

dom. "*Fools hate knowledge.*" And so the lesson is set at naught. The scholar refuses to improve. And therefore I suspect that the proverb is at fault which affirms that "experience teaches fools." I do not know how the saying obtained currency, but I am quite sure that it is a mistake. Experience I allow can do much. But the proverb I see plainly ascribes to her too much. She cannot teach *fools*. At least she cannot so teach them as to cause them to abandon their folly. They are wise men who learn by experience. And it is the most plainest, the most conclusive, the one last unmistakable mark of a fool that all experience is thrown away upon him. No matter how plain the lesson may be—no matter how severe and painful—he learns nothing from it. Just such a fool was Pharaoh. Plague followed plague in quick succession, yet would he not let the people go. And although at length he seemed to learn somewhat, he soon forgot every lesson. He rushed on to swift destruction. He learned wisdom from no experience. And there is in every school a class of incorrigibles. Not even this teacher can correct them. "Though thou shouldst bray a fool in a mortar, among wheat with a pestle, yet will not his foolishness depart from him." *He is a fool still.*

And hence it is to be noticed finally that this after all *is but an under-teacher*. She is not the principal. She is only a subordinate—a sort of usher—one of many employed by the Great Master. Her success is derived exclusively from her superior. The Spirit of God himself—the Holy Ghost guiding into all truth must accompany her instructions or they can be followed by no enlightening—no sanctifying—no saving benefits. The experience may be pleasureable or it may be painful—it may be of prosperity or of adversity—it may be of sickness or of health—it may be of joy or of sorrow—but it will be effectual, or it will be vain, just as his influences are vouchsafed or withheld. *Of all the lessons of the under-teacher this is one of the clearest.* How constantly, then, and how earnestly should these influences be sought.

And now I would that all men everywhere did attend more diligently to the instructions of this teacher. I would that *worldly men* gave more attention to her teachings. They do indeed learn much from her of this world's wisdom. Laban himself did this, for he was a wise man in his generation. And even now there are many Labans—men who profit very extensively and very properly in the conduct of worldly business by the lessons of experience. But the grand lessons of this teacher they have never mastered—they have never attempted to master them. They can scarcely have failed to learn from her how hollow and unsatisfying and transitory is every earthly pleasure. They have felt the bitterness of disappointment, and *the vanity of success*. But still they refuse to acknowledge that this world is *all* unsatisfying—that it really has *nothing* that can fill their desires. Or if they have begun to suspect this—perhaps see it with some degree of clearness, they have not yet been taught to look upwards for that which they cannot find on earth. They have not learned how sure is that rest, and how satisfying, which remains for the people of God. They have not been taught by experience how largely and how delightfully it may be realized even here. I would that all worldly men could be made to learn *this lesson*.

And I would that *the saints of God* did listen more attentively to this teacher. They would then learn more of the folly of setting their affections upon things on the earth. They would be more keenly alive to the deceitfulness of their own hearts. They would be more fully sensible of their own weakness. They would understand better the number, and the power, and the activity of their spiritual foes. The lusts of the flesh, and the blandish-