

# Old PANAMA



Massive Tower of St. Augustin A Part of the Ruins of Panama The Beautiful



The Lottery Ticket Seller



The New City has a Wall



Native Boats



Ruins of St. Dominics Church showing the Flat Arch



Carnival Day

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The earliest mention of the Isthmus of Panama occurs in a letter which Columbus wrote to Ferdinand and Isabella while he was shipwrecked on the coast of Jamaica at the end of his fourth and last voyage to the West Indies. The records of the expedition which really discovered Panama are meagre but they show that the discoverers picked up the mainland of South America near Trinidad, and coasted westward past the Gulf of Darien and along the Isthmus as far as Nombre de Dios. They were under the leadership of Rodrigo de Bastides, and the expedition put out from Cadiz in October, 1500. Vasco Nunez de Balboa was among them. This was another attempt on the part of Columbus to find a shorter passage to the Orient, and it seems to have been his idea in coasting along the shores that he could find a water passageway that would lead to the far east. His dream or ambition was, of course, never realized, but after a lapse of more than four centuries American enterprise and capital are providing through artificial means the great canal or passage which the great discoverer thought existed naturally.

The natives were Indians somewhat of the same race and character as the aborigines of Mexico and the southwestern part of the United States. In this part of the Western Hemisphere was settled by Spaniards who in mixing with the natives have founded the race which now inhabits Central America and the strip of land separating that country from South America. Balboa, who discovered the Pacific ocean at Panama, was the first explorer to dispel the dream of Colum-

bus and to teach European countries that the Orient was much farther to the westward and to reach it would require the traversing of an unknown sea for an unknown distance. His discovery of the Pacific ocean was due to the suggestion of an Indian, and under the latter's guidance he crossed the Isthmus, following part of the way the path where the present canal is now located.

The first Spanish settlement on the Isthmus was at the beginning of the sixteenth century at a place called Santa Maria de la Antiquidad Darien. From this settlement many expeditions were made to discover the strait which it was still believed existed connecting the two oceans through the continent, and this belief still prevailed even after Magellan had passed through the straits of Terra del Fuego. Under the command of the King of Spain the coast line was thoroughly explored and every river and inlet tried but without avail. These expeditions were not without value, for new territory was discovered and added to the Spanish crown. Until the strait should be found land communication was with great difficulty established between the two oceans. The roadway which crossed the Chagres river at Las Cruces, was paved and about ten feet wide. A little later it was ascertained that small vessels could sail up the Chagres river as far as Cruces and the balance of the trip was made overland. Nombre de Dios was the Atlantic port for a time, but was eventually abandoned. The strait was eventually discovered and selected an account of its location and because it was supposed to be more healthful. This means of communication, though crude, slow and unhealthy, was of great value to

the Spaniards who had discovered the vast treasures of Peru, which in time found their way into the Royal treasury of Spain after a long and varied trip by ship to Panama, then pack mules across the Isthmus and then again by vessel to Spain.

Even in the sixteenth and seventeenth centuries Panama assumed considerable importance and considerable trade not only with the surrounding countries, but also with the old country was developed. The arrival of vessels from Europe brought merchants from Central and South America, and the fairs held at Porto Bello in those days have become historic. It is even recorded that some commerce was established with the mainland of Asia through Panama, a port of the beginning of what will happen when Uncle Sam throws open the canal for traffic between Europe and the Orient. In the olden days the very mention of Panama suggested wealth and luxury, and the City of Panama was known as the "Gate of the Universe." It was the receiving point for the gold and silver from Darien and South America and the splendid pearls gathered on the Gulf islands. During the seventeenth century it was considered one of the beautiful places of the world and contained more than twelve thousand buildings, gorgeous churches, a large depository for the King's treasure,

eight monasteries and a magnificent hospital. The houses of the wealthy residents were built of stone or aromatic cedar, and were furnished in such elegance and comfort as could be obtained at that period. The viceroys lived in splendor surrounded by the natives who were his slaves; money was plentiful, and life in old Panama was one of ease. There was no wall around the city—indeed, it seemed that none was needed. The enterprising buccaneer, however, learned of the wealth and prosperity of Panama and Henry Morgan, known as one of the boldest of this class, planned an expedition against the city. History tells us that this man was a native of Wales and the son of respectable parents. Early in life he took to sea and embarked for the Barbadoes. He soon joined the buccaneers and after a time saved enough money to join his comrades in equipping a ship of which he was chosen captain. He was a ruffian of the brutal type and without a spark of generosity in his nature. The wealth of Panama attracted him and he determined to capture the country. He assembled nine ships and nearly five hundred men of various nationalities and captured Porto Bello after a fierce fight. The pirates then sacked the conquered town and retired to the sea. Just before leaving, Morgan sent a message to the governor of Panama telling him that he, Morgan, would

visit him at no distant date. Toward the close of the year 1670, Morgan again planned an expedition, this time against the City of Panama. His force consisted of thirty-seven vessels and about two thousand pirates of the worst type. There was a fierce fight filled with indescribable horrors, and six hundred Spaniards were killed within three hours, and the beautiful City of Panama put to the torch. A few people escaped with their treasures, but the sudden and tragic fall of the city had a depressing effect upon the Spaniards and they did not rebuild upon the same spot. Today the ruins are a jungle with the old tower of St. Augustin rising above the rank tropical vegetation. Panama the Beautiful was never revived as the present city is built on a site about five miles distant. The old adage of locking the stable after the horse has been stolen applies to the new city, for it is said that more than eleven million dollars were spent to protect the new city by huge walls of masonry. The trade and the glories of old Panama, however, never returned and the new city later became a part of Colombia and was ruled from Bogota. The Isthmus remained a part of Colombia until 1903, when it became the independent republic of Panama.

Panama City today still retains all the characteristics of the typical Spanish city except that it is well paved and sewerage—the result of the American canal building. It has curious old Spanish balconies which project over the sidewalks. The houses are built of stone with few windows and these are heavily barred. Many of them are built about a courtyard known as a patio. Several beautiful plazas dot the city. These have bandstands in the center, for music is a part of Spanish life and in this the Panamanian is no exception. The Independence plaza is, perhaps, the prettiest of these breathing spots, and here the rich and poor gather to listen to the music. The cathedral with its great bells and twin spires is the most attractive church, but the ruins of the old Church of St. Dominic have an especial charm. The curious flat arch of this church is famous throughout the

world as one of the extraordinary pieces of masonry.

At Colon the tide rises and falls less than two feet—that is, the surface of the ocean remains about the same level. At Panama the tide rises nearly twenty feet, consequently the boats must moor far out into the bay. The beach at low tide presents a curious sight, for it is strewn with the bones of the animals killed at the nearby slaughter houses. The buzzards clean the bones of any vestige of flesh a few minutes after they have been thrown out, and the water and tropical air beach them and there is never the slightest odor from them. Of course, they are gradually carried out by the tide and others are thrown out to take their place.

As to the Panamanians, they seem to have little real friendship for the Americans. The two races are entirely different in temperament and their side by side, meet occasionally at public functions and the two races rarely become intimate. There are some many bachelor employees, but during the years of canal building less than a dozen have married Panama girls and there is no record of an American woman marrying a Panamanian. Politics play a large part in the lives of the people. They are firm believers that to the victor belongs the spoils, and two or three days after a new president is inaugurated there is a general cleaning out of the government offices. The service in of new men may cripple the service for a time, but this makes little difference to the new administration. Carnivals are held each winter and politics reaches even the queen of this affair, for a daughter of the man who is not of the party in power could not be elected even though she might be the most beautiful girl in the city. Political bitterness shows itself in the most unpleasant fashion in the social arrangements are cock fighting and church going—the former for the men and the latter for the women, and during fiestas, the churches are packed to the doors with native women and only a sprinkling of men. The lottery flourishes and the drawings take place every Sunday nearby the home of the

bishop of Panama. The tickets are sold about the streets—frequently by women who importune the tourist on every corner.

The Indians who live in the interior are not unfriendly to the white man, but they have managed to keep their race absolutely pure, for it is their proud boast that no San Blas woman has borne a half-breed, that no San Blas man has fathered a mongrel. It is said they number about twenty thousand and that they are well armed. They permit traders to land, but never allow them to remain on shore during the night. They guard their women to such an extent that a white man rarely sees one even at a distance, for as soon as a stranger appears in the village the women take have little sentiment on preserving their race and have intermarried with negroes, Spanish and Chinese.

The average Panamanian woman is not attractive. She is generally lazy and prefers to spend her time in a hammock or rocking chair. She wears loose wrappers during the day and takes life in an easy fashion. The better class send their daughters to Europe or the United States to be educated, but when they return to the Isthmus they soon go back to the old life of indolence. There is little social intercourse except at balls. The Spanish method of courting prevails for the girl rarely sees her lover alone until after he becomes her husband. The men spend their leisure hours at the cafes and clubs, and "calling" is a thing unknown, except when the women visit each other. Spanish customs are generally in vogue and these are anything but attractive to the American. Graft exists, and perhaps a hundred families reap the benefit. They are able to monopolize the sale of certain necessities by telling the natives that it is unpatriotic to deal with Americans.

So, life goes on in old Panama—the land of the coconut tree—

"Away down south in the Torrid Zone,  
North latitude nearly nine;  
Where the eight months pour—once  
past and o'er  
The sun four months doth shine,  
Where 'tis eighty-six the year around,  
And people rarely agree,  
Where the plantain grows, and the hot  
wind blows,  
Lies the Land of the Coconut Tree."

## BROOKLYN TABERNACLE

PASTOR RUSSELL'S WEEKLY SERMON

London tabernacle was crowded, both morning and evening to hear Pastor Russell. We report his evening discourse from the text, "Not of works, lest any man should boast; for we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."—Eph. 2:9-10.

Ever since Brother Luther's day and his vigorous preaching of justification by faith, Christian believers have been more or less perplexed in their endeavors to harmonize the Scriptural declaration respecting faith and works as related to salvation. Pastor Russell believes that in the clearer light God is shedding upon the pathway of His people today through the Bible they are enabled to comprehend with absolute clearness matters once foggy. This, he claimed, does not signify that our forefathers were less loyal to God, nor less logical in the operation of their minds. It does, however, agree with the Scriptural declaration that we are living in the time when the wise of God's people are to understand the message previously more or less hidden, but now, in due time, to be revealed.—Revelation, 10:7.

The logical thought which appeals most strongly to every mind is that good works must be the basis of disfavor. This led up to the child-summary of preaching, namely, "Be good and go to heaven; be bad and go to hell." Our Catholic friends, said the pastor, carry the matter of good works to such an extent that they claim that

will prevail for a thousand years, during the Messianic Kingdom.

It is in the present age only that salvation is to be by faith and not by works. True, the word in the next age will not be faithless while making their progress in good works and being judged according to their works. They will be full of faith, but there will be abundant basis for faith. Knowledge will make their pathway clear as day. Demonstration will prove to them such things as God's people by faith—"For we walk by faith and not by sight."

This Gospel age, from the time of Jesus' first advent until the second advent, is the age of faith in contrast with the unsuccessful age of works preceding and the to-be successful age of works to follow. The pastor showed that during the law age, from Moses to Jesus, the requirement was works: "He that doeth these things shall live by them." (Leviticus, 18:5; Romans, 10:5.) Israel's failure was because of inability to do things perfectly—the things contained in the law given to them at Mt. Sinai.

The new law covenant, which will be inaugurated by Messiah's Kingdom, will be on exactly the same lines as the old one, namely, works: "He that doeth these things shall live by them." The difference will be that Christ Himself will be the mediator of the new law covenant, both able and willing to render all necessary assistance to all who will come back into harmony with the Father by Him. On the other hand, Moses, the mediator of the old law covenant, while ever willing to help his people, was not able to do so, because his mediation was based upon only typical sacrifices of bulls and goats and not upon the real sacrifice of Christ, which alone is able to make full satisfaction for sin.

The apostle was here discussing the terms and conditions by which God is willing to accept the church class of this Gospel age. These, in the Scriptures, are called the elect or select ones of the race. God is calling and drawing these out of the world for a special purpose and under special conditions, one of which is that only such as have great faith can belong to the select class.

circumstances that they could not appreciate it, these they indeed lose the special favors of this age, which go only to those who do exercise faith; but they are not forgotten nor left out of the divine plan, but will share in the general blessings coming to the world through the Redeemer's kingdom.

### "Work Out Your Salvation."

The favored class who hear the message of divine favor, speaking peace through the sacrifice of Christ, assuring them of the Heavenly Father's willingness to forgive their sins and receive them as members of the body of Christ, are obliged to receive this message by faith. What is there to prove that Jesus died and rose again? This must be received by faith. What is there to prove that the sacrifice which Jesus made met with divine approval and that as a consequence all that come unto the Father through Him as their advocate will be accepted? There is no proof except to the eye of faith and ear of faith. To the natural man these things are imaginary, and those who fully and completely trust in them are accused of being rather weak minded.

This step of consecration through the merit of Jesus brings them into such relationship with the Heavenly Father that He is willing to accept them and give them the Holy Spirit of adoption into His family. Up to this point they have done nothing—merely believed—merely accepted God's gifts, favors, invitation, etc. Here our text applies, "Not of works, lest any man should boast."

Every Christian takes these same steps of faith and consecration, or he is not a Christian. There are no other steps to take. True, indeed, as we approach God we thought to put away some of the filth of the flesh; but such endeavor to wash and free ourselves from sin cannot be counted good works. A good work is one that is done for God or for others. Merely seeking to cleanse our thoughts and words and deeds is not good works in the Scriptural sense—but, anyway, none has ever been able to purge himself, to wash himself, to cleanse himself. Our own righteousness is as filthy rags, in which God could not receive us. We can come to Him only under the robe of Christ's righteousness, and it is given only as a reward of faith and a consecration of the heart.

But while there are no works up to that point, after that point there will be no works, else we will never come off conquerors, nor ever gain the great prize which Jesus likens to a "pearl of great price." We can do no works to justify ourselves, but after being justified by faith, we are permitted to do works. Yes, we are required to work out our own salvation. Note the difference, however. It is the old creature, the sinner, that was justified. When God accepted him a living sacrifice through faith in Jesus he was begotten to a new nature and became a new creature in Christ Jesus—a spirit being, though without a spirit body.

This new creature not only maintains the faith which brought it into existence, but in it the faith must work. It must grow by exercise—"grow in grace, knowledge and love," in all the fruits and graces of the Holy Spirit. Under a figure of blessing and birth the Apostle represents the new creature as a foetus birth—resurrection. Again, this new creature is referred to by the Apostle sometimes as a babe, saying, "As newborn babes desire the sincere milk of the Word, that ye may grow thereby." The milk of the Word represents the simplest truths, the simplest elements of Divine instruction, the first principles of the doctrines of Christ.

Gradually we grow in grace and become strong in the Lord and able to appreciate the stronger truths. As a child requires the exercise of every muscle in order to become the youth, and as the youth needs exercise in order to become fully developed, so it is with the new creature. He must have works in order to his development. He must work out the good things which he takes in as milk and strong meat. They must be worked out into his own mind, in his conduct toward others, in his ministry of spiritual truth to his family, in the church and before the world.

### "We Are God's Workmanship."

As we look into the starry sky and learn that it contains approximately a thousand millions of worlds, and perhaps many times that number, we are amazed at God's workmanship. But still more wonderful is the angelic creation with its various orders. Then come down to earth and we know it, we see an infinite variety of sentient creatures. The grandest of all is man, even in his fallen condition. And we are amazed also at the endless variety displayed in other earthly creations—fruits, flowers, etc. We say to ourselves, How great is our Creator, that from His storehouse of wisdom and of power all this infinite variety should come!

But it is when we learn of God's work in the church as a new creation that we are more than ever amazed. Divine grace, laying hold upon willing hearts of fallen men, first justifies them through the merit of Christ, and not by works, and then begins to work in them for their own development as a new creature. We might well ask, what are the agencies, what are the tools by which Divine grace operates in this new creation? The answer of the Bible makes the matter all the more wonderful, for it reveals to us that God works in us merely by His promises and through our own minds and our own wills. Thus St. Peter declares, God hath given unto us exceeding great and precious promises, that by these we might become "partakers of the Divine nature."—II Peter 1:4.

### Christ Has Pre-eminence.

This new creation had its start in our Redeemer. He who was "the beginning of the creation of God," in

harmony with the Divine plan, humbled Himself, laid aside His heavenly glory and was made flesh—became the Man Christ Jesus, that He, by the grace of God, might redeem the world. It was in conjunction with this redemptive work, when He fully submitted Himself in baptism at Jordan to the Father's will, that the Father began to work in Him as a new creature.

When Jesus gave Himself sacrificially, when His sacrifice was accepted of the Father, then to Him came the begetting of the Holy Spirit as a new creature, to be the "Head of the church which is His body." For three and a half years the promises of the Old Testament Scriptures (contained in great measure in types and shadows) worked in the Redeemer to will and to do the Father's pleasure. He was found faithful unto death—the new creature growing in grace and Divine favor as He took the various steps even to the cross. When He cried, "It is finished," it signified that the development of the new creature was complete.

Then the work began in respect to His body, the church, otherwise called His bride class. Divine energy has since been working in the church—since Pentecost—the former for the member has been called and justified and sanctified, begotten of the Holy Spirit. In each the work of grace goes on. Each, as our text declares, is God's workmanship, developing in meekness, gentleness, patience, long suffering, brotherly kindness, love. All these traits and qualities are being worked out—not in the flesh, but in the heart, in the mind.

True, the flesh does, indeed, reflect some of the graces of the spirit—but imperfectly. Gradually the new mind gains control over the mortal body. Gradually the light of God shines out in words and deed, through the heart illuminated. It is God working.

### Created For Good Works.

Our text declares that this new creature, Christ and the church, are God's workmanship created in Christ Jesus unto good works—that a good work may be done by and through them. What good work is this which God designs to accomplish through the church—through Christ and His elect bride? It is the good work of blessing the non-elect world. It is the good work which will progress from the time of the second coming of Jesus and the establishment of His kingdom for a thousand years. It is the good work which will ultimately uplift and resurrect Adam and all his race from death, ignorance, superstition, sin, if they are willing—up to the full perfection of human nature and Divine favor and everlasting life. All others, unwilling, disobedient, will be destroyed.

When the blessed work of the thousand years of Messiah's reign shall have cleansed the world of all willful sin and willful sinners and shall have lifted up mankind to an earthly Eden and human perfection, that will not be the end of the Divine program for the church. The Apostle, in a verse pre-

ceding, tells us that in ages to come God will show His favor toward the church—not merely in the one age in which the church will be permitted to share with her Redeemer His glorious Messianic Kingdom.

The work beyond the millennium is not clearly revealed, and yet "day unto day uttereth speech and night unto night showeth knowledge." As the Scriptures declare, God formed not the earth in vain, but formed it to be inhabited, so the same principle, applied to the stars, tells us that all the thousands of millions of worlds have been created for a purpose, or are in process of perfecting for a purpose—not in vain. The human creation on our planet is merely a hint to us of what the Divine purpose is respecting all those millions of worlds.

## AROUND THE WORLD

### TWO CRUISES

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From San Francisco Feb. 6, 1913

120 days  
110 days

OPTIONAL 120 Days to India  
110 Days to Japan

Duration 110 Days Each

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and 100 days of shore and  
land, hotel, food, etc., included,  
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This—the quality of penetrating—probably explains the tremendous success of the well-known liquid eczema remedy, oil of wintergreen, thymol, glycerine, etc., as compounded in D. D. D. Prescription.

We have sold other remedies for skin troubles, but none that we can recommend as highly as this for we know that D. D. D. stops the itch at once. Of course all other druggists have D. D. D. Prescription—go to them if you can't come to us—but don't accept some big profit substitute.

But if you come to our store, we are so certain of what D. D. D. will do for you that we offer you a full size bottle on this guarantee: If you do not find that it takes away the itch AT ONCE, it costs you not a cent. George Freishelmer, Garden City Drug Company.

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