

The Advent And Sabbath **REVIEW AND HERALD**

"Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14: 12.

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THE THREE KINGS.

CAME those monarchs, grave and hoar,
With their gifts, a goodly store,
Gold and frankincense and myrrh,
On that holy night of yore,—
Ator, Sator, Sarasin,
In their hallowed purpose kin,
Following the guiding star,
Each a sacred goal to win.

Did they bear their offerings—
Such a wealth of precious things—
Unto one of princely place,
Sprung, like them, from earthly kings?
Nay, but to an Infant born
In a lowly spot forlorn,

Yet around whose glorious face
Shone a halo like the morn!

For a spirit unto each
Spoke in no uncertain speech,
Saying: "In a manger lies
One who God to man shall teach,—
One who shall the night o'erthrow,
Bearing heaven with him below,—
Love that triumphs over hate,
Peace and joy, that conquer woe."

So those monarchs, men of fame,
Bowed before him, blessed his name,
Laid their offerings at his feet,
Passed as swiftly as they came.
Stretch the years, a checkered chart,
Since they played their deathless part;
Yet to-day may we, like them,
Giving, hold the Christ at heart.

—Clinton Scollard.

THE DANGER OF REJECTING LIGHT.

MRS. E. G. WHITE.

WHILE on earth, Christ accomplished the work for which he left the throne of God in heaven. He worked for humanity, that through his work, humanity might be elevated in the scale of moral value with God. He assumed human nature, that he might elevate the human family, make them partakers of the divine nature, and place them on vantage-ground with God. His every action had been in behalf of the fallen world,—to seek the sheep that had strayed from the fold, and bring it back to God.

But the mission and character of Christ were misinterpreted by the Jewish nation. The Pharisees claimed to understand the Scriptures, and the coming of the Messiah was the burden of their searching. Yet they refused to listen to the teachings of Christ, because those teachings directly condemned their cherished sins. Christ therefore declared that they had rejected the word of God, inasmuch as they had rejected him whom God had sent. He commanded them, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me."

"Ye will not come to me, that ye might have life," he said. The One who patriarchs and prophets had testified would come, and who had declared the manner of his coming,—the One for knowledge of whom they had searched the Scriptures,—he who could give them life and light,—was among them; yet they refused to receive him. Those who should have echoed the message of John, "Behold the Lamb of God, which taketh away the sin of the world," held him up before the people as a deceiver.

Had the Son of Man come flattering their pride and justifying their iniquity, the Pharisees and rulers would have hastened to do him honor. But Christ declared: "I receive not honor from men. But I know you, that ye have not the love of God in you. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?"

Jesus did not represent his work as differing from that of his Father. His plans were not independent of God. He moved in perfect harmony with God; his every act carried out his Father's will. His life was the mind of God expressed in humanity. He had come to the world in the Father's name, that through him we might have life. To the Jews he said: "I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him. . . . When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him. As he spake these words, many believed on him. Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free. . . . I speak that which I have seen with my Father: and ye do that which ye have seen with your father. . . . If I honor myself, my honor is nothing: it is my Father that honoreth me; of whom ye say, that he is your God."

When Christ should go to the Father, he could tell him that he had fulfilled his mission. Christ came to fulfil the law by perfect obedience in a world that was transgressing that law. "I am not come," he said, "to destroy, but to fulfil,"—to manifest in my life every precept that my Father has given, and thus magnify the law, and make it honorable. Thus he left to all who believe in him an example of obedience to the law of God. "As the Father hath loved me," he says, "so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love."

Christ was the only begotten Son of God, yet he became a servant. Through the prophet Isaiah the Lord declares this. He says of him:

"Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law."

The Lord saw us in a sad condition, and sent to our world the only messenger that he could trust with his great treasure of pardon and grace. Christ, the only begotten Son of God, was the delegated messenger. He was ordained to do a work that even the angels of heaven could not accomplish. He alone could be trusted to do the work required for the redemption of a world all seared and marred with the curse. And in this gift the Father gave all heaven to the world.

What a change was this for the Son of God, him who was the adored of angels, the Light of heaven! He might have gone to the pleasant homes of the unfallen worlds, to the pure atmosphere where disloyalty and rebellion had never intruded; and there he would have been received with acclamations of praise and love. But it was a fallen world that needed the Redeemer. "I came not to call the righteous," said he, "but sinners to repentance." He came to represent the Father in bringing the message of hope and salvation to our world. He lived not for himself; he did not consult his own ease and pleasure; he did not yield to temptation; and he condescended to die in order that sinful men might be redeemed, and live eternally in the mansions he was to prepare for them. His mission was to teach souls who were dying in their sins.

This work Christ has laid upon every one whom he has purchased. The Lord will give ample light to all who will be true and loyal to him, but he will show no more favor to Phariseism and self-righteousness to-day than when he walked in his humanity in our world. The soul that encourages an atmosphere of doubt, God cannot favor with constantly increasing grace. His mercy and the gracious influences of his Spirit remain the same for all who will receive them. His offer of salvation does not change. It is man who changes his relationship to God. Many place themselves where they cannot recognize his grace and his salvation. They are under a delusion as to what constitutes Christianity. And while man refuses to become pure, holy, and undefiled, as God's law requires him to do, he is walking away from Christ.

The man who refuses the light that God has given in his word, cannot expect that the appeal ignored by him to-day will soften and humble his heart on the morrow, and that higher incentives and greater rewards will be presented before those who are refusing God's mercy. Every day Satan is stealing a march upon the poor, tempted soul who will not yield his heart to God; and with each rejection of

still abides with his people. Christ has not forgotten his promise, "Lo, I am with you alway, even unto the end of the world."

In view of all this history and these promises, I protest that the great number of appeals to civil authorities and to the war forces in behalf of missionaries in China and Turkey that have been heard from our pulpits and have appeared in the religious press, have been uncalled-for and entirely out of harmony with him who is the Prince of Peace.

In his long and difficult journey, Ezra was "ashamed to ask of the king a band of soldiers and horsemen," because he had professed that "the hand of our God is upon all them for good that seek him," but "against all them that forsake him." He could not afford to forfeit his consistency, and destroy his moral influence as a worshiper of God, by accepting an army for his protection. The missionaries of the cross ought to be ashamed of all such appeals to the war forces for protection. It is a practical repudiation of their faith in God as an all-sufficient protector, and a concession to the worldly idea that "the arbitrament of the sword" is the rightful settlement of all international differences.

I am glad to believe that the great majority of our Protestant missionaries have gone out in entire dependence on God, and in the conviction that "the weapons of our warfare are not carnal," but spiritual; and that the large measure of their success has been because they felt that "the hand of the Lord was upon them for good." The appeals to the military powers in behalf of the Armenians and the Greeks have miserably failed. Is it not time that we cease to trust in man, and make our appeal to him who is "mighty to save"?

THE GOSPEL REFORM IN CATHOLICISM.

FROM *L'Union*, published at Nîmes, France, we translate the following report of the progress of the gospel in the very fold of Catholicism in France. We are sure that our readers will, with us, be glad to know of this good work:—

"We have been witnessing, for something like a year, a spectacle at the same time encouraging and humiliating to us, and which recalls this solemn prediction: They 'shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out.' Have the Catholics outstripped us in the Christian race? We have heard several times lately of a religious revival in the bosom of Catholicism, in some localities, through the preaching of the gospel; but now it is the clergy itself, and those members most prominent in all respects, who are opening their eyes and hearts to the light, and to the tender influence of Christianity. It is not that Catholics are becoming Protestants; but, what is infinitely preferable, that priests are becoming gospel Christians. And this religious movement is so intense that it shakes to its foundation the citadel of Romanism; it spreads with such rapidity that one can foresee the fulfilment of the prophecy concerning the 'man of sin.' No doubt the struggle will be long, sharp, and stubborn; but the victory is infallible; for our God will fight with us and for us.

"On the first of last October, a journal appeared styled the *French Christian, Monthly Bulletin of Evangelical Reform in Catholicism*, edited by a group of priests and former priests. M. Bourrier, director; price, 3 francs. Address M. Cousin, 35 Avenue Villemain, Paris. Our readers have not forgotten the remarkable conversions of Messrs. Bourrier, Phillipot, Charbonnel, Vidalot, Meillon, etc.; the list, already long, is enriched daily by new

names. Moreover, nothing is equal to the wrath, the fury, of the high dignitaries of the clergy who are witnessing the desertion of the most distinguished priests of their church. If the Inquisition still existed, that dozen of priests would already have suffered martyrdom, or been extinguished in some obscure dungeon, wasting away by slow agonies. The church contents itself to-day with excommunicating them, outraging them,—it is less dangerous.

"The religious movement among the clergy has propagated itself in several dioceses, especially in Ariège¹ and Pas-de-Calais.² There are, in France, some fifty thousand priests, and twenty million religious people, many among whom sigh for the liberty of the children of God. The *Cœuvre des Prêtres* (priestly work), a society of which the purpose is to come to the assistance of those who desire to cast off the yoke of the Roman Church, for motives of conscience, has need of support. It has rendered great services since its foundation, and is preparing itself to respond still better to the many and urgent needs of the present hour.

"Here are the statistics of the evangelical reform in Catholicism for this year: Not to speak of laymen, there are reckoned among the clergy seven priests, two monks, three seminarists, and two lay workers who have embraced the gospel. All, saving two who have entered into business or the civil service, have become pastors, evangelists, or are preparing themselves, in our faculties and schools, to become such.

"In closing we mention a singular occurrence: Mgr. Duval, Bishop of Soissons, died two months after having excommunicated M. Phillipot. If this misfortune had happened to M. Phillipot himself, the Catholics would not have failed to say, 'It is the finger of God'!

"We earnestly recommend our readers to subscribe for the *French Christian*; it is a sheet that deserves encouragement."

"HOLY BOOK, divinest treasure,
Given me by which to measure
Every act, and word, and pleasure,
Every thought, and breath of censure,
Every new and untried way
That leadeth not to endless day."

PSALM 90: 7.

C. H. KESLAKE.
(New York City.)

If Satan can use the word of God to discourage a soul, and make his life a joyless one, he is ever ready to do so. How many there are who have read the words of Christ concerning the sin against the Holy Ghost, and straightway have been led to conclude that they have committed the unpardonable sin, with the result that not only, for the time being, has their peace of mind been wrecked, but they have become so distracted that they have been ready even to destroy their lives. Of course in all such cases this was the work of Satan.

There are not a few texts which even Christians are only too glad to pass over and forget, because of the disquieting effect they have upon them. One of these is that which forms the title of this article. No matter how often they read other scriptures to the effect that their sins are forgiven, that they are clothed with the righteousness of Christ, etc., which can result in nothing but joy to them, as soon as they read this text, it seems as if their whole being is paralyzed, their light is turned into darkness, their gladness to dismay, and their joy to fear. Why is this?—Simply because they are led to believe that to have their sins set in the light of God's countenance is evidence that, after all, their sins are not for-

given, and that previously their experience has not been based upon faith but upon presumption.

Verily this is not God's work, but Satan's. O that all Christians, and everybody else, could realize that God has not caused a single word to be written to discourage them in the least! He wants all to be filled with "all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost." Rom. 15:13. Therefore "whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." Rom. 15:4.

There are some scriptures so blessedly full of the joy and peace of God that Satan will do his best to cover them up, and cloud the mind of the believer concerning them. The scripture under consideration is one of them. In Ps. 67:1 we read: "God be merciful unto us, and bless us; and cause his face to shine upon us." What effect would this have upon the sinner? Another scripture will answer the question: "Turn us again, O God, and cause thy face to shine; and we shall be saved." Ps. 80:3, 7, 19. Thus for God to cause his face to shine upon us means our salvation—salvation, of course, from sin.

We read further: "Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face. Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance." Ps. 89:14, 15. Of Moses, when he came down from the mount, it is written: "And the children of Israel saw the face of Moses, that the skin of Moses' face shone." Ex. 34:35. This was because the glory of the Lord had shone upon him as he stood in God's presence.

God's presence is glory, and to walk in the light of his countenance is to have the glory of his presence shine upon us. That this might be accomplished without consuming us, "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Cor. 4:6. And so "we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." 2 Cor. 3:18.

The glory of God's presence, therefore, shining upon us, through Jesus Christ, changes us into his image,—makes us like him; and in him there is no sin. That being so, the very glory that shines into our hearts and changes us into his image purifies us from sin. "For our God is a consuming fire."

Hence when we read, "Thou hast set our iniquities before thee, our secret sins in the light of thy countenance," we may know that they are there only to be consumed by the glory of his presence, and we be left "complete in him." Col. 2:10. "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." Eph. 3:20, 21.

THE author of a lie is one who intends to deceive,—to make that which is true appear untrue, and vice versa. There are things that are true of ourselves, which are perhaps difficult for us to see, because they are so unpleasant, yet it is far safer to see and acknowledge an unpleasant truth than to take comfort in the most flattering words which we may hear concerning ourselves. In view of such scriptures as Ps. 14:3; Isa. 1:6; 40:17; Luke 17:10, and many others of like import, how can we be puffed up with pride, or look with complacency on ourselves, as though there were something excellent in us?

¹On the border of Spain.

²In the extreme north, next to Belgium.

Evangelistic Temperance.

WHEN DOCTORS DISAGREE.

HE looked at my tongue, and he shook his head
(This was Doctor Smart);
He thumped on my chest, and then he said:
"Ah, there it is! Your heart!
You must n't run, you must n't hurry,
You must n't work, you must n't worry;
Just sit down and take it cool;
You may live for years (I cannot say);
But in the meantime, make it a rule
To take this medicine twice a day"!

He looked at my tongue, and he shook his head
(This was Doctor Wise);
"Your liver's a total wreck," he said,
"You must take more exercise!
You must n't eat sweets,
You must n't eat meats,
You must walk and leap, you must also run;
You must n't sit down in the dull old way;
Get out with the boys, and have some fun,—
And take three doses of *this* a day"!

He looked at my tongue, and he shook his head
(This was Doctor Bright);
"I'm afraid your lungs are gone," he said,
"And your kidney is n't right.
A change of scene is what you need,
Your case is desperate indeed;
And bread is a thing you must n't eat,—
Too much starch,—but, by the way,
You must henceforth live on only meat—
And take six doses of *this* a day"!

Perhaps they were right, and perhaps they knew—
It is n't for me to say;
Mayhap I erred when I madly threw
Their bitter stuff away;
But I'm living yet, and I'm on my feet,
And grass is n't all that I dare to eat;
And I walk, and I run, and I worry, too,
But to save my life I cannot see
What some of the able doctors would do
If there were no fools like you and me.
—S. E. Kiser.

HOW TO BREATHE.

WE have studied the teachings of nature as to what is the only right way to breathe. It will now be well to study the teachings of the Spirit on the same subject, that we may have all the light possible upon it.

Our first quotation, will be found in the little book entitled "Christian Education." Under the heading, "The Necessity of Doing Our Best," page 125, we read:—

"They should perseveringly practise speaking in a low, distinct tone, *exercising the abdominal muscles in deep breathing*, and making the throat the channel of communication."

This is right breathing, and only this is right breathing. The abdominal muscles, or muscles of the abdomen, form the structure which God has built that men and women may breathe for health.

This confirms what we learned from "nature itself,"—that no effort is to be made by the lungs; no strain is to be brought upon them. They are not made for that. Whenever this is done, it is only warring against life.

You are not to breathe with *your lungs*, nor to talk with *your throat*. The *abdominal muscles* are to be used to breathe with and to talk with. The lungs are not to be active, but passive; they are not to act, but to be acted upon by the machinery which is to be kept in motion by the exercise of the abdominal muscles. So, likewise, with the throat; it is not to be the *organ*, but only "the *channel*, of communication." The exercise of the muscles of the abdomen, causing contraction of the lungs, forces the air through the throat over the vocal cords, and thus creates the tones; then the tongue, teeth, and lips cut the tones into words, and thus speech is formed. Therefore, do not *breathe* with the lungs, and do not *talk* with the throat. *Breathe* with the *abdominal muscles*, and *talk* with the *abdominal muscles* and the *mouth*.

"Many speak in a rapid way, and in a high, unnatural key; but if they continue such a practise, they will injure the throat and lungs; and as a result of continued abuse, the weak and inflamed organs will become diseased in a serious way, and they will fall into consumption."—*Id.*

Do you not see, then, that it is a serious wrong for any Seventh-day Adventist to be a consumptive? It is wrong for any Seventh-day Adventist to have continued lung trouble of any kind; but it is an awful thing for a Seventh-day Adventist, and above all, a minister, to die of consumption.

"Ministers and teachers should give especial attention to the voice, and learn the art of speaking, not in a nervous, hurried manner, but in a slow, clear, distinct manner, preserving the music of the voice."—*Id.*, page 126.

But you never can do that if you use the throat, much less if you use your throat and lungs both.

"Let no one say, 'There is no use for me to pray; for others do not hear me.' Rather say, 'I will make earnest efforts to overcome this God-dishonoring habit of speaking in a low, indistinct tone, I will put myself under discipline until my voice shall be audible, even to those who are hard of hearing.' Will it not be worth while to discipline yourself to be able to add interest to the service of God and to edify the children of God?"

"Let the voices of the followers of Christ be trained so that instead of crowding words together in a thick, indistinct way, their words will be clear, forcible, and edifying. Do not let the voice fall after each word, but keep it up so that every sentence will be full and complete."—*Id.*, page 131.

"The proper use of the vocal organs will bring benefit to the physical health, and increase your usefulness and influence."—*Id.*, page 132.

You will see this more fully as we advance. We are simply searching now for the right principles.

"They can give attention to the cultivation of the voice, and by judicious exercise may expand the chest and strengthen the muscles."

But it is not enough simply to expand the chest,—it may be, and often is, expanded altogether wrongly,—but you must expand it rightly. Now let us see how that is done.

"Let the abdominal muscles have full play. Do not bind the waist with bands and corsets, but taking in full breath, let the burden of your words come from this foundation, supported by abdominal breathing, and let the throat be the channel for the tone."—*Id.*, page 122.

The abdominal muscles cannot have any proper play at all, much less can they have *full play*, when you have them bound with dress bands and corsets.

And when we come right down to practical health reform, really to right living, it is a living test with our sisters as to whether they are going to accept God's way or the devil's way in this matter,—whether they will follow the Lord's word, or follow fashion's tyranny. Which will you do? Will you set about this in sacred earnest, and breathe according to the Lord's directions? or will you bind yourselves tightly about so that you cannot possibly breathe properly, and so never have good health? O, let your bodies loose! set yourselves free! "Let the abdominal muscles have full play. Do not bind the waist with bands and corsets, but taking in full breath, let the burden of your words come from this foundation."

In this way you can take in a full breath, even while you are talking or reading, and can keep it up right straight along, breathing not only between sentences, but between clauses, or even between words, if the sentence is long, just as you please, and nobody will notice it. But if you undertake to use your lungs in breathing, speaking, or reading, you will be

constantly on a strain to keep yourself in breath; and if the sentence is long, you will actually have to catch your breath in the very midst of it; the reading or speaking will be all broken up; you will get weary, and those who hear you will also get weary in listening; your lungs will be in pain; your throat will be sore; you will be a living invitation to throat and lung diseases; your work will be crippled, and your efficiency, and even your usefulness, will be destroyed. O, such a course is only a lingering death! The other way, according to the Lord's directions, is life,—bright, cheery, active, vigorous, healthy, God-given life. Which will you choose? Which will you follow?

PERSONAL PURITY.

THOMAS ALVA EDISON was once asked why he was a total abstainer. He said: "I thought I had a better use for my head." The answer is worth remembering by any young fellow who means to use his brains. A wonderful battery they make. Every morning they take up their work, and start us on our daily pleasure or daily duty, if we have not tried this stimulus or that stimulus, not in the plan for which they were made.

The young man who means to do the best possible work his body and mind can do, keeps his body and mind pure,—as clean from outside filth as Edison keeps his brain. This is what is meant when we are told to keep ourselves as pure as little children are.

The men who are trained for a football-match, or a running-match, or a boxing-match, have to keep their bodies from any stimulus but that which is given by food prepared in the simplest way, so as to suit the most simple appetite.

It is not simply that a man's body must be in good order itself; what is needed is that a man shall be ready and able to govern his body. When he shall say "Go," his body must go; when he shall say, "Go faster," his body must be able to go faster. His will, his power to govern his machinery, depends on his keeping himself pure.—*E. E. Hale, in Temperance Ideas.*

FIVE-YEAR-OLD Eric Parnell, probably the youngest victim of alcoholic poisoning recorded in the police annals of Chicago, died at St. Luke's Hospital, January 3. The child remained unconscious for over fifty hours; and though every method known to medical science was resorted to, it was found impossible to arouse him from his deathly stupor; the eyes remained closed, and not a muscle moved. In many respects the case of the child is regarded as remarkable, and has created considerable interest among medical men of the city. Monroe Pointer, a negro cook, gave the child whisky on New-year's morning. The child took a large swallow, but showed no immediate effects. Pointer, who was intoxicated as the result of frequent drinks from the bottle, again gave the child a drink. A few minutes later little Eric began to show signs of distress, and, staggering into his parents' room, said: "Mama, I is junk," and fell unconscious to the floor. A physician was called, but was unable to revive the child. Toward afternoon the police were notified of the child's condition by neighbors, and the parents were prevailed upon to send him to St. Luke's Hospital. Pointer was arrested, and admitted his guilt, weeping over the illness of his little friend. At the hospital the child's case was considered hopeless from the first. For nearly forty-eight hours a physician was constantly at the cot, upon which the child lay as if dead. The hospital staff held several consultations in the case. When Pointer was notified of the child's death, he wept.—*Selected.*

quotations from the Testimonies will clearly show how lax many women are in leading lives that would be a blessing to those around them:—

“From what the Lord has shown me, the women of this class have had their imaginations perverted by novel-reading, day-dreaming, and castle-building,—living in an imaginary world. They do not bring their ideas down to the common, useful duties of life. They do not take up the life-burdens which lie in their path, and seek to make a happy, cheerful home for their husbands. They rest their whole weight upon them, not bearing their own burden. They expect others to anticipate their wants, and do for them, while they are at liberty to find fault and to question as they please. These women have a love-sick sentimentalism, constantly thinking they are not appreciated, that their husbands do not give them all the attention they deserve. They imagine themselves martyrs.”

“The truth of the matter is, if they would show themselves useful, their value might be appreciated; but when they pursue a course constantly to draw upon others for sympathy and attention, while they feel under no obligation to give the same in return, passing along reserved, cold, and unapproachable, bearing no burden for others and having no feeling for their woes, there can be in their lives but little that is valuable. These women have educated themselves to think and act as if it was a great condescension in them to marry the man they did, and that therefore their fine organizations would never be fully appreciated. They have viewed things all wrong. They are unworthy of their husbands. They are a constant tax upon their care and patience, when they might be of help, lifting the burdens of life with them, instead of dreaming over unreal life found in novels and love romances.”—*Vol. II, pages 463, 464.*

“I have also been shown that there is often a great failure on the part of the wife. She does not put forth strong efforts to control her own spirit, and make home happy. There is often fretfulness and unnecessary complaining on her part. The husband comes home from his labor weary and perplexed, and meets a clouded brow instead of cheerful, encouraging words. He is but human, and his affections become weaned from his wife; he loses the love of his home, his pathway is darkened, and his courage destroyed. He yields his self-respect and that dignity which God requires him to maintain. The husband is the head of the family, as Christ is the head of the church; and any course which the wife may pursue to lessen his influence, and lead him to come down from that dignified, responsible position, is displeasing to God. It is the duty of the wife to yield her wishes and will to her husband. Both should be yielding, but the word of God gives preference to the judgment of the husband. And it will not detract from the dignity of the wife to yield to him whom she has chosen to be her counselor, adviser, and protector.”—*Vol. I, page 307.*

“God has assigned woman her mission; and if she, in her humble way, yet to the best of her ability, makes a heaven of her home, faithfully and lovingly performing her duties to her husband and children, continually seeking to let a holy light shine from her useful, pure, and virtuous life, to brighten all around her, she is doing the work left her of the Master, and will hear from his divine lips the words, ‘Well done, good and faithful servant, . . . enter thou into the joy of thy Lord.’ Those women who are doing with ready willingness what their hands find to do, with cheerfulness of spirit aiding their husbands to bear their burdens, and training their children for God, are missionaries in the highest sense. They are engaged in an important branch of the

great work to be done on earth to prepare mortals for a higher life; and they will receive their reward.”—*Vol. II, pages 465, 466.*

THE INVISIBLE PLANT-WORLD.

THE invisible plant-world seems as wonderful as that which we see. We are wading through the atmosphere in a sea of vegetation possibly as numerous as the fishes in the ocean. Mostly existing as spores, they are ever on hand to germinate and become living plants whenever the conditions are favorable. It is only when these spores germinate and become perfect plants, that they are beneficial or harmful, as the case may be, to organic beings. Mr. Smith Ely Jelliffe took occasion to gather some of these, and cultivate them during the three early months of the past year at Columbia University, and succeeded in raising no less than twenty-eight well-known species from these atmospheric spores.

For a long time we have known that these spores must be there, floating around in great abundance. No fruit rots on the trees or in our cupboards, unless the peculiar cryptogam that delights to feed on it starts into growth. No piece of bread can be placed anywhere, but the little spore that produces the blue mold finds it out, and starts to give the little cluster of filaments which, under the microscope, we so much admire.

It is probable that the spores of those minute plants which produce our epidemic diseases are always with us, extending wherever the atmospheric current may go in which they were originally produced. The germs of yellow fever, even, may be taken into our lungs with every breath, in localities where yellow fever has never been known, but not finding the necessary conditions, do not germinate into full-grown plants and become virulent. We may never stamp out the spores by quarantining. The atmosphere cannot be quarantined. Quarantining can only be effective against the growing plants; and even then they soon die out if the food in which they delight is not ready at hand for them. It is in this line that cleanliness becomes a virtue. It does not drive the spores from the atmosphere, but it helps to starve out the plants if the spores venture to germinate.—*The Independent.*

HEREDITY AND ENVIRONMENT.

FREDERICK GRIGGS.
(Battle Creek College.)

THE offspring of the human being is the most helpless of all forms of animal life. Its value over the young of the lower animals is in its possibilities. These come from two sources,—that which it has inherited, and that which it may acquire from everything with which it is to come in contact—its environment. “The child is father to the man,” is an old saying which expresses this truth. The man is born, and developed out of these possibilities.

Each one of the senses of the child is capable of a development far beyond what is ordinarily attained. This is illustrated in the life of Helen Keller. This very remarkable girl, now about eighteen years of age, has been deaf and blind since she was nineteen months old. She has passed with honors some of the entrance examinations of one of the Eastern colleges, which she expects soon to enter. This, as can readily be seen, represents a wonderful development of part of the senses to supply the lack due to the loss of those mentioned. I speak of this to illustrate the possibilities which lie in every child.

Heredity and environment are not opposed, but are the complements of each other in a complete life. Much is said in the word of

God about heredity and prenatal influences, and more about the influences which affect the child as he comes in contact with them. It is not right to emphasize one to the exclusion of the other. Some writers take the stand that the intellectuality of every individual is a matter of heredity, and is little, if at all, influenced by environment, while others take exactly the opposite view.

Oliver Wendell Holmes has very pithily said, “The training of a child should begin two hundred years before it is born.” The influence of heredity is not only here emphasized, but a training of children after the time when their heredity can be changed, is also indicated. Probably the most that the child inherits is his physical constitution, with its tendencies to strength or weakness; while those traits of character that are similar to the traits most prominent in his parents, he acquires by the influence of his parents, as a part—and the most prominent part, too—of his environment.

The heredity of every child is a fixed fact; and this is where a misunderstanding often arises, and mistakes are made. Undesirable traits of character are allowed to exist and develop simply because parents and teachers imagine that the child has inherited these traits, and feel helpless to assist him in overcoming anything that they believe to be inherited. Heredity is fixed only in the sense that after the child has been born, and the strength or weakness of his parents’ constitution has been given him, his natural endowment must remain as it is (physically, he cannot be born again); but these weaknesses may be, and consequently should be, overcome. Certain it is that these physical tendencies affect the development of the mind. But it is a serious mistake to charge heredity with a multitude of things that we see in the child, for which environment, alone is responsible. Of the two, environment is the stronger, because it can overcome the weaknesses of an inherited constitution. How often we hear the expression, when a child manifests unpleasant features of disposition, “He inherited them; the child is not to be blamed.” Not so; he has generally acquired them, and we who are parents or teachers are to be censured for permitting to exist in the environment of the child, influences which produce the disagreeable character.

The child is father to the man. What sort of man shall we make of him?—All that his inherited possibilities, controlled and developed by a right environment, will admit. He must be led along those channels of thought and action which will develop all the latent powers, and stimulate the sluggish ones. The children tend to obtain, by birth and influence, the strength or the weaknesses of their parents; and in our training of the children we need to consider this fact: but we must never prostrate ourselves helplessly before any weakness in the child because it may exist in his parents; instead, we should set ourselves resolutely to overcome it.

In living, as in music, it is often difficult to get the right pitch. For instance, most people find much trouble in pitching the scale of living below, rather than above, their income.

“TO FEEL that one is really doing something every day, that the house is the tidier for one’s efforts, and the comfort of the family enhanced, is the surest warrant of contentment and cheerfulness.”

“TO PRESERVE eggs put them in a colander, and pour hot water over them; wipe dry, and pack in salt. The hot water shuts the pores, and they are as fresh as when laid. Dry sand, free from moisture, in place of salt, is as good.”

the knowledge and fear of God begins with the truth; and all that he ever learns, being learned upon this basis, and measured, weighed, and tested by this supreme standard, will be only the truth. This itself is the detector of error and the test of truth; he therefore rejects the error and accepts only the truth, and so learns only the truth. And thus, though also ever learning, he is ever learning *in* the knowledge of the truth,—not ever learning, and never able to come to the knowledge of the truth,—for he *begins* only with the truth, and learns only the truth, and so is ever learning *in* the knowledge of the truth.

It will not do to say that this is impossible,—that there was never any such learning, and never any such teaching in the world. There has been just such teaching and just such learning in the world. Just such teaching was in the schools of the prophets, and just such learning was that of Daniel. And this record of Daniel and of the schools of the prophets was written to tell us of just such teaching and of such learning as that. It was true of others besides Daniel, as we shall see later; but if it were true only of Daniel, the fact that it was recorded by the Lord “for our learning” is sufficient proof that such learning is not impossible for us.

We have seen, by the Word, that the Holy Spirit was the great Teacher in the schools of the prophets, which were but the models of all of the Lord's schools; that is, of all Christian schools. And it is written to us, in the words of the Lord Jesus, that he, “the Comforter, which is the Holy Ghost, . . . shall teach *you* ALL THINGS.” And he is *only* “the Spirit of truth.” Being only the Spirit of truth, it is impossible for him to teach anything but the truth. Then whoever begins every study in the fear of the Lord, with the Spirit of truth as his teacher, and the *word of truth* as his supreme standard, and learns faithfully from these, will ever learn only in the knowledge of the truth.

Thus it is that in the most vital sense “the fear of the Lord is the beginning of knowledge.” And this is why it is that wisdom—the fear of the Lord—had the precedence in every line of study in the Lord's schools.

It must be borne in mind, too, that the fear of the Lord was distinctly taught there. The teaching with respect to the Lord was not merely in the teaching of doctrines, or subjects, in the Scriptures; it was not in the teaching of theology, or things *about* the Lord. The fear of the Lord itself, as a distinctive thing in the individual experience, was taught. The students were instructed as to what the fear of the Lord is, how to approach unto him, how to pray to him, how to submit themselves to him, how to commune with him, how to court his Holy Spirit, how to be led of the Spirit, how to live with God, how to walk with him, how to have the Lord dwell in their lives, how to know that they were ever in his presence, how to have him their companion in everything that they did in their daily lives,—in short, how to glorify God in body, soul, and spirit, in every thought and word and deed.

All this is in the teaching of wisdom. Wisdom was the chief and all-pervading subject of study in the Lord's school. And Daniel is presented to us as a sample of what such teaching will produce. Let such teaching pervade

again the Lord's schools, and Daniels will be again produced.

RUSSIA'S POLICY.

It seems that the great northern bear, which has a fatal grip on the Turkish Empire, is about to remind the sultan of his power by tightening the pressure another degree. The following item we clip from the *Northwestern Christian Advocate*:—

Russia, it is reported, is about to present a note to Turkey, demanding payment of the whole balance of the indemnity of the Russo-Turkish War, amounting to £28,000,000, with a view of making the sultan more docile in the settlement of the Cretan question.

Read the following item from the same source, in the light of the prophecy that “the nations were angry.”—

Great Britain last week found some confirmation of the suspicion that Russia has been supplying arms to the insurgent tribes on the northwest frontier of India. A British gunboat seized the British steamer “Baluchistan” off Muscat, Arabia, and confiscated her cargo of arms and ammunition. There is every presumption that these arms were intended for the use of insurgents in Baluchistan and Afghanistan. The shipment was made to different Russian firms.

In no more effectual way could one nation manifest its hostility toward another than by clandestinely supplying the enemies of that nation with arms which they could not otherwise procure. It is Russia's settled policy not only to secure for itself possession of Constantinople, but also to embarrass England in its occupation of India.

U. S.

STATE MUST NOT INTERFERE.

Is *THE United Presbyterian* going out of the “religious amendment” business? If not, how shall we account for an article, in its issue of January 27, protesting against a union of religion and the state, which is the poorly disguised church-and-state entering wedge of the so-called “National Reformers”? The article is by J. G. Carson, D. D., and a few clippings from it will show the trend of its arguments and the clearness of its views on this subject.

After stating some of the disabilities which existed in early colonial times, from the relics of church and state brought over from the Old World, the writer sets forth the new and better ground on which this nation was established. As late as 1780 the constitution of Massachusetts required every member of its legislature, on taking his seat, to subscribe to a declaration that he believed in the Christian religion. Against this regulation, Joseph Hawley, of the Congregational church of Northampton, sternly protested, as “against common right, and the natural franchises of every member of the commonwealth.”

“In this way,” remarks Bancroft, the historian, “from the heart of rigid Calvinism a protest was heard against any right in the temporal power to demand or receive a profession of faith in the Christian religion. The temporal power might punish the evil deed, but not punish, or even search after, the thought of the mind.”

So also Virginia, in 1786, placed among its statutes this declaration: “Opinion in matters of religion shall in nowise diminish, enlarge, or affect civil capacities. The rights here asserted are of the natural rights of mankind.”

Thus, in the words of Bancroft, “The new nation, when it came to establish a government for the United States, refused to treat faith as a matter to

be regulated by a corporate body, or having a headship in a monarch or state. It left the management of temporal things to the temporal power, but withheld from the federal government the power to invade the home of reason, the citadel of conscience, the sanctuary of the soul; and this not from indifference, but that the infinite spirit of eternal truth might move in its freedom and purity and power.”

When it was objected, in a convention in New Hampshire, that there was no provision that men in power should have any religion,—that an infidel or a papist was as eligible as Christians,—Payson, a minister of Chelsea, replied that,—

Human tribunals for the consciences of men are impious encroachments upon the prerogatives of God. A religious test as a qualification for office would have been a great blemish.

Isaac Backus, Baptist minister of Middleborough, declared:—

In reason and the Holy Scriptures, religion is ever a matter between God and individuals; the imposing of religious tests hath been the greatest engine of tyranny in the world.

In the New Hampshire convention, Woodbury Langdon, formerly president of Harvard College, demonstrated that,—

Religion is a question between God and man, in which no civil authority may interfere.

“If this,” says Mr. Carson, “be the true position, then it follows,”—

1. That the insertion of the proposed Christian amendment into our Constitution, even if it were possible, is not desirable. It is not desirable, because the experience of more than a hundred years has gone to prove that true religion flourishes best when it is most free from all connection with the state or civil government.

2. The civil magistrate has no rightful power to prescribe to the people how they are to worship God.

3. The civil magistrate has no rightful power to enforce the observance of the Sabbath, considered as a moral or religious duty.

That Christ is the civil King of this nation, as he was of the Jewish nation, will hardly be claimed; else this would be a theocracy as theirs was, and the judicial law of the Jewish commonwealth would be still in force.

On the broad ground, therefore, that the civil government has not the right, even if it had the power, to require such a profession of faith from any of its citizens, or in other words, to prescribe their religion, we conclude that the proposed religious amendment of the Constitution is not admissible.

The only weak point in Mr. Carson's position is the admission that the government has a right to enforce upon all a day of rest, the day to be decided by the preferences of the majority of the people. But the fact that it is impossible to divorce the idea of a day of rest from moral and religious duties, nullifies this argument.

And what is a singular coincidence is that this protest comes from Xenia, Ohio, the very place where the “national reform” iniquity had its birth.

U. S.

BOOKER T. WASHINGTON, with his usual wisdom, says: “Mental development alone will not give us what we want; but mental development, tied to hand and heart training, will be the salvation of the negro.” Yes; and it will be the salvation of other people just as well.

Again, he says: “Mental development is a good thing. Gold is also a good thing, but gold is worthless without opportunity to make it touch the world of trade. Education increases an individual's wants many fold. It is

Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126:6.

IN THE SCHOOLS.

SOUTH LANCASTER ACADEMY.—The first half of the present school year of South Lancaster Academy ended January 18. The total enrolment has now reached one hundred and fifty-four. The work has been characterized by progress, both intellectually and spiritually. Nearly all the students have entered one of the five Bible classes. The Greek and Latin languages are taught exclusively from the Bible text. The Latin class is advancing much more rapidly in a knowledge of the language than classes usually do. The beginning class has read chapters in Genesis, in the Acts, and in the book of Revelation. The classes in science are learning more and more to see God in nature, especially in the physiology, botany, and astronomy classes. The same may also be said of the classes in history, although for years this work has been closely connected with Bible study. The English language classes are doing better work than ever, although we think it not overstating the facts to say that no school in the East sends out better or more thorough students than does South Lancaster Academy in this department. The Bell series of text-books, in the hands of a good teacher, are more than a success. The Bible classes are sinking the shafts deeper and deeper for the precious ores to be found in the great mining fields of God's holy word. At times, students go from one class to another with their minds so active that it is with difficulty that they change to the next topic. In finding and applying the great principles of Bible truth which underlie and run through every other subject, the powers of the mind are broadened and deepened as they cannot be in any other way. A large class in bookkeeping has been formed this year; and the practical side of mathematics is receiving more attention.

In fact, the year thus far has been full of fruitful and varied experiences. On several occasions the Lord has shown his manner of teaching and working by pouring out his Spirit and blessing upon the school. At one time the entire day was surrendered to him, it being devoted to earnest heart-searching, and seeking him for guidance in our work. During the district meeting held at South Lancaster, December 14, at one of the evening meetings a call was made for those who desired a closer walk with God, and between fifty and sixty persons responded, nearly all of whom were students from the academy. At this same meeting, so I am told, in about fifteen minutes eighty-three persons bore testimony to the goodness of the Lord. At a students' meeting the evening after the Sabbath, during the week of prayer, the Holy Spirit rested heavily upon all who were present, and an intense longing for souls was felt, and was manifested in earnest labor for those who were out of Christ. The faces of some seemed almost to gather blackness as they saw their sins rising up as a thick cloud in their souls; but those same countenances were soon afterward seen fairly to shine as those clouds were dispersed by the bright rays from the Sun of Righteousness, which revealed to them the loving smiles of a sin-pardoning Saviour. The formality common to social meetings generally, was entirely broken up, some persons speaking several times, as the Spirit gave them utterance. One little boy, near the close of the meeting, which lasted until about half-past one, calmly arose with these words burning upon his lips: "The Lord has given me one thought more that would be good for us to keep in mind,—we

would better not simply try to follow the Lord here to-night, but try to follow him all the time."

At a meeting held in the South Lancaster church on the afternoon of the following day, after Elder Moon read the article on "Foreign Missions," a large number of testimonies were borne, the general characteristic of which was thorough consecration to God, with a desire to go anywhere or do anything for him. Before the close of the meeting, seventy or more young people collected in the open space near the pulpit, and there upon their knees before God engaged in a solemn dedication of themselves, along with the money which had been given, to his service. This was the most impressive scene the Lord has ever permitted my eyes to behold. But not only was his goodness shown toward us in spiritual healing, but also in restoring the physical health of one of the students who was not expected by the physician to be able to walk for months. The work was so complete that she has not been seen to limp once since that time. The next morning after her case was placed before the Lord, there was not a healthier nor happier countenance in all the school.

But now we are coming to realize that a time of special blessing from the Lord is also a time of special danger. It is becoming more and more noticeable that the line of demarcation between the forces of good and evil is being closer drawn, and that we are rapidly approaching the time when there can no longer be a halting between two opinions, but a decided choice as to whom we will serve.

The great defect in our work here at present is a lack of physical labor for students. The intensity that has taken hold of this present age demands more than ever before that physical labor be combined with mental training, in order that there be a proper balancing of all the powers of our being. Why cannot some persons of means be found who will, upon their own responsibility, supply to our needy students—needy physically as well as financially—this kind of labor, which the Holy Spirit has told us is of even more importance than the intellectual education of our schools?

J. H. HAUGHEY.

KEENE.—Our school has many more pupils this year than last. Our enrolment is one hundred and fifteen, against a total enrolment of ninety-one last year. Of these, about fifty-five are in the home. We had to make eight rooms over the church, and these are all occupied. We now have room for only three young men and two young women. One thing which encourages us very much is the fact that our students are of an older class of persons than they have been in the past. Their average age is over twenty years, and there are thirty-five or forty who are over twenty-one. Fifteen are ministers or preparing for the ministry.

We have made some improvements. A brick walk has been laid between the home and the schoolhouse, and to the store. We are now plowing the campus, and expect to have it seeded in Bermuda grass. We have erected a new windmill, with a steel tower, that gives us power for sawing wood, running the washer for the laundry, threshing broom-corn, etc. I think it will be necessary to have an engine sometime to give us sufficient water. Dr. McIlvain, of Oklahoma City, lately spent a few days here in visiting his son. It is his opinion that it will not cost more than a hundred and fifty dollars to purchase materials for setting up the boiler and the radiators that we have on hand, thus supplying the buildings with steam heat, and furnishing power to run an engine. This encourages us much; for we had supposed, having been so informed, that it would take two or three thousand dollars to

put in a heating plant. If we can get the money to pay for the needed materials, we can do the work ourselves.

Spiritually, we think our school is making some progress; but we do not yet see the results that we long to see. We have five Bible classes, with eighty or ninety pupils. We have had some excellent meetings, especially during the week of prayer, and a number of the students have been converted. There have been three baptisms. We expect Brother Ballenger next week, and hope that his coming may be blessed of God to the salvation of many souls.

C. C. LEWIS.

BRAZIL.

AFTER the organization of the school at Brusque, we set out on our journey to the State of Rio Grande do Sul. The first part of the trip, from Brusque to Desterro, was made on mule-back, requiring two and one-half days. At Desterro we took a steamer, and after a pleasant voyage of seven days, arrived at Porto Alegre, the capital of the state. In Porto Alegre the friends of the truth received us kindly, and we remained with them for two weeks. At the end of that time six willing souls were baptized, and others were interested. During our stay at this place, the Lord wonderfully opened the way, through Brother Preuss, for a missionary farm and school at his home in Taquari. Everything was prepared for us, by the providence of God, except a good teacher to take charge of the school; but we know the Lord will also give us the right man for this place.

From Porto Alegre we set out on a trip through the state, visiting the different companies that have been calling for help for some months. Some of them have been calling for years, especially the company at Ijuhy. We have been corresponding with this company since 1893. For these hungry souls we set out first. The journey, requiring more than three days, was made partly by boat, partly by rail, and partly by team. On our arrival, we began a three weeks' effort, resulting in the organization of a church of forty-two members, twenty-six of whom were received into the church by baptism, and the rest by vote and letters. This is the first organized company in Rio Grande do Sul, and the largest ever organized in Brazil. The power of God was present, and manifested itself especially during the ordination of officers, relieving the elder of a bodily infirmity and converting sinners, so that immediately afterward six persons were baptized.

We labored here with much freedom and without persecution; even the authorities were friendly to us. One of them, a German, is much interested in our work, and on our leaving the colony, requested us to send a good minister there, one who would preach the truth. We believe that this man will yet accept the truth, and that not only he, but many others in the colony, will be converted, especially if the church there is faithful. We predict for it a rapid growth.

Ijuhy is a new colony in the northwestern part of the state. Although its settlers are mostly factory people from Europe, it is in a prosperous condition. To us it seems to be the best colony we have seen in Brazil. Perhaps this is because it is laid out more after the American style, with good roads running from north to south and from east to west. The surface is also rolling, instead of mountainous, as it is in most of the other colonies. Being situated several hundred feet above sea-level, the climate of the colony is the healthiest in Brazil, as it is more temperate than that of the other colonies. Tropical fruits, such as bananas and oranges, do not grow well here, but grapes, peaches, cherries, etc., thrive. All the

As only a part of the officers of the churches could be at this meeting, other meetings of similar nature have been appointed in different parts of the State. Unworthy though we are, we all unite in praise and thanksgiving to God for his blessing upon his people.

I. D. VAN HORN.

FLORIDA TRACT SOCIETY.

This society held four meetings in connection with the State meeting at Tampa, January 4-9. These were full of interest to all who attended, and the different branches of missionary effort received earnest attention. The presence and assistance of Elder J. N. Loughborough were much appreciated.

The report of the secretary shows that there are nine churches, with a membership of 221. The Conference employs eight laborers. The first-day offerings for the year amounted to \$203.21; offerings to the General Conference, \$272.50; to the Florida Tract Society, \$24.19; to the Haskell Home, \$129.83; annual offerings to foreign missions, \$168.72; miscellaneous, \$6.75; total offerings, \$805.20. In the canvassing work 1,494 hours of labor had been expended, 314 orders were taken, and 247 books delivered.

The committee on resolutions reported three resolutions for consideration. The first of these was of a general nature; the second called attention to the financial condition of the tract society; the third treated of the important opportunity offered by the presence of a large number of Spanish-speaking people at Tampa.

The condition of the society's funds received consideration, and the various causes which have led to the present deficit were brought out, showing that the society has run about even the past year. One reason why we need assistance is that since the "freeze" of 1894-'95, there has been almost no income through book sales, etc. We need funds because the accounts with the offices should be paid at once. The plan accepted was that of small weekly donations to the society of from one to twenty cents a week for the next two years.

The discussion which followed the reading of the third resolution brought to light many interesting facts. One of the leading industries of Tampa is the manufacture of cigars, in which most of the workers are Cubans. Each factory has its "reader," to whose support each of the cigar-makers contributes ten per cent. of his own wages. It is this reader's duty to read to them, thus familiarizing their minds with the choicest Spanish literature. The fact that there are many Cuban refugees in Tampa, who will return to their homes as soon as the war is brought to a satisfactory close, makes this a field which requires immediate entry. If the truth finds an entrance here among the Cubans, it will be carried to their homes; and the work properly begun in Tampa, while they are "strangers in a strange land," will be multiplied in waves of blessing to the remotest bounds of the beautiful island so near our shores.

The following officers were elected for the current year: President, Elder L. H. Crisler; Secretary and Treasurer, Josephine Grannis.

In the practical prison and slum work which was taken up by the members during the meeting, a great blessing was realized.

Since the preparation of the foregoing, we learn that over one hundred families of Cubans are actually suffering for the necessities of life in Tampa, owing to the fact that most of the factories are shut down, and that they can find no work. Any contributions of money, clothing, food, etc., can be sent to Mrs. Ida Coyne, 1207 Marion St., Tampa; prepay charges.

L. H. CRISLER, *Pres.*

JOSEPHINE GRANNIS, *Sec.*

News of the Week.

FOR WEEK ENDING FEBRUARY 12, 1898.

—A Jersey City rector has introduced dancing into the parlors of his church.

—The Central Passenger Association has voted down the motion to discontinue Sunday excursions.

—Reports from Kansas say that the prospects for the wheat crop were never so bright at this time of year.

—Canada objects to armed United States troops accompanying the Klondike relief expedition. The soldiers will probably go unarmed.

—Hon. W. J. Calhoun, of Illinois, will accept the vacant position on the Interstate Commerce Commission, which the President has offered him.

—President Barrios, of Guatemala, was assassinated by a German on the sixth inst. The government passed to the vice-president without jar. Later, an insurrection was raised.

—Iowa, Illinois, Wisconsin, Indiana, and Michigan will furnish 25,000 Klondikers the coming spring. Iowa leads with 10,000; the others follow in the order given.

—An explorer, lately returned from Mexico, reports the discovery, in the state of Chiapas, of wonderful buried cities, whose ruins are rich in magnificent sculpture.

—Luetgert, the Chicago sausage-maker accused of murdering his wife, was found guilty, February 9, and condemned to imprisonment for life. His counsel will ask for a new trial.

—Superintendent Brockway, of the Elmira, N. Y., Reformatory, is again accused of cruelty. A bill is before the New York Legislature to abolish the reformatory, and to repeal the indeterminate sentence law.

—Policemen who interfered with a snow-fight between the students of Rush Medical College and the Chicago College of Dentistry were roughly handled and repulsed. The policemen were clearly in their right, as the students were snowballing across the street.

—Mr. Wanamaker has consented to become a candidate for the office of governor of Pennsylvania. As he has been a cabinet officer, and has a business worth millions, he can derive no personal advantage from the nomination. His object is to assist in breaking the "machine" of Senator Quay.

—The trial of Sheriff Martin and eighty-two deputies for firing on the striking miners near Lattimore, Pa., last September, has begun at Wilkesbarre. The prisoners are charged with murder in the first degree, but the fight is not so much for the punishment of the sheriff as for the vindication of the strikers.

—Mr. H. E. Crampton, instructor in biology in Columbia University, has been conducting some remarkable experiments with caterpillars. He cuts two of the pupæ asunder, interchanges the halves, and joins them together again. If they live, as ten per cent. do, they hatch into a double moth, a sort of Siamese twin.

—Pokagon, the aged chief of the Pottawattomies, recently lost his house at Lee, Mich., by fire. The documentary evidence which he has for years collected to prove the claim of his tribe against the government was entirely destroyed. Pokagon was always a friend to the white settlers, and favored the civilization of his people.

—The Illinois senate committee appointed to investigate the operation of the civil service law in Chicago, has returned a report severely censuring Mayor Harrison and the chief of police. Not only have the civil service rules been violated, but the committee also claims that gambling and vice are protected for a consideration.

—The United States has risen to third place among the commercial nations of the earth in the past ten years, France having dropped from second to fourth place. The foreign commerce of England augmented in ten years 32 per cent.; that of Germany, 46 per cent.; and that of the United States, 14 per cent.; while France fell off 3 per cent.

—There is danger of a permanent division in the Fifth Avenue church, of New York. Some time ago the pastor, Dr. John Hall, defended a Hebrew convert who had a mission on the East Side. The Hebrew was finally discharged on the charge of immorality, and then the trustees demanded the resignation of the pastor. The sympathies of the majority of the congregation are with Dr. Hall, and the trustees have now resigned. The rich members are said to sympathize with the trustees.

—The Young People's Christian Union of the Chicago presbytery of the United Presbyterian Church called a tithe convention, which met at Chicago during the week. A resolution emphasizing the duty of every Christian to give one tenth of his income to God was passed, and the presbytery of the United Presbyterian Church was requested to urge this duty upon the attention of church-members.

—The primary election reform law has passed the Illinois Legislature. Primary elections will henceforth be regulated by law in Chicago precincts. Since the voting public is shut up to electing one of two or three candidates, the method of choosing those candidates ought to be legally controlled and fair. Local option in the matter of adopting the provisions of the law is allowed outside of Cook county.

—Judge Hagner, in the equity court of the District of Columbia, recently issued an injunction forbidding the treasurer of the United States to pay any money to the Providence Hospital of Washington, as Congress has no right, under the Constitution, to grant money to a religious institution. This decision will be of vast importance, if sustained by the higher courts, to which the case will be appealed.

—The crime of murder is outlawed in France after ten years. A policeman, arrested for a recent murder, stoutly denies his guilt, but confesses, and even boasts of, a similar crime committed fifteen years ago, under circumstances of singular atrocity. Ten years hence he may safely tell in the sensational papers how he planned and executed the present murder, unless public indignation leads to the repeal of the statute of limitations.

—Michigan railroads will issue a new thousand-mile book. The name of the holder does not appear on the face of the ticket. The purchaser pays full price, signs a contract, and is expected to sign his name on a slip whenever he presents his ticket. The slips are filed at the general office of the road selling the ticket; and the holder, on presenting the empty cover of his book, will receive a rebate of ten dollars if contract has not been violated.

—A number of young business men on the North Side of Chicago have begun, in a businesslike way, to study the structure, functions, and history of our government as a preparation for better citizenship. They began with the township, studying the various plans of township organization, with their origin and history, and will thus proceed until the national government is reached. It is the most promising movement of the kind yet attempted. It is to be hoped that they will stick to the principles of the government, and that their course in this will be imitated elsewhere.

Special Notices.

SEVENTH-DAY ADVENTIST EDUCATIONAL SOCIETY.

THE twenty-second annual meeting of the Seventh-day Adventist Educational Society will be held at the Tabernacle in Battle Creek, Mich., March 15, 1898, at 3 P. M., for the purpose of electing a Board of Trustees for the ensuing year, and transacting such other business as shall properly come before the meeting.

E. A. SUTHERLAND,	} Trustees.
J. H. MORRISON,	
J. H. LANE,	
S. H. KELLOGG,	
C. M. CHRISTIANSEN,	
G. W. PAYNE,	
G. C. TENNEY,	

DISTRICT 2.

It was decided, at our District Conference held November last, to make Graysville Academy the central school for this field, and establish it upon the industrial plan. The managers are working to this end as fast as possible. A few more acres of land have been secured. Small fruit succeeds well in this section; but the stock is needed, and should be put out this spring. We ask our brethren and sisters,—children, too,—to make five- and ten-cent offerings, paying them to your librarian, church elder, or sending the money, when this is not convenient, direct to Prof. W. T. Bland, Graysville, Tenn., so that the stock may be purchased immediately. We extend this invitation, also, to our brethren in the North who may wish to have a part in the work of this needy field. Each church and company that will do this for the cause here where it is so much needed, will receive the heartfelt

NOTICES.

BRIEF business notices and "wants" will be published in his department, subject to the discretion of the publishers. A charge of one dollar for one insertion of four lines or less, and of twenty-five cents for every additional line, will be made, though in the case of the poor who want employment, the charge may be remitted. Parties unknown to the editors must furnish good references.

WORK WANTED.—On a farm, or at carpenter work with contractor. Address Dorell Moore, Charlotte, Mich.

FOR SALE.—A small house and lot in Battle Creek, near the College and Sanitarium, will be sold cheap if sale is made soon. Address Chas. F. Wilcox, 232 Washington St., Battle Creek, Mich.

FOR SALE.—A farm of 154 acres near church and school. Ninety acres of open land, one spring, two wells, good bearing orchard, fair improvements. For price address J. N. Pierce, Springville, Tenn.

FOR SALE OR EXCHANGE.—A house and lot in Battle Creek, and ten acres of land one-half mile from city limits. Property in the region of eastern Kansas, western Missouri or northern Texas preferred. Address 74 N. Kendall St., Battle Creek, Mich.

FOR SALE.—Forty acres of fine farming land in Blackford county, Ind., one mile north of Hartford City. Nicely fenced; black soil. Twenty acres waiting spring crop. Remainder light timber and brush. All good land. Suitable for fruit and berry culture. Small, unfinished house. Trunk line to Chicago. For terms address W. B. White, 1311 Central Ave., Indianapolis, Ind.

The Home School.

NEW TESTAMENT GREEK.

LESSON VII.

Present Indicative Active of γράφω (I write)—
Accent as Affected by Quantity.

I. PRESENT INDICATIVE ACTIVE OF γράφω.—Grammar: Sections 601; 602, a; 677.

A personal pronoun (I, you, he, etc.), when used as the subject of a finite verb (299, a) may be omitted; for the ending of the verb shows the person and number of the subject. Thus, *ὁ μέν γράφω*, *ἡμεῖς γράφωμεν*, etc. γράφω is not simply *write*, but *I write*; γράφωμεν *we write*, etc.

Commit the following paradigm:—

γράφω	<i>I write*</i>	γράφωμεν	<i>we write</i>
γράφεις	<i>thou writest</i>	γράφετε	<i>ye write</i>
γράφει	<i>he, she, or it writes</i>	γράφουσι	<i>they write</i>
			<i>*Or am writing.</i>

Dual { γράφετον *you two write*
 γράφετον *they two write*

The dual may be omitted if the student is to read only the Greek Bible. It is not much used even in profane authors.

Conjugate in the same way ἔχω *I have*, μαθήσκω *I learn*, ἀναγινώσκω *I read*.

Vocabulary.

βαπτίζω	<i>baptize</i>	ἐκεῖνο	<i>that</i>
γράφω	<i>write</i>	καί	<i>and</i>
ἐπιστολάς	<i>letters</i>	μαθήσκω	<i>learn</i>
ἔχω	<i>have</i>	πέντε	<i>five</i>
τοῦτο	<i>this</i>		

οὐ (before a consonant) }
οὐκ (before a smooth vowel) } *no, not*
οὐχ (before a rough vowel) }

Written Exercise.

Translate into English:—

1. γράφω ἐπιστολάς. 2. γράφω τοῦτο καὶ (108) μαθήσκει ἐκεῖνο. 3. οὐ γράφωμεν; οὐ γράφετε. 4. οὐκ ἀναγινώσκετε ἐπιστολάς; οὐκ ἀναγινώσκωμεν. 5. οὐκ ἔχουσι πέντε ἐπιστολάς; ἔχουσι πέντε ἐπιστολάς.

Translate into Greek:—

1. I write. 2. He reads. 3. They do not have this. 4. We learn that. 5. Have you (ye) five letters? 6. Are we reading letters?—No.

II. ACCENT AS AFFECTED BY QUANTITY.—Grammar: Sections 95; 96, a and b; 99; 100, a and b; 101, a to f; 102, a; 104, a and b.

It will be observed from the sections referred to above that accent and quantity (§§ 92-94) are closely connected; that the circumflex accent can stand only on syllables long by nature; i. e., syllables containing *ā*, *η*, *ι*, *υ*, *ω*, or a diphthong. On

syllables short by nature (containing *ᾱ*, *ε*, *ι*, *ο*, or *υ*) only the acute can stand. A long penult, if accented, takes the circumflex, and so on, as explained in the grammar. The student will remember that whatever accent is written,—whether acute, grave, or circumflex,—the sound is the same, simply a greater stress of voice on the accented syllable.

Written Exercise.

Accent each of the following words on the syllable under which the dot is placed, and give reasons for such accent:—

γράφω, γράφομεν, γράφει, τοῦτο, καί, πέντε, θεός, ἐντολή, κύριος, φῶς, χωρᾶ country, χωραὶ countries.

Write from memory all the other Greek words you have learned, and explain the accent of each. (Some are without accent; this will be explained later.)

NOTE.—The figures given in parentheses throughout the lessons refer to sections in the grammar. Always learn thoroughly every Greek word whose meaning is given parenthetically, as they will not be repeated in the regular "vocabularies." What is a "paradigm"?

NATURE STUDY.—NO. 7.

IN the last lesson we discovered how fire produces water, in the burning of a lamp-wick; or rather, in the burning of the oil carried by the wick. Now it will be interesting to study how the wick carries the oil.

EXPERIMENTS.

Hang a linen towel so that its lower end dips in a wash-basin filled with water. Hang a linen, a cotton, and a silk handkerchief in the same way. Fill a cup with water, place another empty cup of the same size beside it, and then pass a new lamp-wick or a strip of linen cloth from the bottom of the water over into the bottom of the empty cup. Make the same experiment with two other cups, one of which is filled with lamp-oil. Stand a light pine sliver or shaving in the cup of water, having it long enough to project an inch or two above the edge of the cup.

STUDY.

1. What happened to the towel hanging over the basin?
2. How long did it take for the water to go to the top of it? Could you see it as it passed up?
3. Which of the handkerchiefs was wetted the most rapidly?
4. What caused the water to pass up the towel and the handkerchiefs?—"Capillary attraction" is the name that has been given to this force; but no man knows exactly what it is, nor why it acts in this way. The most that can be said is that God has made fluids and fibers to act this way when they are brought together. The same action is seen in a sponge or a piece of blotting-paper when brought into contact with water or other thin fluids.
5. What happened with the two cups of water? How long did it take for the water to come to the same level in each?
6. Which passed into the empty cup more rapidly,—the water or the oil?
7. What carried the water and the oil through the wick?
8. When the other experiments are finished, apply a lighted match to the sliver or shaving standing in the cup of water. Why will it not burn?
9. If a lamp is filled both with water and oil, which will pass up first? Why does "turning down" the wick keep the oil from running over the burner during the daytime?
10. What causes the sap to rise in the body and branches of a tree?

NOTES.

Parents will observe that the same answer should be given to questions 4, 7, and 10. See that the child fully understands how the experiment illustrates this in each case. It is suggested not to perform all these experiments at once, but to distribute them through the week. In this way the child can better see the relation between the lessons. All are invited to send in questions and suggestions for this department. See notice to "Home Students" in the last REVIEW.

FROM OUR FRIENDS.

I AM more than ever pleased with the make-up of the *Educator*, and only wish that I had more time to write at some length; "for to will is present with me; but how to perform that which is good I find not."

J. G. LAMSON, West Bay City, Mich.

I THINK the *Educator* is doing a good work, and will increase in usefulness as the months go by. I can safely say that my expectations are fully met by the paper, and I am unable now to say in what respect I would like to see it different.

C. C. LEWIS, Keene, Tex.

Go on, do your best, the Lord bless you, and may success crown your efforts.

W. T. BLAND, Graysville, Tenn.

I HAVE felt much interest in the *Educator*, even before it had an existence, and it has met every expectation during its short course. I have read every number carefully, and do not know how it could have been improved.

N. W. KAUBLE, College View, Neb.

GRAND TRUNK RAILWAY SYSTEM.

DEPARTURE OF TRAINS AT BATTLE CREEK.

In Effect November 21, 1897.

EASTBOUND.	LEAVE.
Bay City, Detroit, Port Huron, and East.....	† 7.00 A. M.
Bay City, Detroit, Port Huron, and Int. Stations...	† 8.45 P. M.
Port Huron, Susp. Bridge, New York, and Montreal, *	8.22 P. M.
Detroit, Port Huron, Susp. Bridge, New York, and Boston.....	* 2.25 A. M.

WESTBOUND.	LEAVE.
South Bend, Chicago, and West.....	* 8.42 A. M.
Chicago and Intermediate Stations.....	† 12.15 P. M.
Mixed, South Bend, and Int. Stations.....	† 7.10 A. M.
South Bend, Chicago, and West.....	* 4.05 P. M.
South Bend, Chicago, and West.....	† 12.55 A. M.

SLEEPING AND THROUGH CAR SERVICE.

EASTBOUND.

8.22 P. M. train has Pullman vestibule sleeping-car to Boston via Stratford, Montreal, and C. V. Ry., also vestibule sleeper to Montreal and from Montreal to Portland daily; Pullman vestibule buffet sleeping-cars to New York and Philadelphia via Susp. Bridge, and Lehigh Valley R. R. Through coach to Toronto via Port Huron.

2.25 A. M. train has Pullman buffet sleeping cars to New York and Philadelphia via Buffalo and L. V. R. R.; Pullman sleeper to Bay City via Flint; Pullman buffet sleeping-car to Detroit and Mt. Clemens via Durand; Pullman sleeping-car to Montreal via Port Huron, Hamilton, and Toronto Through coach to Niagara Falls.

WESTBOUND.

8.42 A. M., 4.05 P. M., and 12.55 A. M. trains have Pullman sleeping-cars and coaches to Chicago.

CONNECTIONS AT DURAND.

7.00 A. M. and 3.45 P. M. trains connect at Durand with D. & M. Division for Detroit and stations east and west of Durand, C. S. & M. Division for Saginaw and Bay City, and with Ann Arbor R. R. north and south.

* Daily.

† Except Sunday.

A. S. PARKER, Ticket Agent, Battle Creek.
W. E. DAVIS, G. P. and T. Agent, MONTREAL, QUEBEC.
E. H. HUGHES, A. G. P. Agent, CHICAGO, ILL.
BEN FLETCHER, Trav. Pass. Agt., DETROIT, MICH.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 21, 1897.

EAST.	8	12	6	10	14	4	36
	*Night Express.	†Detroit Accom.	†Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*N. Shore Limited.	*Atl'ntic Express.
Chicago.....	pm 9.50		am 6.50	am 10.30	pm 3.00	pm 2.00	pm 11.40
Michigan City.....	11.40		8.45	pm 12.40	4.40	3.30	am 1.34
Niles.....	am 12.48		10.15	1.00	5.37	4.25	2.40
Kalamazoo.....	2.10	am 7.15	11.55	2.08	6.55	5.38	4.05
Battle Creek.....	3.00	7.56	pm 12.50	2.42	7.35	6.06	4.43
Marshall.....	3.30	8.23	1.20	3.09	7.56		5.10
Albion.....	4.00	8.47	1.45	3.30	8.15		5.34
Jackson.....	4.40	10.05	2.35	4.05	8.57		6.25
Ann Arbor.....	5.50	11.10	3.47	4.58	9.47		7.20
Detroit.....	7.20	pm 12.25	5.30	6.00	10.50		8.10
Falls View.....					am 5.28		9.00
Susp. Bridge.....					5.38		4.18
Niagara Falls.....					5.53		4.33
Buffalo.....				am 12.20	8.45	am 3.10	5.30
Rochester.....				3.18	9.55	5.50	6.40
Syracuse.....				5.15	pm 12.15	7.45	10.45
Albany.....				9.05	4.50	11.25	am 2.50
New York.....				pm 3.25	8.45	pm 3.00	7.00
Springfield.....				12.16	8.34	2.36	9.32
Boston.....				8.00	11.35	5.20	10.45

*Daily. †Daily except Sunday.
Trains on Battle Creek Division depart at 8.05 a. m. and 4.15 p. m., and arrive at 12.40 p. m. and 6.20 p. m. daily except Sunday.
O. W. RUGGLES, General Pass. & Ticket Agent, Chicago.
GEO. J. SADLER, Ticket Agent, Battle Creek.