

make, believing in a law of perfect love—love, as I understand it, for all mankind, but not for the sins of mankind. I love to think of God and liken Him to an earthly parent. Take for example a wise, kind and loving parent who has a wayward child, I believe it is possible for that parent to love this child even more than the one who is always good, but in loving the child thus the parent does not love the wrong that the child does. This must certainly displease him, give him much sorrow and anguish of heart; and so it seems to me it must be with our Heavenly Father. I believe He loves every creature that He has created, but He cannot love our sinful ways, it must be a great sorrow to Him. He must be displeased with the continued wrong-doing of His children. He certainly cannot be pleased, and to be displeased is to be indignant according to our meaning of the word

I may look within myself ever so closely, I find love for my fellowmen; nor is this love confined to those who love me. I have a broader love than this, but I can find no love within my soul for sin. I have a feeling towards sin. What is it? Surely if not love, it is the opposite of love, and that is hate. I believe that hate debases only according to the object of and nature of our hate. If we hate good, hate debases; if we hate evil and sin, I cannot see how it will debase. I know the best course to pursue is to love the pure and good, and not only to love these, but to live pure and good lives. What course are we to pursue toward the false and evil? The article I have referred to says not to hate the false and evil. We are surely not to love these things. It is impossible to come in contact with them and not have some feeling about them. Seek the pure and good, but make no compromise with the false and evil by seeming indifferent towards them. I would rather see a person exercise a good, live hate of sin than to appear indifferent to it. I believe, with Drummond,

that love is the greatest thing in the world. I also believe that to show a righteous indignation of sin is next thing to loving the good.

JAS. D. STEER.

Winfield, Iowa, 1st mo. 16th, 1896.

### SOME OBJECT LESSONS.

A paper read by Edgar M. Zavitz, at the Farmers' Institute, at Coldstream, 1st mo. 16, 1896.

In listening to these three wise men this afternoon and evening, we would be almost led to think that growing corn and cattle, poultry and pigs, was the chief business and end of man. I have been reminded of the language of Jesus to the scribes of old, "Ye magnify the *outward*, and have omitted the *weightier* things of life." We have to deal with humanity, as well as with the *brute* creation, and proper treatment of our fellow-beings is of vastly more consequence than the management of cattle and poultry. We should not dwell too much on selfish and worldly gain, but be even more anxious to cultivate the liberal graces of the heart. What is the worth of all this outward knowledge if it does not tend to make us better and purer morally? Jesus puts it even as strongly as this, "What shall it profit a man if he shall gain the *whole* world and lose his own soul?"

Now, I do not desire we should undervalue the exceedingly useful information we have received from these scribes. These things we ought to know, but not to leave the other unknown. These outward visible things, if we do know and know wisely, will help us to know better the *weightier*—the *invisible* things. The laws governing growth of plants and animals apply as truly to the growth of mind and soul. Prof. Drummond has traced for us in part the natural law in the spiritual world. Jesus has likened the kingdom of God to the growing of grain: "First the blade, then the ear, after that the full corn in the ear."

We listened this afternoon to an able address on corn culture. To be suc-