, Manila, Bankok,
Sydney, Shanghai, Mandalay:
"I am building you a channel
Safe and easy—I'm the boss!
It's a short and simple journey.
Come and see me: *cut across!*"

This the call of San Francisco
To Berlin and Liverpool,
To Vienna, Cairo, London,
Naples, Paris, and Stamboul:
"I am making you a roadway,
It's a modern, mighty foss;
And the distance now is—nothing.
Come and see me: *cut across!*"

Uncle Sam says to the nations,
Nations big and nations small:
"I am keeping open house now,
And invite you to a call.
For the world is growing narrow,
And an ocean's but a toss,
When your ships can pierce an isthmus,
Come and see me: *cut across!*"

And the nations sing in chorus,
Sing a song of happy peace:
"Now we are so close together,
It is time that wars should cease.
Fighting is a wretched business;
Loss, and loss, and only loss.
Let us live as friends and neighbors—
Visit often,—*cut across!*"

—*Amos R. Wells, in Youths Companion.*



"He is not rich who lays up much, but he who lays out much."

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They Knew Him Not

As a babe, more than nineteen centuries ago, came the Son of God to the earth. Only a few were prepared to recognize in the helpless Bethlehem Babe the fulfilment of the promises concerning the Messiah. By the majority of men, He was rejected. Although for more than thirty years He lived among men as a living manifestation of the Father, yet He was persecuted, scoffed at, and finally cruelly put to death by those who were regarded as leaders in the church and nation.

Knowing as we do how fully the Scriptures had foretold the Saviour's birth, even to telling the time and place, we are not slow in condemning the Jewish nation for their failure to see in Jesus the Messiah. But many Christians are in danger of making just as serious a mistake in our day.

No more fully did the Scriptures foretell the birth of our Saviour than they tell of His second coming, and yet there are thousands who scoff at the idea that it is possible for us to know anything about the return of the Saviour to the earth. Even leaders in the church tell us that we need not trouble our minds about this event for it is yet a great way off and it is not important that we spend time in studying the question.

If the Bible reveals anything at all, it tells plainly that the Saviour is about to return to the earth and in our day and age. The indifference of men to the event will not serve to postpone it, but in the day when He shall be revealed in the

clouds of heaven these men will be among those who will call to the rocks and mountains to fall on them and hide them from the face of Him that sitteth on the throne. To many "the day of the Lord will come as a thief," (2 Peter 3:10,) but there will be a class of people who will be looking for that event and who will greet it with the words, "Lo this is our God; we have waited for Him and He will save us."

Reader, are you acquainted with the Scriptures that tell of the coming Saviour, and are you preparing to meet Him? If not, it is high time that you awake out of sleep, for the "day of the Lord is near and hasteth greatly."



Celebrating Christmas

The world in general regards December 25th as the anniversary of the Saviour's birth, although history does not bear out this idea, but instead we find that this day was celebrated by the pagans of Rome long before the Christian era in honor of one of their heathen dieties. Later, when Rome became nominally Christian the holiday was retained but it was celebrated in honor of the birth of Christ without regard to the fact that it came in a different season of the year. The mere fact that the shepherds of Judea were out on the hills with their sheep shows that the season was not that of winter. If it had been, these men would have had their sheep in the fold instead of out on the hills. Bible students generally assign the date to one of the fall months, and October is thought to be the month.

But since the world at large does look upon Christmas as being the birthday of our Lord, it may not be out of place to speak of how the day should be observed if at all. Certainly the birth of Christ, no matter when it took place, is an event which should bring to the heart the deepest joy and thanksgiving. We can never fully appreciate how much we owe to that divine event. Our gratitude to God for His unspeakable Gift should express itself

not only at the Christmas season but the year round.

How can we best show our joy and thanksgiving? The Saviour told His disciples, "Freely ye have received, freely give." Do we appreciate the loving Saviour's gift of life for us, then let us make the blessed truth known to others. Let us do as He did by going about and doing good. Are there those who are needy?—let us minister to their necessities. Are there those who are sorrowing?—let us bear them words of comfort and consolation. In this way better than any other can we truly celebrate the Saviour's birth.

We have been pained to see the way in which some have spent their time and energy on this day. With some it has seemed to be a time when they would give free rein to their appetites and passions, a time when the one object seemed to be to serve *self* at whatever cost. How vastly different from the life of Christ without a shadow of self-serving in it, and how inconsistent it is to celebrate a day in His honor in such a manner. We do not believe it any more sinful to indulge in intemperance of any kind at Christmas than at any other time of the year, but we have known of those who felt that at this season they could conduct themselves in a way that they would not think of doing at any other time. Sin is sin every day of the year and under all circumstances and conditions, but when a part of the community are engaged in praising God for the gift of Christ who came to save men from their sins and another part are engaged in reveling and drunkenness, then the sin stands out in sharp contrast to the righteousness which is to clothe the followers of Christ. We hope that none who read the WATCHMAN will be among those who help to make the dark side of the contrast.



A Striking Parallel

There is a striking parallel in the picture of present day conditions as portrayed in the article entitled "Epidemic of Crime" and the description of the conditions that

the Word of God says will exist in the last days. Note the following:

But know this, that in the last days grievous times shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God; holding a form of godliness, but having denied the power thereof: from these also turn away. 2 Tim. 3:1-5. R. V.

The student of the Bible can not help but see in the events and conditions about us a fulfilment of the prophecies, and these tell us that the day of God is near at hand. To close our eyes to the conditions and our ears to the warnings of God's Word, will not postpone the event nor excuse us in the day of Judgment.



Truth and Its Friends

It is a strange thing how hard it is for the world to accept a truth which has hitherto been unknown. Men in general are sceptical regarding anything of which they have not known before. There is no reason why this should be so, for no one has a monopoly on truth nor are any of us ever past learning.

In comparison with the friends of error, truth has had few friends. Almost always the friends of truth have been in the minority, though not always. But in every great movement of reform from the time of Noah down through the experiences of Abraham, Lot, Elijah, John the Baptist, Christ, the apostles, to the present, the apostles of reform have been in the minority and whatever of success has crowned their work has been accomplished in the face of and in spite of strong opposition. It will ever be so. Truth cannot be identified by the number of its adherents. There is one Source of truth, and He has revealed Himself in the Bible. If what claims to be truth harmonizes with that Book we can safely believe in it, but if not, we had better let it alone.



"No life is so short that it has no time for good and kindly deeds."

Notes

The submarine cables of the world now number 397, with a total milage of 215,684 miles.

The longest reach of railway without a curve is said to be that of the Argentine Pacific Railway from Buenos Ayres to the foot of the Andes. For a stretch of 211 miles it is without a curve, and has no cutting or embanking more than two or three feet high.

A building is now being constructed in New York City which will contain fifty-five stories, and its top will be 775 feet above the level of the street. Its foundations are built on concrete piers extending below the surface of the earth 110 feet and resting on solid rock. The steel frame work alone will contain 20,000 tons of steel.

Many of our readers will notice at once that this journal has changed its name and will wonder what is the reason for the change. A word of explanation should be given. The WATCHMAN is published in the inetrests of the people of the West Indies without regard to whether they are living at home or abroad. It is read almost exclusively by West Indians. It seemed to the publishers of the paper that it would be more appropriate to call the journal the WEST INDIAN WATCHMAN than to continue calling it the CARIBBEAN WATCHMAN as formerly. We desire to have the people of the West Indies know that the paper is for them, and we thought that a slight change in the title would perhaps help them to realize this.

It now seems reasonably certain that the Panama Canal will be ready for ships to pass through it by July, 1913, according to President Taft and Col. Geo. W. Goethals, Chief Engineer. This news is causing great activity on the part of steamship companies, especially in the United States. It is reported that never before have American ship-builders had so much work before them. Even the Government is finding difficulty in placing some of its contracts, the builders of ships having contracts on hand which will keep them busy for at least two years.

The printing of this edition of the WATCHMAN has not been without its difficulties. Owing to the failure of our new engine to reach us, we have been compelled to print this issue on our job press, two pages at a time, and with foot power only. At first thought, our readers will not appreciate what this means. We are printing not less than 5,000 papers. Counting the pages in the cover, there are 20 pages in the WATCHMAN. On the basis of 5,000 papers this means a total number of 100,000 pages to be printed. Printing two pages at a time makes 50,000 impressions that must be made. At every impression which the press makes the foot treadle makes six strokes, and to print 5,000 papers it will take 300,000 strokes. It is beyond physical endurance for one man to furnish the power and feed the press day after day until this number of impressions is made, so the various members of our staff of workers have arranged to work in shifts, thus allowing one to rest while another works. We hope by another month to be in better condition for work.

A QUESTION ANSWERED

Does the Bible teach that there will be a future probation, as the Millenial Dawnists would have us believe? This question will be fully answered in a series of articles which begins in the January WATCHMAN. The series has been written especially for this journal by Mr. John Quinn, an Irish evangelist of Washington, D. C. There are three articles in the series, and they are of such a nature as to hold one's interest from first to last. Do not miss this series.

To Our Friends



IF this magazine appeals to you as a clear-cut exponent of Bible truth, as well as being generally wide-awake why not become better acquainted with it? If you are a minister, a layman, or a "man of the street," we know reading the West Indian Watchman will be worth your time and money.

If you like the general way our magazine is gotten up, yet do not feel like risking the price of a year's subscription for it, simply send us the amount of a six month's subscription or speak to the agent selling the magazine about calling on you again. We know if you will do this, it will gain for us a regular subscriber.

You can depend on the consecrated Christian worker representing the Watchman, who is trying to make the world better by circulating it.

Let us get together and help each other.

THE WATCHMAN TELLS FOR GOOD

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