

poses and State work.

A northern district was organized, extending north from Sacramento City. In this district a request was sent to each congregation to send its preacher into the field at its expense to hold a protracted meeting, some time during the coming year. There are a number of places where these meetings are greatly needed and we hope there will be a prompt response. Let there be a move all along the line,

not only in the northern part of this great State, but over its mountains, through its vales, across its broad plains and along its sea-girt shore.

Resolutions of condolence were offered in memory of Bro. Baalim C. Lawson, of Woodland, a brother of superior intellect, great Biblical research, and one of the wisest of counselors.

There was more money raised at this meeting than at any former one, over four thousand dollars in the aggregate, over six hundred for State work, five hundred for Sunday-school work, and over five hundred for the Women's Home Missionary work, and twenty-three hundred for building a church in San Francisco.

Bro. J. H. Rosecrans, who reached the grounds from the East on the last Saturday of the meeting was employed as S. S. Evangelist, and enters immediately on his work in assisting Bro. Berry in a meeting at Napa. We hope to hear a good report from this department of our State work. There are few localities that appreciate the magnitude of the Sunday-school work. I know of no Sunday-school that is conducted as it ought to be, and if our brother shall succeed in stirring up the pure minds of the brethren and put them to work in earnest, he will have done a good work. May the good Lord bless his labors and give him a rich reward, while heavenly benedictions shall be showered from many a parental heart.

The attendance at this meeting was not as great as has heretofore been, owing to the lateness of the season; it being held a month later this year than usual, hence the close proximity to the Bay gave us a superabundance of cold winds.

Adjacent to the grounds is a pond fifty feet long and seven feet deep, a very suitable place for the baptisms.

There was about four hundred pounds of meat cooked each day,

and it was well prepared.

Bro. Rogers, one of the brethren at Vacaville, says if they will keep the meeting at that point, and give him all the privileges of the grounds, that he will pay all expenses, keep as good table as this year, which by the way was good enough, and that he will put \$100 into the State mission fund besides. This is better than has ever been done before, and I trust the proposition will be duly considered.

In my former article I made too low an estimate of the amount of lumber used in building tents, &c. There was near 50,000 feet I am informed.

One very pleasant feature of the meeting to myself and wife was the unexpected meeting with Bro. and Sister Stratton, of Illinois. Sister S. was formerly Cynthia Bradburry, a pupil at Abingdon eighteen years ago. They have been in California only a few weeks, and have located at Rio Vista, on the Sacramento river, and will unite with the brethren at Elmira, about twenty-five miles distant from their home.

The question was discussed as to the propriety of changing the plan of our State Meetings. Some propose that the churches send delegates to some point where the plans and State work may be arranged and reports received, and dispense with the present plan of camping for a week or so; but there is a strong feeling to retain the present plan on account of the sociableness and brotherly-love-ableness that forms such an important feature of these meetings. A committee to consider these questions was appointed. One Methodist brother of prominence in the county camped with us, and was present at every meeting, all of which he enjoyed greatly. The prayer meetings were daily love feasts, hearts were strengthened, and the saints were encouraged. But the parting hour must come. Many were there from first to last, and with tearful eyes and throbbing hearts they took the parting hand while they sang, "God be with you till we meet again."

A man in the depth of a well may see the stars at mid-day, though these are hidden from the man on the mountain top. So often, to an intellect of humble grade glimpses are given of higher spiritual truths which more gifted intellects do not discern.—*Christian Index.*

Educational Department.

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Is Knowledge Power?

It seems to be natural for man to desire power. For power man subjects himself to rigorous training both in body and in mind. For it he deprives himself of the benefits of many pleasant times that he might enjoy; for it he labors in storms. He exposes himself to dangers, he denies himself sleep and rest, by burning the midnight lamp; he puts forth continued and painful exertions in training the muscle and cultivating the intellect that he may be strong, that he may have power. Is it not right for him to thus gain strength? Is it not a principle of our nature, implanted by the Creator, to improve ourselves, to cultivate and develop our mental, physical and moral faculties? It certainly is. Our ideal of a truly great man is one who reaches that highest perfection of mental growth, physical completeness and moral goodness that is possible for man to attain. How to accomplish this desired end certain means have to be employed. For instance, in order to train the muscles food is required to give them strength, but it must be remembered that the food is not strength, it is only a means to the strength, so in the same manner in the cultivation of the faculties of the mind, it must be fed, it must be nourished, but the nourishment, the food upon which it grows and lives is not power, it is only a means of power. A bushel of potatoes is not muscle, neither is knowledge mind. On the other hand, if the food of the body is simply changed into muscle without that muscle being exercised and trained, it is not yet strong; in that state it is comparatively useless. In the same way the mind may be stored with facts, may have abundant knowledge, and without it is trained, it will also be comparatively useless. A person may by reading and hearing the experience of others, be able to gain a knowledge of many facts without acquiring much mental power. We may become acquainted with facts and laws by reading them without improving ourselves much. They will not be of much value to us if we do not convert them to any further use than that of simply holding them as knowl-

edge gained. We may thoroughly understand principles of music without being able to execute harmony of sounds. We may comprehend the different steps to be taken in performing an opera on the piano and yet be wholly incapable of skillfully bringing out the melody that the trained hand and ear is able to accomplish.

It is culture that brings power. It is culture that gives ability to grapple with unexpected difficulties that may arise. A well disciplined mind, though it be not equal to another in scholarship, or has not collected so many facts, will much more readily adapt means to ends, and much more easily apply principles in such ways as will lead to success. We hear of self-made men. They are held up to us as examples to prove that school education is of no value; and they are illustrations well given, if we mean by education that the mind is simply to be fitted up or stored with the facts others have found to be true without training the mind to think upon these facts. We should not send a person to an old garret to clothe himself with the cast-off garments of past generations. We should not expect a person to acquire much mental power by simply filling his mind with the fragmentary bits of knowledge gained by others. Discipline of mind is the better object of education. The methods of fact-gathering or book-learning are simply the cause of the complaint among good and reasonable citizens, called by them *cramming*. A knowledge of facts is very necessary, but training the mind by the use of facts is of more importance. The student leaving school is not able often to tell all the distinctive phenomena he has been studying, though if he has learned something of principles and has converted the experience of others given in his text-books into knowledge of his own and has developed his mind so that it is stronger, so that he is able to think, he is benefitted. Then is knowledge in itself power? Knowledge that can be used is a means of power. It is not always the merchant who knows the most Commercial Laws, who has the most varied fund of knowledge concerning the mercantile business that is the most successful in trade; but often the one having good reasoning ability with small data upon which to base calculations, but these calculations being strictly and accurately done, show superior sense