

Union Conference Record

"Be strong all ye people, saith the Lord, and work; for I am with you."

VOL. II.

JULY 17, 1899.

Registered at the General Post Office, Sydney, for transmission by Post as a Newspaper.

No. 6.

Mental Development.

(*E. W. Farnsworth.*)

It is evident to me that the foundation upon which to build in the development of education is to get the mind of God. "Let this mind be in you also which is in Christ Jesus." Now, there can be no question but that the person who gets the mind of God and the mind of Christ has the foundation of all true education in him. He has the beginning, and, in my opinion, in that one thought lies the success, true success I mean, of mental development. There was a development in Christ; He grew in wisdom and stature. If I were to try to impress a young man or woman with the fundamental thought on the subject of mental development, I could not emphasize it more than this: "Let this mind be in you which is also in Christ Jesus."

Now, there is such a thing as worldly wisdom, and it is a great thing in certain ways, but hear what God says about it—"The world by wisdom knew not God." "Who of God is made unto us wisdom, righteousness, sanctification and redemption." You will notice that four things are brought to view that Christ was made unto us. He was made unto us righteousness; there is no question about that. He was made unto us sanctification and redemption; there is no question about that. He is made unto us wisdom, that is, if

we will go unto Him the fountain-head, we will get our foundation for mental development; the wisdom that is just and true, that which God Himself approves of. Here is another Scripture. In response to the request which Solomon made, "God gave Solomon wisdom and understanding exceeding much, and largeness of heart even as the sand that is on the seashore." I take this because it is an illustration of many other things. When God asked Solomon what He should give him, Solomon said, "Give therefore Thy servant an understanding heart," and as a conclusion we read that "God gave Solomon wisdom and understanding exceeding much, and largeness of heart as the sand that is on the seashore." That is an illustration of how, when a person gets the mind of Christ and the mind of God, it expands and increases in him other mental developments and powers, and gives him largeness of heart.

Let us see in what direction this extends and of what scope it is. Does it mean anything besides what people ordinarily mean when they speak of a religious education? Does it take in anything outside of what common orthodoxy sees in religious instruction? Of course, we do not make as much distinction as some people do, but I just wish to note how much scope this covers. "Solomon's wisdom excelled all the wisdom of the East country, and all the wisdom of Egypt." Egypt was said to be the

seat of all knowledge. "He was wiser than all men;" and it says somewhere else that there was no one like him before nor after him. "And his fame was in all nations round about." Now, I do not say that we can all be Solomons, but what God did for one man He is willing to do for another. And I just bring this up to show the true starting-point, where true mental development begins. "He spake three thousand proverbs, and his songs were a thousand and five." He was a poet, and it was by God's help that he was a poet.

Let us see again, "And he spake of trees, from the cedar trees in Lebanon and to the hyssop that springs out of the wall." If you were to teach that kind of a study here, you would call it botany. Did Solomon ever know anything about botany? That certainly is a very wide scope. Do you think Bro. Piper would understand botany quicker if God wanted him to, or if he had the mind of God in him? One of the greatest students with the microscope, after a life of discovery, search, and studying infinitesimal things, died in despair. He lived his last years in awe and fear of something he did not understand, and died in despair. Kepler, the discoverer of the laws of planetary motion, cried out as the great truth dawned upon him: "I am thinking Thy thoughts after Thee, O God!" "And there came of all people, to hear the wisdom of Solomon, from all kings of the earth, which had heard

of his wisdom." I tell you, brethren, if one wants to know anything, he wants to get God with him as the beginning, in his head and heart, then he will drink in wisdom.

Bible Study.

SCRIPTURE FINANCES.

(E. W. Farnsworth.)

Tuesday Evening, July 11.

I BLESS God for this truth on tithing, Brethren. I was impressed with what Brother Starr said about seeking and praying for the Holy Spirit. I believe that if there are stumbling blocks along in the path, over which we have been stumbling, our shortest cut to the baptism of the Holy Spirit is to take the stumbling blocks out of the way. [A voice.—May I quote a passage from Prof. Drummond. "If one-fourth of the time that we spend in praying for the Holy Spirit was spent in fulfilling the conditions upon which God has promised it, we would have a great deal more of it."] Yes, that is it. At the same time I do not want to drop a word that would in any way cause a soul to cease praying for the Holy Spirit. Sister White says in one of her late testimonies that we should pray for the descent of the Holy Spirit as earnestly as did the disciples on the day of Pentecost. The Holy Spirit coming in will enable a man's mind to see these things. The Psalmist prays, "Search me, O God, . . . and see if there be any wicked way in me." . . . We are blind, and dumb, and ignorant, but God can see, He can speak. We may not be able to see very much, but when the Holy Spirit begins to come in we begin to see that we have neglected many things. Let us take the stumbling blocks out of the way, and then just as fast as we do that the Holy Spirit will keep coming into our souls, revealing more and more unto us, and bringing us greater and greater light, and the greater the light the more plainly we can see.

Now, I would like to call your attention to another phase of the question, and that is the subject of offerings. If I understand the matter correctly, offerings serve a very different purpose in some respects from what tithe-paying represents. Offerings are really tokens of friend-

ship; they are tokens of a love which exists between hearts. That is what they mean if they mean anything. They are tokens of friendship and love that exist between parties. I want to read three passages of Scripture that illustrate this point. "As for the oblation of the first fruits, ye shall offer them unto the Lord: but they shall not be burnt on the altar for a sweet savour. And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt." Lev. 2:12-13.

Now, it did not make any difference what the offering was, or the character of the offering; whether it was a sheep or a lamb, or whatever it might have been, a little salt was sprinkled on it. It had a peculiar significance. "All the heave offerings of the holy things, which the children of Israel shall offer unto the Lord, have I given thee, and thy sons and thy daughters with thee, by a statute for ever: it is a covenant of salt for ever before the Lord, unto thee and for thy seed with thee." Numbers 18:19. He says it is a covenant of salt for ever. "Ought ye not to know that the Lord God of Israel gave the kingdom over Israel to David for ever, even to him and his sons, by a covenant of salt." 2 Chron. 13:5. In olden times the nations had different ways of expressing their friendship. When parties entered into a contract they had different ways of expressing the bond or covenant that bound them together. Among other ways was that of eating a little salt. The contracting parties said by that act, "I am for ever a friend of thee and a friend of thy friends, and I am a foe of thy foes," and that bond bound those parties together for life. That was really the import of it. So in the present day, "to eat bread and salt together is an expression for a league of mutual amity. It was probably with a view to keep this idea prominently before the minds of the Jews that the use of salt was enjoined on the Israelites in their offerings to God."

And so every offering which they offered was salted; and in that act the two parties, God on the one side, and the people on the other, said to each other, "I am a friend of thee, and a friend of thy friends, and I will be a foe to thy foes." The offering was the outward expression

of an invisible three-fold cord—which bound the hearts of the people to the great heart of God. And that, brethren, is what the offering means to-day if it means anything at all. It means that I love my God, that I love my Saviour, and as an expression of this affection that has sprung up between us, I make this offering to Him to show the love that I bear in my heart to Him. And if that offering does not mean that, it does not mean anything at all. It is not acceptable to God at all; it becomes obnoxious to Him if it is offered in any other spirit.

There was another service used for the same purpose. It meant much the same thing, but it had another idea connected with it. You will remember when God made that wonderful covenant with Abraham. You will find the account of it in the 15th chapter of Genesis. It is one of the most wonderful things in all the Bible to me as I read it. God had promised Abraham that He would give him the land to inherit it. "And he said, Lord God, whereby shall I know that I shall inherit it?" Verse 8. In some sense Abraham wanted something more to rely upon than the Word of God.

It is a happy condition of things when a man or woman is ready to take God at His word, and asks no signs, no wonders, but simply rests his faith upon God's word, and trusts in God for all that word says. But Abraham asked for a sign; so God, in His goodness and love, consented to give him a sign. "And He said unto him, take me an heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle dove, and a young pigeon; and he took unto him all these and divided them in the midst, and laid each piece one against another: but the birds divided he not." Verses 9, 10. You will notice God says *you* take Me an heifer, and *you* make Me this sacrifice; that is take them for *Me*, let *Me* have them. He is going to answer Abraham's question of how he will know that he shall inherit the land. And, by the way, God is answering you this question. How do you know that you will inherit the land? That question was asked by Abraham, and it is a question that everyone asks. "And when the fowls came down upon the carcasses Abraham drove them away." Verse 11. I do not know but those fowls represent our doubts and unbelief. Abraham drove them off.

"And when the sun was going down a deep sleep fell upon Abraham; and lo, an horror of great darkness fell upon him." Verse 12. Passing over a few texts for want of time, we will read the 17th and 18th verses. "And it came to pass that when the sun went down, and it was dark, behold a smoking furnace and a burning lamp that passed between those pieces. In the same day the Lord made a covenant with Abraham, saying—unto thy seed have I given this land from the river of Egypt unto the great river, the river Euphrates." Notice, when Abraham had fallen asleep, there came that vision of God over him, and he saw a burning lamp passing in through the pieces. The animals had been killed and divided in the midst; and one part laid here on an eminence, and another laid there on another eminence. Abraham saw this burning lamp passing in through the parts. That burning lamp was God Himself, clothed in that glory in which He was afterwards seen in the bush, and in the mount of God.

That was the answer to Abraham's question, "How shall I know that I shall inherit the land?" God came right down, and He took an oath just as men took it in olden times, just to be sure, or to give them an assurance that His promise would be fulfilled. In olden times when there was contract between different parties they killed the sacrifice just in this way, then the contracting parties passed in between the parts. In doing that they said, "So be it to me as it is to this victim, if I do not fulfil my part of the contract." There is an interesting thought in this, brethren, that is that Abraham did not pass between the parts. God only passed. Who is it, then, that is to fulfil the contract? The Lord. Who is it that gives us the land? The Lord. "And I will give the men that have transgressed My covenant, which have not performed the words of the covenant which they had made before Me, when they cut the calf in twain, and passed between the parts thereof." Jer. 34:18-20. This is an allusion to the same form of the oath.

Whenever God asks them to bring an offering, He prefaced the request with the condition that they would bring it with a willing heart. "Speak ye unto the children of Israel, that they bring Me an offering: of every man that giveth it willingly with his heart ye shall take My offering." Now, suppose he did not give it willingly, would God accept it? No; it

would not be acceptable. He might offer it, but it would not count. It is the condition of the heart that makes the offering acceptable. "Of every man that giveth it willingly with his heart ye shall take My offering. And this is the offering which ye shall take of them; gold, and silver, and brass, and blue, and purple, and scarlet, and fine linen. . . . And let them make Me a sanctuary."

Now, when God has any such work to be performed, He prepares beforehand the means whereby the work can be carried on. God is never taken by surprise. If He wants us to build a college and dormitories He has been making provision so that it could be done without being disgraced by heavy encumbrances. It is only for us to find the provisions God has made for the erection of such buildings as this. God never requires impossibilities, and for everything He requires He furnishes the means. He knows we have nothing. He wants the giver to give in such a way that God will be glorified by the gift. He wants us so to manage these things that He will get the glory, not we. He knew when His people came out of Egypt, that He would have a tabernacle made. It was a very expensive building, and He made provision for it. When they went out they took the wealth of Egypt with them. The people had nothing; so before they left Egypt the Lord worked upon the minds of the Egyptians and they just turned their money over to the Israelites, so that the tabernacle could be built, and provided the means for His own work. From their long servitude they were entitled to it.

And when God called for the offerings they brought them in till they were restrained. They did not have any debt when the structure was finally finished. I believe in my soul there is a way in God's pleasure and in God's mind whereby these things can be carried on, and this perplexity that we are harrassed with, can be wiped away and the load lifted.

We can do a good many more things than we think we can before we try. And more than all that, if a man gets himself into the current of God's work, he can do all that God requires. You know when God made a cake for Elijah he was running away from God, and lay down under a juniper tree. There he wished God to take his life, but God sent an angel and wakened him, and he saw a cake baked there. He ate that cake, and then another, and he

went forty days and forty nights on the strength of that food. I think that is to illustrate how wonderfully things will hold out when we have the blessing of God on them. A man that is honest and true to his God, God will bring things round to his hand, so that the little he has will go very much further. [A brother: When I accepted the truth, I began to pay not a tithe, but twice a tithe. I was in debt over £2,000, and He has lifted me right out of that difficulty.] There are many men I know who will never get out of debt till they pay tithes. As long as a man wants to serve God He will discipline him that way. There are many men who will never lose less till they give more.

I find that the best way to get my brethren to lift is to get right in and help lift myself. There is nothing so infectious as example. If we want people to be liberal, we must be liberal ourselves.

See what David gave when the temple was to be built. "Even three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses withal." That being in talents it is a little uncertain what the donation amounted to. I was reading in a book, "David and His Life and Times," and the writer put this down at £25,378,900. When David wanted the people to give, he gave about twenty-five million pounds, and that set the whole thing going. I believe we can, by arranging things differently, have something to give. I have noticed a man that gets £1 a week, lives on £1 a week, and gives something now and then. Afterwards he gets £2 a week and lives on it, giving just about the same as when he got less. Perhaps soon he gets £10 a week, he lives on that and gives no more than when he got £2 a week. We think we must get everything we want. I know that when we do all we can do God will come in and work mightily in His own cause. God wants us to make sacrifices that we have never yet made.

OUR attention is called to an omission that occurred in the list of delegates, as published in No. 1. It is the omission of the names of Pastors J. H. Wood and William Knight, delegates from South Australia, they being temporarily absent at the time the Conference was called.

Union Conference.

THIRD meeting of the Union Conference was called at noon, July 12; A. G. Daniels presiding.

Hymn 772 was sung, and prayer was offered by G. C. Tenney and S. N. Haskell.

After the reading of the minutes of previous meeting, the President read a letter from Bro. J. E. Fulton, missionary in Fiji.

The following letters were not intended for publication, but they are of such interest that we take the liberty to transcribe them for the benefit of our readers.

Elder Fulton wrote as follows:—

"DEAR BROTHER,—I am sorry that I cannot attend the Conference so soon to commence. I should be glad, if the Lord so directed, to be present at the Council, especially when the work of the Islands is considered. I cannot, however, believe that it is the Lord's will that I should go away from the work, for even a few weeks. The Lord's hand is seen in the work here, and precious souls are deciding to obey. About thirty have already decided to take their stand with us, some of whom are influential natives. One is a high chief, who, with his wife and grown son, has embraced the truth. He wishes me to write you of his joy in finding the Lord, and requests you all to pray that the present truth may speedily go to Fiji.

"Another, who has taken a very decided stand, is Paulius Buna, a minister who has preached for many years. He is a great help to us. He has been studying the truth for some time. There is an interest springing up in the surrounding towns and islands. The tract I wrote in Fijian is just published, and has reached us just in time. As the work has started, our needs are springing up also. A good many must be educated, and some are now waiting for an opportunity. But we have no school building. The Government is interested in the education of the natives. We ought to have a nice, neat building for our school. We would also like a little printing press. Small illustrated tracts and pamphlets will be better for the Fijians than books. We have a large field here, with a population of 120,000, who are waiting for the truth. There are in Fiji about twelve thousand from India. No missionary work has been done amongst them. One Indian, who is well educated and a convert to Christianity, is interested in our work, and he has promised to go with me to the Indian villages and interpret for me while I preach.

"Thus you see why I cannot leave the work at present. I hope to be able to attend the next similar meeting and share in its blessings.

"If anything can be said or done for Fiji we shall be happy.

J. E. FULTON."

G. A. Irwin, having recently called at Fiji, in a few remarks gave his impression of the work there

Bro. E. A. Hilliard, J. E. Caldwell, E. H. Gates, and others, spoke of their interest in that field.

G. C. Tenney then presented a personal letter that he had received from Mrs. Parker, one of the workers in Fiji, giving details of the work that has recently sprung up there. The following are extracts from the above-mentioned letter:—

"We know that you will be glad to hear of the Lord's work in Fiji, and rejoice with them that rejoice. The last four Sabbaths have been eventful ones for the workers here. After months of suspense and waiting we have at last taken up our abode at Suva Vou, the native town you visited. It is not an easy matter to obtain land of the natives. The consent of the leading natives of the district must be obtained, also of the Government. This takes time. Our men were called before the Government officials and questioned concerning their intentions. They were asked if they did not know that there were already enough religions in Fiji.

"After obtaining the necessary consent the mission-house was taken apart, and with much labor the natives succeeded in carrying the timber down the steep hill which you saw from the bay. Mr. Fulton and Mr. Parker rafted the timber across the bay, and erected a house during the hottest months. The Lord surely sustained them, or they would have given out. The native preacher Paulius took a firm stand for the truth a few weeks ago. His wife and four children are with him. The Sabbath before we moved down from the hill, Paulius, with his family, came across the bay in a pouring rain, and up the steep hill, to observe the Sabbath of the Lord with us. This man has moved intelligently after considering the subject for a year. Paulius has been a preacher now for twenty-nine years. At one time he was a missionary in New Guinea, and he is a man of good reputation and standing with the natives. His action was leaven in the midst of meal, and the Lord has wrought a great work.

"Our first Sabbath at Suva Vou brought an addition of three. The following Sabbath brought another evidence of the Lord's mighty work. At the beginning of the Sabbath the wife of the chief proposed to her husband that they come to our house to worship. They started, but stopped at the house of Paulius on their way. They had prayer with Paulius, and the Spirit of God was present with converting power. This chief was melted to tears, and said he was desirous of being a Christian. He requested that there should be a prayer meeting on Sabbath morning. It was a precious season. There were only twelve present, but the Spirit of God was there in a large measure. The chief uttered a few words of prayer, but was too overcome to say more. During the week following, the ordained native preacher came, and with the native teachers held a counsel. The chief told the assembly that no one had asked him to join this people. He knew it was right, and would stand with it.

"He bore the entire blame of our using the church. We do not think best to use the church, however, under the circumstances; it would give occasion for prejudice; but as the chief had put the most money into the building, he desired to worship where he had invested his means. It was a struggle for him to give it up; and, besides, if he gave it up, it would be yielding to the people. But the Spirit of the Lord conquered, and Eld. Fulton said it was wonderful that he

did yield, being the king of his people. There is not a chief in Fiji who is higher in rank than Ambrose, Roko-tui-Suva. He is always spoken of in this manner, which means king of Suva.

"At our next morning prayer meeting it was a beautiful sight to see them coming early in the morning for worship. Twenty-five in all were present. All day Sabbath was like a camp-meeting. We marvel at the wondrous work of God. It is drops of the latter rain in Fiji. You will remember looking into a house where several women were weaving mats. That family has embraced the truth. Their name is Manoa.

"A little boy of twelve, Tifo by name, stands firm for the Sabbath alone in his family. He remained here all day last Sunday, and we did not know till night that it was because the food at his house was cooked on the Sabbath.

"There are as many at our Sabbath services as we have room to accommodate. It is wonderful how these people grasp present truth.

"The little children do not now wish to attend the school that is already established, and the young people are also desirous that we should have a school; so you see that there is a call already for a native church-school of our faith in Fiji.

"To show you how the Lord is speaking to hearts I will tell you of one instance. A man from the Reive district is here with his wife visiting friends at Suva Vou. He heard of the Sabbath, and said he should observe it. His wife made fun of him, and plastered her hair with lime on the Sabbath to show that she was not in harmony with him. She told him that he did not know what he was doing. He said he knew in his heart that Sabbath keeping was right. His wife spattered his clothes with lime by shaking her head at him, spoiling his simple sulu, so that he could not come to church. Since then they have both attended services, and his wife has relented. She was ill with a pain in her side, and I treated her successfully. We are glad and happy to be where the Lord has called us.

"There was a large gathering of prominent natives at Suva Vou a few weeks ago, before whom Eld. Fulton was invited to preach. Mr. Parker and I are yet struggling with the language. Bro. Fulton has translated and composed fourteen hymns.

MYRTLE G. PARKER."

The reading of these letters awakened a deep interest on behalf of the field in Fiji, and earnest prayers were offered on behalf of the workers there, and those who had already embraced the faith.

E. H. Gates, Superintendent of the Polynesian Mission, then read the following letter from B. J. Cady, missionary at Raiatea:—

"DEAR BRETHREN.—Your kind letter inviting me to attend the Union Conference was received by the last steamer. If it had only arrived a month earlier I might have counselled with Bro. Gates in regard to attending, though I think that the decision would necessarily have been the same as it now is. There are only two men now, with their wives, who can bear responsibility for this group of islands, and the work is developing, so that it calls for more help than it did in the past. For some time we have been working for a Church in Papeete, Tahiti. At last we have

enough means to warrant our commencing it, and Bro. Stringer is there attending to that work, and at the same time conducting the Sabbath services. Papeete is the most important city in this part of the Island world. Many vessels are continually coming here from all the surrounding islands, and often from European countries and America. It is the head quarters of the French Government for their colonies in this part of the Pacific.

"Not having many here who are interested in building we have found it hard to raise the necessary means for putting it up, and have not nearly enough yet, though we are making it small and plain. It will be 24 x 48ft. in size. We trust that the Lord will in some way furnish the necessary means for completing it. In the meantime, I am labouring here at Raiatea. We came here last August, and commenced to labor, more especially for the English-speaking people, as there was quite an interest among them. Since then seven have been baptised, and others are keeping the Sabbath, and manifest a deep interest in the truth. One man who was baptised is the one who has done most of our translating, and is considered to be the best translator in these islands. Both he and his wife are grandchildren of the early missionaries. His brother also keeps the Sabbath. We also have two native families of Sabbath keepers here, but they have not yet been baptised. This is in the village of Uturoa, where we have been living, and we have held our services in a room of our rented house.

"We have purchased the lease of a cocoanut plantation at Avera, about five miles from Uturoa. Our sole purpose in getting this plantation is to help on the work of the Lord, and we hope to see a sort of industrial school established there soon. It is situated inland about a mile from the beach, and contains about one hundred acres, and four thousand cocoanut trees. The largest stream of water that the island affords runs along one border of the place, and a small creek runs through it. Besides the cocoanut trees there are also orange, lime, mango, bread fruit, and guava trees growing there and many of the island chestnuts all along the river banks. We are going to plant vanilla also. Our cocoanuts made into copra will bring in quite an income, and after a time there will be considerable from the vanilla and the cattle. There was already a large pasture fenced in, and we at once bought some cattle and placed in it. Now we have fifteen head of cattle and four horses. We have built a copra house, with an oven for drying the copra, and have already dried one ton of it. As yet our only dwelling-house is a small building, which was formerly used for a store, on the beach. We bought it for a small price, and moved it up to our place. For some months there has been an interest among the native people at Avera, to hear the truth preached, and I had an opportunity of preaching in their Church several times. But now their minister has closed it against us. So we are putting up a small building on the beach with thatched roofs and bamboo walls, but board floor, and are going to hold meetings there for a while, and see what can be done. This district was where we lived the first two years after we came to the islands, and so the people are acquainted with us. After we have worked up this interest, and the Church is finished in Papeete, Tahiti, then we may change places with Bro. Stringer and hold services in our Church building there, and do what we can for Papeete.

"I have bought the place, and have made what improvements I could with my own means. We have a few promising youth who are all ready to go into the school, and we can start a Bible school, and begin to educate missionaries as soon as we can get a suitable Bible teacher.

"We shall need some buildings on the place, but they need not be large or expensive. We have three organised Churches on Tahiti; one Church building; another in the process of erection, and almost enough money raised for a third small country Church. Here at Raiatea we have one unorganised company, and will soon have a rough building to use as a Church. We find it hard to raise means in this field for our work, because our people are nearly all those who have but little of this world's goods. The native people earn from thirty to fifty cents. per day when working for others, and they usually live from hand to mouth; but I think that considering their circumstances they do about as well in paying tithes as our people in the States.

"We would like very much to meet with you in Conference, and counsel with the brethren there, if it were only possible. We feel that we need the benefit we would get from the meetings. We left the States six years ago last January, and have been longer in the Islands of the Pacific than any other of our missionaries; so we feel that a visit to a colder climate, and to attend a general meeting, would do us great good, both spiritually and physically.

B. J. CADY."

The reading of these letters and accompanying remarks occupied the entire time of the meeting.

Ministers' Meeting.

PASTOR G. A. Irwin addressed the ministers and workers at 9 a.m. Thursday morning. He said:—

It encourages me to know that we are in the time when God is blessing and revealing Himself to His people. Yet the blessings we receive do not make of none effect the warnings and reproofs God gives us.—I Tim. 4: 16. After a blessing received we should be more careful to heed the counsel of this text. God will give His Spirit in response to our petitions, but He expects us to show the fruits of the Spirit as the result.—I Tim. 4: 12. We ought to be an example of believers and to the world. A little crookedness in a Seventh-day Adventist is counted much worse than if in an ordinary church member. A minister or worker must be an example, first, in *charity*. The divine credentials we bear to the world is the fact that we love one another. All that goes to make Christian character should stand out prominently in a teacher of truth.

"Neglect not the gift that is within thee." Here is our danger.

Study and application will make us efficient. God wants purity of heart and soul, but He also wants diligent workers. We must have a spirit which wins and does not repel. Love will beget true eloquence. Men of the world know what the Spirit of Christ is. "The minister should be free from every unnecessary temporal perplexity." Nothing should divide his time or attention. One cannot do worldly work and God's work at the same time. "No man who warreth, entangleth himself with the affairs of this life." "They left their nets and followed Him." The Spirit of God will separate a person from the world. "The minister's dress should be in harmony with the high character of the work he is doing." This may seem a little thing, but it is of enough importance for God to speak concerning it.

We cannot conceive of Jesus Christ being a slovenly, uncleanly person. Everything about Him recommended His work. The time has come when all who work in Christ's line will have the character of God. "Acts make habits, and habits make character." The minister should be much in prayer and be under discipline to God, inquiring at every step, "Is this the way of the Lord?" His language should be correct. When I first heard the truth, what impressed me most was the deportment of the man who preached it. Many of us have come from the common walks of life. Many are deficient in education, but we can avoid slang phrases and all that is low and cheap. Think of these things, brethren.

Last Year's Attendance at Avondale School.

Last year one hundred and four students attended this school, of whom sixty-two belonged to the advanced department. When the school closed, thirty-two of those students were sent directly into some department of the Lord's work. They were sent out as Bible workers, canvassers, medical missionaries, secretaries, book-keepers, and tent masters. The success that many of these young people have attained forms one of the most encouraging features to be derived from the past work of our school.

E. R. PALMER.

Sabbath-school Donations.

(Mrs. S. N. Haskell.)

July 13.

UNLESS we give intelligently, knowing why we give, we cannot encourage others to give.

Why should we take up collections? If we turn to Ex. 25 : 2, we can find the reason. "Speak unto the children of Israel, that they bring me an offering : of every man that giveth it willingly with his heart ye shall take My offering." Who commands the offerings to be made?—God. Who is expected to give them?—The people. We are reaping their experiences. The question is often asked, Is it right to take collections on the Sabbath? Matt. 12 : 12. Last part answers that. We should not come before the Lord empty-handed when we meet on the Sabbath.

Who should give? Not who does give, but who should give? Ex. 5 : 29. "The children of Israel brought a willing offering unto the Lord, every man and woman, whose heart made them willing to bring for all manner of work, which the Lord commanded to be made by the hand of Moses." How many were to give?—Every man and woman. As that does not include the children we will read the fifth verse of the same chapter. "Take ye from among you an offering unto the Lord: *Whosoever* is of a willing heart, let him bring it, an offering unto the Lord; gold, and silver, and brass." "Whosoever" includes the children.

Who will give? There is a difference between who does give, and who will give. Prov. 21 : 26. "The righteous giveth and spareth not." Who?—The righteous. It is then an act of righteousness. A righteous person will give; it is a part of his religion; he takes pleasure in it.

All should know why they give. Most gifts are made either from love to God or for the praise of men. The first should be the only reason. "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Here is great reason for our responding by giving. The love of God promotes giving. There is not much blessing in giving for the praise of men. Pro. 21 : 27. "The sacrifice of the wicked is abomination: how much more when he bringeth it with a wicked mind." Teach the children carefully that they must give from right principles.

All should know for what object they give. Short talks should be given the schools, so that they could understand, and be well informed in regard to the use which will be made of their offerings. It is true that funds are not always wisely used. Money raised for foreign fields should always be sent there, and not used for the improvement of the school where it was raised. I Cor. 16 : 1-3.

How should we give? II Cor. 9 : 7. "Every man according as he purposeth in his heart, so let him give; not grudgingly, nor of necessity: for God loveth a cheerful giver." I Chron. 29 : 9: "Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord; and David, the king, also rejoiced with great joy."

What will be the result of such giving? Prov. 22 : 9: "He that hath a bountiful eye shall be blessed." The blessing of the Lord rests upon those who give willingly. Acts 20 : 35: "It is more blessed to give than to receive." If our Sabbath-school workers would practice this and keep it before the schools we would not have to urge them as we do.

Does it pay to give to the Lord? Luke 6 : 38: "Give, and it shall be given unto you: good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye meet withal it shall be measured to you again." If we purpose to give liberally, carry it out, and do not debate with self until the offering dwindles to a mere nothing, the Lord will bless it.

To whom does the money belong? Haggai 2 : 8: "The silver is Mine, and the gold is Mine, saith the Lord of hosts."

If we fail to make offerings, what are we doing? Mal. 3 : 8: "Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings." If we ourselves are careless about giving, we cannot urge the schools and individuals to give. We are God's stewards. Luke 16 : 10: "He that is faithful in that which is least is faithful also in much." The Lord expects faithfulness of us, that He may entrust us with the true riches. Whether we have much or little makes no difference.

In Luke 17 : 10 we find the conclusion of the whole matter. "So likewise ye, when ye shall have done all

those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do."

The question, Would you have the donations of the school used to build a church? was answered by E. R. Palmer as follows: No; if the church was for themselves; but if for some foreign field, yes.

R. Hare: Life is in the principle of giving. The poor widow who gave the mite, gave her living; all she had. It being her life, it represented more than all else that had been given. The money which we have represents so much life to us. God has not given this to us for self alone. We cannot use the money which God has given to us carelessly or indiscriminately. When we give, that gift must be a part of our life, and there will be life in it for ourselves and for others.

G. A. Irwin: In 1887 a call was made for our Sabbath schools to donate means for our missionary ship, and also for South Africa and Australia. During the next ten years, contrary to the belief of many, their donations had amounted to over £42,600. This would not have been believed to have been possible; but it was because they had a definite object in view. The donations of the Sabbath-schools now are in advance of the churches. No field has been named for their use, because the Foreign Mission Board wish to feel free to use them as the way may open.

The Sabbath School Lesson.

HOW TO LEARN IT, AND HOW TO TEACH IT.

(S. E. Peck.)

THE Sabbath-school lesson may be a means of Bible knowledge, which will most abundantly reward the faithful student. During about the last decade, our Sabbath-school lessons have covered the books of Genesis and Daniel, Luke, and John, together with large portions of the other gospels, Acts, Romans, Galatians, Hebrews, James, 1 and 2 Peter, and 1st John, besides a series of lessons on the Three Angels' Messages, the Ministration of Angels, and some other subjects. What an opportunity to store the mind with the sparkling gems of truth! What an opportunity to fortify the heart against the attacks of the enemy! What an opportunity to arm the soul against that time, of

famine—"not a famine of bread, nor a thirst for water, but of hearing the Words of the Lord!"

In view of this fact, to know how to learn the lesson becomes to us not merely a matter of passing interest, not merely a convenience for a present occasion, but an essential boon for the present and for the future.

How then shall we learn the Sabbath-school lesson? We can best answer this question, if we know first what is our object in studying. Is it to gratify a selfish ambition, to recite brilliantly. Is it to sharpen our wits, that we may argue with some one who is less informed. Or is it that we may receive the golden oil into our own vessels, our own lives thus becoming spontaneous channels of light and blessing, shining with a steady, even light, not only in the Sabbath-school, but wherever our influence penetrates. Rather let the object of our study be the latter—a sort of tarrying at Jerusalem, until we become endued with power from on high.

It is evident that we cannot correctly understand any reading unless we first understand the words and allusions used in the reading. Outlines make the prominent points of the lessons stand out in bold relief, enabling us to quickly grasp the whole, and by power of association to more easily retain its various parts. An outline made by ourselves, though in itself it may not be so definite and well arranged, is of more value to us in learning the lesson than the most beautiful and perfect outline which is the product of another's mind. Maps also, by appealing to the eye, as well as to the mind, are, especially to the young, almost invaluable aids in fixing the attention upon the line of study; and if these maps be executed by the student himself, it becomes of far greater value to him, since then the act of doing, in addition to that of seeing and thinking, is called to his assistance in making the impression upon the mind. Many have doubtless been helped in the study of the lesson by reading what others have written concerning the lesson. This is, I suppose, the object of attaching notes to our Sabbath-school lessons.

But as we are told in the "Spirit of Prophecy," "while he (the student) is not to despise the instruction he may gather from minds that have had an experience, and the information that intelligent men can impart, he should gather lessons for himself." In gathering these lessons for himself—

I quote further from the same source—"We should come with reverence to the study of the Bible, feeling that we are in the presence of God. There must be patient study and meditation and earnest prayer. Every student, as he opens the Scriptures, should ask for the enlightenment of the Holy Spirit; and the promise of God to give to all men liberally, and upbraid not, is sure. . . . The gospel does not address the understanding alone. If it did, we might approach the study of the Bible as of a book dealing with mathematical formulas, which relate simply to the intellect. The Word of God is the bread of life, which will quicken and nourish the spiritual life." Notice the list of helps—reverence, patient study, meditation, earnest prayer, the Holy Spirit. Patient study; yes, we are to dig until we find the veins of rich and precious ore, comparing spiritual things with spiritual. Scripture is the key to unlock Scripture, and as God never makes two things just alike, so the same word is not used twice exactly alike in the Bible. "The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times." When in the study of the lesson, we shall certainly find a concordance a great help, in learning, to some extent, the infinite meaning that God has stored up in what He has said.

Meditation is another help. How often are we content to grasp surface truths, while the most precious gems of truth are passed by because their value is not discerned. Take, for instance, the case of healing the impotent man. Why was he healed? Was it because he asked the Lord? It is not recorded that he did ask to be healed. Was it because of his great faith? His faith is not even referred to. Why, then, was he healed? Oh, it was because he was impotent, powerless, and Jesus for this reason said to him, "Wilt thou be made whole? Rise, take up thy bed and walk." Meditate again. In answer to Christ's question, "Wilt thou be made whole?" he said, "I have no man." What was it which he lacked?—A man. Would ever any of us have been made whole, however important we may have been, had not Christ become a man to connect earth with heaven.

Here is another quotation from the Testimonies, which is of importance for us to heed as we enter upon the study of the lesson: "We should

come to the investigation of God's Word with a contrite heart, a teachable and prayerful spirit. We are not to think, as did the Jews, that our own ideas and opinions are infallible; nor with the papists, that certain individuals are the sole guardians of truth and knowledge. We should not study the Bible for the purpose of sustaining our preconceived opinions, but with the sole object of learning what God has said. "The entrance of Thy word giveth light; it giveth understanding unto—(those who wish to sustain their preconceived opinions? By no means.)—It giveth understanding unto the simple."

The answer to the second question, "How shall we teach the Sabbath-school lesson?" is brief. If we have thus thoroughly learned the lesson, the only qualification necessary to prepare us to teach the lesson is found in 2 Tim. 2: 24-25, "And the servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth."

If one is looking for an example of unselfish hospitality, we would like to direct his attention to the action of the students of Avondale College in receiving into their own quarters the delegates and visitors in attendance upon our Conference. Cheerfully yielding up the comfortable rooms to which they are entitled, they have sought quarters where they could be found. Not only so, but as waiters, boatmen, and general assistants, these students are bearing with the same cheerfulness daily burdens of no small proportions. It is to be hoped that from the associations of this meeting, they may reap in spiritual blessings a rich reward for their deeds of loving hospitality.

It is not uncommon at such gatherings as this to hear more or less of criticism and fault-finding. The absence of all unkind remarks, however, is remarkable. When we look for the reason of this usual accompaniment being absent, we find it near at hand—there is no cause for it. But often it will come in to an assembly without a cause. Well, we are here for another purpose, and the spirit of the occasion is of an altogether different character.

Sabbath School.

HOW TO TEACH CHILDREN.

(Miss Ray Ellice).

WHILE I may know little or nothing about Sabbath-school work, I know this, that I love the children with all my heart; and I cannot express to you to what extent I feel the responsibility of every word uttered when I stand before them. Then, I think, too, that if I feel so for them, when they are absolutely nothing to me, how much more must God love them, who created them, and knew them long before they came into the world, and that makes the responsibility all the heavier.

I feel that we cannot say how we would teach a lesson exactly, and while we might make suggestions, and even plan a lesson out entirely, when we stand before the children we might not use anything that we have prepared. I believe in seeking the Lord and allowing Him to direct our minds. Before going to class, I would have firmly settled in my mind what one great lesson I wanted the children to learn. We are so apt to try to draw so many lessons from the lesson that the child has nothing definite to take home, but if we have all our illustrations point toward one truth, there would be more fruit, it seems, as the result of our efforts. Taking the lesson for this Sabbath, the great subject is obedience and faith, and every illustration and lesson drawn should point toward that one great lesson.

The spiritual truths should be taught in such a way, that, for instance in this illustration, every time the child sees the sea, or fishing nets or fish, the truths in this lesson will come to mind.

The first and great requirement for the teacher is love for the work; a burden for the souls of the little ones entrusted to their charge; then they will watch over them, as they that must give an account. "Suffer little children and forbid them not to come unto Me." Christ never forgot the children. "In His work as a public teacher, Christ never lost sight of the children. When wearied with bustle and confusion of the crowded city, tired of contact with crafty and hypocritical men, His Spirit found rest and peace in the society of *innocent little children*. His presence never

repelled them. His large heart of love could comprehend their trials and necessities, and find happiness in their simple joys, and He took them in His arms and blessed them. In these children, who were brought into contact with Him, Jesus saw the future men and women who should be heirs of His grace, and subjects of His kingdom, and some of them would become martyrs for His name's sake. He knew that these children would listen to Him, and accept Him as their Redeemer far more readily than would the grown people. . . . *In His teaching He came down to their level.* Although He was the Majesty of Heaven, He did not disdain to answer their questions, and simplify His important lessons to meet their childish understanding. He planted in their expanding minds the spirit of truth, which in after years would spring up and bear fruit to eternal life." In Christ's simplicity lay the secret of His success.

If the parents do not help the children prepare their lessons at home, it might be best just to tell the child the Sabbath-school lesson in story-form, but I like better to question them, even if they do not answer correctly, so as to get them to think. It would seem that the drawing-out process is more beneficial than the pouring in. One method of procedure might be as follows:—"Lesson for Sabbath, July 15. When God gathered the waters together, what did He call them? (Seas). Will somebody tell me what a sea is? Don't you think it is pleasant and restful to sit by the seaside? If a crowd of people were constantly following you, asking questions, so that you did not have a moment for yourself, would you not feel glad to get away from them for awhile, and rest awhile by the sea? Well, in our lesson to-day, we find Jesus feeling just like that. Completely worn, and tired out, He had wandered to the seaside. His disciples are out on the water washing nets, and He is probably watching them."

I would encourage the children to do picture work, or mental drawing. When they go through a book in the Bible in this way, they will have a series of mental pictures, each at the head of a chapter, which pictures they will be able to recall better than anything else. If David is mentioned, and they have been through his history, the mention of his name will call to mind, in kaleidoscope fashion, a series of pictures, thus: David

slaying Goliath; David and Jonathan (mingling together in loving companionship); David, the harper, playing before the king; David's loyalty; the monarch in his power; the battle (the end of Saul and Jonathan, the dirge of David); David crowned king, etc. If a mental picture has been formed of each chapter, the mention of this chapter will recall the picture.

The people soon followed Him to the seashore, and pressed closely about Him, anxious to hear every word He might utter. Jesus stepped into Peter's boat, and asked him to pull out a little from the shore, where He could talk to the people, and be better seen and heard by them. Picture again Christ in the fisherman's boat, the eager crowd, growing larger moment by moment, pressing around the edge of the water, etc. Do you think this was a good place for Christ to preach? Why? After the children have tried to answer each question, we might tell them that it says in the 139th Psalm that God knew all about us before we were created. He knew that you and I were coming into the world; and, just think, away back there when He was talking from the boat on the lake, it was for our benefit. He saw you and me, and knew that we would need these things to help us be good, to do what is right, and believe in Him. After Christ finished speaking, what did He tell Peter to do?

What had Peter been doing all night? Suppose you had been trying to do something for a long time, and without success, and at the same time you were thinking of a friend of yours who was in prison, and your big brother comes along and tells you to try once more, how would you be likely to answer him? Yet if you did try it again, and this time were successful, and even more successful than you ever expected to be, how would that make it seem? Peter had been trying to fish all night, and had not caught one fish, at the same time he had been thinking about John, who was in prison. They were never known to catch fish in that lake in the day time, yet Christ bade him throw over his net that morning, and he caught more fish than he had ever caught before. Who was the friend Peter was thinking about? How did he answer Christ when told to throw out his net? Did Peter catch any fish? How many? Lessons. Let the children tell you what lessons they get before you draw out yours.

Bible Study.**THE THIRD ANGEL'S MESSAGE.***(S. N. Haskell.)*

Thursday Morning, July 13.

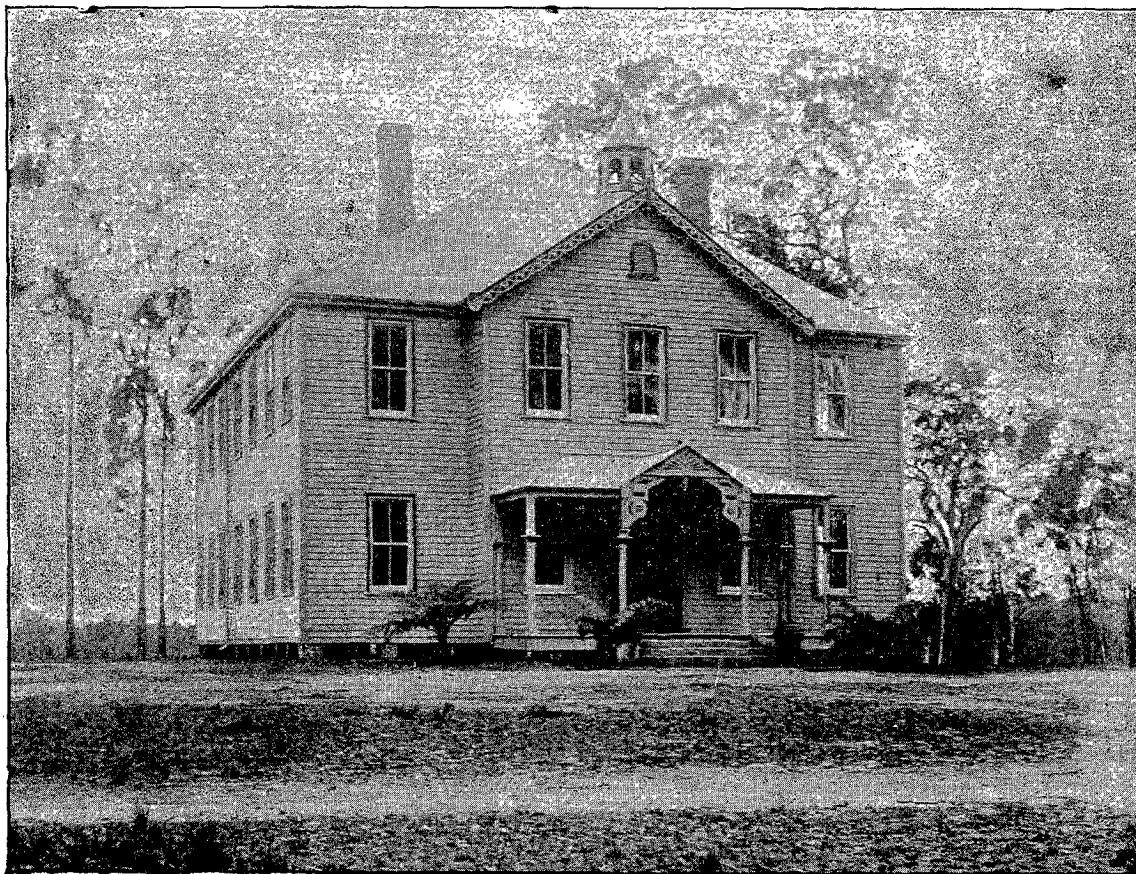
You will please notice how much the Saviour made of the "last generation." The parable of the fig-tree is recorded by the three evangelists, and that expression, "Heaven and earth shall pass away, but My word shall not pass away," is placed in the same

things begin to take place our "redemption draweth near." When the last one is seen it is "near, even at the door." But how long a time might be included in the expression, "even at the door," or "nigh at hand?" Our Saviour does not leave it there, but adds the word "generation" to limit the time. There is some period in the mind of God that is marked by that word "generation."

This reminds me of a question that was handed in yesterday morning. It was this: Did not the prophet Amos refer to the coming of the Lord in his

ing of the word "generation?" You will find, I think, three instances in which it is used in connection with a definite period of time, and the time is from forty to seventy years. "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity, the sea and the waves roaring." Luke 21: 25.

One of our astronomers, in speaking of the darkening of the sun, May 19, 1780, shows that this could not have been an eclipse, for the moon was then at its full, which would



COLLEGE HALL, IN WHICH THE CONFERENCE MEETS.

words by each, and the connection between the parable and the declaration quoted is the statement that this generation shall not pass till all these things be fulfilled. This would seem to imply that there would be a generation which should see the signs of Christ's coming, and which should not pass away till He should come. There is no other writer but Luke who shows that the events that are to mark the coming of Christ occur in consecutive order. Taking the other writers, they might all take place simultaneously. But Luke shows that they are consecutive. When these

prophecy?—Very likely he did. So does every writer in the Old Testament. But we should not forget that their statements reveal not the actual coming, but the signs which precede it. The standpoint from which the prophets speak is that of events and judgments that are coming on the earth. Luke makes the point clear that there is a period of time covered by the signs. They were at first "drawing near," and they continue to draw near till the last sign, when the event itself is near.

How many in this congregation have looked in the Bible for the mean-

render an eclipse an impossibility. Every reference to these events which were to constitute signs of Christ's coming has in it at least one thing that is found nowhere else in the Bible. They all have some of the things mentioned elsewhere, but they all have one thing that is not elsewhere mentioned, and if we were to study correctly, we would see that we needed every one of these references in order to understand just when that darkened day would take place. We cannot stop to mention all the differences which exist in the different accounts; I simply mention this much

as a suggestion to your study. What does the Revelator say of the dark day?—"Black as sackcloth of hair." His mention of it is different from any other. If you notice where the historian speaks of this dark day it is described as being of a grayish blackness. Here is a sample of sackcloth that Bro. Holster gave me. I was very much impressed when he showed me the cloth; it illustrates the grayish blackness so well.

If you will take time to examine, you will see that every expression is literally fulfilled in the dark day of 1780.

Now there is another point. There is the period when the 1260 days end in the year 1798, and, according to Mark 13: 24, this dark day was to come in that period, *after* the tribulation. The tribulation, we say, closed in 1756, or somewhere along there. Different writers state different times, but they all agree that it was before 1780. There were at least thirty years between the close of the cruel persecutions and the termination of the 1260 years in 1798. How do I know where to look for that dark day? I must look for it during this period of thirty years. The Lord has told us when it occurred, and brought us to the tribulations. God has put it in there, and it is not so much this fact, as how particular God has been to use expressions that mark not only the time when the sun will be darkened, but gives us all the phases that could be imagined concerning it. There are as many as eight or nine references to this fact in the Bible.

The date of the last sign of this series, the falling of stars, was November 13, 1833. Here again we see the definiteness with which God marks that generation. He makes a beginning for it. This definiteness would carry the impression that there must be a definite point for a beginning that cannot be obtained this side of 1844. Then where are we in the last generation? Somewhere from 60 to 70 years. We cannot tell just the exact year. The longest period in the Bible given to any one generation has been from 60 to 65 years. Do you think we are in the last days? We are in the last days of the very last generation. We are ten years in the loud cry of the Third Angel's Message. There is a testimony in the *Bulletin*, published in 1892, which says: "If the people of God had gone to work as they should have gone to work right after the Minneapolis meeting in 1888, the world could have been warned in two

years, and the Lord would have come." God designed to close the work just in proportion as His people felt the importance and sacredness of the work and the zeal with which they took hold of it.

I do not know how long it will be before the Lord comes. No one knows that, but I will tell you one thing, and you will know it also, that that day will come just as suddenly as the voting is closed for your member of Parliament. The time comes when the last ballot is handed in, and the last name given; the time also comes when the last name appears before God, the last effort is put forth, the last prayer offered, and the golden censor is thrown down; and this day will come as suddenly as a thief in the night, and we will wake up and find ourselves saved or lost.

That is the end of probation. The Lord does not come in the clouds of Heaven as a thief in the night. He comes down with a trumpet sound, with His host of angels, and with a shout. But it is the end of probation that comes as a thief in the night this way, and we are living now in the very years in which that will take place. Does probation close before the plagues fall, or is there salvation when the plagues are falling? You read the 9th and 10th verses of Revelation 14, and verses 1 and 2 of the 16th chapter: "And the third angel followed them, saying with a loud voice, 'If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb.' And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth. And the first went, and poured out his vial upon the earth, and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image." There is mercy mingled with the warning message, but not in pouring out the wrath. Can you carry that message of mercy into the time of the seven plagues? "Poured out without mixture," means without mercy; and the first vial of God's unmixed wrath falls upon every man that has not given heed to the Third Angel's Message. One closes and the

other begins. Take Sister White's writings. She says over and over three distinct times, just as plainly as language can make it, that probation closes before the plagues are poured out.

There is another expression: "For in the hand of the Lord there is a cup, and the wine is red; it is full of mixture; and He poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring them out, and drink them." Ps. 75: 8. This has the same thought. The dregs have not any mercy in them. Take this text in Isaiah 59: 16. "And He saw that there was no man, and wondered that there was no intercessor: therefore His arm brought salvation unto Him; and His righteousness, it sustained Him." There is no intercessor when He puts on His garments of vengeance. "And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever. And the temple was filled with smoke from the glory of God, and from His power; and no man was able to enter into the temple till the seven plagues of the seven angels were fulfilled." I would not have thought anyone could have drawn that conclusion if it was not a fact that they had.

We are in the very last days according to these signs. These signs were to follow the papal persecution, and if they have not happened, then the papal persecution is future, then Grecia, Medo-Persia, and Babylon would be in the future. The flood and creation would still be future, and we would be living before Adam.

On the two last evenings the Church has been utilised for the purpose of giving illustrated lectures on interesting subjects. On the evening after the Sabbath Bro. N. D. Faulkhead gave an interesting account of the Helping Hand Mission of Melbourne and its work. The house was filled, and all were interested to learn of the good work that is being done there for the unfortunate classes of humanity. The pictures thrown on the screen gave a vivid idea of what is being done. On Sunday evening Bro. W. D. Salisbury gave an account of the development of the Echo Publishing Company of Melbourne, and the work that is being done by that institution. We are not able to reproduce the beautiful pictures with which these talks were illustrated, but will give elsewhere an abstract of the facts stated.

Ministers' Meeting.

THE ministers' meeting on Friday, the 14th, was addressed again by Elder G. A. Irwin, who spoke on practical matters in connection with the work of the Gospel minister. The speaker dwelt at length upon the importance of the use of pure, chaste, and correct language. The voice can and must be cultivated. We must learn to speak in subdued tones, realising that we are in the presence of holy beings. The early apostles were noted for the purity of their language. You remember that in the case of Peter, the strongest proof he could give that he was *not* a disciple was in the use of language which the people knew a true disciple of Jesus could not use.

The Holy Spirit can do more for us in a short time than the best of schools can do in years. Yet we must make the most of our opportunities, for we are to be held responsible for them. God has risked the reputation of His cause, and so His own reputation is in our hands. Therefore, "be not rash with thy mouth, and let not thine heart be hasty to utter anything before God, for God is in heaven, and thou upon earth; therefore, let thy words be few."

Medical Missionary and Benevolent Association.

July 14.

A MEETING of the above Association was called at 11 a.m., July 14. The president, A. G. Daniells, in the chair. After the usual opening services some questions were raised in reference to the conditions of membership, which being answered, the meeting was placed in the hands of Dr. E. R. Caro, who spoke briefly of the interests of the Association, and then called upon different ones who had participated in the work to report. The Doctor spoke as follows:—

In the life of Christ we have the one perfect example of what the work of the medical missionary should be. It is summed up in five words, "Who went about doing good?" God was with Him; He was anointed with the Holy Spirit. These go together. We believe that Christ is the one example for all of us to follow. The medical missionary has the most and best

opportunities of doing good of any other person. We should all be medical missionaries. Not by any means all doctors. We should all know enough to assist humanity as we find humanity. This will assist us in our evangelic work. All of our workers are not expected to go about founding societies; some have burdens for different kinds of work, but that does not alter the correctness of this statement. If every worker knew how to help humanity where he finds it, it would aid greatly in his work. In the medical work and in the medical missionary work we must realise that we are to save souls. Teach these saved souls to "go and sin no more," and by thus doing we do the complete work that Christ did.

It is quite possible to run our work on lines which in themselves are good, but which do not benefit the work as a whole. They had better be left undone because of their instability. Whatever you do make it stable; if you do anything plan to peg that well, so that it will hold the work together. It is possible for medical missionaries to spend a deal of time in those things which have no particular influence, which are not tangible in their character, and leave behind them nothing to show for it. A huge amount of work has been done in some places, but nothing left. Street corner meetings have their place, but this work by itself is not permanent. Have something tangible.

In Sydney we have started an orphanage. If we are to help fallen women and released prisoners, we must have a place for them to go to, or they will of necessity return to their old companions and temptations. In Napier we have such a place, and it is, I believe, settled till the Lord comes. Our Church numbers about 2000 in the colonies, and it has many branches which are not in themselves self-supporting; then how can we obtain the means for this feature? I believe that the world would support our medical missionary work. The world is ready to help us, but it will need persistent work to obtain it. I believe that it should be largely supported by the world. As individuals see others doing good work they will be stimulated to do the same. When you see a person down and try to help him, then you will find other cases, and thus you will carry forward the work of God. This is the right arm of the message, but the right arm must not be taken for the body.

In regard to our institutions, they are, or should be, self-supporting. How is it done? Our Bethany Home, in Napier, will illustrate. Some ten individuals volunteered to canvass the district for means and furniture. The people responded readily. Some said we are infidels, we do not belong to your Church, but we have seen—(naming a noted character who had been helped and converted)—and we gladly give you a guinea. Soon we had furniture and means, and our Home started on a good basis. Our people gave of their time, and the world gave of their means.

MEDICAL MISSIONARY WORK IN SAMOA.

(F. E. Braucht, M.D.)

"AND he said unto Him, if thy presence go not with me, carry us not up hence." These words have been the burden of our hearts the last few years, and I wish to say that the burden is greater now than it was at that time. Unless God go with us carry us not up hence.

I will speak briefly at this time simply upon the first impression made of our work in Samoa. When we were ready to begin work in Samoa, as soon as it was known to the people that we had opened for the medical work, they began coming: the first day a few, the next day more, and soon a crowd. From the beginning, as they came early in the morning, before opening up our work we called them into a little waiting room. We could only read the Bible and pray with them in English, of which they understood not a word, but we gathered them in and did that. This at once gave them confidence in us, that we never could have had in any other way, and as they came and saw me, and saw our success and our work here with them, it was marvellous the reports that went out. They said they had never seen such a man or such a people before.

I had to do all my work through an interpreter, but it was the Spirit of God that impressed those people as to what we were doing. It was not anything that I said, or anything that I did, but because we felt that we must have God with us, because God was with us, that made them feel so impressed. They would come to me and say, "They are saying down there that you are a man like Christ; that you can heal like Christ did." I told them that I wished we could speak the Word and heal them that way, but we were

there using the means that Christ had put in our hands. We had some marvellous cures, but we had not the power that Christ had. This was the influence that went out from us, and that influence, I wish to say, is not dead yet.

I just received a communication from Professor Lake the other day. He has come to Samoa, and as I left I told him that I was somewhat afraid that our work would go down, but Prof. Lake says that the nurses are just as busy as when we left, if not more so. The people are still going there, for they have a confidence in us that they have in nobody else. When they would come to me for some serious operation I would talk to them and tell them that they might die if I did it, but they would say "Do the best you can, and God will help." Well, we believed that God would help us, and we told them that if God did help us they would recover, but if God did not help us, they would not.

I myself, or any others of the workers, have not carried the special burden of presenting the truth, the Sabbath or those things, particularly to them. We have carried the burden of trying to live out the truth before them, to impress upon them the fact that God was with us, doing it for us. I have written to the Board in the same lines that Dr. Caro has been talking to us this morning, stating that the medical work was the right hand of the Third Angel's Message, but not all of the message. We wish to see evangelical workers there. Finally Prof. Lake got a burden to come to Samoa. He has only been there since the middle of January. He is a God-fearing man; God is with him, and doing a great work.

And when the matter of our leaving Samoa came up; when the brethren wrote to us about it, we counselled in regard to the matter, and we told them that we believed God would send others to Samoa. I believe that if ever any one was sent anywhere, we were sent to Samoa. As far as my personal feelings are concerned, I would like to continue work in Samoa. I would like to see those people getting hold of the truth more firmly, and to see other branches of the work brought up there.

For seventy years or more these people have had the Gospel in a certain way, but it is certainly given to them without power. They do not worship idols, but there is as much idolatry today as there was seventy years ago. They pray night and morning regularly. They have their worship, but

there is no power; simply a form. It is my desire, my prayer that soon those people may have the Gospel preached to them; that they may experience in their life the salvation of God. We have opportunities right in connection with our institution, to keep one minister busy all the time. Right at our door they can work for them, giving them Bible readings, etc. When a high chief comes to us for a surgical operation, he brings with him from thirty to one hundred natives. These people stay about the place until they know whether he is going to get well or not. They bring their food with the intention of staying as long as necessary. You can go out and work all day for them. They will stay right there and listen; they will not get tired and go off. They have nothing else to do, and would be glad to stay.

We want a man that can come and stay with us; some one that can stay right there and labor with those people. We ought to have had it long ago. We might have had better results if we had. Elder Gates visited the place in 1891, and remained there about two months, and the work that they did was still there when we went there, and the people were friendly towards us.

MEDICAL MISSIONARY WORK IN ADELAIDE.

(J. H. Woods.)

I would like to state that the report which has been presented by Sister Caro corresponds in one particular with that in Adelaide. One woman, an unfortunate, came to us. The Spirit of the Lord had been working upon her heart, and she stated that she wanted to give her property into a home that might be started for the rescue of such women as she had been. The work has steadily grown. Many of you are acquainted, perhaps, with Sister ———, a consecrated soul. She has given her life to the work. She has furnished her own room, and is doing an excellent work in Adelaide. The rest of the furniture has been provided by the tradespeople of Adelaide. Those in the home receive not only physical help, but spiritual help. One of the members of the Adelaide church, a devoted brother, has been appointed by a committee to hold two meetings each week with these people. We might state right here that the Home in which we are located has become too small, and the last action we took

in the committee meeting was that another larger home be secured for the work there.

Some of these unfortunate women that are sent to the Home attend our meetings Sabbath and Sunday evenings, and it would do you good to see the interest they take, and the moist eyes and the experience they are getting in the work of God. Although Adelaide is a city of churches, yet there is seen degradation and misery to an alarming extent, and we are glad that this work has been started; that the Lord has forced it upon us.

We are not doing laundry work, because the Salvation Army has a monopoly of that work, but sewing and such work is done. Just before I left Adelaide there was a statement in the paper regarding the distribution of donations by the Adelaide Jockey Club, and our home came in for a share, so the Home is being recognised by the public.

We are glad that the Lord is working. He has helped the people there, and is blessing the work, and we trust that such work will be forced upon our people everywhere. The Church has become very much stirred up, and the people are doing Christian Help Work. This is a work that God loves. We are told that those who will be next to the throne will be those rescued from the streets. They have been forgiven much, and they love much. I love this work, and I pray that God will help us all, and give us a burning desire to do all that we can.

The health talks delivered each Sunday evening are very interesting, and very well attended.

Sabbath-school Donations.

(E. R. Palmer.)

July 14, 1899.

THERE are three points concerning our Sabbath-school donations to which I wish to refer, viz., their proper use, their misuse, and how they may be increased. When our Sabbath-schools were first organized, the object of the donations was to pay the running expenses of the school; but for quite a number of years our schools have been asked to appropriate as much as they could spare from their donations to assist in carrying forward various missionary enterprises. The fact that the donations were first used wholly for Sabbath-school expenses is often made the basis of strong arguments, from the standpoint of precedent, to show

that the present donations should be used largely in the same way.

To my mind the great object of this system of giving is to afford a great, valuable lesson to our Sabbath-school students, from the youngest to the oldest, in the art of giving, and the grace of liberality. Therefore, I believe that this later arrangement, in setting aside as much as possible for the benefit of missions, is by far the better plan. Therefore, I consider the proper use of the donations to be in two directions: first, the paying of small incidental expenses, such as those of the secretary in her correspondence, the provision of the necessary record books, and other small supplies which constitute the necessary running expenses of a school; and, second, the appropriation of the balance to that mission for which the quarter's donations have been set apart. And to the extent that our schools are taught to bind about and decrease their own expenses and increase their liberality toward those missions will be the benefit of the lesson which the giving of these donations is designed to teach.

It appears to me to be a misuse of these donations when they are used in purchasing supplies for the individual use of the students, for purchasing furniture for the Church, paying any of the expenses that legitimately belong to the Church, or even for purchasing for the Sabbath-school those articles of furniture which constitute a portion of the proper furnishings of the Lord's House. By "the individual use of the students," I refer to the purchase, with Sabbath-school funds, of clubs of papers and lesson pamphlets.

This is not only a misuse of the Sabbath-school funds, but it is a bad item of education to our people. They should be taught to subscribe for these papers for use in their homes instead of looking to the contributions of the Church as the treasurer from which they will be supplied. Our gifts should be for others, not for ourselves. It is only a worldly policy which gives with the idea of receiving it and perhaps more in return. By "furnishings and expenses of the Church," I refer to such items as paying for seats or chairs, the Church organ, the pulpit, tables, rent, etc. And I believe it is the duty of the Church, outside of its Sabbath-school donations, to provide what might be termed the Church furnishings. If the children and older people as well can be taught to appropriate the

Sabbath-school offerings as largely as possible for the benefit of others, and provide the permanent furnishings with funds raised in a business way for that purpose, the lesson derived from the Sabbath-school giving will be far more valuable. The best proof which I can give in support of this position is the observation that those Sabbath-schools that give most liberally to the mission fields, and spend the least of their funds upon themselves, are in the best working condition spiritually, and are more liberal toward other branches of work; while those who spend their donations very largely for themselves have become the most selfish, and the least alive to the needs of the cause.

Now just a few words concerning the increase of our donations. By nature we seem to be so constituted that we like best to give to a definite enterprise, and it is to be regretted that for several quarters we have been asked to give "to the most needy fields," without knowing what field was to be specially benefited by the donations; for I am certain that our donations have been largest when they have been contributed for some specific work like the opening of the work in South Africa, here in Australia, the building of the "Pitcairn," etc.; and I hope that this Union Conference will make some provision for some definite enterprise to be placed before our schools as the object of their liberality.

When this is done the officers of the school should constantly keep this enterprise before the students by interesting talks and explanations, which will give them an intelligent idea of the cause to which the money is going, and the use to be made of it. This, I am sure, will bring about an intelligent liberality which is far better than the weekly extracting from the students of a few pennies simply by virtue of the form of passing an envelope, or by the repeated admonition of the superintendent that the donations are not as large as they ought to be. An earnest desire to give, stimulated by the intelligent understanding of the use to be made of the money, would, I believe, greatly increase our donations, and enhance the value of the important lessons in liberality which our students need.

CHRIST was an innocent man, murdered. The world is soon to be judged; God will then punish for the death of His Son.

Practical Teaching of the English Language.

(E. R. Palmer.)

THE study in school of those arts and sciences which constitute to a large degree a student's mental training, becomes of value to him largely to the extent that it prepares him to do efficiently the practical duties which will devolve upon him on leaving school and entering some department of the Lord's work. Take, for example, the teaching of the English language. One of the most unfortunate features frequently detected in this study is the fact that many who master quite thoroughly certain forms and rules of the language are still unable to *speak* it correctly. Scores of students who study rhetoric and master the rules for diction, style, etc., are still unable to write a good interesting report for the Sabbath-school, the mission meeting, or a committee meeting. They learn to repeat accurately one or two hundred rules for the use of capital letters and punctuation marks, and still are unable to prepare a good clean copy for the press, or write an ordinary letter in a neat accurate form.

Such an education, in my judgment, is of very little or no value, as it often gives a student an exalted opinion of himself, while in reality he is worth very little for practical service. It is the aim of our school to correct this evil, and teach our students how to do in a thoroughly practical way the very things which they will be called upon to do when they enter any department of our work. When teaching grammar we endeavor to assist the students in correcting their own errors, and *our* text books lead them to give chief attention to the practical analysis of sentences and the correct use of words, instead of requiring a large portion of their time in learning elaborate forms and tables which often lead them to dislike this important study.

In rhetoric we learn the rules as presented in Hill's text book, yet we endeavor to apply those rules in as many practical ways as possible. Instead of requiring students to write long compositions on miscellaneous questions, we give them their practice upon Sabbath-school reports, reports of missionary meetings, letter writing, etc. Frequently as many as twenty reports are written by our students of one Sabbath-school, held in the Church. These are carefully prepared

and brought to the class-room on Monday morning, where they are thoroughly reviewed and criticised. In preparing these reports there is ample opportunity for practice in good style, the proper use of words, correct capitalisation and punctuation, and, what is even more valuable, the student on leaving school knows how to write a concise, interesting report. I might state, further, that these reports are taken into the elocution class, and the students are taught how to read them in harmony with the suggestion given by Nehemiah. "So they read in the book on the law of God *distinctly*, and gave the *sense*, and caused them to *understand* the reading."

In the literature class, while endeavouring to teach the students to criticise and enjoy the beautiful compositions of the English language, we endeavour to take them to the purest and most wholesome fountains of literature, discarding the writings of many who are known as the world's popular authors. We believe that the sweetest and most wholesome gems of literature are to be found in the Bible. The Psalms and Proverbs abound with them. No more lofty or beautiful passages can be found than in the book of Isaiah; while the simplicity and purity of the language of the gospels and epistles are far more valuable, as models than the writings of Shakespeare or Byron. "Great Controversy," "Patriarchs and Prophets," and "Desire of Ages" also afford ample illustrations of the most beautiful prose literature; and while studying these inspired productions the student acquires the great advantage of adding to his literary knowledge a familiarity with, and a love for, that which is highest and best.

A beginning only has been made along these lines, but we believe that the effort should be continued until every hour spent by students and teachers will count toward the preparation of our young people for thorough practical efficient work in this message.

The Second Sabbath.

UNLIKE its predecessor, the second Sabbath of the meeting was, in the matter of the weather, all that could be desired. The clouds which had prevailed for several days all disappeared, and permitted the genial sun to shine out in all its glory. Its strength was tempered by a slightly chilly breeze, and the beauty and clearness was all the more appreciated

because of the gloom of the days that had gone before.

At the beginning of the sacred day a devotional meeting was held in the chapel, and this was a season of unusual interest. It continued until nearly the time for the evening service. The discourse of the evening was by Elder Farnsworth, who spoke of the "Two mysteries"—"the mystery of godliness," and "the mystery of iniquity." The first is "God manifest in the flesh," in the person of Jesus Christ, "who, being in the form of God, thought it not robbery to be equal with God; but made Himself of no reputation, and took upon Him the form of a servant." The second is the character of Satan, who sought to exalt himself "above the stars of God," and who, later in the person of the Man of Sin, exalted himself "above all that is called God or that is worshipped." The first was the exemplification of self-forgetting sacrifice for the good of others; the other was the spirit that aggrandised self at the expense of all others. The discourse will be reported in due course, when all will have a chance to experience its excellent merits.

The usual meeting for 5.30 on Sabbath morning was announced, but there was with some a lingering suspicion that the weariness of the flesh might prevail with some of the weaker ones, and cause them to be conspicuous by their absence. But few, if any, however, were prepared for what occurred, for the force of habit was not sufficiently strong to cause the bell to ring itself at five o'clock, and no one awoke to ring it, and the consequence was that most of the community opened their eyes at about six o'clock, with gratitude in their hearts for a good night's rest. But the meeting came off though it was brief. Yet it was good, and brief meetings are frequently good. We had an earnest season of prayer for the special blessing of God upon the privileges of the day, and a rapid succession of short testimonies to show the appreciation of the people for the great benefits that Divine goodness is bestowing upon us.

The physical man was refreshed with a bountiful breakfast of choice food, and at nine o'clock came the hour for Sabbath-school. The students now separated from the Conference, and marched in an orderly file to the Church, less than a mile distant. Here a school was conducted by Professor Lacey, while in the chapel the school was under the charge of Dr. Caldwell, of the Tongan Island Mission. J. H. Woods conducted the review.

At the close of the school the congregation proceeded to the Church, where a well-filled house listened to a forcible presentation of the principles of the Golden Rule, by Elder Irwin. The great rule laid down by our Saviour was shown to be the embodiment of the Gospel. As the discourse will be reported for these columns, we will not undertake to outline it here, but its power was such as to create a deep impression, and the thoughts presented would furnish food for meditation for a long time.

In the afternoon Elder Haskell spoke to a good congregation on the necessity and power of faith, in his usual method of rich, Scriptural study. The discourse was followed by a good season of testimonies, which extended to the close of the Sabbath. In the evening following, a large crowd filled the spacious church to witness the presentation of a series of lime-light pictures of the Helping Hand Mission at Melbourne, and listen to an account of that work by one of the managers, N. D. Faulkhead. An abstract of this lecture will also be given, that our readers may have an idea of the beneficent work that is being done by this good enterprise.

Thus passed away the Sabbath; a day that will be remembered long by many who participated in its rich blessings.

Spiritual Development a Result of Bible Study.

(S. N. Haskell.)

I WISH to read some things with reference to schools and the principles that apply to schools, which principles also apply to us and our families. I will read something from the *Bulletin* of 1893 touching on schools:—"In the work of educating the youth in our schools it will be a difficult matter to retain the influence of God's Holy Spirit and at the same time hold fast to erroneous principles. The light shining upon those who have eyes to see cannot be mingled with the darkness of heresy and error found in many of the text books recommended to the students in our colleges. Both teachers and pupils have thought that in order to obtain an education it was necessary to study the productions of writers who teach infidelity, because their works contain some bright gems of thought. But who was the originator of these gems of thought? It was God, and God alone; for He is the source of all light. Are not all things essential for the health and growth of the spiritual and moral nature

found in the pages of Holy Writ? Is not Christ our living head? And are we not to grow up in Him to the full stature of men and women? Can an impure fountain send forth sweet water? Why should we wade through the mass of error contained in works of pagans and infidels for the sake of obtaining the benefit of the few intellectual truths, when all truth is at our command?"

The Lord Himself has signified that schools should be established among us in order that true knowledge may be obtained. No teacher in our schools should suggest the idea that, in order to have the right discipline, it is essential to study text books expressing pagan and infidel sentiments. Students who are thus educated, are not competent to become educators in their turn; for they are filled with the subtle sophistries of the enemy. The study of works that in any way express infidel sentiments is like handling black coals; for a man cannot be undefiled in mind who thinks along the line of scepticism. In going to such sources for knowledge are we not turning away from the snow of Lebanon to drink from the turbid waters of the valley?

We are looking for the outpouring of the Spirit of God that comes on the people to fit them for the work that is before them, but it cannot continue with us and abide with us while we are on wrong lines. It may come to us, but it will not continue with us while we have erroneous thoughts. It appears to me, as I look over the Word of God, that whatever is taught and whatever information is given on the line of what we call education, should have its foundation in the Bible. And God has used nature as His great text book for spiritual truths, and when that is used we get the light on spiritual lessons from the object. These truths are much more lasting than anything we get simply from theory or books. I have here in this little book a few sentences that I would like to read. "The Lord Jesus Christ came to our world as its Saviour. He was made flesh and dwelt among us. He assumed humanity that humanity might touch humanity, while His divinity grasped the throne of God. In His life was manifested 'the glory as of the only begotten of the Father,' but He veiled His divinity in humanity. Christ's appearance in this world was itself a great object lesson of instruction. The divine Son of God took humanity that humanity might take Divinity; He took human nature so

that every human thing might be connected with Divinity. The same principles appeared in His teaching. The unknown was illustrated by the known. Here is indicated the higher education that is to be given by parents and teachers.

The truth simplified and illustrated is quickly discerned, even by children. The figurative language arrests the attention and pleases the mind; and the lesson is firmly fixed in the memory. Then it is the voice of God that converts souls. It is not human power, but divine. The human and natural become channels for the divine. "All things speak of Jesus." All objects show eternal truths. If we can recognise in the objects around us, in the circumstances of life given us, the voice of God, that voice itself will work on the mind and heart of each; and thus the true object of God will be accomplished in education, and then only will this be the case in our schools, and students will necessarily be converted by the power of God. This is the way God purposes to speak to the people. It is the way His voice comes to us.

Then I find something here in the "Desire of Ages." "I am the good Shepherd and know My sheep, and am known of Mine. As the Father knoweth Me, even so know I My Father; and I lay down My life for the sheep." Again, Jesus found access to the minds of His hearers by the pathway of their familiar associations. He had likened the spirit influence to the cool refreshing water. He had represented Himself as the light, the source of life and gladness to nature and to man. Now, in a beautiful pastoral picture, He represents His relation to those that believe on Him. No picture was more familiar to His hearers than this, and Christ's words linked it forever with Himself. Never could the disciples look on the shepherds attending their flocks without recalling the Saviour's lessons. They would see Christ in each faithful shepherd. They would see themselves in each helpless and dependent flock. The thought is that when they had the truth communicated to them through these objects, which were God's object lessons, it came home to their hearts in a way that whenever these objects in life came before their view, the first impressions made upon their mind would be the spiritual lessons obtained from the object."

Take agriculture, connected with the school. God designed the garden of Eden to be a lesson to teach the infinite love of God. It was to be

seen in the trees, in the garden, and in everything, and whenever they saw any of these objects, if the plan had not failed, they would have been reminded at once of the infinite love of God. But when man sinned the Lord arranged the cultivation of the soil in such a way that everything man had to do would reveal redemption, so that redemption would be the first thing thought of in our labor. And as, in the cultivation of the soil, so in every object in life, we would have the spiritual thought uppermost, and we would see that everything in nature partook of the Divine. But we cannot see it unless we believe the Divine is in it; and the true object of schools is to bring people into connection with God. It should be to lead people to see this relationship. There is not anything in nature but what we can get some spiritual lesson from. Where does the light of these lamps come from? Where does the wood we burn obtain light?—From the sun. And where did the sun get light?—From God. Then there is in the burning lamp or wood a connection that will take the mind right back through the object to God. If this is impressed upon the mind of the children it will draw their minds to God.

I will read from unpublished manuscript: "Students should not be told to do this or that without being given the lessons that will teach them the principles underlying the thing they are required to do. (Isa. 7 : 14, 15, 27, 28. Deut. 12 : 23, 25.) Call upon them to apply to spiritual things the lessons of daily life. (Matt. 23 : 25, 26.) As they put seeds into the ground, teach them the lessons of the germinating power of seeds found in the great lesson book. Teach them the time to sow, the time to plant trees in their season, and when to prune them, draw lessons from the day and the night, the sunshine and the cloud, the former and the latter rain, and the harvest period. In the work done by the student, in their domestic work and in the garden, a portion of the time should be taken to give them an opportunity to tell the practical spiritual lessons they have learned from the work done. In all the practical duties of life, comparison should be made with the teachings of nature and of the Bible. If we study natural things, we shall find in them an example of spiritual things. For this reason the Lord has given the open book of nature in material substances, and He Himself gives His presence in this line of education."

In cultivating the soil, in disciplining and subduing the land, lessons may be constantly learned. No one would think of settling on a new piece of land expecting it at once to blossom like a rose. Earnestness and diligence and persevering labor are to be put forth. In felling the trees, in breaking the soil, preparatory to sowing the seed, every toiler has lessons to learn; for just in the way in which the land is treated will be the spiritual work in the human heart. Those who, by vigilant, intelligent, persevering effort, would be benefitted by the tilling of the soil, must go forth with the Word of God in their hearts. They will then find the fallow ground of the heart broken by the softening, subduing influence of the Holy Spirit. Unless hard work is bestowed upon the soil, it will not bring forth the harvest. And so with the soil of the human heart. The Spirit of God must work upon it to refine and discipline it, before it can bring forth fruit to the glory of God. Thus the cultivation of the soil will prove an education to the soul. The minds of the students will be opened to the teachings of God in the natural world, and they will be better prepared to study.

The soil will not produce its riches when worked by impulse. It needs thoughtful daily attention. It must be plowed often and deep, with a view to keeping out the weeds which take the nourishment from the good seed planted. Thus those who plow and sow, prepare for harvest. None need to stand in the field amid the sad wrecks of their hopes. We should learn these lessons in the culture of the soil, with a constant view to the harvest. These spiritual lessons should receive attention and a proper education.

"If properly managed, the cultivation of the soil will not be considered drudgery. The work is to be done intelligently. Study, to begin, the training process of the heart in the work done on the land. That which is done should be explained to the workers, just as in any trade. The blessing of the Lord will rest upon those who thus work the land, learning spiritual lessons from Nature. In cultivating the soil, the student little knows what treasures will open up before him. While he is not to despise the instruction he may gather from minds that have had an experience, and from the information that intelligent men can impart, he should gather lessons for himself. **This is a part of his education.**

"Nature teaches us that physical labor is to be combined with mental. It is no less important to sow the mind with truth than to sow good seed in the ground. Let the Lord by His miracle-working power, cause the seed to spring up in the soul; first the blade, and then the ear, then the full corn in the ear."

Now, we see men farming simply to get a living. Getting a living is the result of doing God's will. We do not want to have agriculture connected with the school simply to have a farm, but that we may see God in the farm, and when that is so all selfishness will drop out, and we will get the best methods of farming, because we will find something in the Gospel to illustrate how to farm."

"Nature is filled with spiritual lessons for mankind. From the beautiful flowers, with their rich and varied coloring, and their delicate perfume, we may learn that God still loves us, that His mercy is not wholly withdrawn from the earth. The flowers die only to spring forth into new life, and in this we are taught the lesson of the resurrection. All who love God will bloom again in the Eden above. In Nature a voice is speaking to us, declaring the glory of God. The attentive eye can discern, the sanctified ear can hear and understand its language. In all the material objects, lessons are presented to our view. The sunbeam, the green fields, the trees, the clouds, the dew, the moon in its glorious beauty, all bear their testimony to the glory of God. Be still, and know from the workmanship of God that He is the only true and living God. * * * * The Lord calls attention to the things which He has created, and these things repeat the lessons of Christ. He bids the things of nature speak to the senses, that man may take heed to the voice of God therein. Christ is represented by earthly things that they may represent the spiritual. . . . Christ had every source from which to draw. Treasures of knowledge made His tongue like the pen of a ready writer. . . . Apart from the strange unholy ways of the world He gathered stores of natural science from nature. New ideas of ways and means flashed into His mind as He studied insects and other forms of animal life. He studied the book of nature, and by illustrations drawn from things seen, presented the living oracles of God. . . .

How much the student of nature can learn of God if at the same time he will become a student of the Word;

for in the natural world God has placed the key which unlocks the treasure-house of His Word. The lily resting upon the bosom of the lake, is a representation of the experience of Christ among men. Though surrounded by weeds and unsightly debris, yet, unsullied, it opens its white fragrant blossoms to the sunlight. It strikes its channeled stem down through the mass of rubbish to the pure sands beneath. Refusing everything that would defile, it gathers to itself only those properties which would develop into the spotless, fragrant flower. Thus it was with Christ. He came to a world all seared and marred with the curse, yet He was not polluted with His surroundings. He was the Light, the Life, and the Way. He voluntarily became an inhabitant of the earth, that He might grasp the whole world in His merciful arms, and lay it in the arms of His Heavenly Father. * * * The root of the tree has a double office to fill. It is to hold by its tendrils to the earth while it takes to itself the nourishment desired. Thus it is with the Christian. When his union with Christ, the parent stock, is complete, when he feeds upon Him, currents of spiritual strength are given to the branches. Can the leaves of such a branch wither?—Never. As long as the soul reaches toward Christ, there is little danger that the leaves will droop and decay."

Even in washing dishes there is a spiritual lesson. There is something in it beside the mechanical instruction to be given. Read Matthew 23: 25, 26. Then, with that object lesson before us, there is something the matter with a person who does not half wash the cup or platter. So with every object. This building, the pillars, the doors,—there is that in everything which gives a spiritual lesson. But we frequently get these lessons incorrectly, because we do not go to the Bible. Nature itself is so affected by sin that we would not discern clearly the voice of God, and obtain the spiritual lessons unless we were directed by the Word of God given us.

When we get hold of these truths, we will have the key that unlocks the principle of education, the principles of true, higher education. When we follow God's instruction, He will add His blessing, and there will be great results.