

THE GLEANER.

Vol. 1.

MELBOURNE, JANUARY, 1897.

No. 7.

OUR SCHOOL.

WE believe that our people in Australasia will rejoice with us that it is now possible to give definite information concerning the opening of the Avondale School for Christian Workers. When we closed the last term of the Australasian Bible School in Sept., 1894, we fully expected to continue school work at Avondale in a few months. We have learned, however, that we had but little conception of the perplexities that were before us. At every step of the way we have met difficulties that have caused much anxiety and delay. We do not indulge the thought that all the obstacles connected with this enterprise have been passed, but we are deeply grateful to God for having brought us to that point in our progress where we can make definite announcements regarding the first term of the school.

Full particulars concerning the date of opening, length of term, expenses, courses of study, etc., will be found in another article in this number of the GLEANER.

The School Board has arranged with Prof. H. C. Lacey, who has been connected with the enterprise at Avondale for several months, to visit the most of the churches in Australia in the interests of the school. Bro. Lacey is now in Melbourne engaged in this work. He is devoting all his time to this line, and will be pleased to visit or correspond with any one who desires to learn the particulars concerning any feature of the school. His address for several weeks will be, care of Australian Tract Society, 251 St. George's Road, North Fitzroy, Victoria.

Now that we are able to begin school work, we feel anxious that our people who need the blessings of such a school, shall do all in their power to obtain them. We appeal especially to the young in our ranks. We have not forgotten the anxiety felt by so many a few years ago to attend our school. We have deeply sympathised with all in the disappointment that has been occasioned by the delay. But in this case, it is better late than never. The time for both obtaining and using an education has not altogether passed. There are still grand possibilities for those who will now take hold earnestly to redeem the time.

We rejoice that the managers are able to place the tuition so low. The cost to those who pay in advance

will be only £16 for the entire term of twenty-six weeks. This includes tuition, board, lodging, etc. It would seem that this is within the reach of almost any energetic young person who thirsts for an education. By taking advantage of excursion fares, the expense of reaching the school can be made very light.

We have every reason to believe that our school will be a good one. During Prof. Prescott's stay in this country, he studied our situation and needs, and gave most excellent instruction on the courses of study, and the best methods of teaching. All this instruction has been preserved in written form. It is approved, and will be adopted by those who will conduct the school.

While we shall work under difficulties during the first term, we confidently believe that the school will be a great blessing to all who attend. Those who are denied the privilege will certainly sustain a loss.

It is all of three months before the school will open. This gives one-fourth of a year for making arrangements to attend. Brethren, let all make an earnest effort to secure the advantages of this first term. Ask God to make duty plain, and trust Him to open the way. We would be pleased to correspond with anyone who is interested in this matter. Address either Prof. H. C. Lacey, or the writer, in care of the Australian Tract Society.

A. G. DANIELLS.

AVONDALE SCHOOL FOR CHRISTIAN WORKERS.

It is the intention of the Board of Managers to open the Avondale School for Christian Workers on the 28th of April of the present year. By this date the buildings now in process of construction will, we think, be ready for occupation.

THE SCHOOL YEAR.

It is proposed that the school year consist of twenty-six weeks, commencing April 28, and continuing until October 27. During this time the school work will continue without interruption. Short vacations are unprofitable; but the summer vacation, being six months, can be made profitable by both teachers and students. During the long summer vacation, teachers can engage in work for the conference. Some of the older students can canvass, and others

will find work with orchardists or farmers during this busy season. For those wishing to remain in the school the year round, special work can be planned.

EXPENSES OF BOARDING STUDENTS.

The charge for boarding students will be £2 14s. per month (four weeks), or £8 per half year (thirteen weeks), payable in advance. This includes board, use of furnished room, light, plain washing, and tuition in the regular course of study. In addition to the cash payment, and the care of his room, each student will be required to work three hours each day (eighteen hours per week) as a part of his dues to the school.

These charges are so low that the school will be unable to meet extra expenses incurred on account of sickness. In case of sickness, the actual expense of providing a physician or nurse will be charged to the student's account.

No deduction from regular charges will be made on account of a short absence.

EXPENSES OF DAY STUDENTS.

The tuition of day students will be 12/- per month for the regular course. For one study, students will be charged half price; for two studies, three fourths price.

A discount of five per cent. will be allowed day students who pay for the half year in advance.

When two students attend from one family, the tuition will be 11/- each per month; and for three students from each family, 10/- each.

WHO WILL BE ADMITTED.

The school will be opened to all worthy persons of both sexes. The moral influence of the school is carefully guarded, and no one who uses indecent, profane, or unbecoming language, or who indulges in the use of tobacco or alcoholic drinks, or who is vicious or immoral, will knowingly be admitted.

Candidates for admission who are strangers to the faculty, will be expected to produce a certificate of good moral character. If the applicant is a member of some church, a letter of recommendation from the pastor or clerk of that church would be greatly appreciated.

The school is a denominational institution, and is conducted upon this basis. While no religious test will be required of students, yet no one will be allowed to remain in the institution who seeks to disseminate infidel views amongst his associates. Such religious meetings will be conducted in connection with the school work as may be deemed most conducive to the spiritual growth of those in attendance. The seventh day of the week is observed as the Sabbath, and all students will be expected to conform to its observance.

THE HOME.

All students not residing with their own families will be expected to board at the school, except where permission is given by the faculty to do otherwise. Students of mature age who, in the judgment of the faculty, can do so with profit will be permitted to board themselves.

Every member of the school family will be expected to be at home evenings, unless special permission for absence is obtained from those in charge.

Students will not be permitted to take visitors to their rooms without permission of the one in charge of the home. Calls must be made in the public reception rooms, and then only by permission.

As the work of the home will be done by the lady students, and the work of the garden, orchard, and farm, by the young men, each student should bring clothing suitable for such work.

Each boarder will be expected to furnish his own toilet soap, six towels, three serviettes, three pillow cases, three sheets, and one bed spread. All articles should be plainly and durably marked with the full name of the owner.

GENERAL INFORMATION.

Books and stationery will be kept for sale at the school at the usual prices.

The school will not undertake to furnish work to students further than is required in part payment of their expenses.

Students who notify the Principal by letter of the time of their arrival, will be met at the Morrisset Railway Station by some member of the school family. Letters of notification should be posted one or two days before starting for the school, to ensure being received in time.

All correspondence relating to the educational work of the school should be addressed to the Principal, Avondale School, Cooranbong, New South Wales.

All correspondence regarding finance, or the building operation of the institution, should be addressed to the Treasurer, Metcalf Hare, Avondale, Cooranbong, New South Wales.

THE PRIMARY DEPARTMENT.

It is the intention of the Board of Managers to open a Primary Department just as soon after the opening of the regular school as suitable buildings can be provided.

It is proposed that the charge for tuition shall be 1/- a week for one student from a family; 10d. each per week for two students from one family; and 9d. each per week for three or more students from one family.

COURSE OF STUDY.

The foundation of all true education is the knowledge of God. As He reveals Himself to us in a three-fold way, through His word, His works, and His providences, the basis of instruction will be laid in the Bible, Science, and History. History will include language and literature, etc., and Science, the mathematics. In this way a broad field of study is opened to every student who desires to qualify himself for the Master's service, to become "a workman that needeth not to be ashamed, rightly dividing the word of truth." Further information regarding this department will appear in subsequent articles.

"For wisdom is better than rubies; and all the things that may be desired are not to be compared to it. I wisdom dwell with prudence." "Riches and honour are with me; yea, durable riches and righteousness." "I lead in the way of righteousness, in the midst of the paths of judgment." Prov. 8: 11, 12, 18, 20.

their imaginations, and their foolish heart was darkened. *Professing themselves to be wise*, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man (and to birds, and fourfooted beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts). . . . And even as *they did not like to retain God in their knowledge*, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness," etc.¹

From all these texts it becomes clear that it was the wrong kind of knowledge, a knowledge of evil, a knowledge apart from God, contrary to God, and forbidden by God, that induced the fall and ruin of mankind.

Consider now the following, and observe that the same cause is now operative in the further degradation of the human race.

"Satan's work has been the same from the days of Adam to the present, and he has pursued it with great success." He "*tempts men to disobedience by leading them to believe they are entering a wonderful field of knowledge*. But this is all a deception." "It was not the will of God that the sinless pair should know aught of evil. He had freely given them the good and withheld the evil. But, contrary to His command, they had eaten of the forbidden tree, and *now they would continue to eat of it,—they would have the knowledge of evil,—all the days of their life*." From that time the race would be afflicted by Satan's temptations."² "True knowledge is divine. Satan insinuated into the minds of our first parents a desire for a *speculative knowledge*, whereby he declared they would greatly improve their condition; but in order to gain this, they must take a course contrary to God's holy will. It was not God's purpose that they should obtain knowledge that had its foundation in disobedience. This was a broad field into which Satan was seeking to lead Adam and Eve, and it is the same field that he opens for the world to-day by his temptations." "Many will never be convinced that it is bliss to be ignorant of a certain kind of knowledge which arises from unsatisfied desires and worldly aims. *The sons and daughters of Adam are fully as inquisitive and presumptuous as was Eve in seeking forbidden knowledge*." "When men almost invariably choose the knowledge that Satan presents; when their taste is so perverted that it craves that knowledge as though it were a fountain of supreme wisdom, then they give evidence that they are separated from God, and are in rebellion against Christ." "They gain an experience in knowledge which God never designed they should have, and the result will be, as it was to our first parents, *the loss of their Eden home*."³

Considering this proposition fully established, we will notice,—

4. *The image of God is to be restored in man.*

"And as we have borne the image of the earthy, we shall also bear the image of the heavenly."⁴ "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that he might be the first-born among many brethren."⁵ Nor is this change to be wrought only at some distant date, at the coming of Christ. Says the apostle, "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."⁶ It is a present progressive work with every believer. "We are to look at His life, study His character, and copy the pattern. *What Christ was in His perfect humanity we must be*, for we must form characters for eternity."⁷

5. *The restoration is to be effected by seeking for, and obtaining, the right kind of knowledge.*

For proof of this read the apostle's doctrine of the "new man, which is renewed in knowledge after the image of Him that created him."⁸ And again, "To be renewed in the spirit of your minds, and to put on the new man, created after God's likeness, in the righteousness and the holiness of the truth."⁹ Combining these texts, we get the truth on this point in its entirety: Put on the new man, created in the righteousness and the holiness of the truth, and renewed in knowledge after the image of Him that created him. Here is the divine-human process and product,—God creating by His truth, man renewing through his knowledge, the image of the Creator in the human soul. Wondrous change! Marvellous transformation!

Omitting here the consideration of the Divine part in this process, notice further the part played by the man. "Renewed in knowledge" is the statement. But knowledge of what?—Evidently of the "truth," through the righteousness and holiness of which God creates him anew. What then is the "truth"? "I am the Truth," says Jesus. "In whom are hid all the treasures of wisdom and knowledge,"¹⁰ adds Paul. Then the knowledge, through which the "new man" is renewed, and the likeness to God attained, is the knowledge of Jesus. But as Jesus was the brightness of the Father's glory, the express image of His person;¹¹ and as those who saw Him saw the Father,¹² who was manifest in Him;¹³ it is ultimately the knowledge of God the Father that works this wondrous change. To know God, God as revealed in Christ, and wherever else He may have thought best to manifest Himself,—this is man's great and glorious part in the divine-human process of edu-

¹ 1 Rom. 1: 21-24, 28, 29. ² "Patriarchs and Prophets," pp. 43, 47. ³ "Testimony, No. 33," pp. 31-33.

⁴ 1 Cor. 15: 49. ⁵ Rom. 8: 29. ⁶ 2 Cor. 3: 18. ⁷ "Special Testimony for Ministers, No. 2," p. 22. ⁸ Col. 3: 10. ⁹ Eph. 4: 23, 24, Conybeare and Howson's rendering. ¹⁰ John 14: 6. ¹¹ Col. 2: 3. ¹² Heb. 1: 3. ¹³ John 14: 9. ¹⁴ 1 Tim. 3: 16.

caution. Yes, it is more than a part, a factor in that process; it is the very foundation itself. "The great work of life is character-building; and a knowledge of God is the *foundation* of all true education."¹

Seeing then the essential importance of possessing this knowledge, let us reverently inquire, "How shall I obtain it?" "Where has God revealed Himself that I may learn to know Him?" The following will tell us. "God has revealed Himself to us *in His word* and *in the works of creation*. Through the *volume of inspiration* and the *book of nature* we are to obtain a knowledge of God." Again, "If you would become acquainted with the Saviour, *study the Holy Scriptures*." "Those who take the written word as their counsellor, will find in *science* an aid to understand God."² And, again, "My son, if thou wilt receive *My words*, and hide *My commandments* with thee, . . . then shalt thou understand the fear of the Lord, and find the knowledge of God."³ "The invisible things of Him from the creation of the world are clearly seen, being understood by the *things that are made*, even His eternal power and Godhead."⁴ To these we must also add the following, "God speaks to us through His *providential workings*."⁵ "Whoso is wise, and will observe *these things* (God's dealings with man. See the psalm), even they shall understand the lovingkindness of the Lord."⁶

Crystallising these statements we learn that God reveals Himself through three channels, or, more properly, perhaps, through one great three-fold channel,—His word, His works, His providences. And therefore he who would know God, in order to have restored in his soul the image of the Creator, must learn of Him in this three-fold way,—by the study of the Scriptures, of nature, and of the divine dealings with mankind.

And now, where are we in the process of our inquiry after the ideal? We have examined the basal principles of a Christian Education. We have found that man originally possessed, has now lost, but may regain, the image and likeness of his Creator. We have found that he lost it by obtaining forbidden knowledge, and that he may regain it by seeking for, and obtaining, the knowledge of God. And we have learned that God may be known through His word, through His works, and through His providences.

We are right in sight of the ideal. Nothing more than a simple statement of it is now needed for our perfect comprehension. What is Christian Education?—*It is that divine-human process by which the image of God is restored to the soul of man.*

¹ "Christian Education," p. 64. ² "Christian Education," p. 65, 56, 196. ³ Prov. 2:1-5. ⁴ Rom. 1:20. ⁵ "Christian Education," p. 56. ⁶ Ps. 107:43.

How is that process carried on, *on man's side*, that education gained, that image restored?—*By a reverent, prayerful, spiritual study of God, as revealed in the Bible, in science, and in history.*

H. C. LACEY.

"ALL true study is the study of the Creator, through the manifestation of His thought, in the universe and man."

"I repeat, my fellow teachers, that there is but one study in this world of ours, and I can call it in one breath, the study of law, and the study of God."

"We are made in His image, and through the knowledge of His laws and their application we become like unto Him; we approach that image."—Parker's "*Talks on Pedagogics*," pp. 26, 46.

A NOBLE STAND.

CANOWINDRA, N. S. W., JAN. 5, 1897.

DEAR SIR,—I am writing this letter to you to let you know that I intend commencing to keep the Sabbath, or seventh day (Saturday), next Sabbath. I desire to be baptised, also three of my brothers and two sisters; and I think a few of our neighbours would like to be baptised also. So I would like you to arrange to send a pastor up here as soon as possible, so that we may be baptised. We are all desirous of keeping God's commandments. So if you can arrange with a pastor, kindly let us know, so we can be ready for him. The fare from Sydney to Cowra Railway Station is, second return, £2 3s. I am willing to pay half this expense for him if he will come. I would pay the whole if I were able. Of what little I have I want to give a tenth to the Lord. Shall I send it to you, or to what address shall I send it?

I have read the "Great Controversy Between Christ and Satan." This is how I found out about the Sabbath first. I would write to some of the pastors only I do not know their addresses.

Yours faithfully,

WE have received the first number of the third volume of the *Southern Sentinel*. It is now a sixteen-page quarterly. Subscription price 6d. per year post paid. Clubs of six or more to one address 4d. per copy. We commend to all our readers the appeal in another column from Pastor A. G. Daniells to work for the circulation of the *Sentinel*. If each member of our conference would invest one shilling a year in the circulation of this excellent journal, that would place in the hands of the people at least 2,000 copies of each number during the year in this conference alone. Who will do this much if not more?

THE "SOUTHERN SENTINEL."

WE wonder if our people in these colonies fully appreciate the mission of the *Southern Sentinel and Herald of Liberty*. Here are some facts for consideration:—

We believe that we are living in the last days, that the time has come for the gospel to be received and proclaimed in its fulness, that the whole gospel is embodied in the three messages of Rev. 14:6-12, and that we are giving that three-fold message.

We believe that these messages teach that the power of the Papacy is to be restored, that an image of the Papacy is to be formed, and that the image is to possess the power of the Papacy itself, by which it will cause men to worship the Papacy, and to receive the mark, or badge, of her authority:

We know that the proclamation of these messages began about fifty years ago; that during this time the Papacy has been making earnest, successful efforts for the recovery of its power; and that an image of the Papacy has been formed.

We know that in conjunction with the proclamation of these messages, the restoration of the Papacy's power, and the formation of the image, persecution has been revived. During the last eight years more than 150 cases of arrests of our people have been made. 116 of these were convicted and imprisoned for a total of 1,438 days, 445 days of which were served in the chain-gangs. Some have been banished to Siberia for an indefinite time.

We believe that this evil work has only begun, that the Papacy and its image are daily growing stronger, and that mighty forces are being organised with energy and skill by the churches to gain control of civil power.

We know that this is not a local affair, but one that extends to all the civilised nations of the world, and that the people of all these nations are to be warned of the evil thing. In order to proclaim the messages as fully and effectually as we ought, we have for some years issued literature especially devoted to this phase of the message. The *American Sentinel* was begun ten years ago. It has never been needed more than just now. In fact things have come to such a pass in America that the General Conference has instructed Bro. A. T. Jones to go to New York City, and take charge of the *American Sentinel*, and devote a large share of his time to the church and state question.

Two years ago we began the publication of the *Southern Sentinel* for these colonies. Just as the first number was going to press, two of our brethren were arrested, tried, and fined in Parramatta for Sunday work. A full account appeared in the first number of the *Sentinel*. This emphasised the need of such a

journal. Just as we were about to send the second number to press, a brother in Sydney was arrested, tried, and sentenced to the stocks for Sunday work. An account of this came out in *Sentinel* No. 2, and further emphasised the need of such a paper.

Since the *Sentinel* was started we have recorded many evidences of the rapid growth of religious intolerance in these colonies. And the situation to-day is such that we feel impressed that the *Sentinel* should be continued. We also feel certain that our people should take hold as never before to give it a wide circulation.

We have reduced the size and price of the *Sentinel*. It now has but sixteen pages, and is sold for a penny. The subscription price, sixpence per year post paid. In clubs of six or more, to one address, fourpence per copy per year.

It would seem that the price is so low that everybody in the colonies could pay for the journal if they cared to read it.

From the nature of the journal we believe that hundreds would be glad to pay for it if they knew of it, and understood its mission. Here is a work for our people who understand the importance of the issue.

Brethren and sisters, we solicit your co-operation. We greatly desire that our churches shall take large clubs, and that the members shall call on their neighbours to secure subscriptions at sixpence per year, or sell single copies at one penny per copy.

Note the following:—

10 copies to one address for one year	3s. 4d.
25 " " " " " " " "	8s. 4d.
100 " " " " " " " "	£1 13s. 4d.
1 gross " " " " " " " "	£1 17s. 0d.

Are there not many who will take from 25 to 50 copies for the year, even if you give the most of them away? Are there not many, too, who will take a gross of each number to sell?

We are confident a good work can be done in this line, and await with interest for a hearty response. Address all orders to the Australian Tract Society.

A. G. DANIELLS.

THE time of the next General Conference session is drawing near. The meeting is appointed to open February 19. We have received some orders for the *Bulletin* that will be issued daily during this important meeting, but many who we are sure will want the paper, have not yet sent in their orders. In previous years some whose orders were received too late have been much disappointed that they could not have the *Bulletin*. Will not all who see this notice, and have not already ordered, please send for it at once? Subscription price 2/6 for the term.

"THE true object of education is to restore the image of God in the soul."—*Christian Education*, p. 63.

NOTES.

READ and preserve for reference the EXTRA that accompanies this number of the GLEANER.

BRO. R. S. BELL, who has been making a short visit at home here in Melbourne, has returned to his work in the northern part of New South Wales. He will begin work at Scone.

MISSSES OLIVER AND GILL have returned home from Adelaide, where they have been selling the *Bible Echo* for several months, and are about to go to Launceston, Tasmania, to canvass for "Patriarchs and Prophets."

WE are pleased to announce that Bro. F. W. Reekie, who has been engaged in other work for several months, has applied for more territory, and in connection with Bro. Hindson will work West Australia for "Home Hand-Book."

A FEW days ago, Bro. A. G. Mackenzie came to Melbourne from Sydney, and, in company with Bro. Arthur Currow, has gone to Beechworth to canvass for "Home Hand-Book." They have our prayers and best wishes for success.

ARRANGEMENTS have been made by the Union Conference for Bro. Whittle to engage in Bible work for a few months at Charters Towers, Queensland. An effort is also being made to secure agents to work there with the *Bible Echo*. It is understood that this work will be followed by a special effort to establish the truth in that city.

BRO. CARSWELL and wife have reached their new field at Toowoomba, Queensland, and have sent in their first reports for the new year. They express good courage and hope for their work. Both will canvass for "Patriarchs and Prophets," and we anticipate that they will not only be successful in selling many books, but will be a blessing and help to the little church there.

PASTOR STARR has recently made a two weeks' visit to the Rockhampton church. He reports good meetings and a manifestation of the grace of God. Nine members were received into the church. At the close of the year, the church, Tract Society, and Sabbath-school, after paying all liabilities, reported a balance in the treasury. The Tract Society voted £5 of its surplus funds toward the liquidation of the Queensland district debt. Two of the sisters are laying plans whereby they can devote considerable time to the circulation of the *Bible Echo*. We wish these sisters much success.

In the November number of the GLEANER, we published two letters which we received from a young man in Canowindra, New South Wales. In this number will be found another letter from him which has just come to hand. We have learned that the canvasser who sold the copy of "Great Controversy" which led this young man to the truth, is still actively engaged in the work. This circumstance should not only be a source of great encouragement to that agent, but to all who are selling these volumes of truth. How little we can tell the result of one book if the work is done in love and faith, and followed by our prayers.

WE wish to call special attention to two articles in the *Bible Echo* of Jan. 25, 1897, headed "An Age of Intensity" and "The Shaking Time." These are of special importance just now. We would suggest that elders arrange to have these articles, in connection with matter found in "Early Writings," pp. 131-134 and "Gospel Workers," pp. 370-371, read aloud in all our churches. Let all be thoughtfully and carefully studied.

WE believe that what appears in this number of the GLEANER and the EXTRA on education and the opening of the Avondale School will be of deep interest to our readers. We have all waited for this for a long time, and its appearance will bring gladness all along the line.

PROF. LACEY's article on "The Basal Principles of a Christian Education" is the first of a series he purposes giving through the GLEANER and *Bible Echo*. We bespeak for these articles a careful reading.

THE announcement presenting the time of opening, length of school year, tuition, regulations, etc., is printed in the EXTRA. In this form it will be convenient to preserve for reference, or to send to your friends. We wish the school the fullest success, and would advise every one who can consistently attend the first year to do so.

THE GLEANER.

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