

Ellen G. White Estate

SPECIAL
TESTIMONIES
ON EDUCATION

ELLEN G. WHITE

Special Testimonies On Education

Ellen G. White

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About the Author

Ellen G. White (1827-1915) is considered the most widely translated American author, her works having been published in more than 160 languages. She wrote more than 100,000 pages on a wide variety of spiritual and practical topics. Guided by the Holy Spirit, she exalted Jesus and pointed to the Scriptures as the basis of one's faith.

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Introduction

A large part of the instruction contained in this book has not appeared in print before. It is now published in this form in order that the light which has been given through the Spirit of Prophecy, since "*Christian Education*" was issued, may be available for all. The date of each article is given, as far as possible, and all matter not otherwise credited is from the original manuscript.

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Chapter 1—True Education

[2]

“The entrance of thy words giveth light; it giveth understanding unto the simple,”—to those who are not self-sufficient, but who are willing to learn. What was the work of the God-given messenger to our world? The only begotten Son of God clothed his divinity with humanity, and came to our world as a teacher, an instructor, to reveal truth in contrast with error. Truth, saving truth, never languished on his tongue, never suffered in his hands, but was made to stand out plainly and clearly defined amid the moral darkness prevailing in our world. For this work he left the heavenly courts. He said of himself, “For this cause came I into the world, that I should bear witness unto the truth.” The truth came from his lips with freshness and power, as a new revelation. He was the way, the truth, and the life. His life, given for this sinful world, was full of earnestness and momentous results; for his work was to save perishing souls. He came forth to be the True Light, shining amid the moral darkness of superstition and error, and was announced by a voice from heaven, proclaiming, “This is my beloved Son, in whom I am well pleased.” And at his transfiguration this voice from heaven was again heard, “This is my beloved Son, in whom I am well pleased; hear ye him.”

“Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people.” Christ brought to our world a certain knowledge of God, and to all who received and obeyed his word, gave he power to become the sons of God. He who came forth from God to our world gave instruction on every subject about which it is essential that man should know in order to find the pathway to heaven. To him, truth was an ever-present, self-evident reality; he uttered no suggestions, advanced no sentiments, notions, or opinions, but presented only solid, saving truth.

[4]

Everything not comprehended in truth is the guesswork of man. Professedly high and learned men may be fools in the sight of God, and if so, the high and learned statements of their doctrines, however they may please and humor the senses, and though they may have been handed down from age to age, and rocked in the cradle of popular faith, are a delusion and a falsehood if not found in the inspired lessons of Christ. He is the Source of all wisdom; for he placed himself directly on a level with the eternal God. In his humanity the glory of heavenly illumination fell directly upon him, and from him to the world, to be reflected back by all who receive and believe on him, mingled with his perfection of character and the luster of his own character. While Christ stood forth distinctly in his human personality, and appealed in striking but simple language to [5] humanity, he was in such perfect oneness with God that his voice came with authority, as the voice of God from the center of glory.

In the record John was charged by the Holy Spirit to present, he says of Christ, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made." This is the most precious unfolding of definite truth, flashing its divine light and glory upon all who will receive it. What more important knowledge can be received than that given in the Book which teaches of the fall of man and the consequence of that sin which opened the flood-gates of woe upon our world; which teaches also of the first advent of Christ, a helpless babe, born in a stable and cradled in a manger. The history of Christ is to be searched, comparing scripture with scripture, that we may learn the all-important lesson. What are the terms of salvation? As intelligent agents, invested with personal attributes and responsibilities, we can know in regard to our future, eternal destiny; for the Scripture record given by John, at the dictation of the Holy Spirit, contains no terms that cannot be easily comprehended, and that will not bear the most searching and critical investigation.

Christ was a teacher sent from God, and his words did not contain a particle of chaff or a semblance of that which is non-essential. But the force of much human instruction is comprised in assertion, not in truth. The teachers of the present day can only use the educated ability of previous teachers; and yet with all the weighty importance

which may be attached to the words of the greatest authors, there is a conscious inability to trace them back to the first great principle, the Source of unerring wisdom, from which teachers derive their authority. There is a painful uncertainty, a constant searching and reaching for assurances that can only be found in God. The trumpet of human greatness may be sounded, but it is with an uncertain sound; it is not reliable, and the salvation of human souls cannot be ventured upon it. [6]

A mass of tradition, with merely a semblance of truth, is being brought into education, which will never fit the learner to live in this life so that he may obtain the higher immortal life. The literature placed in our schools, written by infidels and so-called wise men, does not contain the education that students should have. It is not essential that they shall be educated in these lines in order to graduate from these schools to the school which is in heaven. The mass of tradition taught will bear no comparison with the teachings of Him who came to show the way to heaven. Christ taught with authority. The sermon on the mount is a wonderful production, yet so simple that a child can study it without being misled. The mount of beatitudes is an emblem of the high elevation on which Christ ever stood. He spoke with an authority which was exclusively his own. Every sentence he uttered came from God. He was the Word and the Wisdom of God, and he ever presented truth with the authority of God. "The words that I speak unto you," he said, "they are spirit, and they are life."

That which in the councils of heaven the Father and the Son deemed essential for the salvation of man, was defined from eternity by infinite truths which finite beings cannot fail to comprehend. Revelations have been made for their instruction in righteousness, that the man of God may glorify his own life and the lives of his fellow men, not only by the possession of truth, but by communicating it. [7]
"All Scripture is given by inspiration of God, and is a profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works. I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the

time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears.”

[8] Jesus brought into his teaching none of the science of men. His teaching is full of grand, ennobling, saving truth, to which man’s highest ambitions and proudest inventions can bear no comparison; and yet things of minor consequence engross the minds of men. The great plan of the redemption of a fallen race was wrought out in the life of Christ in human flesh. This scheme of restoring the moral image of God in debased humanity entered into every purpose of the life and character of Christ. His majesty could not mingle with human science, which will disconnect from the great Source of all wisdom in a day. The topic of human science never escaped his hallowed lips. By believing in and doing the words of God, he was severing the human family from Satan’s chariot-car. He was alive to the terrible ruin hanging over the human race, and he came to save souls by his own righteousness, bringing to the world definite assurance of hope and complete relief. The knowledge current in the world may be acquired; for all men are God’s property, and are worked by God to fulfil his will in certain lines, even when they refuse the man Christ Jesus as their Saviour. The way in which God uses men is not always discerned, but he does use them. God entrusts men with talents and inventive genius, in order that his great work in our world may be accomplished. The inventions of human minds are supposed to spring from humanity, but God is behind all. He has caused that the means of rapid traveling shall have been invented, for the great day of his preparation.

The use which men have made of their capabilities, by misusing and abusing their God-given talents, has brought confusion into the world. They have left the guardianship of Christ for the guardianship of the great rebel, the prince of darkness. Man alone is accountable for the strange fire which has been mingled with the sacred. The accumulation of many things which minister to lust and ambition has brought upon the world the judgment of God. When in difficulty, philosophers and the great men of earth desire to satisfy their minds without appealing to God. They ventilate their philosophy in regard to the heavens and the earth, accounting for plagues, pestilences, epidemics, earthquakes, and famines, by their supposed science.

Hundreds of questions relating to creation and providence, they will attempt to solve by saying, This is a law of nature.

There are laws of nature, but they are harmonious, and conform with all God's working; but when the lords many and gods many set themselves to explain God's own principles and providences, presenting to the world strange fire in the place of divine, there is confusion. The machinery of earth and heaven needs many faces to every wheel, in order to see the Hand beneath the wheels, bringing perfect order from confusion. The living and true God is a necessity everywhere. [9]

A most interesting and important history is given in [Daniel 2](#). Nebuchadnezzar, king of Babylon, dreamed a dream which he could not bring to his remembrance when he awoke. "Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans," those whom he had exalted and upon whom he depended, and, relating the circumstances, demanded that they should tell him the dream. The wise men stood before the king in terror; for they had no ray of light in regard to his dream. They could only say, "O king, live forever: tell thy servants the dream, and we will show the interpretation." "The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses made a dunghill. But if ye will show the dream, and the interpretation thereof, ye shall receive of me gifts and rewards and great honor: therefore show me the dream and the interpretation thereof." Still the wise men returned the same answer, "Let the king tell his servants the dream, and we will show the interpretation of it."

Nebuchadnezzar began to see that the men whom he trusted to reveal mysteries through their boasted wisdom, failed him in his great perplexity, and he said, "I know of a certainty that ye would gain the time, because ye see the thing is gone from me. But if ye will not make known unto me the dream, there is but one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can show me the interpretation thereof. The Chaldeans answered before the king, and said, There is not a man upon the earth that can show the king's matter.... It is a rare thing that the [10]

king requireth, and there is none other that can show it before the king, except the gods, whose dwelling is not with flesh.” Then was the king “angry and very furious, and commanded to destroy all the wise men of Babylon.”

Hearing of this decree, “Daniel went in, and desired of the king that he would give him time, and that he would show the king the interpretation. Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions: that they would desire mercies of the God of heaven concerning this secret.” The Spirit of the Lord rested upon Daniel and his fellows, and the secret was revealed to Daniel in a night vision. As he related the facts, the dream came fresh to the king’s mind, and the interpretation was given, showing the remarkable events that were to transpire in prophetic history.

[11] The Lord was working in the Babylonian kingdom, communicating light to the four Hebrew captives, that he might represent his work before the people. He would reveal that he had power over the kingdoms of the world, to set up kings and to throw down kings. The King over all kings was communicating great truth to the king of Babylon, awakening in his mind a sense of his responsibility to God. He saw the contrast between the wisdom of God and the wisdom of the most learned men in his kingdom.

The Lord gave his faithful representatives lessons from heaven, and Daniel declared before the great men of the king of Babylon, “Blessed be the name of God forever and ever: for wisdom and might are his: and he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding: he revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him.” “There is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days.” Glory was not given to the men who stood as oracles in the kingdom; but the men who put their entire trust in God, seeking for grace and strength and divine enlightenment, were chosen as representatives of the kingdom of God in wicked, idolatrous Babylon.

The historic events related in the king’s dream were of consequence to him; but the dream was taken from him, that the wise

men, by their claimed understanding of mysteries, should not place upon it a false interpretation. The lessons taught in it were given by God for those who live in our day. The inability of the wise men to tell the dream, is a representation of the wise men of the present day, who have not discernment and learning and knowledge from the Most High, and therefore are unable to understand the prophecies. The most learned in the world's lore, who are not watching to hear what God says in his word, and opening their hearts to receive that word and give it to others, are not representatives of his. It is not the great and learned men of the earth, kings and nobles, who will receive the truth unto eternal life, though it will be brought to them. [12]

Daniel's exposition of the dream given by God to the king, resulted in his receiving honor and dignity. "The king Nebuchadnezzar fell upon his face, and worshiped Daniel, and commanded that they should offer an oblation and sweet odors unto him. The king answered unto Daniel, and said, Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldst reveal this secret. Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon. Then Daniel requested of the king, and he set Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon: but Daniel sat in the gate of the king." "Daniel sat in the gate of the king,"—a place where judgment was dispensed, and his three companions were made counselors, judges, and rulers in the midst of the land. These men were not puffed up with vanity, but they saw and rejoiced that God was recognized above all earthly potentates, and that his kingdom was extolled above all earthly kingdoms.

So we see that the highest line of earthly education may be obtained, and yet the men possessing it may be ignorant of the first principles which would make them subjects of the kingdom of God. Human learning cannot qualify for that kingdom. The subjects of Christ's kingdom are not made thus by forms and ceremonies, by a large study of books. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." The members of Christ's kingdom are members of his body, of which he himself is the head. They are the elect sons of God, "a royal [13]

priesthood, an holy nation, a peculiar people,” that they should show forth the praises of him who has called them out of darkness into his marvelous light.

[14] “For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt. Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations; and repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face. Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them.” If God’s commandments are to be binding for a thousand generations, it will take them into the kingdom of God, into the presence of God and his holy angels. This is an argument that cannot be controverted. The commandments of God will endure through all time and eternity. Are they, then, given us as a burden?—No. “And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that he might preserve us alive, as it is at this day.” The Lord gave his people commandments, in order that by obeying them they might preserve their physical, mental, and moral health. They were to live by obedience; but death is the sure result of the disobedience of the law of God.

The Old and the New Testament Scriptures need to be studied daily. The knowledge of God and the wisdom of God come to the student who is a constant learner of his ways and works. The Bible is to be our light, our educator. When we will acknowledge God in all our ways; when the youth are educated to believe that God sends the rain and the sunshine from heaven, causing vegetation to flourish; when they are taught that all blessings come from him, and that thanksgiving and praise are due to him; when with fidelity they acknowledge God, and discharge their duties day by day, God

will be in all their thoughts; they can trust him for tomorrow, and that anxious care that brings unhappiness to so many lives, will be avoided. "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you."

The first great lesson in all education is to know and understand the will of God. Take the knowledge of God with you through every day of life. Let it absorb the mind and the whole being. God gave Solomon wisdom, but this God-given wisdom was perverted when he turned from God to obtain wisdom from other sources. We need the wisdom of Solomon after we have learned the wisdom of One greater than Solomon. We are not to go through human wisdom, which is termed foolishness, to seek true wisdom. For men to learn science through men's interpretation, is to obtain a false education, but to learn of God and Jesus Christ is to learn the science of the Bible. The confusion in education has come because the wisdom and knowledge of God have not been honored and exalted by the religious world. The pure in heart see God in every providence, in every phase of true education. They vibrate to the first approach of light which radiates from the throne of God. Communications from heaven are made to those who will catch the first gleams of spiritual knowledge. [15]

The students in our schools are to consider the knowledge of God as above everything else. Searching the Scriptures alone will bring the knowledge of the true God and Jesus Christ whom he hath sent. "The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent." "Because the foolishness of God is wiser than men; and the weakness of God is stronger than men." "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord." [16]

March 26, 1896.

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Chapter 2—Higher Education

The term “higher education” is to be considered in a different light from what it has been viewed by the students of the sciences. The prayer of Christ to his Father is full of eternal truth. “These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son may also glorify thee; as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.” “For he whom God hath sent speaketh the words of God; for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him.” The power and soul of true education is a knowledge of God, and of Jesus Christ whom he hath sent. “The fear of the Lord is the beginning of wisdom.”

[17] Of Jesus it is written: “And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him And Jesus increased in wisdom and stature, and in favor with God and man.” A knowledge of God will constitute a kind of knowledge that will be as enduring as eternity. To learn and do the works of Christ, is to obtain a true education. Although the Holy Spirit worked the mind of Christ, so that he could say to his parents, “How is it that ye sought me? wist ye not that I must be about my Father’s business?” Yet he worked at the carpenter’s trade as an obedient son. He revealed that he had a knowledge of his work as the Son of God, and yet he did not exalt his divine character. He did not offer as a reason why he should not bear the burden of temporal care, that he was of divine origin; but he was subject to his parents. He was the Lord of the commandments, yet he was obedient to all their requirements, thus leaving an example to obedience to childhood, youth, and manhood.

If the mind is set to the task of studying the Bible for information, the reasoning faculties will be improved. Under study of the Scriptures the mind expands, and becomes more evenly balanced than if occupied in obtaining general information from the books that are used which have no connection with the Bible. No knowledge is so firm, so consistent and far-reaching, as that obtained from a study of the word of God. It is the foundation of all true knowledge. The Bible is like a fountain. The more you look into it, the deeper it appears. The grand truths of sacred history possess amazing strength and beauty, and are as far-reaching as eternity. No science is equal to the science that reveals the character of God. Moses was educated in all the wisdom of the Egyptians, yet he said, "Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day? Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons."

[18]

Where shall we find laws more noble, pure, and just, than are exhibited on the statute-books wherein is recorded the instruction given to Moses for the children of Israel? Through all time these laws are to be perpetuated, that the character of God's people may be formed after the divine similitude. The law is a wall of protection to those who are obedient to God's precepts. From what other source can we gather such strength, or learn such noble science? What other book will teach men to love, fear, and obey God as does the Bible? What other book presents to students more ennobling science, more wonderful history? It clearly portrays righteousness, and foretells the consequence of disloyalty to the law of Jehovah. No one is left in darkness as to that which God approves or disapproves. In studying the Scriptures we become acquainted with God, and are

[19] led to understand our relation to Christ, who is the sin-bearer, the surety, the substitute, for our fallen race. These truths concern our present and eternal interests. The Bible stands the highest among books, and its study is valuable above the study of other literature in giving strength and expansion to the mind. Paul says: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou has learned them; and that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, throughly furnished unto all good works." "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope."

The word of God is the most perfect educational book in our world. Yet in our colleges and schools, books produced by human intellect have been presented for the study of our students, and the Book of books, which God has given to men to be an infallible guide, has been made a secondary matter. Human productions have been used as most essential, and the word of God has been studied simply to give flavor to other studies. Isaiah describes the scenes of heaven's glory that were presented to him, in most vivid language. All through this book he pictures glorious things that are to be revealed to others.

[20] Ezekiel writes: "The word of the Lord came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the Lord was there upon him. And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the color of amber, out of the midst of the fire. Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man. And every one had four faces, and every one had four wings. And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot; and they sparkled like the color of burnished brass. And they had the hands of a man under their wings on their four sides,

and they four had their faces and their wings. Their wings were joined one to another; they turned not when they went; they went every one straight forward. As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle.” The book of Ezekiel is deeply instructive.

The Bible is designed of God to be the book by which the understanding may be disciplined, the soul guided and directed. To live in the world and yet to be not of the world, is a problem that many professed Christians have never worked out in their practical life. Enlargement of mind will come to a nation only as men return to their allegiance to God. The world is flooded with books on general information, and men apply their minds in searching uninspired histories; but they neglect the most wonderful Book that can give [21] them the most correct ideas and ample understanding.

[The Review and Herald, February 25, 1896.](#)

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Chapter 3—The True Higher Education

(Re-copied November 8, 1896.)

God is love. The evil that is in the world comes not from his hands, but from our great adversary, whose work it has ever been to deprave man, and enfeeble and pervert his faculties. But God has not left us in the ruin wrought by the fall. Every faculty has been placed in reach by our Heavenly Father, that men may, through well-directed efforts, regain their first perfection, and stand complete in Christ. In this work God expects us to do our part. We are his—his purchased possession. The human family cost God and his Son Jesus Christ an infinite price.

The world's Redeemer, the only begotten Son of God, by his perfect obedience to the law, by his life and character, redeemed that which was lost in the fall, and made it possible for man to obey that holy law of righteousness which Adam transgressed. Christ did not exchange his divinity for humanity, but combined humanity with divinity; and in humanity he lived the law in behalf of the human family. The sins of every one who will receive Christ were set to his account, and he has fully satisfied the justice of God.

[22] All the plan of redemption is expressed in these precious words: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Christ actually bore the punishment of the sins of the world, that his righteousness might be imputed to sinners, and through repentance and faith they might become like him in holiness of character. He says, "I bear the guilt of that man's sins. Let me take the punishment and the repenting sinner stand before thee innocent." The moment the sinner believes in Christ, he stands in the sight of God uncondemned; for the righteousness of Christ is his: Christ's perfect obedience is imputed to him. But he must co-operate with divine power, and put forth his human effort to subdue sin, and stand complete in Christ.

The ransom paid by Christ is sufficient for the salvation of all men; but it will avail for only those who become new creatures in Christ Jesus, loyal subjects of God's everlasting kingdom. His suffering will not shield from punishment the unrepenting, disloyal sinner.

Christ's work was to restore man to his original state, to heal him, through divine power, from the wounds and bruises made by sin. Man's part is to lay hold by faith of the merits of Christ, and co-operate with the divine agencies in forming a righteous character; so that God may save the sinner, and yet be just and his righteous law vindicated.

The price paid for our redemption lays a great obligation upon every one of us. It is our duty to understand what God requires of us, and what he would have us to be. The educators of youth should realize the obligation resting upon them, and do their best to obliterate defects, whether physical, mental, or moral. They should aim at perfection in their own case, that the students may have a correct model.

[23]

Teachers should work circumspectly. Those who are often with God in prayer, have holy angels by their side. The atmosphere that surrounds their souls is pure and holy; for their whole soul is imbued with the sanctifying influence of the Spirit of God. They should be learners every day in the school of Christ, that they may be teachers under the Great Teacher. They must learn of Christ, and become one with him in the work of training minds, before they can be efficient teachers in the higher education—the knowledge of God.

God is revealed in his word. "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." "And again, Praise the Lord, all ye Gentiles; and laud him, all ye people. And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust."

The true higher education is what makes students acquainted with God and his word, and fits them for eternal life. It was to place this life within their reach that Christ gave himself an offering for sin. His purpose of love and mercy is expressed in his prayer for his disciples. "These words spake Jesus, and lifted up his eyes to heaven and said, Father, the hour is come; glorify thy Son, that thy

[24] Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.” Every instructor of youth is to work in harmony with this prayer, leading the students to Christ.

Jesus continues, expressing his care for his own: “And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. And now I come to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world.”

Suppose we catch the spirit that breathed in this prayer that ascended to heaven. Christ here shows what methods and force he used to keep his disciples from worldly practises, maxims, and dispositions: “I have given them thy word; and the world hath hated them, because they are not of the world.” Their actions, their words, their spirit, are not in harmony with the world, “even as I am not of the world.” And the Saviour adds, “I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.” The children and youth should receive an education in the line that Christ has here indicated, that they may be separate from the world.

[25] “Sanctify them through thy truth: thy word is truth.” The word of God should be made the great educating power. How shall students know the truth, except by a close, earnest, persevering study of the word? Here is the grand stimulus, the hidden force which quickens the mental and physical powers, and directs the life into right channels. Here in the word is wisdom, poetry, history, biography, and the most profound philosophy. Here is a study that quickens the mind into a vigorous and healthy life, and awakens it to the highest exercise. It is impossible to study the Bible with a humble, teachable spirit, without developing and strengthening the intellect. Those who become best acquainted with the wisdom and purpose of God

as revealed in his word, become men and women of mental strength; and they may become efficient workers with the great Educator, Jesus Christ.

“As thou hast sent me into the world, even so have I also sent them into the world.” There is a work to be done for the world, and Christ sends his messengers, who are to be workers together with himself. Christ has given his people the words of truth, and all are called to act a part in making them known to the world.

“And for their sakes I sanctify myself, that they also might be sanctified through the truth.” Teachers may suppose that they can teach in their own wisdom, retaining their human imperfections; but Christ, the divine Teacher, whose work is to restore to man that which was lost through the fall, sanctified himself for his work. He offered himself unto God as a sacrifice for sin, giving his life for the life of the world. He would have those for whom he paid such a ransom, “sanctified through the truth,” and he has set them an example. The Teacher is what he would have his disciples become. There is no sanctification aside from the truth,—the word. Then [26] how essential that it should be understood by every one!

The prayer of Christ embraces more than those who were then his disciples; it takes in all who should receive him in faith. He says, “Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.”

Wonderful, wonderful words, almost beyond comprehension! Will the teachers in our schools understand this? Will they take the word of God as the lesson book able to make them wise unto salvation? This book is the voice of God speaking to us. The Bible opens to us the words of life; for it makes us acquainted with Christ who is our life. In order to have true, abiding faith in Christ, we must know him as he is represented in the word. Faith is trustful. It is not a matter of fits and starts, according to the impulse and emotion of the hour; but it is a principle that has its foundation in

Jesus Christ. And faith must be kept in constant exercise through the diligent, persevering study of the word. The word thus becomes a living agency: and we are sanctified through the truth.

[27] The Holy Spirit has been given us as an aid in the study of the word. Jesus promises, “The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.” Those who are under the training of the Holy Spirit will be able to teach the word intelligently. And when it is made the study book, with earnest supplication for the Spirit’s guidance, and a full surrender of the heart to be sanctified through the truth, it will accomplish all that Christ has promised. The result of such Bible study will be well-balanced minds; for the physical, mental, and moral powers will be harmoniously developed. There will be no paralysis in spiritual knowledge. The understanding will be quickened; the sensibilities will be aroused; the conscience will become sensitive; the sympathies and sentiments will be purified; a better moral atmosphere will be created; and a new power to resist temptation will be imparted. And all, both teachers and students, will become active and earnest in the work of God.

[28] But there is a disposition on the part of many teachers not to be thorough in religious education. They are satisfied with a half-hearted service themselves, serving the Lord only to escape the punishment of sin. Their half-heartedness affects their teaching. The experience that they do not desire for themselves, they are not anxious to see their pupils gain. That which has been given them in blessing has been cast aside as a dangerous element. The offered visits of the Holy Spirit are met with the words of Felix to Paul, “Go thy way for this time; when I have a convenient season, I will call for thee.” Other blessings they desire; but that which God is more willing to give than a father to give good gifts to his children; that Holy Spirit, which is offered abundantly according to the infinite fulness of God, and which, if received, would bring all other blessings in its train,—what words shall I use sufficiently to express what has been [done] with reference to it? The heavenly messenger has been repulsed by the determined will. “Thus far shalt thou go with my students, but no farther. We need no enthusiasm in our school, no excitement. We are much better satisfied to work with the students

ourselves.” It is thus that despite has been done to God’s gracious messenger, the Holy Spirit.

Are not the teachers in our schools in danger of blasphemy, of charging the Holy Spirit of God with being a deceiving power, and leading into fanaticism? Where are the educators that choose the snow of Lebanon which cometh from the rock of the field, or the cold, flowing waters that come from another place, instead of the murky waters of the valley? A succession of showers from the living waters has come to you at Battle Creek. Each shower was a consecrated inflowing of divine influence; but you did not recognize it as such. Instead of drinking copiously of the streams of salvation, so freely offered through the influence of the Holy Spirit, you turned to common sewers, and tried to satisfy your soul-thirst with the polluted waters of human science. The result has been parched hearts in the school and in the church. Those who are satisfied with little spirituality have gone far in unfitting themselves to appreciate the deep movings of the Spirit of God. But I hope the teachers have not yet passed the line where they are given over to hardness of heart and blindness of mind. If they are again visited by the Holy Spirit, I hope they will not call righteousness sin, and sin righteousness. [29]

There is need of heart conversions among the teachers. A genuine change of thoughts and methods of teaching is required to place them where they will have a personal relation to a living Saviour. It is one thing to assent to the Spirit’s work in conversion, and another thing to accept that Spirit’s agency as a reprover, calling to repentance. It is necessary that both teachers and students not only assent to truth, but have a deep, practical knowledge of the operations of the Spirit. Its cautions are given because of the unbelief of those who profess to be Christians. God will come near to the students because they are misled by the educators in whom they put confidence; but both teachers and students need to be able to recognize the voice of the Shepherd.

You who have long lost the spirit of prayer, pray, pray earnestly, “Pity thy suffering cause; pity the church; pity the individual believers, thou Father of mercies. Take from us everything that defiles, deny us what thou wilt; but take not from us thy Holy Spirit.”

There are and ever will be persons who do not move wisely, who will, if words of doubt or unbelief are spoken, throw off conviction

and choose to follow their own will; and because of their deficiencies Christ has been reproached. Poor finite mortals have judged the rich and precious outpouring of the Spirit, and passed sentence upon it, as the Jews passed sentence upon the work of Christ. Let it be understood in every institution in America that it is not commissioned to you to direct the work of the Holy Spirit, and tell how it shall represent itself. You have been guilty of doing this. May the Lord forgive you, is my prayer. Instead of being repressed and driven back, as it has been, the Holy Spirit should be welcomed and its presence encouraged. When you sanctify yourself through obedience to the word, the Holy Spirit will give you glimpses of heavenly things. When you seek God with humiliation and earnestness, the words which you have spoken in freezing accents will burn in your hearts; the truth will not then languish upon your tongues.

Eternal interest should be the great theme of teachers and students. Conformity to the world should be strictly guarded against. The teachers need to be sanctified through the truth, and the all-important thing should be the conversion of their students, that they may have a new heart and life. The object of the Great Teacher is the restoration of the image of God in the soul, and every teacher in our schools should work in harmony with this purpose.

Teachers, trust in God, and go forward. "My grace is sufficient for you" is the assurance of the Great Teacher. Catch the inspiration of the words, and never, never talk doubt and unbelief. Be energetic. There is no half-and-half service in pure and undefiled religion. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." The very highest sanctified ambition is demanded of those who believe the word of God.

Teachers, tell your students that the Lord Jesus Christ has made every provision that they should go onward, conquering and to conquer. Lead them to trust in the divine promise: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth [talks faith one moment, and acts unbelief the next] is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord. A double-minded man is unstable in all his ways."

From God, the fountain of wisdom, proceeds all the knowledge that is of value to man, all that the intellect can grasp or retain. The fruit of the tree representing good and evil is not to be eagerly plucked, because it is recommended by one who was once a bright angel in glory. He has said that if men eat thereof, they shall know good and evil. But let it alone. The true knowledge comes not from infidels or wicked men. The word of God is light and truth. The true light shines from Jesus Christ, who "lighteth every man that cometh into the world." From the Holy Spirit proceeds divine knowledge. He knows what humanity needs to promote peace, happiness, and restfulness here in this world, and secure eternal rest in the kingdom of God.

"I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

Cooranbong, N.S.W., June 12, 1896.

Chapter 4—Importance of Physical Culture

Physical culture is an essential part of all right methods of education. The young need to be taught how to develop their physical powers, how to preserve these powers in the best condition, and how to make them useful in the practical duties of life. Many think that these things are no part of school work; but this is a mistake. The lessons necessary to fit one for practical usefulness should be taught to every child in the home and to every student in the schools.

The place for physical training to begin is in the home, with the little child. Parents should lay the foundation for a healthy, happy life. One of the first questions to be decided is that of the food on their tables; for this is a matter upon which the development of the little ones and the health of the family very largely depend. Skill in the preparation of food is very important, and it is not less important that the food be of the proper quantity and quality.

We all need to exercise wisdom in eating. If more food is eaten than can be digested and appropriated, a decaying mass accumulates in the stomach, causing an offensive breath and a bad taste in the mouth. The vital powers are exhausted in an effort to throw off the excess, and the brain is robbed of nerve force. Less food would have nourished the system, and not wasted its powers in overwork. Yet wholesome food should be supplied, sufficient in quantity and quality to nourish the system. If we follow the Bible rule, “Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God,” we shall not indulge appetite at the expense of the physical health, which it is our duty to preserve.

Every mother should see that her children understand their own bodies, and how to care for them. She should explain the construction and use of the muscles given us by our kind Heavenly Father. We are God’s workmanship, and his word declares that we are “fearfully and wonderfully made.” He has prepared this living habitation for the mind; it is “curiously wrought,” a temple which the Lord himself has fitted up for the indwelling of his Holy Spirit. The mind

controls the whole man. All our actions, good or bad, have their source in the mind. It is the mind that worships God, and allies us to heavenly beings. Yet many spend all their lives without becoming intelligent in regard to the casket that contains this treasure.

All the physical organs are the servants of the mind, and the nerves are the messengers that transmit its orders to every part of the body, guiding the motions of the living machinery. Exercise is an important aid to physical development. It quickens the circulation of the blood, and gives tone to the system. If the muscles are allowed to remain unused, it will soon be apparent that the blood does not sufficiently nourish them. Instead of increasing in size and strength, they will lose their firmness and elasticity, and become soft and weak. Inactivity is not the law the Lord has established in the human body. The harmonious action of all the parts,—brain, bone, and muscle,—is necessary to the full and healthful development of the entire human organism.

The work of physical training, begun in the home, should be carried on in the school. It is the design of the Creator that man shall know himself; but too often in the pursuit of knowledge this design is lost sight of. Students devote years to different educational lines; they become engrossed in the study of the sciences and of things in the natural world; they are intelligent on most subjects, but they do not become acquainted with themselves. They look upon the delicate human organism as something that will take care of itself; and that which is in the highest degree essential—a knowledge of their own bodies—is neglected.

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Every student should understand how to take such care of himself as to preserve the best possible condition of health, resisting feebleness and disease; and if from any cause disease does come, or accidents occur, he should know how to meet ordinary emergencies without calling upon a physician, and taking his poisonous drugs.

The Lord himself has spoken upon this subject of the care of the body. He says in his word, “If any man destroyeth the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.” [1 Corinthians 3:17](#) (R. V.). This scripture enjoins a conscientious care of the body, and condemns all ignorant or careless neglect. And again: “Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are

not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." [1 Corinthians 6:19, 20; 10:31](#).

[35] The intelligent, conscientious care of our bodies is due to our Heavenly Father, who "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." We are individually the property of Christ, his purchased possession. It is required of each one of us to preserve our health and strength by the practise of temperance in all things. The appetites and passions must be controlled, that through them we shall not weaken or defile God's human temple.

Anything that lessens the physical power enfeebles the mind, and makes it less clear to discriminate between good and evil, between right and wrong. This principle is illustrated in the case of Nadab and Abihu. God gave them a most sacred work to perform, permitting them to come near to himself in their appointed service; but they had a habit of drinking wine, and they entered upon the holy service in the sanctuary with confused minds. There was the sacred fire, which was kindled by God himself; but they used the common fire upon their censers, when they offered incense to ascend as a sweet fragrance with the prayers of God's people. Because their minds were clouded by an unholy indulgence, they disregarded the divine requirement; "and there went out fire from the Lord, and devoured them, and they died before the Lord."

[36] God prohibited the use of wine to the priests ministering in his sanctuary, and the same injunction would have been made against tobacco, had its use been known; for it, too, has a benumbing influence upon the brain. And besides clouding the mind, it is unclean and defiling. Let every one resist the temptation to use wine, tobacco, flesh-meats, tea, or coffee. Experience has demonstrated that far better work can be accomplished without these harmful things.

Let it be deeply impressed on the minds of the young by both parents and teachers, that Christ has paid an infinite price for our redemption. He has left nothing undone that he might win us back to allegiance to God. He wants us to remember our royal birth and high destiny as sons and daughters of God, and have genuine respect for ourselves. He would have all our powers developed, and kept in

the best possible condition, that he may fill us with his grace and use us in his service, making us co-workers with himself for the salvation of souls.

It is the duty of each student, of each individual, to do all in his power to present his body to Christ, a cleansed temple, physically perfect as well as morally free from defilement,—a fit abode for God's indwelling presence.

May 11, 1896.

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Chapter 5—Manual Training

[37] Life is not given to us to be spent in idleness or self-pleasing; but great possibilities have been placed before every one who will develop his God-given capabilities. For this reason the training of the young is a matter of the highest importance. Every child born into the home is a sacred trust. God says to the parents, Take this child, and bring it up for me, that it may be an honor to my name, and a channel through which my blessings shall flow to the world. To fit the child for such a life, something more is called for than a partial, one-sided education, which shall develop the mental at the expense of the physical powers. All the faculties of mind and body need to be developed; and this is the work which parents, aided by the teacher, are to do for the children and youth placed under their care.

The first lessons are of great importance. It is customary to send very young children to school. They are required to study from books things that tax their young minds, and often they are taught music. Frequently the parents have but limited means, and an expense is incurred which they can ill afford; but everything must be made to blend to this artificial line of education. This course is not wise. A nervous child should not be overtaxed in any direction, and should not learn music until he is physically well developed.

The mother should be the teacher, and home the school where every child receives his first lessons; and these lessons should include habits of industry. Mothers, let the little ones play in the open air; let them listen to the songs of the birds, and learn the love of God as expressed in his beautiful works. Teach them simple lessons from the book of nature and the things about them; and as their minds expand, lessons from books may be added, and firmly fixed in the memory. But let them also learn, even in their earliest years, to be useful. Train them to think that, as members of the household, they are to act an interested, helpful part in sharing the domestic burdens,

and to seek healthful exercise in the performance of necessary home duties.

It is essential for parents to find useful employment for their children, which will involve the bearing of responsibilities as their age and strength will permit. The children should be given something to do that will not only keep them busy, but interest them. The active hands and brains must be employed from the earliest years. If parents neglect to turn their children's energies into useful channels, they do them great injury; for Satan is ready to find them something to do. Shall not the doing be chosen for them, the parents being the instructors? [38]

When the child is old enough to be sent to school, the teacher should co-operate with the parents, and manual training should be continued as a part of his school duties. There are many students who object to this kind of work in the schools. They think useful employments, like learning a trade, degrading; but such persons have an incorrect idea of what constitutes true dignity. Our Lord and Saviour Jesus Christ, who is one with the Father, the Commander in the heavenly courts, was the personal instructor and guide of the children of Israel; and among them it was required that every youth should learn how to work. All were to be educated in some business line, that they might possess a knowledge of practical life, and be not only self-sustaining, but useful. This was the instruction which God gave to his people.

In his earth-life, Christ was an example to all the human family, and he was obedient and helpful in the home. He learned the carpenter's trade, and worked with his own hands in the little shop at Nazareth. He had lived amid the glories of heaven; but he clothed his divinity with humanity, that he might associate with humanity, and reach hearts through the common avenue of sympathy. When found in fashion as a man, he humbled himself, and worked for the recovery of the human soul by adapting himself to the situation in which he found humanity. [39]

The Bible says of Jesus, "And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him." As he worked in childhood and youth, mind and body were developed. He did not use his physical powers recklessly, but gave them such exercise as would keep them in health, that he might do the best

work in every line. He was not willing to be defective, even in the handling of tools. He was perfect as a workman, as he was perfect in character. By precept and example, Christ has dignified useful labor.

The time spent in physical exercise is not lost. The student who is continually poring over his books, while he takes but little exercise in the open air, does himself an injury. A proportionate exercise of all the organs and faculties of the body is essential to the best work of each. When the brain is constantly taxed while the other organs of the living machinery are inactive, there is a loss of strength, physical and mental. The physical system is robbed of its healthful tone, the mind loses its freshness and vigor, and a morbid excitability is the result.

[40] The greatest benefit is not gained from exercise that is taken as play or exercise merely. There is some benefit derived from being in the fresh air, and also from the exercise of the muscles; but let the same amount of energy be given to the performance of helpful duties, and the benefit will be greater, and a feeling of satisfaction will be realized; for such exercise carries with it the sense of helpfulness and the approval of conscience for duty well done.

In the children and youth an ambition should be awakened to take their exercise in doing something that will be beneficial to themselves and helpful to others. The exercise that develops mind and character, that teaches the hands to be useful, and trains the young to bear their share of life's burdens, is that which gives physical strength, and quickens every faculty. And there is a reward in virtuous industry, in the cultivation of the habit of living to do good.

The children of the wealthy should not be deprived of the great blessing of having something to do to increase the strength of brain and muscle. Work is not a curse, but a blessing. God gave sinless Adam and Eve a beautiful garden to tend. This was pleasant work, and none but pleasant work would have entered our world, had not the first pair transgressed God's commandments. Delicate idleness and selfish gratification make invalids; they can make the life empty and barren in every way. God has not given human beings reason, and crowned their lives with his goodness, that they may be cursed with the sure results of idleness. The wealthy are not to be deprived of the privilege and blessing of a place among the world's workers.

They should realize that they are responsible for the use they make of their entrusted possessions; that their strength, their time, and their money, are to be used wisely, and not for selfish purposes.

The Christian religion is practical. It does not incapacitate one for the faithful discharge of any of life's essential duties. When the lawyer asked Jesus, "What shall I do to inherit eternal life?" Jesus turned the question back upon himself, saying, "What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Jesus said to him, "Thou hast answered right: this do, and thou shalt live." [Luke 10:25-28](#). It is not a religion of inaction that is here sketched, but one that requires the energetic use of all the mental and physical powers.

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Mere indolent musing, idle contemplation, is not religion. God requires us to appreciate our varied endowments, and to multiply them by constant, practical use. His people are to be models of correctness in all the relations of life. To every one of us he has given a work to do, according to our ability; and it is our privilege to enjoy his blessing while devoting strength of body and mind to its faithful performance, with his name's glory in view.

The approval of God rests with loving assurance upon the children who cheerfully take their part in the duties of domestic life, sharing the burdens of father and mother. They will be rewarded with health of body and peace of mind; and they will enjoy the pleasure of seeing their parents take their share of social enjoyment and healthful recreation, thus prolonging their lives. Children trained to the practical duties of life, will go out from the home to be useful members of society. Their education is far superior to that gained by close confinement in the schoolroom at an early age, when neither the mind nor the body is strong enough to endure the strain.

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The children and youth should have the lesson continually before them, at home and in the school, by precept and example, to be truthful, unselfish, and industrious. They should not be allowed to spend their time in idleness; their hands should not be folded in inaction. Parents and teachers should work for the accomplishment of this object—the development of all the powers, and a formation of a right character; but when parents realize their responsibilities,

there will be far less left for teachers to do in the training of their children.

Heaven is interested in this work in behalf of the young. The parents and teachers who by wise instruction, in a calm, decided manner, accustom them to think of and care for others, will help them to overcome their selfishness, and will close the door against many temptations. Angels of God will co-operate with these faithful instructors. Angels are not commissioned to do this work themselves; but they will give strength and efficiency to those who, in the fear of God, seek to train the young to a life of usefulness.

Chapter 6—Educational Influence of Surroundings [43]

In the selection of a home, parents should not be governed by temporal considerations merely. It is not altogether a question of the place where they can make the most money, or where they will have the most pleasant surroundings, or the greatest social advantages. The influences that will surround their children, and sway them for good or evil, are of more consequence than any of these considerations. A most solemn responsibility rests upon parents in choosing a place of residence. As far as possible they are to place their families in the channel of light, where their affections will be kept pure, and their love to God and to one another active. The same principle applies to the location of our schools, where the youth will be gathered, and families will be attracted for the sake of the educational advantages.

No pains should be spared to select places for our schools where the moral atmosphere will be as healthful as possible; for the influences that prevail will leave a deep impress on young and forming characters. For this reason a retired locality is best. The great cities, the centers of business and learning, may seem to present some advantages; but these advantages are outweighed by other considerations.

Society at the present time is corrupt, as it was in the days of Noah. To the long-lived antediluvian race, only a step from paradise, God gave rich gifts, and they possessed a strength of body and mind of which men now have but a faint idea; but they used his bounties, and the strength and skill he gave them, for selfish purposes, to minister to unlawful appetites, and to gratify pride. They expelled God from their thoughts; they despised his law; trampled his standard of character in the dust. They reveled in sinful pleasure, corrupting their ways before God, and corrupting one another. Violence and crime filled the earth. Neither the marriage relation nor the rights of property were respected; and the cries of the oppressed entered into the ears of the Lord of Sabaoth. By beholding evil, men became [44]

changed into its image, until God could bear with their wickedness no longer, and they were swept away by the flood.

The youth educated in large cities are surrounded by influences similar to those that prevailed before the flood. The same principles of disregard for God and his law; the same love of pleasure of selfish gratification, and of pride and vanity are at work at the present time. The world is given up to pleasure; immorality prevails; the rights of the weak and helpless are disregarded; and, the world over, the large cities are fast becoming hotbeds of iniquity.

The love of pleasure is one of the most dangerous, because it is one of the most subtle, of the many temptations that assail the children and youth in the cities. Holidays are numerous; games and horse-racing draw thousands, and the whirl of excitement and pleasure attracts them away from the sober duties of life. Money that should have been saved for better uses—in many cases the scanty earnings of the poor—is frittered away for amusements.

[45] The continual craving for pleasurable amusements reveals the deep longings of the soul. But those who drink at this fountain of worldly pleasure, will find their soul-thirst still unsatisfied. They are deceived; they mistake mirth for happiness; and when the excitement ceases, many sink down into the depths of despondency and despair. O what madness, what folly to forsake the “Fountain of living waters” for the “broken cisterns” of worldly pleasure! We feel to the depth of the soul the peril that surrounds the youth in these last days; and shall not those who come to us for an education, and the families that are attracted to our schools, be withdrawn, as far as possible, from these seductive and demoralizing influences?

In choosing retired localities for our schools, we do not for a moment suppose that we are placing the youth beyond the reach of temptation. Satan is a very diligent worker, and is untiring in devising ways to corrupt every mind that is open to his suggestions. He meets families and individuals on their own ground, adapting his temptations to their inclinations and weaknesses. But in the large cities his power over minds is greater, and his nets for the entanglement of unwary feet are more numerous. In connection with our schools, ample grounds should be provided. There are some students who have never learned to economize, and have always spent every shilling they could get. These should not be cut off from

the means of gaining an education. Employment should be furnished them, and with their study of books should be mingled a training in industrious, frugal habits. Let them learn to appreciate the necessity of helping themselves.

There should be work for all students, whether they are able to pay their way or not; the physical and mental powers should receive proportionate attention. Students should learn to cultivate the land; for this will bring them into close contact with nature. [46]

There is a refining, subduing influence in nature that should be taken into account in selecting the locality for a school. God has regarded this principle in training men for his work. Moses spent forty years in the wilds of Midian. John the Baptist was not fitted for his high calling as the forerunner of Christ by association with the great men of the nation in the schools at Jerusalem. He went out into the wilderness, where the customs and doctrines of men could not mold his mind, and where he could hold unobstructed communion with God.

When the persecutors of John, the beloved disciple, sought to still his voice and destroy his influence among the people, they exiled him to the Isle of Patmos. But they could not separate him from the Divine Teacher. On lonely Patmos, John could study the things that God had created. In the rugged rocks, in the waters that surrounded the island, he could see the greatness and majesty of God. And while he was communing with God, and studying the book of nature, he heard a voice speaking to him, the voice of the Son of God. Jesus was John's teacher upon the Isle of Patmos, and he there unfolded to his servant wonderful things that were to take place in time to come.

God would have us appreciate his blessings in his created works. How many children there are in the crowded cities that have not even a spot of green grass to set their feet upon. If they could be educated in the country, amid the beauty, peace, and purity of nature, it would seem to them the spot nearest heaven. In retired places, where we are farthest from the corrupting maxims, customs, and excitements of the world, and nearest to the heart of nature, Christ makes his presence real to us, and speaks to our souls of his peace and love. [47]

May 11, 1896.

Chapter 7—Teachers and Teaching

True education means more than taking a certain course of study. It is broad. It includes the harmonious development of all the physical powers and the mental faculties. It teaches the love and fear of God, and is a preparation for the faithful discharge of life's duties.

There is an education that is essentially worldly. Its aim is success in the world, the gratification of selfish ambition. To secure this education many students spend time and money in crowding their minds with unnecessary knowledge. The world accounts them learned; but God is not in their thoughts. They eat of the tree of worldly knowledge, which nourishes and strengthens pride. In their hearts they become disobedient and estranged from God; and their entrusted gifts are placed on the enemy's side. Much of the education at the present time is of this character. The world may regard it as highly desirable; but it increases the peril of the student.

[48] There is another kind of education that is very different. Its fundamental principle, as stated by the greatest Teacher the world has ever known, is, "Seek ye first the kingdom of God and his righteousness." Its aim is not selfish; it is to honor God, and to serve him in the world. Both the studies pursued and the industrial training have this object in view. The word of God is studied; a vital connection with God is maintained, and the better feelings and traits of character are brought into exercise. This kind of education produces results as lasting as eternity. For "the fear of the Lord is the beginning of wisdom," and better than all other knowledge is an understanding of his word.

What shall be the character of the education given in our schools? Shall it be according to the wisdom of this world, or according to that wisdom which is from above? Will not teachers awake to their responsibility in this matter, and see that the word of God has a larger place in the instruction given in our schools?

Teachers are to do more for students than to impart a knowledge of books. Their position as guide and instructor of youth is most

responsible; for to them is given the work of molding mind and character. Those who undertake this work should possess well-balanced, symmetrical characters. They should be refined in manner, neat in dress, careful in all their habits; and they should have that true Christian courtesy that wins confidence and respect. The teacher should be himself what he wishes his students to become.

Teachers are to watch over their students, as the shepherd watches over the flock entrusted to his charge. They should care for souls as they that must give account. [49]

The teacher may understand many things in regard to the physical universe; he may know all about the structure of animal life, the discoveries of natural science, the inventions of mechanical art; but he cannot be called educated, he is not fitted for his work as an instructor of youth, unless he has in his own soul a knowledge of God and of Christ. He cannot be a true educator until he is himself a learner in the school of Christ, receiving an education from the divine Instructor.

God is the source of all wisdom. He is infinitely wise, and just, and good. The wisest men that ever lived cannot comprehend him. They may profess to be wise; they may glory in their great attainments; but mere intellectual knowledge, aside from the great truths that center in Christ, is as nothingness. "Let not the wise man glory in his wisdom; ... but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth."

If men could see for a moment beyond the finite vision, if they could catch a glimpse of the Eternal, every mouth would be stopped in its boasting. Men, living in this little atom of a world, are finite; God has unnumbered worlds that are obedient to his laws, and are conducted with reference to his glory. When men have gone as far in scientific research as their limited powers will permit, there is still an infinity beyond what they can apprehend.

Before men can be truly wise, they must realize their dependence upon God, and be filled with his wisdom. God is the source of intellectual as well as spiritual power. The greatest men, who have reached what the world regards as wonderful heights in science, are not to be compared with the beloved John or the great apostle Paul. It is when intellectual and moral power are combined that the [50]

greatest standard of manhood is reached. God will accept such a man as a worker together with himself in the training of minds.

To know one's self is great knowledge. The teacher who rightly estimates himself will let God mold him and discipline his mind. And he will acknowledge the source of his power. For "what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" [1 Corinthians 4:7](#). Self-knowledge leads to humility and trust in God; but it does not take the place of efforts for self-improvement. He who realizes his own deficiencies should spare no pains to reach the highest possible standard of physical, mental, and moral excellence. No one should have a part in the training of youth, who will be satisfied with a lower standard.

[51] The true teacher will try by precept and example to win souls to Christ. He must receive the truth in the love of it, and let it cleanse his heart, and mold his life. Every teacher should be under the full control of the Holy Spirit. Then Christ can speak to the heart, and his voice is the voice of love. And the love of God, received into the heart, is an active power for good, quickening and enlarging the mind and soul. With his own heart warm with divine love, the teacher will lift up the Man of Calvary, not to give the students a casual glance, but to hasten their attention until Jesus shall seem to them the "Chiefest among ten thousand," and the One "altogether lovely."

The Holy Spirit is an effective helper in restoring the image of God in the human soul, and its efficiency and power have not been appreciated in our schools. It came into the schools of the prophets, bringing even the thought into harmony with the will of God. There was a living connection between heaven and these schools; and the joy and thanksgiving of loving hearts found expression in songs of praise in which angels joined.

The Holy Spirit comes to the world as Christ's representative. It not only speaks the truth, but it is the truth—the faithful and true Witness. It is the great Searcher of hearts, and is acquainted with the characters of all.

The Holy Spirit has often come to our schools, and has not been recognized, but has been treated as a stranger, perhaps even as an intruder. Every teacher should know and welcome this heavenly

guest. If the teachers will open their own hearts to receive the Spirit, they will be prepared to co-operate with it in working for their students; and when it is given free course, it will effect wonderful transformations. It will work in each heart, correcting selfishness, molding and refining the character, and bringing even the thoughts into captivity to Christ.

The great aim of the teacher should be the perfection of Christian character, in himself and in his students. Teachers, let your lamps be trimmed and burning; and they will not only be lights to your students, but will send out clear and distinct rays to the homes and neighborhoods where your students live, and far beyond into the moral darkness of the world.

May 15, 1896.

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Chapter 8—The Bible in Educational Work

The Bible is of the highest value because it is the word of the living God. Of the countless books that have flooded the world, it is the most deserving of study and attention; for it is eternal wisdom. The Bible is a history that tells us of the creation of the world, and opens to us past centuries. Without it we should have been left to conjecture and fable in regard to the occurrences of the remote past. It reveals to us the Creator of the heavens and the earth, with the universe that he has brought into being, and it sheds a glorious light over the world to come.

The Bible is a field where are concealed heavenly treasures, and they will remain hidden treasures until, by diligent mining, they are discovered and brought to light. The Bible is a casket containing jewels of inestimable value, which should be so presented as to be seen in their intrinsic luster. But the beauty and excellence of these diamonds of truth are not discerned by the natural eye. The lovely things of the material world are not seen until the sun, dispelling the darkness, floods them with its light. And so with the treasures of God's word; they are not appreciated until they are revealed by the Sun of Righteousness.

[53] The Bible contains a simple and complete system of theology and philosophy. It is the book that makes us wise unto salvation. It tells us of the love of God as shown in the plan of redemption, imparting the knowledge essential for all students—the knowledge of Christ. He is the Sent of God; he is the Author of our salvation. But apart from the word of God, we could have no knowledge that such a person as the Lord Jesus has ever visited our world, nor any knowledge of his divinity, as indicated by his previous existence with the Father.

God has not only revealed to us the doctrine of the atonement, holding out the hope of eternal life, but his words are the manna from heaven for the soul to feed upon, and receive spiritual strength. The Bible is the great standard of right and wrong, clearly defining

sin and holiness. Its living principles, running through our lives like threads of gold, are our only safeguard in all trials and temptations.

The Holy Scriptures were the essential study in the schools of the prophets, and they should hold the first place in every educational system; for the foundation of all right education is a knowledge of God. Used as a text-book in our schools, the Bible will do for mind and morals what cannot be done by books of science or philosophy. As a book to discipline and strengthen the intellect, and ennoble, purify, and refine the character, it is without a rival.

God cares for us as intelligent beings, and he has given us his word as a lamp to our feet and a light to our path. Its teachings have a vital bearing upon our prosperity in all the relations of life. Even in our temporal affairs it will be a wiser guide than any other counselor. Its divine instruction is the only way to success. There is no social position, no phase of human experience, for which the study of the Bible is not an essential preparation.

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But the mere reading of the word will not accomplish the result designed of Heaven; it must be studied and cherished in the heart. The Bible has not received the close attention it deserves. It has not been honored above every other book in the education of children and youth. Students devote years to acquiring an education. They study different authors, and become acquainted with science and philosophy through books containing the results of human research; but the Book that comes from the Divine Teacher has, to a great extent, been neglected. Its value is not discerned. Its treasures remain hidden.

An education of this character is defective. Who and what are these men of learning, that the minds and characters of the young should be molded by their ideas? They may publish with pen and voice the best results of their reasoning; but they grasp only an item of the work of God, and in their short-sightedness, calling it science, they exalt it above the God of science. Man is finite; there is no light in his wisdom. His unaided reason can explain nothing in the deep things of God, nor can he understand the spiritual lessons that God has placed in the material world. But reason is a gift of God, and his Spirit will aid those who are willing to be taught. Man's words, if of any value, echo the words of God. In the education of youth, they should never take the place of the divine word.

[55] Cold philosophical speculations, and scientific research in which God is not acknowledged, are a positive injury. And the evil is aggravated, when, as is often the case, books placed in the hands of the young, accepted as authority, and depended upon in their education, are from authors avowedly infidel. Throughout all the thoughts presented by these men, their poisonous sentiments are interwoven. The study of such books is like handling black coals; a student cannot be undefiled in mind who thinks along the line of skepticism.

The authors of these books, which have sowed the seeds of doubt and infidelity broadcast over the world, have been under the training of the great enemy of God and man, the acknowledged head of principalities and powers, the ruler of the darkness of this world. The word that God has spoken concerning them is, They “became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools;” “because that, when they knew God, they glorified him not as God, neither were thankful.” They rejected divine truth in its simplicity and purity for the wisdom of this world. Whenever books by these infidel authors are given the precedence, and the word of God is made secondary, a class of students will be sent out of the schools no better fitted for the service of God than they were before they received their education.

[56] It is not for want of evidence that men doubt divine truth; they are not infidels through ignorance of the character of the word of God. But through sin the whole human organism is deranged; the mind is perverted; the imagination corrupted. Temptations from without find an answering chord within the heart, and the feet slide imperceptibly into sin. And so it is that many hate the Bible. Some would not care if there was not a Bible in the world. When the Son of God was on trial, the Jews cried out, ‘Away with him, crucify him,’ because his pure life and holy teaching convicted them of sin and condemned them; and for the same reason, many in their hearts cry out against the word of God. Many, even of the children and youth, have learned to love sin; they hate reflection, and the thought of God is a sting to their conscience. It is because the human heart is inclined to evil that it is so dangerous to sow the seeds of skepticism in young minds.

But we would not discourage education, nor put a low estimate on mental culture and discipline. God would have us students as long as we remain in the world. Every opportunity for culture should be improved. The faculties need to be strengthened by exercise, the mind to be trained and expanded by taxing study; but all this may be done while the heart is becoming an easy prey to deception. Wisdom from above must be communicated to the soul. It is the entrance of God's word that "giveth light; it giveth understanding unto the simple." His word is given for our instruction, and there is nothing in it that is defective or misleading. The Bible is not to be tested by men's ideas of science, but science is to be brought to the test of the unerring standard.

Yet the study of the sciences is not to be neglected. Books must be used for this purpose: but they should be in harmony with the Bible, for that is the standard. Books of this character should take the place of many of those now in the hands of students. God is the author of science. Scientific research opens to the mind vast fields of thought and information, enabling us to see God in his created works. Ignorance may try to support skepticism by appeals to science; but instead of doing this, science contributes fresh evidences of the wisdom and power of God. Rightly understood, science and the written word agree, and each sheds light on the other. Together they lead us to God, by teaching us something of the wise and beneficent laws through which he works.

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When the student recognizes God as the source of all knowledge, and honors him, submitting mind and character to be molded by his word, he may claim the promise, "Them that honor me I will honor." The more studiously the intellect is cultivated, the more effectively it can be used in the service of God, if it is placed under the control of his Spirit. Talents used are talents multiplied; experience in spiritual things widens the vision of saints and angels, and both increase in capability and knowledge as they work in their respective spheres.

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out."

May 16, 1896.

Chapter 9—God in Nature

While the Bible should hold the first place in the education of children and youth, the book of nature is next in importance. God's created works testify to his love and power. He has called the world into being, with all that it contains. God is a lover of the beautiful; and in the world which he has fitted up for us, he has not only given us everything necessary for our comfort, but he has filled the heavens and the earth with beauty. We see his love and care in the rich fields of autumn, and his smile in the glad sunshine. His hand has made the castle-like rocks and the towering mountains. The lofty trees grow at his command; he has spread earth's green velvet carpet, and dotted it with shrubs and flowers. Why has he clothed the earth and trees with living green, instead of a dark, somber brown? Is it not that they may be more pleasing to the eye? And shall not our hearts be filled with gratitude, as we read the evidences of his wisdom and love in the wonders of his creation?

[59] The same creative energy that brought the world into existence is still exerted in upholding the universe and continuing the operations of nature. The hand of God guides the planets in their orderly march through the heavens. It is not because of inherent power that year by year the earth continues her motion round the sun, and produces her bounties. The word of God controls the elements. He covers the heavens with clouds, and prepares rain for the earth. He makes the valley fruitful, and "grass to grow upon the mountains." It is through his power that vegetation flourishes; that the leaves appear, and the flowers bloom.

The whole natural world is designed to be an interpreter of the things of God. To Adam and Eve in their Eden home, nature was full of the knowledge of God, teeming with divine instruction. It was vocal with the voice of wisdom to their attentive ears. Wisdom spoke to the eye, and was received into the heart; for they communed with God in his created works. As soon as the holy pair transgressed the law of the Most High, the brightness from the face of God departed

from the face of nature. Nature is now marred and defiled by sin. But God's object-lessons are not obliterated; even now, rightly studied and interpreted, she speaks of her Creator.

As divine truth is revealed in Holy Writ, so it is reflected, as from a mirror, in the face of nature; and through his creation we become acquainted with the Creator. And so the book of nature becomes a great lesson book, which instructors who are wise can use, in connection with the Scriptures, to guide lost sheep back to the fold of God. As the works of God are studied, the Holy Spirit flashes conviction into the mind. It is not the conviction which logical reasoning produces; but unless the mind has become too dark to know God, the eye too dim to see him, the ear too dull to hear his voice, a deeper meaning is grasped, and the sublime, spiritual truths of the written word are impressed on the heart.

The most effective way to teach the heathen who know not God, is through his works. In this way, far more readily than by any other method, they can be made to realize the difference between their idols, the works of their own hands, and the true God, the Maker of heaven and earth. The same principle applies to the ignorant, neglected colored race in that part of America where slavery once existed. When these lowly members of the human family have learned to know God through his works, a foundation will be laid for the spiritual truths of the written word, which will elevate and purify their characters. [60]

There is a simplicity and purity in these lessons directly from nature that make them of the highest value to others besides the heathen. The children and youth, all classes of students, need the lessons to be derived from this source. In itself the beauty of nature leads the soul away from sin and worldly attractions, and toward purity, peace, and God, For this reason the cultivation of the soil is good work for children and youth. It brings them into direct contact with nature and nature's God. And that they may have this advantage in connection with our schools there should be, as far as possible, large flower gardens and extensive lands for cultivation.

An education amid such surroundings is in accordance with the directions which God has given for the instruction of youth; but it is in direct contrast with the methods employed in the majority of schools. Parents and teachers have disregarded the counsel of the

[61] Lord. Instead of following the light he has given, they have walked in the sparks of their own kindling. The minds of the young have been occupied with books of science and philosophy, where the thorns of skepticism have been only partially concealed; with vague, fanciful fairy stories; or with the works of authors, who, although they may write on Scripture subjects, weave in their own fanciful interpretations. The teaching of such books is as seed sown in the heart. It grows and bears fruit, and a plentiful harvest of infidelity is reaped; and the result is seen in the depravity of the human family.

A return to simpler methods will be appreciated by the children and youth. Work in the garden and field will be an agreeable change from the wearisome routine of abstract lessons, to which their young minds should never be confined. To the nervous child, who finds lessons from books exhausting and hard to remember, it will be especially valuable. There is health and happiness for him in the study of nature; and the impressions made will not fade out of his mind, for they will be associated with objects that are continually before his eyes.

[62] God has, in the natural world, placed in the hands of the children of men the key to unlock the treasure-house of his word. The unseen is illustrated by the seen; divine wisdom, eternal truth, infinite grace, are understood by the things that God has made. Then let the children and youth become acquainted with nature and nature's laws. Let the mind be developed to the utmost capacity, and the physical powers trained for the practical duties of life; but teach them also that God has made this world fair because he delights in our happiness; and that a more beautiful home is preparing for us in that world where there will be no more sin. The word of God declares, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

The little children should come especially close to nature. Instead of putting fashion's shackles upon them, let them be free like the lambs, to play in the sweet, fresh sunlight. Point them to shrubs and flowers, the lowly grass and the lofty trees, and let them become familiar with their beautiful, varied, and delicate forms. Teach them to see the wisdom and love of God in his created works; and as their hearts swell with joy and grateful love, let them join the birds in their songs of praise.

Educate the children and youth to consider the works of the great Master Artist, and to imitate the attractive graces of nature in their character building. As the love of God wins their hearts, let them weave into their lives the beauty of holiness. So shall they use their capabilities to bless others and honor God.

May 20, 1896.

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Chapter 10—Christ as the Example and Teacher of Youth

Jesus came to this world as its light. “In him was life; and the life was the light of men.” He says of himself, “I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.”

[63] The example of Jesus is a light to the young, as well as to those of more mature years; for his was a representative childhood and youth. From his earliest years his example was perfect. As a little child he was obedient to his parents, and to the laws of nature; “and the grace of God was upon him.”

Jesus did not, like many youth, devote his time to amusement. He studied the word till he became familiar with its sayings. Even in his childhood, his life and all his habits were in harmony with the Scriptures, and he was skilful in their use. When his parents lost him in Jerusalem, he was found sitting among the wise men of the nation, both hearing them and asking them questions. He inquired as one who wished to learn; but in his questions there were gems of light that not only pleased his hearers, but flashed into the Scriptures concerning the Messiah a meaning which these teachers of the law had never before seen. “And all that heard him were astonished at his understanding and answers.”

When his mother said to him, “Son, why hast thou dealt thus with us? Behold thy father and I have sought thee sorrowing,” he answered, “How is it that ye sought me? Wist ye not that I must be about my Father’s business?” And when they understood not his words, he pointed upward. Although a child, he was engaged in the work that he came to do. He was revealing God, showing the meaning of his word to those leaders in Israel, giving a new significance to their sacrifices and offerings.

There is here a lesson from the Son of God to all children and youth on the duty of honor and obedience to parents; for the record continues, “He went down with them, and came to Nazareth, and

was subject unto them; but his mother kept all these sayings in her heart.”

Besides the written word, Jesus studied the book of nature, finding delight in the beautiful things of his own creation. He was in sympathy with humanity in all its varied joys and sorrows. He identified himself with all,—with the weak and helpless, the lowly, the needy, and the afflicted. In his teaching, he drew his illustrations from the great treasury of household ties and affections, and from nature. The unknown was illustrated by the known; sacred and divine truths, by natural, earthly things, with which the people were most familiar. These were the things that would speak to their hearts and make the deepest impression on their minds.

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The words of Christ placed the teachings of nature in a new aspect, and made them a new revelation. He could speak of the things which his own hands had made; for they had qualities and properties that were peculiarly his own. In nature, as in the sacred pages of the Old Testament Scriptures, divine, momentous truths are revealed; and in his teaching, Jesus laid these open before the people, bound up with the beauty of natural things. But no mention was made of the contrast between the earth's present state, before their eyes, and the Eden glories which sinless eyes looked upon.

As interpreted by Jesus, flower and shrub, the seed sown and the seed harvested, contained lessons of truth, as did also the plant that springs out of the earth. He plucked the beautiful lily, and placed it in the hands of children and youth; and as they looked into his own youthful face, fresh with the sunlight of his Father's countenance, he gave the lesson, “Consider the lilies of the field, how they grow [in the simplicity of natural beauty and loveliness]; they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.” Then followed the assurance, “Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?”

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In later years these words were heard by others besides children and youth. They were spoken to the multitude, among whom were men and women full of worries and perplexities, and sore with disappointment and sorrow.

Jesus continued, “Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek); for your Heavenly Father knoweth that ye have need of all these things.” Then spreading out his hands toward the surrounding multitude, he said, “But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.”

Thus did Christ impress his teachings on the heart by illustrations from the book of nature. His lessons are for us today. Every word is full of assurance, and tends to confirm faith and trust in God. His plainest, simplest teachings contain rich treasures of truth, which are unfolded to the souls that believe his word.

[66] In his work as a public teacher, Christ never lost sight of the children. When wearied with the 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 in 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 whom 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, many of whom were worldly wise and hard-hearted. 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 seeds of truth, which in after years would spring up, and bear fruit unto eternal life.

Parents and teachers, Jesus is still saying, “Suffer little children to come unto me, and forbid them not.” They are the most susceptible to the teachings of Christianity; their hearts are open to influences of piety and virtue, and strong to retain the impressions received.

May 17, 1896.

Chapter 11—The Parable of the Growing Seed

[67]

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,—the invisible glory in the visible human form.

The same principle appeared in his teaching; the unknown was illustrated by the known. Jesus taught by illustrations and parables drawn from nature and from the familiar events of every-day life. The inspired record says, “All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them; that it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.” [Matthew 13:34, 35](#). In this way he associated natural things with spiritual, linking the things of nature and the life-experience of his hearers with the sublime, spiritual truths of the written word. And his lessons were repeated whenever their eyes rested on the objects which had been associated with eternal truth.

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.

One of Christ’s beautiful and impressive parables is that of the sower and the seed. “And he said, So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.” [Mark 4:26-28](#).

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This parable describes the growth of the plant from the seed. When the seed falls into the good ground, it soon germinates, and in

time brings forth fruit. But there is a gradual process of development. It is “first the blade, then the ear, after that the full corn in the ear.” Jesus, who gave this parable, created the tiny seed, gave it its vital properties, and ordained the laws that govern its growth; and he has made it a living illustration of truth in both the natural and the spiritual world.

[69] The truths which this parable teaches were made a living reality in his own life. In both his physical and his spiritual nature, he followed the divine order of growth, illustrated by the plant, as he wishes all youth to do. Although he was the Majesty of heaven, the King of glory, he became a babe in Bethlehem, and for a time represented the helpless infant in its mother’s care. In childhood he did the works of an obedient child. He spoke and acted with the wisdom of a child, and not of a man, honoring his parents, and carrying out their wishes in helpful ways, according to the ability of a child. But at each stage of his development he was perfect, with the simple, natural grace of a sinless life. The sacred record says of his childhood, “The child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.” And of his youth it is recorded, “Jesus increased in wisdom and stature, and in favor with God and man.” [Luke 2:40, 52](#).

The work of parents and teachers is here suggested. They should seek most earnestly for that wisdom that Jesus is ever ready to give; for they are dealing with human minds at the most interesting and impressible period of their development. They should aim so to cultivate the tendencies of the youth, that at each stage of their life they may represent the natural beauty appropriate to that period, unfolding gradually, as do the plants and flowers in the garden.

Those children are most attractive who are natural, unaffected. It is not wise to give them special notice, and repeat their clever sayings before them. Vanity should not be encouraged by praising their looks, their words, or their actions. Nor should they be dressed in an expensive or showy manner. This encourages pride in them, and awakens envy in the hearts of their companions. Teach the children that the true adorning is not outward. “Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a

mEEK and quiet spirit, which is in the sight of God of great price.” 1 Peter 3:3, 4.

If children are permitted to have their own way, they will soon become selfish, loving pleasure, loving to be praised, and Satan has agents ready to flatter them. Children’s hearts are very impressive; and there is danger if they are allowed to associate with either children or grown persons of evil tendencies. The eye needs to be educated, or the child will find pleasure in beholding evil. The tongue needs to be educated. Never let a word of disrespect to any one pass the lips of your children without plainly showing that you are grieved, and that other words of like character cannot be spoken in your household without correction. If children are not taught to love, respect, and obey their parents in the fear of the Lord, how can they be led to love God? [70]

The little ones should be educated in childhood in childlike simplicity. They should be trained to be obedient, upright, and practical, doing their best in everything, and at the same time to be content with the small, helpful duties, and with the pleasures and experiences natural to their years. Childhood answers to the blade in the parable, and the blade has a beauty peculiarly its own. The children should not be forced into a precocious maturity, but should retain as long as possible the freshness and grace of their early years.

The parable of the sower and the seed conveys a deep spiritual lesson. The seed represents the principles sowed in the heart, and its growth the development of character. Make the teaching on this point practical. The children can prepare the soil, and sow the seed; and as they work, the parent or teacher can explain to them the garden of the heart with the good or bad seed sown there; and that as the garden must be prepared for the natural seed, so the heart must be prepared for the seed of truth. As the plant grows, the correspondence between the natural and the spiritual sowing can be continued. [71]

The little children may be Christians, having an experience in accordance with their years. This is all that God requires of them. They need to be educated in spiritual things; and parents are to give them every advantage that they may form characters after the similitude of Christ’s lovely character.

The mind will never cease to be active. It is open to influences, good or bad. As the human countenance is stamped by the sunbeam on the polished plate of the artist, so are thoughts and impressions stamped on the mind of the child; and whether these impressions are of the earth earthy, or moral and religious, they are well-nigh inefaceable. When reason is awakening, the mind is most susceptible; and so the very first lessons are of great importance. These lessons have a powerful influence on the formation of character. If they are of the right stamp, and if, as the child advances in years, they are followed up with patient perseverance, the earthly and eternal destinies will be shaped for good. This is the word of the Lord, "Train up a child in the way he should go; and when he is old, he will not depart from it." [Proverbs 22:6](#).

[72] Parents, give your children to the Lord, and ever keep it before their minds that they belong to him, that they are lambs of Christ's flock, watched over by the true Shepherd. Hannah dedicated Samuel to the Lord; and it is said of him, "Samuel grew, and the Lord was with him, and did let none of his words [the Lord's words through Samuel] fall to the ground." [1 Samuel 3:19](#). In the case of this prophet and judge in Israel are presented the possibilities that are placed before a child whose parents co-operate with God, doing their appointed work.

Children are a heritage of the Lord, and are to be trained for his service. This is the work that rests upon parents and teachers with solemn, sacred force, which they cannot evade or ignore. To neglect this work marks them as unfaithful servants; but there is a reward when the seed of truth is early sown in the heart, and carefully tended. Christ concludes the parable, "But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come." When the harvest of the earth is reaped, we shall see the result of our toil; for we shall see those for whom we have labored and prayed gathered into the heavenly garner. So shall we enter into the joy of our Lord, when he shall "see of the travail of his soul, and be satisfied."

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Chapter 12—Character Building

“Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.” [Matthew 7:24-27](#).

The great work of parents and teachers is character building; it is to seek to restore the image of Christ in those who are placed under their care. A knowledge of the sciences sinks into insignificance beside this great aim; but all true education may be made to help in the development of a righteous character. The formation of character is the work of a lifetime, and it is for eternity. If all could realize this, if they would awaken to the thought that we are individually deciding our own destiny and the destinies of our children for eternal life or eternal ruin, what a change would take place! How differently would this probationary time be occupied, and what different characters would fill our world!

[73]

The question that comes home to each of us is, Upon what foundation am I building? We have the privilege of striving for immortal life; and it is of the greatest importance that we dig deep, removing all the rubbish, and build on the immovable, solid Rock, Christ Jesus. He is the sure foundation. “For other foundation can no man lay than that is laid, which is Jesus Christ.” In him alone is our salvation. “There is none other name under heaven given among men, whereby we must be saved.”

The foundation firmly laid, we need wisdom that we may know how to build. When Moses was about to erect the sanctuary in the wilderness, he was cautioned, “See that thou make all things according to the pattern showed to thee in the mount.” In his law

[74] God has given us a pattern. Our character building is to be “after the pattern showed to thee in the mount.” The law is the great standard of righteousness. It represents the character of God, and is the test of our loyalty to his government. And it is revealed to us, in all its beauty and excellence, in the life of Christ. The law is the detector of sin. We have inspired testimony on this point: “For I was alive without the law once: but when the commandment came [home to the conscience], sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me.” [Romans 7:9-11](#). This is the work that it will do for every soul that is living in sin. The law points out sin, and condemns it, and sends the sinner to Christ for pardon and cleansing. “The law is holy, and the commandment holy, and just, and good.”

All classes, however fallen, however sin-stained, have the law of God as their guide, and his word as their instructor. They may be sanctified through the truth, and received as sons and daughters of the Most High. But “the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.” [Romans 8:7](#). The multitudes do not love righteousness, and they are building on the sand. Many who profess Christ do not love the law of God. If they dared, they would speak out their enmity against it in no mild terms. They have a surface religion, and that is all they desire. Some are deceptive and untrustworthy in deal, and will break pledges and contracts. Covetousness, intemperance, and impurity abound, and money is squandered for tobacco and other similar indulgences.

[75] There are many who attend church, and hear the truth spoken; they see the claims of God; but they have some pet indulgence which they will not give up,—something which prevents them from judging candidly and wisely between the things of time and those of eternity. It makes little difference what this is, so long as it separates the soul from God.

But God is not to be trifled with. We can make no selfish bargain with him; we can cling to no sin if we would retain his favor. Those who are building on the Rock Christ Jesus, will follow none of the pernicious practises of the worldly or of world-loving church-members, but will search the Bible for themselves. God has given men reasoning powers for this purpose, that they may weigh evidence,

and decide what is truth. No man's assertions can be taken on trust. The question is, What does the Lord say? His, "Thou shalt" and, "Thou shalt not," must be obeyed.

Thoroughness is necessary to success in the work of character building. There must be an earnest purpose to carry out the plan of the Master Builder. The timbers used must be solid; and no careless, unreliable work can be accepted; it would ruin the building.

The whole being is to be put into this work. It demands the strength and energy of manhood; there is no reserve to be wasted in unimportant matters. There must be determined human force put into the work, co-operating with the divine. There must be earnest, careful, persevering effort to break away from the customs, maxims, and associations of the world. Deep thought, earnest purpose, steadfast integrity, are essential. [76]

There must be no idleness, Life is an important matter, a sacred trust; and every moment should be wisely improved, for its results will be seen in eternity. God requires each one to do all the good possible. The talents which he has entrusted to our keeping are to be made the most of. He has placed them in our hands to be used to his name's glory, and in the interests of our fellow men.

The Lord has precious promises in this life for those who keep his law. He says, "My son, forget not my law, but let thine heart keep my commandments: for length of days, and long life, and peace, shall they add to thee. Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart; so shalt thou find favor and good understanding in the sight of God and man." [Proverbs 3:1-4](#).

But a better than earthly reward awaits those who, basing their work on the solid Rock, have built up symmetrical characters, in accordance with the living word. For them is prepared "a city which hath foundations, whose builder and maker is God." Its streets are paved with gold. In it is the paradise of God, watered by the river of life, which proceeds from the throne. In the midst of the street, and on either side of the river, is the tree of life, which yields its fruit every month, "and the leaves of the tree are for the healing of the nations."

Parents, teachers, students, remember that you are building for eternity. See that your foundation is sure; then build firmly, and with

[77] persistent effort, but in gentleness, meekness, and love. So shall your house stand unshaken, not only when the storms of temptation come, but when the overwhelming flood of God's wrath shall sweep over the world. Then every house built upon the sand shall fall, and great shall be the fall of it, for the ruin is for eternity.

“Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings. Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him.” [Isaiah 3:10, 11](#).

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Chapter 13—The Manifest Working of the Holy Spirit at Battle Creek College

“Then Jesus said unto them, yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light.” Some men in the Battle Creek College have a false idea as to what constitutes duty. The Lord God of heaven has caused his Holy Spirit from time to time to move upon the students in the school, that they might acknowledge him in all their ways, so that he might direct their paths. At times the manifestation of the Holy Spirit has been so decided that studies were forgotten, and the greatest Teacher the world ever knew made his voice heard, saying, “Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls: for my yoke is easy, and my burden is light.” The Lord knocked at the door of hearts, and I saw that angels of God were present. There seemed to be no special effort on the part of the teachers to influence the students to give their attention to the things of God, but God had a Watcher in the school, and though his presence was unseen, yet his influence was discernible. Again and again there have been manifest tokens of the presence of the holy Watchman in the school. Again and again the voice of Jesus has spoken to the students, saying, “Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.”

[78]

The Lord has been waiting long to impart the greatest, truest joys to the heart. All those who look to him with undivided hearts, he will greatly bless. Those who have thus looked to him have caught more distinct views of Jesus as their sin-bearer, their all-sufficient sacrifice, and have been hid in the cleft of the rock, to behold the Lamb of God who taketh away the sins of the world. When we have a sense of his all-sufficient sacrifice, our lips are tuned to the

highest, loftiest themes of praise. When the students thus beheld Jesus, the suspension of their studies was counted as no loss. They were catching glimpses of Him who is invisible. They earnestly sought the living God, and the live coal of pardon was placed upon their lips. The Holy Spirit wrought not only for those who had lost their first love, but also for souls who had never placed themselves on the Lord's side. The holy Watcher drew these souls, that there might be an ingathering to Jesus Christ. The Holy Spirit wrought so that the Lord's presence could be distinguished, and his work acknowledged. Tokens of his grace and favor called forth rejoicing from the hearts of those who were thus blessed, and it was known that the salvation of God was among his people. The bright beams of the Sun of Righteousness were shining into the chambers of the heart and mind.

The manifestation of the Holy Spirit was similar to its manifestation in the days of Samuel and Saul in the school of the prophets. On one occasion the showers of grace were outpoured, and all that were gathered together were prophesying. Saul drew near, and though when he came, he was filled with a restless, envious, jealous spirit because of David, yet he caught the spirit that was animating those who were praising God, and he also sang praises. The word of inquiry went out, "Is Saul also among the prophets?" The Lord would be glorified if hallelujahs of rejoicing were heard in our schools. The willing and obedient who have received the teaching of the Holy Spirit will rejoice in the Lord, saying, "O give thanks unto the Lord; for he is good; for his mercy endureth forever." If the people of God rightly appreciated the temporal and spiritual blessings which the Lord has poured upon them through Jesus Christ, continual praise would be upon their lips. We have had an experience in being relieved from spiritual bondage similar to that of the Israelites who were set free from the bondage of Egypt. Have we not had chains of oppression broken, and Red Seas of impossibilities opened up before us? Have we not been fed with manna from heaven? Have not the words of Christ come home to the soul, "This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world"? We

are to feast continually upon this heavenly manna. We are to drink continually of the water of life. Jesus says, "If any man thirst, let him come unto me and drink."

Would it not be well for us to observe holidays unto God, when we could revive in our minds the memory of his dealing with us? Would it not be well to consider his past blessings, to remember the impressive warnings that have come home to our souls, so that we shall not forget God? The world has many holidays, and men become engrossed with games, with horse-races, with gambling, smoking, and drunkenness. They show plainly under what banner they are standing. They make it evident that they do not stand under the banner of the Prince of Life, but that the prince of darkness rules and controls them. Shall not the people of God more frequently have holy convocations in which to thank God for his rich blessings? Shall we not find time in which to praise Christ for his rest, peace, and joy, and make manifest by daily thanksgiving that we appreciate the great sacrifice made in our behalf, that we may be partakers of the divine nature? Shall we not speak of the prospective rest in the paradise of God, and tell of the honor and glory in store for the servants of Jehovah? "My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places." We are homeward-bound, seeking a better country, even a heavenly. [81]

The world is full of excitement. Men act as though they had gone mad, over low, cheap, unsatisfying things. How excited have I seen them over the result of a cricket match! I have seen the streets in Sydney densely crowded for blocks, and on inquiring what was the occasion of the excitement, was told that it was because some expert player of cricket had won the game. I felt disgusted. Why are not the chosen of God more enthusiastic? They are striving for an immortal crown, striving for a home where there will be no need of light of the sun or moon, or of lighted candle; for the Lord God giveth them light, and they shall reign forever and ever. They will have a life that measures with the life of God; but the candle of the wicked shall be put out in ignominious darkness, and then shall the righteous shine forth as the sun in the kingdom of their Father.

Why should we not expect the Holy Watcher to come into our schools? Our youth are there to receive an education so that they may do all in their power to acquire a knowledge of the most high God,

and to make him known as the only true God. They are there to learn how to present Christ as a sin-pardoning Saviour. They are there to gather up precious rays of light, in order that they may diffuse light again. They are there to show forth the loving-kindness of the Lord, to speak of his glory, to sound forth the praises of him who hath called us out of darkness into his marvelous light. Those who are [82] faithful will be clothed with white robes, will have palms of victory in their hands, and will stand in the heavenly courts. John says, "I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb."

Again and again the heavenly messenger has been sent to the school. When his presence has been acknowledged, the darkness has fled away, and the light has shone forth, and hearts have been drawn to God. The last words spoken by Christ to John were, "And the spirit and the bride say, Come. And let him that heareth, say, Come. And let him that is athirst come. And whosoever will let him take the water of life freely." When we respond to God, and say, "Lord, we come," then with joy will we draw water out of the wells of salvation. Shall we not keep holy festivals unto God? Shall we not show that we have some enthusiasm in his service? With the grand, ennobling theme of salvation before us, shall we be as cold as statues of marble? If men can become so excited over a match game of cricket, or a horse-race, or over foolish things that bring no good to any one, shall we be unmoved when the plan of salvation is unfolded before us? Let the school and the church henceforth have festivals of rejoicing unto the Lord.

I do not recommend pleasure parties where young people assemble together for mere amusement, to engage in cheap, nonsensical [83] talk, and where loud, boisterous laughter is to be heard. I do not recommend this kind of gathering, where there is a letting down of dignity, and the scene is one of weakness and folly. Many times young men for whom heavenly intelligences have been waiting in order to number them as missionaries for God, are drawn into the gatherings for amusement, and are carried away with Satan's fascinations. Instead of being afraid to continue their association

with girls whose depth of mind is easily measured, whose character is of a cheap order, they become enamored of them, and enter into an engagement. Satan knows that if these young men enter into an engagement with cheap-minded, pleasure-loving, worldly-minded, irreligious young women, they will bind themselves to stumbling-blocks. Their usefulness will be largely crippled, if not utterly destroyed. Even if the young men themselves succeed in making an unreserved surrender to God, yet they will find that they are greatly crippled by being bound to an untrained, undisciplined, unchristlike wife, who is dead to God, dead to piety, and dead to true holiness. Their lives will prove unsatisfying and unhappy. These gatherings for amusement confuse faith, and make the motive mixed and uncertain. The Lord accepts no divided heart. He wants the whole man. He made all there is of man. He offered a complete sacrifice to redeem the body and soul of man. That which he requires of those whom he has created and redeemed, is summed up in these words, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.... Thou shalt love thy neighbor as thyself." God will accept nothing less than this.

Chapter 14—Work and Education

(Copied at Ashfield Camp-ground, October 24, 1894.)

Our minds have been much exercised day and night in regard to our schools. How shall they be conducted? And what shall be the education and training of the youth? Where shall our Australasian Bible School be located? I was awakened this morning at one o'clock with a heavy burden upon my soul. The subject of education has been presented before me in different lines, in varied aspects, by many illustrations, and with direct specification, now upon one point, and again upon another. I feel, indeed, that we have much to learn. We are ignorant in regard to many things.

In writing and speaking upon the life of John the Baptist and the life of Christ, I have tried to present that which has been presented to me in regard to the education of our youth. We are under obligation to God to study this subject candidly; for it is worthy of close, critical examination upon every side. Of John the Baptist, Christ declared, "Of them that are born of women there hath not risen a greater." That prophet was led by the Spirit of God into the wilderness, away from the contaminating influences of the city, to obtain an education that would qualify him to receive instruction from God rather than from any of the learned scribes. He was not to connect himself with the rabbis; the less he became acquainted with their teachings, their maxims and traditions, the more easily could the Lord impress his mind and heart, and give him the pure mold of truth that was to be given to the people to prepare the way of the Lord. The teachings of the scribes and Pharisees were of a character to turn the people away from the unadulterated truth that was to be presented by the Great Teacher when he should enter upon his mission. The only hope of the people was to open their hearts and minds to the light sent from heaven by this prophet, the forerunner of Christ.

These lessons are for us. Those who claim to know the truth and understand the great work to be done for this time, are to consecrate themselves to God, soul, body, and spirit. In heart, in dress, in

language, in every respect they are to be separate from the fashions and practises of the world. They are to be a peculiar and holy people. It is not their dress that makes them peculiar, but because they are a peculiar and holy people, they cannot carry the marks of likeness to the world.

As a people we are to prepare the way of the Lord. Every iota of ability God has given us must be put to use in preparing the people after God's fashion, after his spiritual mold, to stand in this great day of God's preparation; and the serious question may be awakened in world-loving hearts, "What is eternity to us? How will my case stand in the investigative judgment? What will be my lot and place?" Many who suppose they are going to heaven are blindfolded by the world. Their ideas of what constitutes a religious education and religious discipline are vague, resting only on probabilities; there are many who have no intelligent hope, and are running great risk in practising the very things which Jesus has taught that they should not do, in eating, drinking, and dressing, binding themselves up with the world in a variety of ways. They have yet to learn the serious lessons so essential to growth in spirituality, to come out from the world and be separate. The heart is divided, the carnal mind craves conformity, similarity to the world in so many ways that the mark of distinction from the world is scarcely distinguishable. Money, God's money, is expended in order to make an appearance after the world's customs; the religious experience is contaminated with worldliness, and the evidence of discipleship—Christ's likeness in self-denial and cross-bearing—is not discernible by the world or by the universe of heaven.

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In this country, Satan has in a most striking manner enthroned himself to control the leading men in the government of the nation. The education which they have received from childhood is erroneous. Many things are regarded as essential which have a most injurious effect upon the people. The many holidays have had a baleful influence upon the minds of the youth; their effect is demoralizing to the government, and they are entirely contrary to the will of God. They have a tendency to encourage an artificial excitement, a desire for amusement. The people are led to squander precious time which should be employed in useful labor to sustain their families honestly and keep clear of debt. The passion for amusements and

the squandering of money in horse-racing, in betting, and various similar lines, is increasing the poverty of the country, and deepening the misery that is the sure result of this kind of education.

[87] Never can the proper education be given to the youth in this country, or any other country, unless they are separated a wide distance from the cities. The customs and practises in the cities unfit the minds of the youth for the entrance of truth. The liquor-drinking, the smoking and gambling, the horse-racing, the theater-going, the great importance placed upon holidays,—all are a species of idolatry, a sacrifice upon idol altars. If people conscientiously attend to their lawful business upon the holidays, they are regarded as mean-spirited and unpatriotic. The Lord cannot be served in this way. Those who multiply the days for pleasure and amusement are really giving patronage to liquor-sellers, and are taking from the poor the very means that should purchase food and clothing for their children, the very means that, used economically, would soon provide a dwelling-place for their families. These evils we can only touch upon.

It is not the correct plan to locate school buildings where the students will have constantly before their eyes the erroneous practises that have molded their education during their lifetime, be it longer or shorter. These holidays, with all their train of evil, result in twentyfold more misery than good. In a large degree the observance of these days is really compulsory. Even persons who have been truly converted find it difficult to break away from these customs and practises. Should schools be located in the cities or within a few miles from them, it would be most difficult to counteract the influence of the former education which students have received in regard to these holidays and the practises connected with them, such

[88] as horse-racing, betting, and the offering of prizes. The very atmosphere of these cities is full of poisonous malaria. The freedom of individual action is not respected; a man's time is not regarded as really his own; he is expected to do as others do. Should our school be located in one of these cities, or within a few miles of it, there would be a counter-working influence constantly in active exercise to be met and overcome. The devotion to amusements and the observance of so many holidays, give a large business to the

courts, to officers and judges, and increase the poverty and squalor that need no increasing.

All this is a false education. We shall find it necessary to establish our schools out of, and away from, the cities, and yet not so far away that they cannot be in touch with them, to do them good, to let light shine amid the moral darkness. Students need to be placed under the most favorable circumstances to counteract very much of the education they have received.

Entire families are in need of thorough transformation in their habits and ideas before they can be true representatives of Jesus Christ. And to a great extent children who are to receive an education in our schools, will make far more advancement if separated from the family circle where they have received an erroneous education. It may be necessary for some families to locate where they can board their children and save expense, but in many cases it would prove a hindrance rather than a blessing to their children. The people of this country have so little appreciation of the importance of industrious habits that the children are not educated to do real, earnest work. This must be a part of the education given to the youth. [89]

God gave Adam and Eve employment. Eden was the school for our first parents, and God was their instructor. They learned how to till the soil and to care for the things which the Lord had planted. They did not regard labor as degrading, but as a great blessing. Industry was a pleasure to Adam and Eve. The fall of Adam changed the order of things; the earth was cursed: but the decree that man should earn his bread by the sweat of his brow, was not given as a curse. Through faith and hope, labor was to be a blessing to the descendants of Adam and Eve. God never meant that man should have nothing to do. But the more and deeper the curse of sin, the more the order of God is changed. The burden of toil rests heavily upon a certain class, but the curse of idleness is upon many who are in possession of God's money, and all because of the false idea that money increases the moral worth of men. Labor is to human beings what they make it. To delve in constant toil, seeking momentary relief in liquor-drinking and exciting amusements, will make men little better than the brutes.

We need schools in this country to educate children and youth that they may be *masters* of labor, and not *slaves* of labor. Ignorance

and idleness will not elevate one member of the human family. Ignorance will not lighten the lot of the hard toiler. Let the worker see what advantage he may gain in the humblest occupation, by using the ability God has given him as an endowment. Thus he [90] can become an educator, teaching others the art of doing work intelligently. He may understand what it means to love God with the heart, the soul, the mind, and the strength. The physical powers are to be brought into service from love to God. The Lord wants the physical strength, and you can reveal your love for him by the right use of your physical powers, doing the very work which needs to be done. There is no respect of persons with God.

When the tabernacle was built in the wilderness for the service of God, the work was done under divine direction. God was the designer, the workmen were educated by him, and they put heart and soul and strength into the work. There was hard labor to be done, and the sturdy mechanic taxed muscle and sinew, manifesting his love to God in the toil for his honor.

There is in the world a great deal of hard, taxing work to be done, and he who labors without exercising the God-given powers of mind and heart and soul, he who employs the physical strength alone, makes the work a wearisome tax and burden. There are men with mind, heart, and soul who regard work as a drudgery, and settle down to it with self-complacent ignorance, delving without thought, without taxing the mental capabilities in order to do the work better.

There is science in the humblest kind of work, and if all would thus regard it, they would see nobility in labor. Heart and soul are to be put into work of any kind; then there is cheerfulness and efficiency. In agricultural or mechanical occupations men may give evidence [91] to God that they appreciate his gift in the physical powers, and the mental faculties as well. Let the educated ability be employed in devising improved methods of work. This is just what the Lord wants. There is honor in any class of work that is essential to be done. Let the law of God be made the standard of action, and it ennoble and sanctifies all labor. Faithfulness in the discharge of every duty makes the work noble, and reveals a character that God can approve.

“Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.” God

desires the love that is expressed in heart-service, in soul-service, in the service of the physical powers. We are not to be dwarfed in any kind of service for God. Whatever he has lent us is to be used intelligently for him. The man who exercises his faculties will surely strengthen them; but he must seek to do his best. There is need of intelligence and educated ability to devise the best methods in farming, in building, and in every other department, that the worker may not labor in vain.

It is not a virtue for men or women to excuse slow bungling at work of any character. The slow habits must be overcome. The man who is slow, and does his work at a disadvantage, is an unprofitable workman. His slowness is a defect that needs to be seen and corrected. He needs to exercise his intellect in planning how to use his time so as to secure the best results. When one is forever at work, and the work is never done, it is because mind and heart are not put into the work. It takes some persons ten hours to do that which another accomplishes readily in five. Such workmen do not bring tact and method into their labor. There is something to be learned every day as to how to improve in the manner of labor so as to get through the work, and have time for something else. It is the duty of every worker not merely to give his strength but his mind and intellect to that which he undertakes to do. Some who are engaged in domestic labor are always at work; it is not because they have so much to do, but they do not plan in such a way as to have time. They should give themselves a certain time to accomplish their task, and make every move tell. Dulness and ignorance are no virtue. You can choose to become stereotyped in a wrong course of action because you have not the determination to take yourselves in hand and to reform, or you may cultivate your powers to do the very best kind of service, and then you will find yourselves in demand anywhere and everywhere. You will be appreciated for all that you are worth. "Whatsoever thine hand findeth to do, do it with thy might." "Not slothful in business; fervent in spirit; serving the Lord."

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Australia needs the leaven of sound, solid, common sense to be freely introduced into all her cities and towns. There is need of proper education. Schools should be established for the purpose of obtaining not only knowledge from books, but knowledge of practical industry. Men are needed in different communities to

show the people how riches are to be obtained from the soil. The cultivation of land will bring its return.

[93] Through the observance of holidays the people both of the world and of the churches have been educated to believe that these lazy days are essential to health and happiness; but the results reveal that they are full of evil, which is ruining the country. The youth generally are not educated to diligent habits. Cities and even country towns are becoming like Sodom and Gomorrah, and like the world in the days of Noah. The training of the youth in those days was after the same order as children are being educated and trained in this age, to love excitement, to glorify themselves, to follow the imagination of their own evil hearts. Now as then, depravity, cruelty, violence, and crime are the result.

All these things are lessons for us. Few now are really industrious and economical. Poverty and distress are on every hand. There are men who work hard, and obtain very little for their labor. There is need of much more extensive knowledge in regard to the preparation of the soil. There is not sufficient breadth of view as to what can be realized from the earth. A narrow and unvarying routine is followed with discouraging results. The land boom has cursed this country, extravagant prices have been paid for lands bought on credit; then the land must be cleared, and more money is hired; a house to be built calls for more money, and then interest with open mouth swallows up all the profits. Debts accumulate, and then come the closing and failures of banks, and then the foreclosure of mortgages. Thousands have been turned out of employment; families lose their little all; they borrow and borrow, and then have to give up their property and come out penniless. Much money and hard labor have been put into farms bought on credit, or inherited with an incumbrance. The occupants lived in hope of becoming real owners, and it might have been so, but for the failure of banks throughout the country.

[94] Now the case where a man owns his place clear is a happy exception to the rule. Merchants are failing, families are suffering for food and clothing. No work presents itself. But the holidays are just as numerous. Their amusements are entered into as eagerly. All who can do so will spend their hard-earned pence and shillings and pounds for a taste of pleasure, for strong drink, or some other indulgence. The papers that report the poverty of the people, have

regular standing notices of the horse-races, and of the prizes presented for different kinds of exciting sports. The shows, the theaters, and all such demoralizing amusements, are taking the money from the country, and poverty is continually increasing. Poor men will invest their last shilling in a lottery, hoping to secure a prize, and then they have to beg for food to sustain life, or go hungry. Many die of hunger, and many put an end to their existence. The end is not yet. Men take you to their orchards of oranges and lemons, and other fruits, and tell you that the produce does not pay for the work done in them. It is next to impossible to make ends meet, and parents decide that the children shall not be farmers; they have not the courage and hope to educate them to till the soil.

What is needed is schools to educate and train the youth so that they will know how to overcome this condition of things. There must be education in the sciences, and education in plans and methods of working the soil. There is hope in the soil, but brain and heart and strength must be brought into the work of tilling it. The money devoted to horse-racing, theater-going, gambling, and lotteries; the money spent in the public houses for beer and strong drink,—let it be expended in making the land productive, and we shall see a different state of things. [95]

This country needs educated farmers. The Lord gives the showers of rain and the blessed sunshine. He gives to men all their powers; let them devote heart and mind and strength to doing his will in obedience to his commandments. Let them cut off every pernicious habit, never expending a penny for beer or liquor of any kind, nor for tobacco, having nothing to do with horse-racing or similar sports, and then commit themselves to God, working with their endowment of physical strength, and their labor will not be in vain. That God who has made the world for the benefit of man, will provide means from the earth to sustain the diligent worker. The seed placed in thoroughly prepared soil, will produce its harvest. God can spread a table for his people in the wilderness.

The various trades and occupations have to be learned, and they call into exercise a great variety of mental and physical capabilities; the occupations requiring sedentary habits are the most dangerous, for they take men away from the open air and sunshine, and train one set of faculties, while other organs are becoming weak from

inaction. Men carry on their work, perfect their business, and soon lie down in the grave. Much more favorable is the condition of one whose occupation keeps him in the open air, exercising his muscles, while the brain is equally taxed, and all the organs have the privilege of doing their work. To those who can live outside of the cities, and labor in the open air, beholding the works of the great Master Artist, new scenes are continually unfolding. As they make the book of nature their study, a softening, subduing influence comes over them; for they realize that God's care is over all, from the glorious sun in the heavens to the little brown sparrow or the tiniest insect that has life. The Majesty of heaven has pointed us to these things of God's creation as an evidence of his love. He who fashioned the flowers has said: "Behold the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you that even Solomon in all his glory was not arrayed like one of these. Wherefore if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" The Lord is our teacher, and under his instruction we may learn the most precious lessons from nature.

The world is under the curse of sin, and yet even in its decay it is very beautiful. If it were not defiled by the wicked, corrupt deeds of the men who tread the soil, we could, with the blessing of God, enjoy our world as it is. But ignorance, pleasure-loving, and sinful habits, corrupting soul, body, and spirit, make the world full of moral leprosy; a deadly moral malaria is destroying thousands and tens of thousands. What shall be done to save our youth? We can do little, but God lives and reigns, and he can do much. The youth are our hope for missionary labor.

Schools should be established where there is as much as possible to be found in nature to delight the senses and give variety to the scenery. While we shun the false and artificial, discarding horse-racing, card-playing, lotteries, prize-fights, liquor-drinking, and tobacco-using, we must supply sources of pleasure that are pure and noble and elevating. We should choose a location for our school apart from the cities, where the eye will not rest continually upon the dwellings of men, but upon the works of God; where there shall be places of interest for them to visit, other than what the city affords. Let our students be placed where nature can speak to the senses, and

in her voice they may hear the voice of God. Let them be where they can look upon his wondrous works, and through nature behold her Creator.

The youth in this country require more earnest spiritual labor than in any other country we have yet visited. Temptations are strong and numerous; the many holidays and the habits of idleness are most unfavorable for the young. Satan makes the idle man a partaker and co-worker in his schemes, and the Lord Jesus does not abide in the heart by faith. The children and youth are not educated to realize that their influence is a power for good or for evil. It should ever be kept before them how much they can accomplish; they should be encouraged to reach the highest standard of rectitude. But from their youth up they have been educated to the popular idea that the appointed holidays must be treated with respect and be observed. From the light that the Lord has given me, these days have no more influence for good than would the worship of heathen deities; for this is really nothing less. These days are Satan's special harvest seasons. The money drawn from men and women is expended for that which is not bread. The youth are educated to love those things which are demoralizing, things which the word of God condemns. The influence is evil and only evil continually. [98]

Manual occupation for the youth is essential. The mind is not to be constantly taxed to the neglect of the physical powers. The ignorance of physiology, and a neglect to observe the laws of health, have brought many to the grave who might have lived to labor and study intelligently. The proper exercise of mind and body will develop and strengthen all the powers. Both mind and body will be preserved, and will be capable of doing a variety of work. Ministers and teachers need to learn in regard to these things, and they need to practise as well. The proper use of their physical strength, as well as of the mental powers, will equalize the circulation of the blood, and keep every organ of the living machinery in running order. Minds are often abused; they are goaded on to madness by pursuing one line of thought; the excessive employment of the brain power and the neglect of the physical organs create a diseased condition of things in the system. Every faculty of the mind may be exercised with comparative safety if the physical powers are equally taxed,

and the subject of thought varied. We need a change of employment, and nature is a living, healthful teacher.

[99] When students enter the school to obtain an education, the instructors should endeavor to surround them with objects of the most pleasing, interesting character, that the mind may not be confined to the dead study of books. The school should not be in or near a city, where its extravagance, its wicked pleasures, its wicked customs and practises will require constant work to counteract the prevailing iniquity, that it may not poison the very atmosphere which the students breathe. All schools should be located, so far as possible, where the eye will rest upon the things of nature instead of clusters of houses. The ever-shifting scenery will gratify the taste, and control the imagination. Here is a living teacher, instructing constantly.

I have been troubled over many things in regard to our school. In their work the young men are associated with the young women, and are doing the work which belongs to women. This is nearly all that can be found for them to do as they are now situated; but from the light given me, this is not the kind of education that the young men need. It does not give them the knowledge they need to take with them to their homes. There should be a different kind of labor opened before them, that would give opportunity to keep the physical powers taxed equally with the mental. There should be land for cultivation. The time is not far distant when the laws against Sunday labor will be more stringent, and an effort should be made to secure grounds away from the cities, where fruits and vegetables can be raised. Agriculture will open resources for self-support, and various other trades also could be learned. This real, earnest work calls for strength of intellect as well as of muscle. Method and tact are required even to raise fruits and vegetables successfully. And habits of industry will be found an important aid to the youth in resisting temptation.

[100] Here is opened a field to give vent to their pent-up energies, that, if not expended in useful employment, will be a continual source of trial to themselves and to their teachers. Many kinds of labor adapted to different persons may be devised. But the working of the land will be a special blessing to the worker. There is a great want of intelligent men to till the soil, who will be thorough. This knowledge will not be a hindrance to the education essential for

business or for usefulness in any line. To develop the capacity of the soil requires thought and intelligence. Not only will it develop muscle, but capability for study, because the action of brain and muscle is equalized. We should so train the youth that they will love to work upon the land, and delight in improving it. The hope of advancing the cause of God in this country is in creating a new moral taste in love of work, which will transform mind and character.

False witness has been borne in condemning land which, if properly worked, would yield rich returns. The narrow plans, the little strength put forth, the little study as to the best methods, call loudly for reform. The people need to learn that patient labor will do wonders. There is much mourning over unproductive soil, when if men would read the Old Testament Scriptures they would see that the Lord knew much better than they in regard to the proper treatment of land. After being cultivated for several years, and giving her treasure to the possession of man, portions of the land should be allowed to rest, and then the crops should be changed. We might learn much also from the Old Testament in regard to the labor problem. If men would follow the directions of Christ in regard to remembering the poor and supplying their necessities, what a different place this world would be!

Let God's glory be kept ever in view; and if the crop is a failure, be not discouraged; try again; but remember that you can have no harvest unless the ground is properly prepared for the seed; failure may be wholly due to neglect on this point.

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The school to be established in Australia should bring the question of industry to the front, and reveal the fact that physical labor has its place in God's plan for every man, and that his blessing will attend it. The schools established by those who teach and practise the truth for this time, should be so conducted as to bring fresh and new incentives into all kinds of practical labor. There will be much to try the educators, but a great and noble object has been gained when students shall feel that love for God is to be revealed, not only in the devotion of heart and mind and soul, but in the apt, wise appropriation of their strength. Their temptations will be far less; from them by precept and example a light will radiate amid the erroneous theories and fashionable customs of the world. Their

influence will tend to correct the false idea that ignorance is the mark of a gentleman.

[102] God would be glorified if men from other countries who have acquired an intelligent knowledge of agriculture, would come to this land, and by precept and example teach the people how to cultivate the soil, that it may yield rich treasures. Men are wanted to educate others how to plow, and how to use the implements of agriculture. Who will be missionaries to do this work, to teach proper methods to the youth, and to all who feel willing and humble enough to learn? If any do not want you to give them improved ideas, let the lessons be given silently, showing what can be done in setting out orchards and planting corn; let the harvest be eloquent in favor of right methods of labor. Drop a word to your neighbors when you can, keep up the culture of your own land, and that will educate.

It may be urged by some that our school must be in the city in order to give influence to our work, and that if it is in the country, the influence is lost to the cities; but this is not necessarily the case.

The youth who attend our school for the first time, are not prepared to exert a correct influence in any city as lights shining amid the darkness. They will not be prepared to reflect light until the darkness of their own erroneous education is dispelled. In the future our school will not be the same as it has been in the past. Among the students there have been reliable, experienced men who have taken advantage of the opportunity to gain more knowledge in order to do intelligent work in the cause of God. These have been a help in the school, for they have been as a balance-wheel; but in the future the school will consist mostly of those who need to be transformed in character, and who will need to have much patient labor bestowed upon them; they have to unlearn, and learn again. It will take time to develop the true missionary spirit, and the farther they are removed from the cities and the temptations that are flooding them, the more favorable will it be for them to obtain the true knowledge and develop well-balanced characters.

[103] Farmers need far more intelligence in their work. In most cases it is their own fault if they do not see the land yielding its harvest. They should be constantly learning how to secure a variety of treasures from the earth. The people should learn as far as possible to depend upon the products that they can obtain from the soil. In every phase

of this kind of labor they can be educating the mind to work for the saving of souls for whom Christ has died. "Ye are God's husbandry; ye are God's building." Let the teachers in our schools take their students with them into the gardens and fields, and teach them how to work the soil in the very best manner. It would be well if ministers who labor in word or doctrine could enter the fields and spend some portion of the day in physical exercise with the students. They could do as Christ did in giving lessons from nature to illustrate Bible truth. Both teachers and students would have much more healthful experience in spiritual things, and much stronger minds and purer hearts to interpret eternal mysteries, than they can have while studying books so constantly, and working the brain without taxing the muscles. God has given men and women reasoning powers, and he would have men employ their reason in regard to the use of their physical machinery. The question may be asked, How can he get wisdom that holdeth the plow, and driveth oxen?—By seeking her as silver, and searching for her as for hid treasures. "For his God doth instruct him to discretion, and doth teach him." "This also cometh forth from the Lord of Hosts, which is wonderful in counsel, and excellent in working."

He who taught Adam and Eve in Eden how to tend the garden, would instruct men today. There is wisdom for him who holds the plow, and plants and sows the seed. The earth has its concealed treasures, and the Lord would have thousands and tens of thousands working upon the soil who are crowded into the cities to watch for a chance to earn a trifle; in many cases that trifle is not turned into bread, but is put into the till of the publican, to obtain that which destroys the reason of man formed in the image of God. Those who will take their families into the country, place them where they have fewer temptations. The children who are with parents that love and fear God, are in every way much better situated to learn of the Great Teacher, who is the source and fountain of wisdom. They have a much more favorable opportunity to gain a fitness for the kingdom of heaven. Send the children to schools located in the city, where every phase of temptation is waiting to attract and demoralize them, and the work of character building is tenfold harder for both parents and children.

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The earth is to be made to give forth its strength; but without the blessing of God it could do nothing. In the beginning, God looked upon all that he had made, and pronounced it very good. The curse was brought upon the earth in consequence of sin. But shall this curse be multiplied by increasing sin? Ignorance is doing its baleful work. Slothful servants are increasing the evil by their lazy habits. Many are unwilling to earn their bread by the sweat of their brow, and they refuse to till the soil. But the earth has blessings hidden in her depths for those who have courage and will and perseverance [105] to gather her treasures. Fathers and mothers who possess a piece of land and a comfortable home are kings and queens.

Many farmers have failed to secure adequate returns from their land because they have undertaken the work as though it was a degrading employment; they do not see that there is a blessing in it for themselves and their families. All they can discern is the brand of servitude. Their orchards are neglected, the crops are not put in at the right season, and a mere surface work is done in cultivating the soil. Many neglect their farms in order to keep holidays and to attend horse-races and betting clubs; their money is expended in shows and lotteries and idleness, and then they plead that they cannot obtain money to cultivate the soil and improve their farms; but had they more money, the result would still be the same.

Melbourne,

February, 1894.

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Chapter 15—Speedy Preparation For Work

I have been much perplexed for several nights. I am troubled so that I am unable to sleep well. Things are being urged upon my attention which I must present before you.

The teachers in our schools at the Sanitarium and College at Battle Creek must be on guard constantly, lest their plans and management shall depress and quench the faith of students who have had their hearts deeply impressed by the Holy Spirit. They have heard the voice of Jesus saying, “Son, go work today in my vineyard.” They feel the need of a proper course of study, that they may be prepared to labor for the Master, and every effort should be made to hasten their advancement; but the object of their education should be kept constantly in view. Unnecessary delay should not be advised or allowed. Those persons who have engaged to help sustain the students during their course of study suffer great loss both in time and money spent unwisely. These people have manifested their earnestness and willingness to help; but they become discouraged as they see the time originally estimated as being necessary for the students to receive a fitting-up for the work, prolonged, and still the students are encouraged to take up another course of study at their expense. Years pass; and still there is urged upon the students the necessity of more education. This long-drawn-out process, adding and adding more time, more branches, is one of Satan’s snares to keep laborers back. [106]

The students themselves would not think of such a delay in entering the work, if it were not urged upon them by those who are supposed to be shepherds and guardians, and who are their teachers and physicians. If we had a thousand years before us, such a depth of knowledge would be uncalled for, although it might be much more appropriate; but now our time is limited. “It is said, Today if ye will hear his voice, harden not your hearts.”

We are not of that class who define the exact period of time that shall elapse before the coming of Jesus the second time with

[107] power and great glory. Some have set a time, and when that has passed, their presumptuous spirits have not accepted rebuke, but they have set another and another time; but many successive failures have stamped them as false prophets. “The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever.” Notwithstanding the fact that there are false prophets, there are also those who are preaching the truth as pointed out in the Scriptures. With deep earnestness, with honest faith, prompted by the Holy Spirit, they are stirring minds and hearts by showing them that we are living near the second coming of Christ; but the day and hour of his appearing are beyond the ken of man; for “of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.”

But there is a day that God hath appointed for the close of this world’s history: “This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and *then* shall the end come.” Prophecy is fast fulfilling. More, much more, should be said about these tremendously important subjects. The day is at hand when the destiny of every soul will be fixed forever. This day of the Lord hastens on apace. The false watchmen are raising the cry, “All is well;” but the day of God is rapidly approaching. Its footsteps are so muffled that it does not arouse the world from the death-like slumber into which it has fallen. While the watchmen cry, “Peace and safety,” “sudden destruction” cometh upon them, and they shall not escape; “for as a snare shall it come on all them that dwell on the face of the whole earth.” It overtakes the pleasure-lover and the sinful man as a thief in the night. When all is apparently secure, and men retire to contented rest, then the prowling, stealthy, midnight thief steals upon his prey. When it is too late to prevent the evil, it is discovered that some door or window was not secured. “Be ye also ready: for in such an hour as ye think not the Son of Man cometh.” People are now settling to rest, imagining themselves secure under the popular churches; but let all beware, lest there is a place left open for the enemy to gain an entrance. Great pains should be taken to keep this subject before the people. The solemn fact is to be kept not only before the people of the world, but before our own churches also, that the day of the Lord will come suddenly, unexpectedly. The fearful warning of the prophecy is addressed to every soul. Let no

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one feel that he is secure from the danger of being surprised. Let no one's interpretation of prophecy rob you of the conviction of the knowledge of events which show that this great event is near at hand.

The money which has been expended in additional buildings and in extensions on existing buildings in Battle Creek, should have been used for creating facilities for carrying on the work in places where there is nothing done at all. God is not pleased at the manner in which his goods have been disposed of. There is no respect of places or of persons, with him.

The practise of furnishing a few persons with every advantage of perfecting their education in so many lines that it would be impossible for them to make use of all of them, is an injury rather than a benefit to the one who has so many advantages, besides depriving others of the privileges they need so much. If there were far less of this long-continued preparation, far less exclusive devotion to study only, there would be much more opportunity for an increase of the student's faith in God. He who long devotes all his energies to his studies alone, becomes fascinated,—is actually absorbed in his books, and loses sight of the goal for which he started when he came to school. It has been shown to me that some of the students are losing their spirituality, that their faith is becoming weak, and that they do not hold constant communion with God. They spend nearly all their time in the perusal of books; they seem to know but little else. But what advantage will all this preparation be to them? What benefit will they derive for all the time and money spent? I tell you, it will be worse than lost. There must be less of this kind of work, and more faith in God's power. God's commandment-loving people are to testify to the world of their faith by their works.

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When students come to Battle Creek from long distances at great expense, expecting to receive instruction as to how to become successful missionaries, that idea is not to be sunk out of sight in a variety of studies. Consider Moses; the one great burden of his soul was that the presence of God might be with him, and that he might behold His glory. But if the students are given more studies than are absolutely necessary, it is calculated to cause them to forget the real object of their coming to Battle Creek. Now is the time when it is essential that only such work as is necessary should be done. Long years of preparation are not a positive necessity. The preparation of

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the students has been managed on the same principle as have the building operations. Building has been added to building, simply to make things a little more convenient and thorough. God is calling, and has been calling for years, for a reform on these lines. He desires that there shall be no unnecessary outlay of means. The Lord is not in favor of having so much time and money expended upon a few persons who come to Battle Creek to get a better preparation for the work. In all cases there should be a most careful consideration as to the best manner of expending money in the education of the students. While so much is spent to put a few through an exhaustive course of study, there are many who are thirsting for the knowledge they could get in a few months; one or two years would be considered a great blessing. If all the means are used in putting a few through several years of study, many just as worthy young men and young women cannot be assisted at all.

I hope the managers of the Battle Creek school and Sanitarium will consider this matter prayerfully, intelligently, and without partiality. Instead of over-educating a few, enlarge the sphere of your charities. Resolve that the means which you mean to use in educating workers for the cause shall not be expended simply upon one, enabling him to get more than he really needs, while others are left without anything at all. Give students a start, but do not feel that it is your duty to carry them year after year. It is their duty to get out into the field to work, and it is your place to extend your charities to others who are in need of assistance.

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Christ's work was not done in such a way as to dazzle men with his superior abilities. He came forth from the bosom of the All-Wise, and could have astonished the world with the great and glorious knowledge which he possessed; yet he was reticent and uncommunicative. It was not his mission to overwhelm them with the immensity of his talents, but to walk in meekness and lowliness, that he might instruct the ignorant in the ways of salvation. Too great devotion to study, even of true science, creates an abnormal appetite, which increases as it is fed. This creates a desire to secure more knowledge than is essential to do the work of the Lord. The pursuit of knowledge merely for its own sake, diverts the mind from devotion to God, checks advance along the path of practical holiness, and hinders souls from traveling in the way which leads to a holier, happier life.

The Lord Jesus imparted only such a measure of instruction as could be utilized. My brethren, your way of representing the necessity for years of study is not pleasing to God.

The Lord Jesus would have men trade upon their talents, and Jesus has promised that he will give grace for grace. As we impart to others, we shall receive more richly. And as we thus labor, the mind will not become clogged with a mass of matter which has been crowded into it with no opportunity to impart what has been received. The student becomes a mental dyspeptic by being crammed with much that he cannot use. Much time has been wasted, and the progressive usefulness of students hindered, by the teaching of that which cannot be utilized by the Spirit of God.

Those who come to the Battle Creek school should be speedily and thoroughly pushed through such a course of study as would be of practical value in the healthy development of the body and holy activity of the soul. In his gospel, God speaks not merely to benefit the growth of the mental capacity of man, but to instruct how the moral senses may be quickened. This is illustrated in the case of Daniel and the three Hebrews. They kept the fear and love of God ever before them, and the result is recorded as follows: "As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams."

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Christ said, "Blessed are they that hear the word of God, and keep it." The bread of life alone can satisfy the hungry soul. The water of life alone will quench the thirst of the thirsty soul. The minds of the disciples were often excited by curiosity, but instead of gratifying their desire to know things which were not necessary for the proper conduct of their work, he opened new channels of thought to their minds. He gave them much needed instruction upon practical godliness.

The many branches which students are induced to take up in their studies, holding them from the work for years, are not in the order of God. Christ came to seek and to save that which was lost. When he said, "Follow me," he assumed the position of instructor. All the light he brought to men from heaven is to be used in revealing to men the pit of destruction into which they have been plunged by their sins, and to point out to them the only path which can be traveled with hope of reaching a place of safety. The bright beams of the Sun

[113] of Righteousness are shining upon this path, and the wayfaring man, though a fool, need not err therein. Those who come to Battle Creek are not to be encouraged to absorb several years in study.

Intemperance in study is a species of intoxication, and those who indulge in it, like the drunkard, wander from safe paths, and stumble and fall in the darkness. The Lord would have every student bear in mind that the eye must be kept single to the glory of God. They are not to exhaust and waste their physical and mental powers in seeking to acquire all possible knowledge of the sciences; but every individual is to preserve the freshness and vigor of all his powers to engage in the work which the Lord has appointed him in helping souls to find the path of righteousness. All must preserve the vigor of their lives, their soul-energy and ambitions, and prepare to leave their studies in school, and take up the more practical studies in the sphere of activity, where angels co-operate with them. The intelligences of heaven will work through the human agents. The command of heaven is to *do, work*,—do something which will reflect glory to God by being a benefit to our fellow men who are ready to perish.

[114] There is great danger that students in the schools will fail of learning the all-important lesson which our Master would have them taught. This lesson is conveyed to us in the following scripture: “Take *my* yoke upon you, and learn of *me*; for I am meek and lowly in heart: and ye *shall find rest* unto your souls. For my yoke is easy, and my burden is light.” Some have not only failed to learn to bear the yoke of the meek and lowly Jesus, but have been unable to stand against the temptations which have surrounded them. Inexperienced youth who have journeyed long distances to obtain the advantages of an education at our school, have lost their hold upon Jesus. These things ought not so to be.

The Lord does not choose or accept laborers according to the numerous advantages which they have enjoyed, or according to the superior education which they have received. The value of the human agent is estimated according to the capacity of the heart to know and understand God. “Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ.” The highest possible

good is obtained through a knowledge of God. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

This knowledge is the secret spring from which flows all power. It is through the exercise of the faculty of faith that we are enabled to receive and practise the word of God. No excuse can be accepted, no plea of justification received for the failure to know and understand the will of the Lord. The Lord will enlighten the heart that is loyal to him. He can read the thoughts and intents of the heart. It is useless to plead that *if* it had been so and so, we would have done so and so. There is no *if* about God's requirements; his word is yea and amen. There can be no question in the heart of faith as to the power of God to perform his promises. Pure faith works by love, and purifies the soul.

To the distressed father, seeking for the tender love and pity of Christ to be exercised in behalf of his afflicted son, Jesus said: "If Thou canst believe, all things are possible to him that believeth." All things are possible with God, and by faith we may lay hold on his power. But faith is not sight; faith is not feeling; faith is not reality. "Faith is the substance of things *hoped* for, the evidence of things *not* seen." To abide in faith is to put aside feeling and selfish desires, to walk humbly with the Lord, to appropriate his promises, and apply them to all occasions, believing that God will work out his own plans and purposes in your heart and life by the sanctification of your character; it is to rely entirely, to trust implicitly, upon the faithfulness of God. If this course is followed, others will see the special fruits of the Spirit manifested in the life and character. [115]

The education received by Moses, as the king's grandson, was very thorough. Nothing was neglected that was calculated to make him a wise man, as the Egyptians understood wisdom. This education was a help to him in many respects; but the most valuable part of his fitting for his life-work was that received while employed as a shepherd. As he led his flocks through the wilds of the mountains and into the green pastures of the valleys, the God of nature taught him the highest and grandest wisdom. In the school of nature, with Christ himself for teacher, he contemplated and learned lessons of humility, meekness, faith, and trust, and of a humble manner of living, all of which bound his soul closer to God. In the solitude of

[116] the mountains he learned that which all his instruction in the king's palace was unable to impart to him,—simple, unwavering faith, and constant trust in the Lord.

Moses supposed that his education in the wisdom of Egypt had fully qualified him to lead Israel from bondage. Was he not learned in all the things necessary for a general of armies? Had he not had the greatest advantages of the best schools in the land?—Yes; he felt that he was able to deliver them. He first set about his work by trying to gain the favor of his own people by redressing their wrongs. He killed an Egyptian who was imposing upon one of his brethren. In this he manifested the spirit of him who was a murderer from the beginning, and proved himself unfit to represent the God of mercy, love, and tenderness. He made a miserable failure of his first attempt. Like many another, he then immediately lost his confidence in God, and turned his back upon his appointed work; he fled from the wrath of Pharaoh. He concluded that because of his mistake, his great sin in taking the life of the cruel Egyptian, God would not permit him to have any part in the work of delivering his people from their cruel bondage. But the Lord permitted these things that he might be able to teach him the gentleness, goodness, long-suffering, which it is necessary for every laborer for the Master to possess; for it is these characteristics that constitute the successful workman in the Lord's cause.

[117] A knowledge of the attributes of the character of Christ Jesus cannot be obtained by means of the highest education in the most scientific schools. This wisdom is learned from the Great Teacher alone. The lessons of Christ-like meekness, lowliness of heart, reverence for sacred things, are taught nowhere effectively except in the school of Christ. Moses had been taught to expect flattery and praise because of his superior abilities; but now he was to learn a different lesson. As a shepherd of sheep, Moses was taught to care for the afflicted, to nurse the sick, to seek patiently after the straying, to bear long with the unruly, to supply with loving solicitude the wants of the young lambs and the necessities of the old and feeble. As these phases of his character were developed, he was drawn nearer to his Chief Shepherd. He became united to, submerged in, the Holy One of Israel. He believed in the great God. He held communion with the Father through humble prayer. He looked to

the Highest for an education in spiritual things, and for a knowledge of his duty as a faithful shepherd. His life became so closely linked with heaven that God talked with him face to face.

Thus prepared, he was ready to heed the call of God to exchange his shepherd's crook for the rod of authority; to leave his flock of sheep to take the leadership of more than a million idolatrous, rebellious people. But he was to depend upon the invisible Leader. Even as the rod was simply an instrument in his hand, so was he to be a willing instrument to be worked by the hand of Jesus Christ. Moses was selected to be the shepherd of God's own people, and it was through his firm faith and abiding trust in the Lord that so many blessings reached the children of Israel. The Lord Jesus seeks the co-operation of such men as will become unobstructed channels through which the riches of heaven may be poured out upon the people of his love. He works through man for the uplifting and salvation of his chosen. [118]

Moses was called to labor in co-partnership with the Lord, and it was the simplicity of his character, combined with a practical education, that constituted him such a representative man. In the very height of his human glory the Lord permitted Moses to reveal the foolishness of man's wisdom, the weakness of human strength, that he might be led to understand his utter helplessness, and his inefficiency without being upheld by the Lord Jesus.

The rashness of Moses in slaying the Egyptian was prompted by a presumptuous spirit. Faith moves in the strength and wisdom of God, and not in the ways of men. By simple faith Moses was enabled to press through difficulties, and overcome obstacles which seemed almost insurmountable. When they relied upon Him, not trusting to their own power, the mighty General of armies was faithful to Israel. He delivered them from many difficulties from which they could never have escaped, if left to themselves. God was able to manifest his great power through Moses because of his constant faith in the power and in the loving intentions of their Deliverer. It was this implicit faith in God that made Moses what he was. According to all that the Lord commanded him, so did he. All the learning of the wise men could not make him a channel through which the Lord could labor, however, until he lost his self-confidence, realized his own helplessness, and put his trust in God; until he was willing to

obey God's commands whether they seemed to his human reason to be proper or not.

[119] Those persons who refuse to move forward until they see every step plainly marked out before them, will never accomplish much; but every man who shows his faith and trust in God by willingly submitting himself to him, enduring the divine discipline imposed, will become a successful workman for the Master of the vineyard. In their efforts to qualify themselves to be co-laborers with God, men frequently place themselves in such positions as will completely disqualify them for the molding and fashioning which the Lord desires to give them. Thus they are not found bearing, as did Moses, the divine similitude. By submitting to God's discipline, Moses became a sanctified channel through which the Lord could work. He did not hesitate to change *his way* for the Lord's way, even though it did lead in strange paths, in untried ways. He did not permit himself to make use of his education by showing the unreasonableness of God's commands, and the impossibility of obeying them. No; he placed a very low estimate upon his own qualifications to complete successfully the great work which the Lord had given him. When he started on his commission to deliver the people of God from their bondage, to all human appearances it was a most hopeless undertaking; but he confided in him with whom all things are possible.

[120] Many in our day have had far better opportunities, enjoyed far greater privileges, for obtaining a knowledge of God, than did Moses; but his faith puts to shame their manifest unbelief. At the command of God, Moses advanced, although there was nothing ahead for his feet to tread upon. More than a million people were depending upon him, but he led them forward step by step, day by day. God permitted these lonely travels through the wilderness so that they might obtain an experience in enduring hardships, and so that when they were in peril, they might know that there was relief and deliverance in God alone, and that thus they might learn to know and to trust God, and to serve him with a living faith. It was not the teachings of the schools of Egypt that enabled Moses to triumph over all his enemies, but an ever-abiding faith, an unflinching faith, a faith that did not fail under the most trying circumstances.

When God commanded Moses to do anything, he did it without stopping to consider what the consequences might be. He gave God

credit for wisdom to know what he meant and firmness of purpose to mean what he said; and therefore Moses acted as seeing the Invisible. God is not seeking for men of perfect education. His work is not to wait while his servants go through such wonderfully elaborate preparations as our schools are planning to give; but the Lord wants men to appreciate the privilege of being laborers together with God,—men who will honor him by rendering implicit obedience to his requirements, regardless of previously inculcated theories. There is no limit to the usefulness of those who put self to one side, make room for the working of the Holy Spirit upon their hearts, and live lives wholly sanctified to the service of God, enduring the necessary discipline imposed by the Lord without complaining or fainting by the way. If they will not faint at the rebuke of the Lord, and become hard-hearted and stubborn, the Lord will teach both young and old, hour by hour, day by day. He longs to reveal his salvation to the children of men; and if his chosen people will remove the obstructions, he will pour forth the waters of salvation in abundant streams through the human channels. [121]

Many who are seeking efficiency for the exalted work of God by perfecting their education in the schools of men, will find that they have failed of learning the more important lessons which the Lord would teach them. By neglecting to submit themselves to the impressions of the Holy Spirit, by not living in obedience to all God's requirements, their spiritual efficiency has become weakened; they have lost what ability they had to do successful work for the Lord. By absenting themselves from the school of Christ, they have forgotten the sound of the voice of the Teacher, and he cannot direct their course. Men may acquire all the knowledge possible to be imparted by the human teacher; but there is still greater wisdom required of them by God. Like Moses, they must learn meekness, lowliness of heart, and distrust of self. Our Saviour himself, bearing the test for humanity, acknowledged that of himself he could do nothing. We must also learn that there is no strength in humanity alone. Man becomes efficient only by becoming a partaker of the divine nature.

From the first opening of a book, the candidate for an education should recognize God as the one who imparts true wisdom. He should seek his counsel at every step along the way. No arrangement

[122] should be made to which God cannot be made a party, no union formed of which he is not the approver. The Author of wisdom should be recognized as the Guide from first to last. In this manner the knowledge obtained from books will be bound off by a living faith in the infinite God. The student should not permit himself to be bound down to any particular course of studies involving long periods of time, but should be guided in such matters by the Spirit of God.

A course of study at Ann Arbor may be thought essential for some; but evil influences are there ever at work upon susceptible minds, so that the farther they advance in their studies, the less they deem it necessary to seek a knowledge of the will and ways of God. None should be allowed to pursue a course of study that may in any way weaken their faith in the truth and in the Lord's power, or diminish their respect for a life of holiness. I would warn the students not to advance one step in these lines,—not even upon the advice of their instructors or men in positions of authority,—unless they have first sought God individually, with their hearts thrown open to the influence of the Holy Spirit, and obtained his counsel concerning the contemplated course of study. Let every selfish desire to distinguish yourselves be set aside; take every suggestion from humanity, to God, trusting in the guidance of the Holy Spirit; every unholy ambition should be blotted out, lest the Lord shall say: "I have seen the foolish taking root: but suddenly I cursed his habitation." Every one should move so that he can say: "Thou, O Lord, knowest me: thou hast seen me, and tried mine heart toward thee." "Thou God seest me." The Lord weighs every motive. He is a discerner of the thoughts and intents and purposes of the heart.

[123] Without God we are without hope; therefore let us fix our faith upon him. "Thou art my hope, O Lord God: thou art my trust from my youth."

Every ship sailing the sea of life needs to have the Divine Pilot on board; but when storms arise, when tempests threaten, many persons push their Pilot overboard, and commit their bark into the hand of finite man, or try to steer it themselves. Then disaster and wreckage generally follow, and the Pilot is blamed for running them into such dangerous waters. Do not commit yourselves into the keeping of men, but say, "The Lord is my helper;" I will seek his counsel, I will

be a doer of his will. All the advantages you may have cannot be a blessing to you, neither can the highest-class education qualify you to become a channel of light, unless you have the co-operation of the Divine Spirit. It is as impossible for us to receive qualification from man, without the divine enlightenment, as it was for the gods of Egypt to deliver those who trusted in them. Students must not suppose that every suggestion for them to prolong their studies is in harmony with God's plan. Let every such suggestion be taken to the Lord in prayer, and seek earnestly for his guidance,—not only once, but again and again. Plead with him, until you are convinced whether the counsel is of God or man. Do not trust yourself to men. Act under the Divine Guide.

You have been chosen by Christ. You have been redeemed by the precious blood of the Lamb. Plead before God the efficacy of that blood. Say unto him: "I am thine by creation; I am thine by redemption. I respect human authority, and the advice of my brethren; but I cannot depend wholly upon these. I want thee, O God, to teach me. I have covenanted with thee to adopt the divine standard of character, and make thee my counselor and guide,—a party to every plan of my life; therefore teach me." Let the glory of the Lord be your first consideration. Repress every desire for worldly distinction, every ambition to secure the first place. Encourage heart purity and holiness, that you may represent the true principles of the gospel. Let every act of your life be sanctified by a holy endeavor to do the Lord's will, that your influence may not lead others into forbidden paths. When God is the leader, his righteousness shall go before thee, and the glory of the Lord shall be thy rearward.

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The Lord says, "Watch and pray, that ye enter not into temptation." The advice of your own brethren may cause you to swerve from the path which the Lord has marked out for you to walk in; for the minds of men are not always under the control of the Holy Spirit. "Watch" lest your studies shall accumulate to such proportions, and become of such absorbing interest to you, that your mind shall become overburdened, and the desire for godliness be crushed out of your soul. With many students the motive and aim which caused them to enter school have gradually been lost sight of, and an unholy ambition to secure a high-class education has led them to sacrifice the truth. Their intense interest to secure a high place

among men has caused them to leave the will of their Heavenly Father out of their calculations; but true knowledge leads to holiness of life through the sanctification of the truth.

[125] Too often, as the studies accumulate, the wisdom from above has been given a secondary place, and the further advanced the student becomes, the less confidence he has in God; he considers that much learning is the very essence of success in life; but if all would give due consideration to the statement of Christ, they would make different plans: "Without me ye can do nothing." Without the vital principles of true religion, without knowledge of how to serve and glorify the Redeemer, education is more harmful than beneficial. When education in human lines is pushed to such an extent that the love of God wanes in the heart, that prayer is neglected, and that there is a failure to cultivate spiritual attributes, it is wholly disastrous. It would be far better to cease seeking to obtain an education, and to recover your soul from its languishing condition, than to gain the best of educations, and lose sight of eternal advantages. There are many who are crowding too many studies into a limited period of time. They are overworking their mental powers; and as a consequence they see many things in a perverted light. They are not content in following the prescribed course of study, but feel that injustice is done them when, in their selfish ambition, they are not permitted to carry all the studies that they desire to carry. They become unbalanced in mind. They do not consider the fact that they would obtain a better qualification for the work of the Master if they would pursue a course that would not work injury to their physical, mental, and moral powers; but in overburdening the mind, they bring upon themselves life-long physical infirmities that cripple their powers, and unfit them for future usefulness.

[126] I would not in any case counsel restriction of the education to which God has set no limit. Our education does not end with the advantages that this world can give. Through all eternity the chosen of God will be learners. But I would advise restriction in following those methods of education which imperil the soul and defeat the purpose for which time and money are spent. Education is a grand life-work; but to obtain true education, it is necessary to possess that wisdom that cometh alone from God. The Lord God should be represented in every phase of education; but it is a mistake to

devote a period of years to the study of one line of book-knowledge. After a period of time has been devoted to study, let no one advise students to enter again upon a line of study, but, rather, advise them to enter upon the work for which they have been studying. Let them be advised to put into practise the theories they have gained. Daniel pursued this course in Babylon. He put into practical use that which he had learned under tutors. Let students seek heavenly direction much more than they have done hitherto, and let them make no move, even though it be advised by their teachers, unless they have most humbly sought wisdom from God, and have received his guidance and counsel.

Students are authorized to go to school for a certain length of time, in order to acquire scientific knowledge; but in doing this they should ever consider their physical necessities, and seek their education in such a way as not to injure in the least the temple of the body. Let them be sure not to indulge in any sinful practise, not to burden themselves with too many studies, not to become so absorbed in devotion to their studies that the truth will be supplanted, the knowledge of God expelled from the soul, by the inventions of men. Let every moment that is devoted to study be a moment in which the soul is conscious of its God-given responsibilities. There will be no need then of enjoining the students to be true and just, and to preserve their souls' integrity. They will breathe a heavenly atmosphere, and every transaction will be inspired by the Holy Spirit, and equity and righteousness will be revealed.

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But if the body is neglected, if unsuitable hours are consumed in study, if the mind is overtaxed, if the physical powers are left unemployed and become enfeebled, then the human machinery is trammled, and matters that are essential for our future welfare and eternal peace are neglected. Book-knowledge is made all-important, and God is dishonored. The student forgets the words of inspiration, and does not follow the instruction of the Lord when he says: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." The minds of many need to be renewed, transformed, and molded after

God's plan. Many are ruining themselves physically, mentally, and morally, by overdevotion to study. They are defrauding themselves for time and eternity through practising habits of intemperance in seeking to gain an education. They are losing their desire to learn, in the school of Christ, lessons of meekness and lowliness of heart.

[128] Every moment that passes is fraught with eternal results. Integrity will be the sure result of following in the way of righteousness.

Is it necessary that in order to solve the problem of education one must commit robbery toward God, and refuse to give God the willing service of the powers of the spirit, soul, and body? God calls upon you to be doers of his word, in order that you may be thoroughly educated in the principles that will give you a fitness for heaven. No method of education should be followed that will crowd out the word of God. Let the word of God be the man of your counsel. The purpose of education should be to take in light in order that you may impart light by letting it shine forth to others in good works. The highest of all education is the knowledge of God.

“Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord.” Read the first and second chapters of 1 Corinthians with deep interest, and pray that God will give you understanding so that you may comprehend and put into practise the truths there revealed. “For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called but God hath chosen the foolish things of the world to confound the wise: and God hath chosen the weak things of the world to confound the things that are mighty; and base things

[129] of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord.” “The Lord is exalted; for he dwelleth on high: he hath filled Zion with judgment and righteousness. And wisdom and knowledge shall be the stability

of thy times, and strength of salvation: the fear of the Lord is his treasure.”

Time is short, and there are but few workers in the vineyard of the Lord. Several have been sent from this part of the world to be educated at Battle Creek, in order that they may become laborers together with God. It was hoped that the Holy Spirit would work with them for the salvation of those who are in the shadow of death. These students have been supported by the sacrifices of men and women who, to my certain knowledge, have hired money to pay the tuition and to cover the expenses. The world is to be warned; and yet you have thought it necessary to consume time and money in making an unnecessarily large preparation for the work that these students may be called upon to do. The same God lives today that Isaiah saw in his vision, and can give enlightenment to those who are acting a part in the work of fitting men for a solemn, sacred work. He says: “I the Lord love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them.”

Those who are directing in the work of education are placing too large an amount of study before those who have come to Battle Creek to fit up for the work of the Master. They have supposed that it was necessary for them to go deeper and deeper into educational lines; and while they are pursuing various courses of study, year after year of precious time is passing away, and golden opportunities are flitting by never to return. There is procrastination in setting these men to work; and students are losing their burden for souls, and are depending more and more upon an education in book-knowledge, rather than upon the efficiency of the Holy Spirit, and upon that which the Lord has promised to do for them.

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This burden has been upon me for years. A course is pursued at Battle Creek such as the Lord does not approve. The end of all things is at hand. The day of distress, of anguish, of plague, of retribution, of judgment for sin, is coming on the world as a thief in the night. The time is near when sudden destruction will come upon the world, and they will not escape. I have a word of warning for you. You are viewing things in altogether too feeble a light, and far too much from a merely human standpoint. A very small portion of God’s great moral vineyard has yet been worked. Only a few,

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comparatively, have received the last message of mercy that is to be given to the world. Students are led to suppose that their efficiency depends upon their education and training; but the success of the work does not depend upon the amount of knowledge men have in scientific studies. The thought to be kept before students is that time is short, and that they must make speedy preparation for doing the work that is essential for this time. Every man, in and through the grace given him of God, is to do the work, not depending on his human earnestness or ability; for God can remove human ability in a moment. Let each one in the strength of the living Saviour, who today is our advocate in the courts of heaven, strive to do the will of God.

I am bidden to say to you that you know not how soon the crisis may come. It is stealing gradually upon us, as a thief. The sun shines in the heavens, passing over its usual round, and the heavens still declare the glory of God; men are still pursuing their usual course of eating and drinking, planting and building, marrying and giving in marriage; merchants are still engaged in buying and selling; publications are still issuing one upon another; men are jostling one against another, seeking to get the highest place; pleasure-lovers are still attending theaters, horse-races, gambling hells, and the highest excitement prevails; yet probation's hour is fast closing, and every case is about to be eternally decided. There are few who believe with heart and soul that we have a heaven to win and a hell to shun; but these few show their faith by their works. The signs of Christ's coming are fast fulfilling. Satan sees that he has but a short time in which to work, and he has set his satanic agencies at work to stir the elements of the world, in order that men may be deceived, deluded, and kept occupied and entranced until the day of probation shall be ended, and the door be forever shut.

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The kingdoms of this world have not yet become the kingdoms of our Lord and of his Christ. Do not deceive yourselves; be wide awake, and move rapidly, for the night cometh, in which no man can work. Do not encourage students, who come to you burdened for the work of saving their fellow men, to enter upon course after course of study. Do not lengthen out the time for obtaining an education to many years. By this course they suppose that there is time enough, and this very plan proves a snare to their souls. Many are better

prepared, have more spiritual discrimination and knowledge of God, and know more of his requirements, when they enter upon a course of study than when they graduate. They become inspired with an ambition to become learned men, and are encouraged to add to their studies until they become infatuated. They make their books their idol, and are willing to sacrifice health and spirituality in order to obtain an education. They limit the time which they should devote to prayer, and fail to improve the opportunities which they have had to do good, and do not communicate light and knowledge. They fail to put to use the knowledge which they have already obtained, and do not advance in the science of winning souls. Missionary work becomes less and less desirable, while the passion to excel in book-knowledge increases abnormally. In pursuing their studies, they separate from the God of wisdom. Some congratulate them on their advance, and encourage them to take degree after degree, even though they are less qualified to do the work of God after Christ's manner of instruction than they were before they entered the school at Battle Creek.

The question was asked those assembled: "Do you believe the truth? do you believe the third angel's message? If you do believe, then act your faith, and do not encourage men to continue in Battle Creek when they should be away from that place doing their Master's business." The Lord is not glorified in this procrastination. Men go to Battle Creek, and receive a far higher idea of their capabilities than they should. They are encouraged to take a long, protracted course of study; but God's way is not in it. It does not have a heavenly endorsement. Precious probationary time will not permit of long protracted years of drill. God calls; hear his voice as he says, "Go work today in my vineyard." Now, just now, is the time to work. Do you believe that the Lord is coming, and that the last great crisis is about to break upon the world?

There will soon be a sudden change in God's dealings. The world in its perversity is being visited by casualties,—by floods, storms, fires, earthquakes, famines, wars, and bloodshed. The Lord is slow to anger, and great in power; yet he will not at all acquit the wicked. "The Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet." O that men might understand the patience and long-suffering of God! He is putting under restraint

his own attributes. His omnipotent power is under the control of Omnipotence. O that men would understand that God refuses to be wearied out with the world's perversity, and still holds out the hope of forgiveness even to the most undeserving! But his forbearance will not always continue. Who is prepared for the sudden change that will take place in God's dealing with sinful men? Who will be prepared to escape the punishment that will certainly fall upon transgressors?

[134] We have not a temporal millennium in which to do the work of warning the world. There is need of transformation of soul. The most effective intelligence that can be obtained will be obtained in the school of Christ. Understand that I say nothing in these words to depreciate education, but to warn those who are in danger of carrying that which is lawful to unlawful extremes, and of making altogether too much of human education. Rather insist upon the development of precious, Christian experience; for without this, the education of the student will be of no avail.

If you see that students are in danger of becoming engrossed in their studies to such an extent as to neglect the study of that Book which gives them information as to how to secure the future welfare of their souls, then do not present the temptation of going deeper, of protracting the time for educational discipline. In this way all that will make the student's education of value to the world will be sunk out of sight. Christ Jesus is to be loved more and more; but some have gone to Battle Creek in the pursuit of education, when, had they remained away, they would have been far better prepared for the work of God. They would have carried it forward in simplicity, in the manner in which Christ labored. They would have depended more upon God and upon the power of the Holy Spirit, and far less upon their education. Long periods of continual study are injurious to physical, mental, and moral well-being.

[135] Read the Old and New Testaments with a contrite heart. Read them prayerfully and faithfully, pleading that the Holy Spirit will give you understanding. Daniel searched the portion of the Old Testament which he had at his command, and made the word of God his highest instructor. At the same time he improved the opportunities that were given him to become intelligent in all lines of learning. His companions did the same, and we read: "In all matters of wisdom

and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm." "As for these four children [for they were mere youths], God gave them knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams."

Students that exalt the sciences above the God of science, will be ignorant when they think themselves very wise. If you cannot afford time to pray, cannot give time for communion with God, for self-examination, and do not appreciate that wisdom which comes alone from God, all your learning will be deficient, and your schools and colleges will be found wanting. "The fear of the Lord is the beginning of wisdom." What faith are we cherishing? Have we a faith that works by love and purifies the soul? Have we faith according to the light we have received? Satan would be exultant if he could work himself in at Battle Creek to deter the work of God by pressing in human inventions in advice and counsel. He would be delighted to have the workers absorbed in years of preparation, so that education would become a hindrance instead of an advancement.

The Holy Spirit of God has been striving with many youth, and has been urging them to give themselves to the cause and work of God. When they offer themselves to the Conference, they are advised to take a course of study at Battle Creek before they shall enter the work. This is all very well if the student is evenly balanced with principle; but it is not consistent that the worker should be long delayed in preparation. Most earnest work should be given to advance those who are to be missionaries. Every effort should tell to their advantage, so that they shall be sent forth as speedily as possibly. They cannot afford to wait until their education is considered complete. This can never be attained; for there will be a constant course of education carried on throughout the ceaseless ages of eternity.

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There is a large work to be done, and the vineyard of the Lord needs laborers. Missionaries should enter the field before they shall be compelled to cease labor. There are now open doors on every side; they cannot afford to wait to complete years of training; for the years before us are not many, and we need to work while the day lasts. It is not best to advise men and women to take a course

of study at Ann Arbor. Many who have been there have not been benefited in the past, and will not be in the future.

[137] Mark the features of Christ's work. He moved in the greatest simplicity. Although his followers were fishermen, he did not advise them to go first into the school of the rabbis before entering upon the work. He called his disciples from their fishers' nets, and said: "Follow me, and I will make you fishers of men." He called Matthew from the receipt of customs, and said, "Follow me." All that they were required to do was to follow Jesus, to do as he commanded them, and thus enter into his school, where God could be their teacher. As long as time shall last, we shall have need of schools. There will always be need for education; but we must be careful lest education shall absorb every spiritual interest.

[138] There is positive peril in advising students to pursue one line of education after another, and to leave them to think that by so doing they will attain perfection. The education that will be obtained will only be deficient in every way. The Lord says: "I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." This is God's devised plan; and through successive generations, through centuries of heathenism, this plan has been carried forward, not as an experiment, but as an approved way for the spreading of the gospel. Through this method from the beginning, conviction came upon man, and the world was enlightened concerning the gospel of God. The highest grade of schooling that any human being can attain to is the schooling given by the Divine Teacher. This is the knowledge that in a special sense we shall greatly need as we draw near the close of this world's history, and every one will do well to obtain this kind of education. The Lord requires that men shall be under his training. There is a great work to be done in bringing human minds out of darkness into the marvelous light of God. As his human instrumentalities, we are by living faith to carry out his plans. Are we in a condition in which our faith will not work to the glory of God, or are we vessels meet for the Master's use, prepared for every good work?

Moses was learned in all the wisdom of the Egyptians. He received an education in the providence of God; but a large part of that education had to be unlearned, and accounted as foolishness. Its impression had to be blotted out by forty years of experience in caring for the sheep and the tender lambs. If many who are connected with the work of the Lord could be isolated as was Moses, and could be compelled by circumstances to follow some humble vocation until their hearts became tender, they would make much more faithful shepherds than they now do in dealing with God's heritage. They would not be so prone to magnify their own abilities, or seek to demonstrate that the wisdom of an advanced education could take the place of a sound knowledge of God. When Christ came to the world, the testimony was that "the world by wisdom knew not God," yet that "it pleased God by the foolishness of preaching to save them that believe."

The experiment of the world's wisdom had been fully tested at the advent of Christ, and the boasted human wisdom had proved wanting. Men knew not the true wisdom that comes from the Source of all good. The world's wisdom was weighed in the balances, and found wanting. You are giving the students under your guardianship ideas that are not correct. If they had received far less of them, they would have been better fitted for the prosecution of their work. You do not properly consider the instruction and the method of our Lord Jesus Christ, yet he was the only perfect Educator in our world. "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ."

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You need to be learning in the school of Christ today. The Lord has power to work with his own agents. You are loading down poor finite men with weighty advantages to do a large work, when they will have no opportunity or call to use a large share of the burden of

studies that they have undertaken to master. Golden opportunities are passing into eternity, and counsel has been given that should have been withheld; and much more and better work might have been done, than has been done, if the period spent in Battle Creek by many of the workers had been materially shortened. They should have been set at work communicating the light and knowledge they have received to those who are in darkness. The God of all grace will give grace for grace. Those who go to work in the Lord's vineyard will learn how to work, and will call to remembrance the instruction they have received during their student life. The Lord is not pleased with encouraging these workers to spend years in accumulating knowledge which they will have no opportunity to impart. Precious youth, who ought to be laboring for God, have come to Battle Creek to receive an education, and to gain a better knowledge as to how to work. They ought to have been taught that which is essential in a very short period. They ought not to require years for their education before they can respond to the call, "Go work today in my vineyard." Instead of sending them forth as laborers after they have put in months and years at the College, they are advised to take other studies, and to make progress along additional lines. They are counseled to spend months and years in institutions where the truth is denied and controverted, and where error of a most specious, unscriptural character is insidiously introduced, These doctrines become mingled with their studies. They become engrossed in advancing in educational lines, and they lose their love for Jesus; and before they know what is the matter with them, they are far from God, and are all unprepared to respond to the command, "Go work today in my vineyard." The desire for missionary effort is gone. They pursue their studies with an infatuation that closes the door to the entrance of Christ. When they graduate, and have full commission to go out as properly educated students, some have lost all burden for the work, and are far less prepared to engage in the service of God than when they came to Battle Creek at first.

[141] The messenger turned to the congregation and said, "Do you believe the prophecies? Do you who know the truth, understand that the last message of warning is now being given to the world,—the last call of mercy is now being heard? Do you believe that Satan has come down with great power, working with all deceivableness of

unrighteousness in every place? Do you believe that great Babylon has come up in remembrance before God, and that soon she will receive from God's hand double for all her sins and iniquities?" Satan is pleased to have you hold men and women in Battle Creek who should be laborers together with God in his great moral vineyard. If the enemy can keep workers out of the field on any pretext, he will do so. This advanced preparation which keeps talent out of the field gives no chance for the Lord to work with his workers. Many are led to occupy time, talent, and means selfishly in obtaining an advanced education, and at the same time the world is perishing for the knowledge which they could impart. Christ called the unlearned fishermen, and gave these men knowledge and wisdom to such a degree that their adversaries could not gainsay or resist their words. Their testimony has gone to the uttermost parts of the earth.

The disciples of Christ are not called upon to magnify men, but to magnify God, the source of all wisdom. Let educators give the Holy Spirit room to do its work upon human hearts. The greatest Teacher is represented in our midst by his Holy Spirit. However you may study, however you may reach higher and still higher, although you occupy every moment of your probationary time in the pursuit of knowledge, you will not become complete. When time is over, you would have to ask yourself the question, "What good have I done to those who are in midnight darkness? To whom have I communicated the knowledge of God, or even the knowledge of those things for which I have spent so much time and money?" It will soon be said in heaven, "It is done." "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." When this fiat is spoken, every case will have been decided. Far better would it be for workers to take smaller work, and to go about it slowly and humbly, wearing the yoke of Christ and bearing his burdens, than to devote years in preparation for a large work, and then fail to bring sons and daughters to God, fail to have any trophies to lay at the feet of Jesus. Men and women are hovering altogether too long in Battle Creek. God calls them, but they do not hear his voice. Fields are neglected, and that means that minds are unenlightened. Corrupt seed is being

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rapidly sown in the hearts of our youth, and great practical truths must be brought in contact with the children and youth; for truth is powerful.

[143] Christian teachers are called to work for God. The leaven of truth must be introduced before it can work transformation of character. It would be far better for our youth to be less accomplished in branches of study than to be lacking in humility and meekness, and to be devoid of contrite hearts. The work of some of our educators has been to unfit students to be laborers together with God. You should study to become acquainted with the manner in which Jesus worked and preached. He was self-denying and self-sacrificing. He did not shun toil; he suffered reproach, scorn, insult, mockery, and abuse; but are our students educated in such a way as will prepare them to walk in his footsteps? God is not in your procrastination. Your temptation to follow on year upon year in lines of study, is taking hold of minds, and they are gradually losing the spirit with which the Lord inspired them to go to work in his vineyard. Why cannot responsible men discern what will be the sure results of thus detaining the students, and of teaching them to put off the work of the Lord? Time is passing into eternity, and yet those who were sent to Battle Creek to be fitted up to work in the vineyard of the Lord are not encouraged to do what they could do to advance the cause of God. Many privileges are supplied to those who already know the truth, and yet are not practising the truth. Money and strength that should be expended in the highways and hedges of the world, are expended on those who do not improve the light that they already have by communicating that light to those who are in darkness. When Philip received the light, he went and called Nathanael; but many youths who might do a special work for the Master, will not make a move until they have had multiplied opportunities.

[144] Ministers of Jesus Christ should apportion some part of God's vineyard to men who are standing idle in the market-place. If they blunder, then correct their mistakes, and set them at work again. Many more have been hindered from going forth into the work than have been encouraged to trade upon their talents, and yet it is by using their ability that they learn how to employ their talents. Many have gone to Battle Creek to obtain an education who could have been better instructed in their own country. Time has been lost,

money has been needlessly expended, a work has been left undone, and souls have been lost, because of the miscalculations of those who thought they were serving God. The Lord lives, and his Holy Spirit presides everywhere. The impression must not prevail that Battle Creek is the Jerusalem of the world, and that all must go up there to worship. Those who desire to learn, and who make every possible effort to acquire knowledge, walking conscientiously in the light of the truth, need not journey to Battle Creek. God is our teacher; and those who would improve their talents where they are, will be blessed with teachers sent of God to instruct them,—teachers who have been preparing to do a work for the Master. To spend more time, to expend more money, is to do worse than to lose it; for those who seek to obtain an education at the expense of practical godliness are on the losing side. That which they acquire in educational lines during the time when they should have entered upon the work, is mere waste and loss. The heavenly intelligences are waiting for human agents with whom they can co-operate as missionaries in the dark parts of the earth. God is waiting for men to engage in home missionary work in our large cities, and men and women are retained in Battle Creek when they should be distributed in the cities and towns, along the highways and hedges. They should be calling and bidding men to come to the marriage supper, for all things are now ready. There will be missionaries who will do good work in the Master's vineyard who do not go to Battle Creek. [145]

Those who go to Battle Creek meet with temptations that they did not suppose could exist in that place. They meet with discouragements which they need not have had, and they are not helped in their religious experience by going to that place. They lose much time because they know not what they are to do, and no one is prepared to tell them. They lose much time in following occupations which have no bearing upon the work for which they desire to fit themselves. The common and the sacred work are co-mingled, and stand on a level. But this is not a wise policy. God looks on and does not approve. Many things might have been done that would have had lasting influence, had they worked moderately and in humility in the place where they were. Time is passing; souls are deciding either for evil or good, and the warfare is constantly increasing. How many who know the truth for this time are working in harmony with its

principles? It is true that something is being done; but more, far more, should have been done. The work is accumulating, and the time for doing the work is diminishing. It is now time for all to be burning and shining lights; and yet many are failing to keep their lamps supplied with the oil of grace, and trimmed and burning so that light may gleam out today.

[146] Too many are counting on a long stretch of a tomorrow; but that is a mistake. Let every one be educated in such a way as to show the importance for the special work for today. Let every one work for God and work for souls; let each one show wisdom, and never be found in idleness, waiting for some one to come around and set him to work. The “some one” who could set you to work is overcrowded with responsibilities, and time is lost in waiting for his directions. God will give you wisdom in reforming at once; for the call is still made, “Son, go work today in my vineyard.” Some may still be undecided, yet the call is still heard, “Go work today in my vineyard.” “Today if ye will hear his voice, harden not your hearts.” The Lord prefaces the requirement by the use of the word “son.” How tender, how compassionate, yet withal, how urgent! His invitation to work in his vineyard is also a command. “What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God’s.”

Granville, N. S. W., Australia,

March 21, 1895.

Chapter 16—The Bible the Most Important Book for Education in Our Schools

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The Bible is the revelation of God to our world, telling us of the character we must have in order to reach the paradise of God. We are to esteem it as God's disclosure to us of eternal things,—the things of most consequence for us to know. By the world it is thrown aside, as if the perusal of it were finished, but a thousand years of research would not exhaust the hidden treasure it contains. Eternity alone will disclose the wisdom of this book. The jewels buried in it are inexhaustible; for it is the wisdom of an infinite mind.

At no period of time has man learned all that can be learned of the word of God. There are yet new views of truth to be seen, and much to be understood of the character and attributes of God,—his benevolence, his mercy, his long forbearance, his example of perfect obedience. "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." This is a most valuable study, taxing the intellect, and giving strength to the mental ability. After diligently searching the word, hidden treasures are discovered, and the lover of truth breaks out in triumph. "Without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." "Let this mind be in you, which was also in Christ Jesus: 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, and was made in the likeness of men."

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The Bible, fully received and studied as the voice of God, tells the human family how to reach the abodes of eternal happiness, and secure the treasures of heaven. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." Are we then so dull that

we cannot comprehend it? Shall we cultivate a deep hunger for the productions of learned authors, and disregard the word of God? It is this great longing for something they never ought to crave, that makes men substitute for knowledge, that which cannot make them wise unto salvation.

[149] “For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount. We have also a more sure word of prophesy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of men: but holy men of God spake as they were moved by the Holy Ghost.” “For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.” “Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.” “For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth forever.”

It is by the perusal of the Bible that the mind is strengthened, refined, and elevated. If there were not another book in the wide world, the word of God, lived out through the grace of Christ, would make man perfect in this world, with a character fitted for the future, immortal life. Those who study the word, taking it in faith as the truth, and receiving it into the character, will be complete in Him who is all and in all. Thank God for the possibilities set before humanity. But a study of the many different authors confuses and wearies the mind, and has a detrimental influence upon the religious life. In the Bible are specified distinctly man’s duties to God and to his fellow men; but without a study of the word, how can these requirements be met? We must have a knowledge of God; for “this is life eternal,” said Christ, “that they might know thee the only true God, and Jesus Christ, whom thou hast sent.”

Let not man's assertions be considered as truth when they are contrary to the word of God. The Lord God, the Creator of the heavens and the earth, the source of all wisdom, is second to none. But those supposed great authors, who give to our schools their textbooks for study, are received and glorified, even though they have no vital connection with God. By such study man has been led away from God into forbidden paths; minds have been wearied to death through unnecessary work in trying to obtain that which is to them as the knowledge which Adam and Eve disobeyed God in obtaining. If Adam and Eve had never touched the tree of knowledge, they would have been where the Lord could impart to them knowledge from his word, knowledge which would not have had to be left behind with the things of this world, but which they could carry with them to the paradise of God. But today young men and women spend years and years in acquiring an education which is but wood and stubble, to be consumed in the last great conflagration. Many spend years of their life in the study of books, obtaining an education that will die with them. Upon such an education God places no value. This supposed wisdom gained from the study of different authors, has excluded and lessened the brightness and value of the word of God. Many students have left school unable to receive the word of God with the reverence and respect that they gave it before they entered, their faith eclipsed in the effort to excel in the various studies. The Bible has not been made a standard matter in their education, but books mixed with infidelity and propagating unsound theories have been placed before them. [150]

There is nothing so ennobling and invigorating as a study of the great themes which concern our eternal life. Let students seek to grasp these God-given truths; let them seek to measure these precious things, and their minds will expand and grow strong in the effort. But a mind crowded with a mass of matter it will never be able to use, is a mind dwarfed and enfeebled, because only put to the task of dealing with commonplace material. It has not been put to the task of considering the high, elevated disclosures coming from God. [151]

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” As the mind is summoned to the consideration of

these great themes, it will rise higher and higher in the comprehension of these subjects of eternal importance, leaving the cheaper and insignificant matters to drop as a dead weight.

All unnecessary matters need to be weeded from the course of study, and only such studies placed before the student as will be of real value to him. With these alone he needs to become familiarized, that he may secure for himself that life which measures with the life of God. And as he learns of these, his mind will strengthen and expand as did the mind of Christ and of John the Baptist. What was it that made John great?—He closed his mind to the mass of tradition taught by the teachers of the Jewish nation, opening it to the wisdom “which cometh down from above.” Before his birth, the Holy Spirit testified of John: “For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother’s womb. And [152] many of the children of Israel shall be turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.” And in his prophecy, Zacharias said of John, “And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God; whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace. And the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel.”

Simeon said of Christ, “Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel.” “And Jesus increased in wisdom and stature, and in favor with God and man.” Jesus and John were represented by the educators of that day as ignorant, because they had not learned under them. But the God of heaven was their teacher, and all who heard were astonished at their knowledge of the Scripture, having never learned. Of them,

they had not, truly; but from God they had learned the highest kind of wisdom.

The judgment of men, even of teachers, may be very wide of the mark as to what constitutes true education. The teachers in the days of Christ did not educate the youth in the correct knowledge of the Scriptures, which lie at the foundation of all education worthy of the name. Christ declared to the Pharisees, “Ye do err, not knowing the Scriptures, nor the power of God,” “teaching for doctrines the commandments of men.” And he prayed for his disciples, “Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth.”

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“And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you.” “Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death.” Has Satan succeeded in removing the sanctity from the day thus distinguished above all others? He has succeeded in putting another day in its stead, but never can he take from it the blessing of the Lord. “Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a *perpetual covenant*.” What can be more positive and clear than these words? And has God changed? He will remain the same through all eternity, but man “has sought out many inventions.”

The Bible is full of knowledge, and all who come to its study with a heart to understand, will find the mind enlarged and the faculties strengthened to comprehend these precious, far-reaching truths. The Holy Spirit will impress them upon the mind and soul. But those who give instruction to the young, need first to become fools that they may be wise. If they ignore a plain “Thus saith the Lord,” and pluck from the tree of knowledge that which God has forbidden them to have, which is a knowledge of disobedience, their transgression brings them into condemnation and sin. Shall we extol such men for their great knowledge? Shall we sit at the feet of those who ignore the truths which sanctify the soul? “As I live, saith the Lord God,

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surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule you.” Why do not the educators of today heed these warnings? Why are they stumbling, not knowing at what they stumble? It is because Satan has blinded their eyes, and the stumbling-block of their iniquity is presented before others by their precept and example. Thus other eyes are blinded, and those who ought to walk in the light, are walking in darkness; for they do not steadfastly behold Jesus, the Light of the world.

Great light was given to the Reformers, but many of them received the sophistry of error through misinterpretation of the Scriptures. These errors have come down through the centuries, but although they be hoary with age, yet they have not behind them a “Thus saith the Lord.” For the Lord has said, I will not “alter the thing that is gone out of my lips.” In his great mercy the Lord has permitted still greater light to shine in these last days. To us he has sent his message, revealing his law and showing us what is truth.

[155] In Christ is the fountain of all knowledge. In him our hopes of eternal life are centered. He is the greatest teacher the world has ever known, and if we desire to enlarge the minds of the children and youth, and win them, if possible, to a love of the Bible, we should fasten their minds upon the plain and simple truth, digging out that which has been buried beneath the rubbish of tradition, and letting the jewels shine forth. Encourage them to search into these subjects, and the effort put forth will be an invaluable discipline. The unfolding of God, as represented in Jesus Christ, furnishes a theme that is grand to contemplate, and that will, if studied, sharpen the mind, and elevate and ennoble the faculties. As the human agent learns these lessons in the school of Christ, trying to become as Christ was, meek and lowly of heart, he will learn the most useful of all lessons,—that intellect is supreme only as it is sanctified by a living connection with God.

The warning and instruction given in the word of God with regard to false shepherds, should have some weight with the teachers and students in our schools. Advice should be given to the students not to take such shepherds as their highest authority. What need is there for students to bind off their education by attending at Ann Arbor to receive the finishing touch? It has proved to be the finishing touch to very many as far as spirituality and belief in the truth are

concerned. It is an unnecessary discipline, opening the mind to the sowing of tares among the wheat; and it is not pleasing to our Great Teacher thus to glorify teachers who have not ears to hear or minds to comprehend a plain "Thus saith the Lord." In thus honoring those who are educating directly away from the truth, we do not meet the approval of God. Let the words of the Lord, spoken to the world through the prophet Isaiah, have weight with us. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." "To this man will I look," saith the Lord, "even to him that is poor and of a contrite spirit, and trembleth at my word." The humble, who seek the Lord, have wisdom unto eternal life. [156]

The greatest wisdom, and most essential, is the knowledge of God. Self sinks into insignificance as it contemplates God and Jesus Christ whom he hath sent. The Bible must be made the foundation for all study. Individually we must learn from this lesson-book which God has given us, the condition of the salvation of our soul; for it is the only book that tells us what we must do in order to be saved. Not only this, but from it strength may be received for the intellect. The many books which education is thought to embrace, are misleading, a deception and a delusion. "What is the chaff to the wheat?" Satan is now stirring up the minds of men to furnish to the world literature which is of a cheap, superficial order, but which fascinates the mind, and fastens it in a network of Satan's contrivance. After reading these books, the mind lives in an unreal world, and the life, so far as usefulness is concerned, is as barren as a fruitless tree. The brain is intoxicated, making it impossible for the eternal realities, which are essential for the present and the future, to be pressed home. A mind educated to feed upon trash is unable to see in the word of God the beauty that is there. Love for Jesus and inclination to righteousness are lost; for the mind is built up from that upon which it feeds. By feeding the mind upon exciting stories of fiction, man is bringing to the foundation "wood, hay, stubble." He loses all taste for the divine Guide Book, and cares not to study the character he must form in [157]

order to dwell with the redeemed host, and inhabit the mansions which Christ has gone to prepare.

God has most graciously granted us a probation in which to prepare for the test which will be brought upon us. Every advantage is given us through the mediation of Christ. If the human agent will study the word, he will see that every facility has been freely provided for those who are seeking to be overcomers. The Holy Spirit is present to give strength for victory, and Christ has promised, "Lo, I am with you alway, even unto the end of the world."

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Chapter 17—A Divine Example

From the earliest times the faithful in Israel had given much attention to the matter of education. The Lord had directed that the children, even from babyhood, should be taught of his goodness and his greatness, especially as revealed in his law, and shown in the history of Israel. Through song and prayer, and lessons from the Scriptures, adapted to the opening mind, fathers and mothers were to instruct their children that the law of God is an expression of his character, and that as they received the principles of the law into the heart, the image of God was traced on mind and soul. In both the school and the home, much of the teaching was oral, but the youth also learned to read the Hebrew writings; and the parchment rolls of the Old Testament Scriptures were open to their study. [158]

In the days of Christ, the religious instruction of the young was thought to be so important that the town or city which did not provide schools for this purpose, was regarded as under the curse of God. Yet in both the school and the home, the teaching had become mechanical and formal. Since “in all things it behooved him to be made like unto his brethren” ([Hebrews 2:17](#)), and Jesus gained knowledge as we may do, the intimate acquaintance with the Scriptures, which he evinced in his ministry, testifies to the diligence with which, in those early years, he gave himself to the study of the sacred word.

And day by day he gained knowledge from the great library of animate and inanimate nature. He who had created all things, was now a child of humanity, and he studied the lessons which his own hand had written in earth and sea and sky. The parables by which, during his ministry, he loved to teach his lessons of truth, show how open his spirit was to the influences of nature, and how, in his youth, he had delighted to gather the spiritual teaching from the surroundings of his daily life. To Jesus the significance of the word and the works of God unfolded gradually, as he was seeking to understand the reason of things, as any youth may seek to

[159] understand. The culture of holy thoughts and communings was his. All the windows of his soul were open toward the sun; and in the light of heaven his spiritual nature waxed strong, and his life made manifest the wisdom and grace of God.

Every child may gain knowledge as Jesus did, from the works of nature and the pages of God's holy word. As we try to become acquainted with our Heavenly Father through his word, angels will come near, our minds will be strengthened, our character will be elevated and refined, and we shall become more like our Saviour. And as we behold the beautiful and grand in nature, our affections go out after God; while the spirit is awed, the soul is invigorated by coming in contact with the Infinite through his works. Communion with God through prayer develops the mental and moral faculties, and the spiritual powers strengthen as we cultivate thoughts upon spiritual things.

The life of Jesus was a life in harmony with God. While he was a child, he thought and spoke as a child, but no trace of sin marred the image of God within him. From the first dawning of intelligence he was continually growing in heavenly grace, and knowledge of truth.

Chapter 18—Christ’s Example In Contrast With Formalism

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Of the Lord Jesus Christ in his youth, the divine testimony is given, “And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.” After the visit to Jerusalem in his boyhood, he returned with his parents, “and came to Nazareth, and was subject unto them.... And Jesus increased in wisdom and stature, and in favor with God and man.”

In the days of Christ the educators of the youth were formalists. During his ministry, Jesus declared to the rabbis, “Ye do err, not knowing the Scriptures, nor the power of God.” And he charged them with “teaching for doctrines the commandments of men.” Tradition was dwelt upon, amplified, and revered far above the Scriptures. The sayings of men, and an endless round of ceremonies, occupied so large a share of the student’s life, that the education which imparts a knowledge of God was neglected. The great teachers were continually enlarging upon little things, specifying every detail to be observed in the ceremonies of religion, and making its observance a matter of highest obligation. They paid “tithe of mint and anise and cummin,” while they “omitted the weightier matters of the law, judgment, mercy, and faith.” Thus there was brought in a mass of rubbish that hid from the view of the youth the great essentials of the service of God.

In the educational system there was no place for that personal experience in which the soul learns for itself the power of a “Thus saith the Lord,” and gains that reliance upon the divine word which alone can bring peace, and power with God. Busied with the round of forms, the students in these schools found no quiet hours in which to commune with God and hear his voice speaking to their hearts. That which the rabbis regarded as superior education was in reality the greatest hindrance to true education. It was opposed to all real development. Under their training, the powers of the youth were repressed, and their minds were cramped and narrowed.

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The brothers and sisters of Jesus were taught the multitudinous traditions and ceremonies of the rabbis, but Christ himself could not be induced to interest himself in these matters. While hearing on every hand the reiterated “Thou shalt,” and “Thou shalt not,” he moved independently of these restrictions. The requirements of society and the requirements of God were ever in collision; and while in his youth he made no direct attack upon the customs or precepts of the learned teachers, he did not become a student in their schools.

[162] Jesus would not follow any custom that would require him to depart from the will of God, nor would he place himself under the instruction of those who exalted the words of men above the word of God. He shut out of his mind all the sentiments and formalities that had not God for their foundation. He would give no place for these things to influence him. Thus he taught that it is better to prevent evil than to attempt to correct it after it has gained a foothold in the mind. And Jesus would not by his example lead others to place themselves where they would be corrupted. Nor would he needlessly place himself in a position where he would be brought into conflict with the rabbis, which might in after years result in weakening his influence with the people. For the same reasons he could not be induced to observe the meaningless forms or rehearse the maxims that afterward in his ministry he so decidedly condemned.

Though Jesus was subject to his parents, he began at a very early age to act for himself in the formation of his character. While his mother was his first human teacher, he was constantly receiving an education from his Father in heaven. Instead of poring over the learned lore handed down by the rabbis from century to century, Jesus, under the Divine Teacher, studied the words of God, pure and uncorrupted, and studied also the great lesson-book of nature. The words, “Thus saith the Lord,” were ever upon his lips, and “It is written,” was his reason for every act that varied from the family customs. He brought a purer atmosphere into the home life. Though he did not place himself under the instruction of the rabbis by becoming a student in their schools, yet he was often brought in contact with them, and the questions he asked, as if he were a learner, puzzled the wise men; for their practises did not harmonize with the Scriptures, and they had not the wisdom that comes from

God. Even to those who were displeased at his non-compliance with popular customs, his education seemed of a higher type than their own.

The life of Jesus gave evidence that he expected much, and therefore he attempted much. From his very childhood he was the true light shining amid the moral darkness of the world. He revealed himself as the truth, and the guide of men. His conceptions of truth and his power to resist temptation were proportionate to his conformity to that word which he himself had inspired holy men to write. Communion with God, a complete surrender of the soul to him, in fulfilling his word irrespective of false education or the customs or traditions of his time, marked the life of Jesus.

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To be ever in a bustle of activity, seeking by some outward performance to show their superior piety, was, in the estimation of the rabbis, the sum of religion; while at the same time, by their constant disobedience to God's word, they were perverting the way of the Lord. But the education that has God back of it, will lead men to seek after God, "if haply they might feel after him, and find him." The infinite is not, and never will be, bound about by human organizations or human plans. Every soul must have a personal experience in obtaining a knowledge of the will and ways of God. In all who are under the training of God is to be revealed a life that is not in harmony with the world, its customs, its practise, or its experiences. Through study of the Scriptures, through earnest prayer, they may hear His message to them, "Be still, and know that I am God." When every other voice is hushed, when every earthly interest is turned aside, the silence of the soul makes more distinct the voice of God. Here rest is found in him. The peace, the joy, the life of the soul, is God.

When the child seeks to get nearest to his father, above every other person, he shows his love, his faith, his perfect trust. And in the father's wisdom and strength the child rests in safety. So with the children of God. The Lord bids us, "Look unto me, and be ye saved!" "Come unto me, ... and I will give you rest." "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

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"Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord.

For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited. Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.”

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Chapter 19—True Principles in Education

(Copied April 2, 1896.)

I am constantly burdened in regard to the work that should be done for the youth; for how can they become missionaries for Christ unless a different kind of education be given them? The so-called higher education of the present day is a misnamed deception. Higher education is that which places the Bible as the very foundation of all education. In educating the youth there is need of that wisdom which comes only from God.

It is a mistake to put into the hands of the youth books which puzzle and confuse them, a study of which cannot fail to mix things in their minds. The reason given for this study is that the teacher has passed over the same ground, and the student must follow. But if teachers were receiving light and wisdom from the Divine Teacher, they would look at these things in a very different way. They would measure the relative importance of the things to be learned in school; the common, essential branches of education would be more thoroughly taught, and the word of God would be honored and esteemed as the Bread sent down from heaven, which sustains all spiritual life, binding the human agent with Christ in God. “Whoso eateth my flesh, and drinketh my blood,” said Christ, “hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.” “It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.”

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If the teachers in our schools would search the Scriptures for the purpose of understanding them for their individual selves, opening their hearts to the precious rays of light God has given in his word, if they would walk in the light God has given, they would be taught of God. They would practise the truth, and would labor in entirely different lines, bringing in less of the theories and sentiments of men who have never had a connection with God. They would honor finite

wisdom far less, and would feel a deep soul-hunger for that wisdom which cometh from God.

[166] All the treasures of heaven were committed to Jesus Christ, that he might give these precious gifts to the diligent, persevering seeker. He is of God made unto us “wisdom, and righteousness, and sanctification, and redemption.” But even the prayers of many are so formal that they carry with them no influence for good; they are not a savor of life unto themselves or anybody else. If teachers would humble their hearts before God and realize the responsibilities they have accepted in taking charge of the youth with the object of educating them for the future immortal life, a marked change would soon be seen in their attitude. Their prayers would not be dry and lifeless, but they would pray with the earnestness of souls who feel their own peril. Daily learning of Jesus, taking the word of God as their own individual lesson-book, having a living sense that it is the voice of God, the atmosphere surrounding their souls would change materially. The temptation to be first would be quenched in the lessons daily learned in the school of Christ. They would not lean so confidently to their own understanding.

The youth who are instructed by those teachers who are not learning in the school of Christ, will seldom rise higher than their teachers. If they should try to rise, they would be repressed and taught to keep their place as subordinates to the will and word of their teachers. Such teachers are accountable to God for the good that they might have done in impressing the minds of their students, but which they did not do because they wished to show themselves wise in clinging to old habits and customs. It is stated in the Old Testament of one, He “hath not been emptied from vessel to vessel;” “therefore his taste remained in him, and his scent is not changed.” Christ saw [167] that the only hope for the Jews was for them to be decidedly changed, but they would not receive the light, and let the Holy Spirit of God mold and fashion them into a vessel unto honor, and the character they possessed wrought their own ruin.

The teachers in our schools are today in danger of following in the same track as did the Jews in Christ’s day. Whatever may be their position, however they may pride themselves upon their ability to teach, unless these teachers open the chambers of their soul-temple to receive the bright rays of the Sun of Righteousness,

they are written in the books of heaven as unbelievers. By their precept and example they intercept the rays of light that would come to the students. Their danger is in being self-centered, and too wise to be instructed. Thus it was with the Jews.

We are in a world full of corruption, and if we do not receive the living Christ into our hearts, believing and doing his words, we shall be left as blind as were the Jews. All teachers need to grasp every ray of heavenly light shed upon their pathway; for as instructors they need light. Some say, "Yes; I think I am anxious for this;" but they deceive themselves. Where do you get your light? From what fountain have you been drinking? I have the word of the Lord that not a few of the teachers in our schools have left the snow waters of Lebanon for the turbid streams of the valley. God alone can guide us safely in paths which lead to the better country, even a heavenly. But the teachers who are not earnestly and intelligently seeking that better country, are leading those under their influence to be careless and to neglect the great salvation bought for them at an infinite price.

A close connection with God must be maintained by all our teachers. If God should send his Holy Spirit into our schools to mold and fashion the hearts, elevate the intellect, and give divine wisdom to the students, there are those who, in their present state, would interpose themselves between God and those who need the light. They would not understand the work of the Holy Spirit; they have never understood it; in the past it has been to them as great a mystery as were Christ's lessons to the Jews. The working of the Holy Spirit of God is not to create curiosity; it is not for men to decide whether they shall lay their hands upon the manifestations of the Spirit of God. We must let God work. [168]

When teachers are willing to sit in the school of Christ and learn of the Great Teacher, they will know far less in their own estimation than they do now. When God becomes the teacher, he will be acknowledged, his name will be magnified; the students will be as were the young men in the schools of the prophets, who caught the Spirit of God, and prophesied. But the great adversary of souls is seeking to bring a dead, lifeless spiritual atmosphere into all our institutions. He works to turn and twist every circumstance to his own advantage, to the exclusion of Jesus Christ. Today, as in the days of Christ, God cannot do many mighty works because of the

unbelief of those who stand in responsible positions. The converting power of God is needed before they will understand the word of God, and before they will be willing to humble themselves before God as learners.

[169] Prophecy tells us that we are near the close of time. Intellectual power, natural abilities, supposed excellent judgment, will not prepare the youth to become missionaries for God. No one who is seeking an education for the work and service of God, will be made more complete in Jesus Christ by receiving the supposed finishing touch at Ann Arbor, either in literary or medical lines. Many have been unfitted to do missionary work by attending such schools. They have dishonored God by leaving him on one side, and accepting man as their helper. "Them that honor me I will honor, and they that despise me shall be lightly esteemed."

The burden of the dishonor given to God all through our religious experience, presses upon my mind very heavily. His word should be received as the foundation and the finisher of our faith. It is to be received with the understanding and the whole heart; it is life, and is to be incorporated into our very existence. Thus received, the word of God will humble man at the footstool of mercy, and separate him from every corrupting influence.

[170] "In the year that king Uzziah died," says Isaiah, "I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of Hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke." Beholding this grand and glorious representation, the prophet discerned his own imperfections and those of the people with whom he dwelt. "Woe is me!" he said, "for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of Hosts." O, how many who are engaged in this work of responsibility need to behold God as did Isaiah; for in the presence of his glory and majesty self will sink into nothingness.

Melbourne,

February 10, 1894.

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Chapter 20—The Divine Teacher

(Copied March 23, 1896.)

Those who are daily learning of Jesus Christ are fitted to take their position as laborers together with God, and whatever their trade or business may be, they may exert their God-given powers after the similitude of Christ's character while he tabernacled in the flesh. The young will carry with them just the influence they received in their home life and school education. God holds teachers responsible for their work as educators. They must learn daily in the school of Christ, in order to uplift the youth who have had a lax training at home, who have not formed studious habits, who have little knowledge of the future immortal life, for which the highest price was paid by the God of heaven in giving his only begotten Son to live a life of humiliation and die a most shameful death, "that whosoever believeth in him should not perish, but have everlasting life."

[171] God has given us a probation in which we may prepare for the higher school. For this school the youth are to be educated, disciplined and trained by forming such characters, moral and intellectual, as God will approve. They are to receive a training, not in the customs and amusements and games of this worldly-polluted society, but in Christ's lines, a training which will fit them to be co-laborers with the heavenly intelligences. But what a farce is that education obtained in literary lines, if it must be stripped from the learner if he is counted worthy to enter upon that life which measures with the life of God, he himself saved as by fire.

In the past, education has consisted in laboriously loading the minds of the students with material which cannot be of the least value to them, and which will not be recognized in the higher school. The teachers of the Jewish nation professed to educate the youth to understand the purity and excellence of the laws of that kingdom which is to stand for ever and ever, but they perverted truth and purity. Though they said of themselves, "The temple of the Lord, the temple

of the Lord are we,” yet they crucified the originator of all the Jewish economy, him to whom all their ordinances pointed. They failed to discern the veiled mystery of godliness; Christ Jesus remained veiled to them. The truth, the life, the heart of all their service, was discarded. They held, and still hold, the mere husks, the shadows, the figures symbolizing the true. A figure for the time appointed, that they might discern the true, became so perverted by their own inventions, that their eyes were blinded. They did not realize that type met antitype in the death of Jesus Christ. The greater their perversion of figures and symbols, the more confused their minds became, so that they could not see the perfect fulfilment of the Jewish economy, instituted and established by Christ, and pointing to him as the substance. Meats and drinks and divers ordinances were multiplied until ceremonial religion constituted their only worship.

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In his teaching, Christ sought to educate and train the Jews to see the object of that which was to be abolished by the true offering of himself, the living sacrifice. “Go,” said he, “and learn what that meaneth, I will have mercy and not sacrifice.” He presented a pure character as of supreme importance. He dispensed with all pomp, demanding that faith that works by love and purifies the soul, as the only qualification required for the kingdom of heaven. He taught that true religion does not consist in forms or ceremonies, outward attractions or outward display. Christ would have taken these to himself if they had been essential in the formation of a character after the divine similitude. But his citizenship, his divine authority, rested upon his own intrinsic merits. He, the Majesty of heaven, walked the earth, shrouded in the robe of humanity. All his attractions and triumphs were to be revealed in behalf of man, and were to testify to his living connection with God.

Christ’s prediction regarding the destruction of the temple was a lesson on the purification of religion, by making of none effect forms and ceremonies. He announced himself greater than the temple, and stood forth proclaiming, “I am the way, the truth, and the life;” he was the one in whom all the Jewish ceremony and typical service was to find its fulfilment. He stood forth in the place of the temple; all the offices of the church centered in himself alone.

In the past, Christ had been approached through forms and ceremonies, but now he was upon the earth, calling attention directly

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to himself, presenting a spiritual priesthood, and placing the sinful human agent at the footstool of mercy. "Ask, and it shall be given you," he promised; "seek, and ye shall find; knock, and it shall be opened unto you." "If ye shall ask anything in my name, I will do it. If ye love me, keep my commandments." "He that hath my commandments, and keepeth them, he it is that loveth me: and I will love him, and will manifest myself to him." "As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love."

These lessons Christ gave in his teaching, showing that the ritual service was passing away, and possessed no virtue. "The hour cometh," he said, "and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit; and they that worship him must worship him in spirit and in truth." True circumcision is the worship of Christ in spirit and truth, not in forms and ceremonies, with hypocritical pretense.

[174] The deep necessity of man for a divine teacher was known in heaven. The pity and sympathy of God were exercised in behalf of man, fallen and bound to Satan's chariot car; and when the fulness of time was come, he sent forth his Son. The One appointed in the counsels of heaven came to the earth as an instructor. He was no less a being than the Creator of the world, the Son of the Infinite God. The rich benevolence of God gave him to our world; and to meet the necessities of humanity, he took on him human nature. To the astonishment of the heavenly host, he walked this earth as the Eternal Word. Fully prepared, he left the royal courts to come to a world marred and polluted with sin. Mysteriously he allied himself to human nature. "The Word was made flesh, and dwelt among us." God's excess of goodness, benevolence, and love was a surprise to the world, of grace which could be realized, but not told.

That Christ, during his childhood, should grow in wisdom, and in favor with God and man, was not a matter of astonishment; for it was according to the laws of his divine appointment that his talents should develop, and his faculties strengthen by exercise. He sought neither the schools of the prophets nor the learning received from the rabbinical teachers; he needed not the education gained in these

schools; for God was his instructor. When in the presence of the teachers and rulers, his questions were instructive lessons, and he astonished the great men with his wisdom and deep penetration. His answers to their queries opened up fields of thought on subjects in reference to the mission of Christ, which had never before entered their minds.

The stores of wisdom and the scientific knowledge Christ displayed in the presence of the wise men, were a subject of surprise to his parents and brothers; for they knew he had never received from the great teachers instruction in human science. His brothers were annoyed at his questions and answers; for they could discern that he was an instructor to the learned teachers. They could not comprehend him; for they knew not that he had access to the tree of life, a source of knowledge of which they knew nothing. He ever possessed a peculiar dignity and individuality distinct from earthly pride or assumption; for he did not strive after greatness.

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After Christ had condescended to leave his high command, step down from an infinite height and assume humanity, he could have taken upon him any condition of humanity he might choose. But greatness and rank were nothing to him, and he selected the lowest and most humble walk of life. The place of his birth was Bethlehem, and on one side his parentage was poor, but God, the owner of the world, was his Father. No trace of luxury, ease, selfish gratification, or indulgence was brought into his life, which was a continual round of self-denial and self-sacrifice. In accordance with his humble birth, he had apparently no greatness or riches, in order that the humblest believer need not say that Christ never knew the stress of pinching poverty. Had he possessed the semblance of outward show, of riches, of grandeur, the poorest class of humanity would have shunned his society; therefore he chose the lowly condition of the far greater number of the people. The truth of heavenly origin was to be his theme: he was to sow the earth with truth; and he came in such a way as to be accessible to all, that the truth alone might make an impression upon human hearts.

Christ's contentment in any position provoked his brethren. They could not explain the reason of his peace and serenity; and no persuasion of theirs could lead him to enter into any plans or arrangements which bore the impression of commonness or of guilt. On every

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occasion he would turn from them, plainly stating that they would mislead others, and were unworthy of the sons of Abraham. He must set such an example that little children, the younger members of the Lord's family, would see nothing in his life or character to justify any evil deed. You are altogether too particular and peculiar, said the members of his own family. Why not be as other children? But this could not be; for Christ was to be a sign and a wonder from his youth, as far as strict obedience and integrity were concerned.

Always kind, courteous, ever taking the part of the oppressed, whether Jew or Gentile, Christ was beloved by all. By his perfect life and character, he answered the question asked in the fifteenth Psalm: "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart." In childhood and youth his course was such that when engaged in work as a teacher, he could say to his disciples. "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love."

As Christ grew older, the work begun in his childhood went on, and he continued to increase in wisdom, and in favor with God and man. He did not take the part of his own family merely because they were related to him by natural ties; he would not vindicate their case in a single instance where they had been guilty of injustice or wrong; but he ever vindicated that which he knew to be truth.

[177] Christ applied himself diligently to a study of the Scriptures; for he knew them to be full of precious instruction to all who will make it the man of their counsel. He was faithful in the discharge of his home duties, and the early morning hours, instead of being wasted in bed, often found him in a retired place, meditating and searching the Scriptures, and in prayer. Every prophecy concerning his work and mediation was familiar to him, especially those having reference to his humiliation, atonement, and intercession. In childhood and youth the object of his life was ever before him, an inducement for his undertaking the work of mediating in behalf of fallen man. He would see seed which should prolong their days, and the gracious purpose of the Lord should prosper in his hands.

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which

doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.” These subjects Christ studied in his youth, and the universe of heaven looked with interest upon the One who for the joy that was set before him endured the cross, despising the shame. By offering himself to make intercession for the transgression of the human race, Christ executed the office of priest. As a reward, he was to see of the travail of his soul, and be satisfied. His seed should prolong their days on the earth forever. “Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.” [178] By his obedience to his father and mother, Christ was an example to all children and youth; but today children are not following the example he has given, and the sure result will be a shortening of their days.

“Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.” Before the foundations of the earth were laid, the covenant was made that all who were obedient, all who should, through the abundant grace provided, become holy in character, and without blame before God, by appropriating that grace, should be children of God. This covenant, made from eternity, was given to Abraham hundreds of years before Christ came. With what interest and what intensity did Christ in humanity study the human race to see if they would avail themselves of the provision offered.

“This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou has sent.” These words are an eye-opener to all who will see. The knowledge of God is a knowledge which will not need to be left behind when our probation closes, a knowledge which is of the most lasting benefit to the world and to us individually. Why, then, should we put the word of God in the background when it is wisdom unto salvation. “Therefore we ought to give the more earnest heed to the things which we have heard, [179]

lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation." We are neglecting our salvation if we give authors who have but a confused idea of what religion means, the most conspicuous place and devoted respect, and make the Bible secondary. Those who have been enlightened in reference to the truth for these last days will not find instruction in the books generally studied today, in regard to the things which are coming upon our world; but the Bible is full of the knowledge of God, and is competent to educate the student for usefulness in this life and for the eternal life.

Study carefully the first chapter of Hebrews. Become interested in the Scriptures. Read and study them diligently. "In them ye think ye have eternal life," Christ said, "and they are they which testify of me." It means everything to us to have an experimental and individual knowledge of God and of Jesus Christ, "whom he hath sent." "For this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

Chapter 21—To Teachers and Students

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To the Teachers and Students in our College at Battle Creek, and in all our Educational Institutions:

In the night seasons messages have been given to me to give to you in Battle Creek, and to all our schools. While it is in the order of God that the physical powers shall be trained as well as the mental, yet the physical exercise should in character be in complete harmony with the lessons given by Jesus Christ to his disciples. That which is given to the world should be seen in the lives of Christians, so that in education and in self-training the heavenly intelligences should not record in the books that the students and the teachers in our schools are “lovers of pleasures more than lovers of God.” This is the record now being made of a large number, “Lovers of pleasures more than lovers of God.” Thus Satan and his angels are laying their snares for your souls, and he is working in a certain way upon teachers and pupils to induce them to engage in exercises and amusements which become intensely absorbing, but which are of a character to strengthen the lower powers, and create appetites and passions that will take the lead, and counteract most decidedly the operations and working of the Holy Spirit of God upon the human heart.

What saith the Holy Spirit to you? What was its power and influence upon your hearts during the General Conference, and the Conferences in other States? Have you taken special heed to yourselves? Have the teachers in the school felt that they must take heed? If God has appointed them as educators of the youth, they are also “overseers of the flock.” They are not in the school work to invent plans for exercises and games to educate pugilists; not there to bring down sacred things on a level with the common.

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I was speaking to the teachers in messages of reproof. All the teachers need exercise, a change of employment. God has pointed out what this should be—useful, practical work; but you have turned away from God’s plan, to follow human inventions, and that to the detriment of spiritual life. Not a jot or tittle of the after-influence of

an education in that line will fit you to meet the severe conflicts in these last days. What kind of education are our teachers and students receiving? Has God devised and planned this kind of exercise for you, or is it brought in by the human inventions and human imaginations? How is the mind prepared for contemplation and meditation, and serious thoughts, and the earnest, contrite prayer, coming from hearts subdued by the Holy Spirit of God? “As it was in the days of Noe, so shall it be also in the days of the Son of Man.” “And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.”

[182] The Lord opened before me the necessity of establishing a school at Battle Creek that should not pattern after any school in existence. We were to have teachers who would keep their souls in the love and fear of God. Teachers were to educate in spiritual things, to prepare a people to stand in the trying crisis before us; but there has been a departure from God’s plan in many ways. The amusements are doing more to counteract the working of the Holy Spirit than anything else, and the Lord is grieved.

“Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil [but do not rest here; move onward in following the Light of the World]; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.” Here is your field in which to exercise your intellect and give you change of exercise. “If ye be willing and obedient, ye shall eat the good of the land.”

“How is the faithful city become an harlot! it was full of judgment; righteousness lodged in it; but now murderers. Thy silver is become dross, thy wine mixed with water: thy princes are rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them.”

“O house of Jacob, come ye, and let us walk in the light of the Lord.” “Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?” “Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.

Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God.” “O my people, they which lead thee cause thee to err, and destroy the way of thy paths.”

I am alarmed for you at Battle Creek. Teachers are very exact in visiting with denunciation and punishments those students who violate the slight rules, not from any vicious purpose, but heedlessly; or circumstances occur which make it no sin for them to deviate from rules which have been made, and which should not be held with inflexibility if transgressed, and yet the person in fault is treated as if he had grievously sinned. Now I want you to consider, teachers, where you stand, and deal with yourselves and pronounce judgment against yourselves: for you have not only infringed the rules, but you have been so sharp, so severe, upon students; and more than this, there is a controversy between you and God. You have not made straight paths for your feet lest the lame be turned out of the way. You have departed from safe paths. I say “teachers;” I do not specify names. I leave that to your own consciences to appropriate. The Lord God of Israel has wrought in your midst again and again. You have had great evidences of the stately steppings of the Most High. But a period of great light, of the wonderful revealings of the Spirit and power of God, is a period of great peril, lest the light shall not be improved. Will you consider [Jeremiah 17:5-10; 18:12-15](#)? for you are most surely coming under the rebuke of God. Light has been shining in clear and steady rays upon you. What has this light done for you? Christ, the Chief Shepherd, is looking upon you with displeasure, and is inquiring, “Where is the flock that was given thee, thy beautiful flock?” “Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.” “Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind.”

Those teachers who have not a progressive religious experience, who are not learning daily lessons in the school of Christ, that they may be ensamples to the flock, but who accept their wages as the main thing, are not fit for the solemn, awfully solemn, position they

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occupy. For this scripture is appropriate to all our schools established as God designed they should be, after the order or example of the schools of the prophets, imparting a higher class of knowledge—mingling not dross with the silver, and wine with water—which is a representation of precious principles. False ideas and unsound practises are leavening the pure, and corrupting that which should ever be kept pure, and looked upon by the world, by angels, and by men, as the Lord’s institution—schools where the education to love and fear God is made first. “And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.” “Neither as being lords over God’s heritage, but being as ensamples to the flock.”

[185] Let the teachers who claim to be Christians be learning daily in the school of Christ his lessons. “Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.” I ask you, Is every educator in the school wearing the yoke of Christ, or manufacturing yokes of his own to place upon the necks of others, yokes which they themselves will not wear, sharp, severe, exacting; and this, too, while they are carrying themselves very loosely toward God, offending every day in little and larger matters, and making it evident in words, in spirit, and in actions, that they are not a proper example for the students, and are not having a sense that they are under discipline to the greatest Teacher the world ever knew? There needs to be a higher, holier mold on the school in Battle Creek, and on other schools which have taken their mold from it. The customs and practices of the Battle Creek school go forth to all the churches, and the pulse heart-beats of that school are felt throughout the body of believers.

It is not in God’s order that thousands of dollars shall be expended in enlargements and additions in institutions in Battle Creek. There is altogether too much there now. Take that extra means and establish the work in suffering portions of other fields, to give character to the work. I have spoken the word of God upon this point. There are reasons many do not see, that I have no liberty to open before you now; but I tell you in the name of the Lord, you will make a mistake in your adding building to building; for there are being centered in Battle Creek responsibilities that are altogether too much for one location. If these responsibilities were divided and placed in

other localities, it would be far better than crowding so much into Battle Creek, robbing other destitute fields of the advantages God would have them privileged with.

There are too many lords in the school who love to rule over God's heritage. There is altogether too little of Christ and too much of self. But those who are under the dictation of the Spirit of God, who are under rule to Christ, are ensamples to the flock; and when the Chief Shepherd shall appear, they shall receive a crown of glory that fadeth not away. [186]

“Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time.” All your self-uplifting works out the natural result, and makes you in character such as God will not for a moment approve. “Without me,” says Christ, “ye can do nothing.” Work and teach, work in Christ's lines, and then you will never work in your own weak ability, but will have the co-operation of the divine, combined with the God-given human ability. “Casting all your care upon him; for he' careth for you. Be sober, be vigilant” (not in kicking football and in educating yourselves in the objectionable games which ought to make every Christian blush with mortification at the after-thoughts)—“be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.” Yes, he is on your playground watching your amusements, catching every soul that he finds off his guard, sowing his seeds in human minds, and controlling the human intellect. For Christ's sake call a halt at the Battle Creek College, and consider the after-workings upon the heart and the character and principles, of these amusements copied after the fashion of other schools. You have been steadily progressing in the ways of the Gentiles, and not after the example of Jesus Christ. Satan is on the school ground; he is present in every exercise in the schoolroom. The students that have had their minds deeply excited in their games, are not in the best condition to receive the instruction, the counsel, the reproof, most essential for them in this life and for the future immortal life. [187]

Of Daniel and his fellows the Scripture states: “As for these four children, God gave them knowledge and skill in all learning and

wisdom: and Daniel had understanding in all visions and dreams.” In what manner are you fitting yourselves to co-operate with God? “Draw nigh to God, and he will draw nigh to you” “Resist the devil, and he will flee from you.” Let the diet be carefully studied; it is not healthful. The various little dishes concocted for desserts are injurious instead of helpful and healthful, and from the light given me, there should be a decided change in the preparation of food. There should be a skilful, thorough cook, that will give ample supplies of substantial dishes to the hungry students. The education in this line of table supplies is not correct, healthful, or satisfying, and a decided reform is essential. These students are God’s inheritance, and the most sound and healthful principles are to be brought into the boarding-school in regard to diet. The dishes of soft foods, the soups and liquid foods, or the free use of meat, are not the best to give healthful muscles, sound digestive organs, or clear brains. O, how slow we are to learn! And of all institutions in our world the school is the most important! Here the diet question is to be studied; no one person’s appetite, or tastes, or fancy, or notion is to be followed; but there is need of great reform; for lifelong injury [188] will surely be the result of the present manner of cooking. Of all the positions of importance in that college, the first is that of the one who is employed to direct in the preparation of the dishes to be placed before the hungry students; for if this work is neglected, the mind will not be prepared to do its work, because the stomach has been treated unwisely and cannot do its work properly. Strong minds are needed. The human intellect must gain expansion and vigor and acuteness and activity. It must be taxed to do hard work, or it will become weak and inefficient. Brain power is required to think most earnestly; it must be put to the stretch to solve hard problems and master them, else the mind decreases in power and aptitude to think. The mind must invent, work, and wrestle, in order to give hardness and vigor to the intellect; and if the physical organs are not kept in the most healthful condition by substantial, nourishing food, the brain does not receive its portion of nutrition to work. Daniel understood this, and he brought himself to a plain, simple, nutritious diet, and refused the luxuries of the king’s table. The desserts which take so much time to prepare, are, many of them, detrimental to health. Solid foods requiring mastication will be far better than mush or

liquid foods. I dwell upon this as essential. I send my warning to the College at Battle Creek, to go from there to all our institutions of learning. Study up on these subjects, and let the students obtain a proper education in the preparation of wholesome, appetizing, solid foods that nourish the system. They do not have now, and have not had in the past, the right kind of training and education as to the most healthful food to make healthful sinews and muscle, and give nourishment to the brain and nerve powers. [189]

The intellect is to be kept thoroughly awake with new, earnest, whole-hearted work. How is it to be done? The power of the Holy Spirit must purify the thoughts and cleanse the soul of its moral defilement. Defiling habits not only abase the soul, but debase the intellect. Memory suffers, laid on the altar of base, hurtful practises. “He that soweth to the flesh shall of the flesh reap corruption: but he that soweth to the Spirit shall of the Spirit reap life everlasting.” When teachers and learners shall consecrate soul, body, and spirit to God, and purify their thoughts by obedience to the laws of God, they will continually receive a new endowment of physical and mental power. Then will there be heart yearnings after God, and earnest prayer for clear perception to discern. The office and work of the Holy Spirit is not for them to use it, as many suppose, but for the Holy Spirit to use them, molding, fashioning, and sanctifying every power. The giving of the faculties to lustful practices disorders the brain and nerve power, and though professing religion, they are not and never will be agents whom God can use; for he despises the practises of impurity, which destroy the vital nerve energies. This sin of impurity is lessening physical vigor and mental capabilities, so that everything like mental taxation will after a short time become irksome. Memory is fitful; and, O, what a loathsome offering is thus presented to God!

Then when I look upon the scenes presented before me; when I consider the schools established in different places, and see them falling so far below anything like the schools of the prophets, I am distressed beyond measure. The physical exercise was marked out by the God of wisdom. Some hours each day should be devoted to useful education in lines of work that will help the students in learning the duties of practical life, which are essential for all our youth. But this has been dropped out, and amusements introduced, [190]

which simply give exercise, without being any special blessing in doing good and righteous actions, which is the education and training essential.

The students, every one, need a most thorough education in practical duties. The time employed in physical exercise, which, step by step, leads on to excess, to intensity in the games and the exercise of the faculties, ought to be used in Christ's lines, and the blessing of God would rest upon them in so doing. All should go forth from the schools with educated efficiency, so that when thrown upon their own resources, they would have a knowledge they could use which is essential to practical life. The seeking out of many inventions to employ the God-given faculties most earnestly in doing nothing good, nothing you can take with you in future life, no record of good deeds, of merciful actions, stands registered in the books of heaven,—“Weighed in the balances, and found wanting.”

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Diligent study is essential, and diligent hard work. Play is not essential. The influence has been growing among students in their devotion to amusements, to a fascinating, bewitching power, to the counteracting of the influence of the truth upon the human mind and character. A well-balanced mind is not usually obtained in the devotion of the physical powers to amusements. Physical labor that is combined with mental taxation for usefulness, is a discipline in practical life, sweetened always by the reflection that it is qualifying and educating the mind and body better to perform the work God designs men shall do in various lines. The more perfectly youth understand how to perform the duties of practical life, the more keen and the more healthful will be their enjoyment day by day in being of use to others.

The mind thus educated to enjoy physical taxation in practical life becomes enlarged, and through culture and training, well disciplined and richly furnished for usefulness, and acquires a knowledge essential to be a help and blessing to themselves and to others. Let every student consider, and be able to say, I study, I work, for eternity. They can learn to be patiently industrious and persevering in their combined efforts of physical and mental labor. What force of powers is put into your games of football and your other inventions after the way of the Gentiles—exercises which bless no one! Just

put the same powers into exercise in doing useful labor, and would not your record be more pleasing to meet in the great day of God?

Whatever is done under the sanctified stimulus of Christian obligation, because you are stewards in trust of talents to use to be a blessing to yourself and to others, gives you substantial satisfaction; for all is done to the glory of God. I cannot find an instance in the life of Christ where he devoted time to play and amusement. He was the great Educator for the present and the future life. I have not been able to find one instance where he educated his disciples to engage in amusement of football or pugilistic games, to obtain physical exercise, or in theatrical performances; and yet Christ was our pattern in all things. Christ, the world's Redeemer, gave to every man his work, and bids them "occupy till I come." And in doing his work, the heart warms to such an enterprise, and all the powers of the soul are enlisted in a work assigned of the Lord and Master. It is a high and important work. The Christian teacher and student are enabled to become stewards of the grace of Christ, and be always in earnest. [192]

All they can do for Jesus is to be in earnest, having a burning desire to show their gratitude to God in the most diligent discharge of every obligation that is laid upon them, that, by their fidelity to God, they may respond to the great and wonderful gift of the only begotten Son of God, that through faith in him they should not perish, but have everlasting life.

There is need of each one in every school and in every institution, being as was Daniel, in such close connection with the Source of all wisdom, that his prayers will enable him to reach the highest standard of his duties in every line, that he may be able to fulfill his scholastic requirements, not only under able teachers, but also under the supervision of heavenly intelligences, knowing that the All-seeing, the Ever-sleepless Eye was upon him. The love and fear of God was before Daniel, and he educated and trained all his powers to respond as far as possible to the loving care of the Great Teacher, conscious of his amenability to God. The four Hebrew children would not allow selfish motives and love of amusements to occupy the golden moments of this life. They worked with a willing heart and ready mind. This is no higher standard than every Christian may attain. God requires of every Christian scholar more [193]

than has been given him. Ye are “a spectacle unto the world, and to angels, and to men.”

October, 1893.

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Chapter 22—Study the Bible for Yourself

Allow no one to be brains for you, allow no one to do your thinking, your investigating, and your praying. This is the instruction we need to take to heart today. Many of you are convinced that the precious treasure of the kingdom of God and of Jesus Christ is in the Bible which you hold in your hand. You know that no earthly treasure is attainable without painstaking effort. Why should you expect to understand the treasures of the word of God without diligently searching the Scriptures?

It is proper and right to read the Bible; but your duty does not end there; for you are to search its pages for yourselves. The knowledge of God is not to be gained without mental effort, without prayer for wisdom in order that you may separate from the pure grain of truth the chaff with which men and Satan have misrepresented the doctrines of truth. Satan and his confederacy of human agents have endeavored to mix the chaff of error with the wheat of truth. We should diligently search for the hidden treasure, and seek wisdom from heaven in order to separate human inventions from the divine commands. The Holy Spirit will aid the seeker for great and precious truths which relate to the plan of redemption. I would impress upon all the fact that a casual reading of the Scriptures is not enough. We must search, and this means the doing of all the word implies. As the miner eagerly explores the earth to discover its veins of gold, so you are to explore the word of God for the hidden treasure that Satan has so long sought to hide from man. The Lord says, "If any man willeth to do his will, he shall know of the teaching." [John 7:17](#). (R.V.)

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The word of God is truth and light, and is to be a lamp unto your feet, to guide you every step of the way to the gates of the city of God. It is for this reason that Satan has made such desperate efforts to obstruct the path that has been cast up for the ransomed of the Lord to walk in. You are not to take your ideas to the Bible, and make your opinions a center around which truth is to revolve. You

are to lay aside your ideas at the door of investigation, and with humble, subdued hearts, with self hid in Christ, with earnest prayer, you are to seek wisdom from God. You should feel that you must know the revealed will of God, because it concerns your personal, eternal welfare. The Bible is a directory by which you may know the way to eternal life. You should desire above all things that you may know the will and ways of the Lord. You should not search for the purpose of finding texts of Scripture that you can construe to prove your theories; for the word of God declares that this is wresting the [195] Scriptures to your own destruction. You must empty your selves of every prejudice, and come in the spirit of prayer to the investigation of the word of God.

The great error of the Romish Church is found in the fact that the Bible is interpreted in the light of the opinions of the “fathers.” Their opinions are regarded as infallible, and the dignitaries of the church assume that it is their prerogative to make others believe as they do, and to use force to compel the conscience. Those who do not agree with them are pronounced heretics. But the word of God is not thus to be interpreted. It is to stand on its own eternal merits, to be read as the word of God, to be obeyed as the voice of God, which declares his will to the people. The will and voice of finite man are not to be interpreted as the voice of God.

The blessed Bible gives us a knowledge of the great plan of salvation, and shows us how every individual may have eternal life. Who is the author of the book?—Jesus Christ. He is the True Witness, and he says to his own, “I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.” The Bible is to show us the way to Christ, and in Christ eternal life is revealed. Jesus said to the Jews and to those who pressed about him in great multitudes, “Search the scriptures.” The Jews had the word in the Old Testament, but they had so mingled it with human opinions, that its truths were mystified, and the will of God to man was covered up. The religious teachers of the people are following their example in this age.

Though the Jews had the Scriptures which testified of Christ, they were not able to discern Christ in the Scriptures; and although [196] we have the Old and the New Testament, men wrest the Scriptures to evade their truths; and in their interpretations of the Scriptures, they

teach, as did the Pharisees, the maxims and traditions of men for the commandments of God. In Christ's day the religious leaders had so long presented human ideas before the people, that the teaching of Christ was in every way opposed to their theories and practise. His sermon on the mount virtually contradicted the doctrines of the self-righteous scribes and Pharisees. They had so misrepresented God that he was looked upon as a stern judge, incapable of compassion, mercy, and love. They presented to the people endless maxims and traditions as proceeding from God, when they had no "Thus saith the Lord" for their authority. Though they professed to know and to worship the true and living God, they wholly misrepresented him and the character of God, as represented by his Son, was as an original subject, a new gift to the world. Christ made every effort so to sweep away the misrepresentations of Satan, that the confidence of man in the love of God might be restored. He taught man to address the Supreme Ruler of the universe by the new name—"Our Father." This name signifies his true relation to us, and when spoken in sincerity by human lips, it is music in the ears of God. Christ leads us to the throne of God by a new and living way, to present him to us in his paternal love. [The Review and Herald, September 11, 1894.](#)

[197] **Chapter 23—Our Youth and Children Demand Our Care**

There has been altogether too little attention paid to our children and youth, and they have failed to develop as they should in the Christian life because the church-members have not looked upon them with tenderness and sympathy, desiring that they might be advanced in the divine life. In our large churches very much might be done for the youth; and shall they have less special labor? Shall less inducements be held out to them to become full-grown Christians—men and women in Christ Jesus—than was afforded them in the denominations which they have left for the truth's sake? Shall they be left to drift hither and thither, to become discouraged, and to fall into temptations that are lurking everywhere to catch their unwary feet? If they err and fall from the steadfastness of their integrity, do the members of the church who have neglected to care for the lambs, censure and blame them, and magnify their failures? Are their shortcomings talked of and exposed to others, and are they left in discouragement and despair?

The work that lies next to our church-members is to become interested in our youth; for they need kindness, patience, tenderness, line upon line, precept upon precept. O, where are the fathers and mothers in Israel? We ought to have a large number of them who would be stewards of the grace of Christ, who would feel not merely a casual interest, but a special interest, in the young. We ought to have those whose hearts are touched by the pitiable situation in
[198] which our youth are placed, who realize that Satan is working by every conceivable device to draw them into his net. God requires that the church rouse from its lethargy, and see what is the manner of service demanded of them at this time of peril. The lambs of the flock must be fed. The eyes of our brethren and sisters should be anointed with heavenly eyesalve, that they may discern the necessities of the time. We must be aroused to see what needs to be done in Christ's spiritual vineyard, and go to work. The Lord of heaven is looking

on to see who is doing the work he would have done for the youth and the children.

As a people who claim to have advanced light, we are to devise ways and means by which to bring forth a corps of educated workmen for the various departments of the work of God. We need a well-disciplined, cultivated class of young men and women in the Sanitarium, in the medical missionary work, in the office of publication, in the conferences of different States, and in the field at large. We need young men and women who have a high intellectual culture, in order that they may do the best work for the Lord. We have done something toward reaching this standard, but still we are far behind that which the Lord has designed. As a church, as individuals, if we would stand clear in the Judgment, we must make more liberal efforts for the training of our young people, that they may be better fitted for the various branches of the great work committed to our hands. As a people who have great light, we should lay wise plans, in order that the ingenious minds of those who have talent may be strengthened and disciplined and polished after the highest order, that the work of Christ may not be hindered by the lack of skilful laborers, who will do their work with earnestness and fidelity. [199]

The church is asleep, and does not realize the magnitude of this matter of educating the children and youth. "Why," one says, "what is the need of being so particular thoroughly to educate our youth? It seems to me that if you take a few who have decided to follow some literary calling, or some other calling that requires a certain discipline, and give due attention to them, that is all that is necessary. It is not required that the whole mass of our youth should be so well trained. Will not this answer every essential requirement?"—No, I answer, most decidedly not. What selection would we be able to make out of the numbers of our youth? How could we tell who would be the most promising, who would render the best service to God? In our human judgment we might do as did Samuel when he was sent to find the anointed of the Lord, and look upon the outward appearance. When the noble sons of Jesse passed before him, and his eye rested upon the handsome countenance and fine stature of the eldest son, to him it seemed that the anointed of the Lord was before him; but the Lord said to Samuel, "Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord

[200] seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.” Not one of the noble-appearing sons of Jesse would the Lord accept. But when David, the youngest son, a mere youth, and the shepherd of the sheep, was called from the field, and passed before Samuel, the Lord said, “Arise, anoint him: for this is he.”

Who can determine which one of a family will prove to be efficient in the work of God? There should be general education of all its members, and all our youth should be permitted to have the blessings and privileges of an education at our schools, that they may be inspired to become laborers together with God. They all need an education that they may be fitted for usefulness in this life, qualified for places of responsibility both in private and public life. There is a great necessity of making plans that there may be a large number of competent workers, and many should fit themselves up as teachers, that others may be trained and disciplined for the great work of the future. The church should take in the situation, and by their influence and means seek to bring about this much-desired end. Let a fund be created by generous contributions for the establishment of schools for the advancement of educational work. We need men well trained, well educated, to work in the interests of the churches. They should present the fact that we cannot trust our youth to go to seminaries and colleges established by other denominations, but must gather them in where their religious training will not be neglected. God would not have us in any sense behind in educational work; our colleges should be far in advance in the highest kind of education.

[201] “The fear of the Lord is the beginning of wisdom.” “The entrance of thy words giveth light; it giveth understanding unto the simple.” If we do not have schools for our youth, they will attend other seminaries and colleges, and will be exposed to infidel sentiments, to cavilings and questionings concerning the inspiration of the Bible. There is a great deal of talk concerning higher education, and many suppose that this higher education consists wholly in an education in science and literature; but this is not all. The highest education includes the knowledge of the word of God, and is comprehended in the words of Christ. “That they might know thee the only true God, and Jesus Christ, whom thou hast sent.”

The highest class of education is that which will give such knowledge and discipline as will lead to the best development of character, and will fit the soul for that life which measures with the life of God. Eternity is not to be lost out of our reckoning. The highest education will be that which will teach our children and youth, our teachers and educators, the science of Christianity, that will give them an experimental knowledge of God's ways, and impart to them the lessons which Christ gave to his disciples of the paternal character of God.

“Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord.” “He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?” “Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger forever, because he delighteth in mercy.” “Wash you; make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.” Let us seek to follow the counsel of God in all things: for he is infinite in wisdom. Though we have come short of doing what we might have done for our youth and children in the past, let us now repent and redeem the time. The Lord says, “Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword.” [The Review and Herald, April 28, 1896.](#)

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Chapter 24—The Holy Spirit in the Schools

[203] I ask you who are living at the very heart of the work to review the experience of years, and see if the “well done” can truthfully be spoken to you. I ask the teachers in the school to consider carefully, prayerfully, have you individually watched for your own soul as one who is cooperating with God for its purification from all sin and for its entire sanctification unto God? Can you by precept and example teach the youth sanctification, not devotion to the arch deceiver, but sanctification through the truth, unto holiness, obedience to God?

Have you not been afraid of the Holy Spirit? At times it has come with all-pervading influence into the school at Battle Creek, and into the schools at other localities. Did you recognize it? Did you accord it the honor due to a heavenly messenger? When the Spirit seemed to be striving with the youth, did you say, Let us put aside all study; for it is evident that we have among us a heavenly guest? Let us give praise and honor to God. Did you, with contrite hearts, bow in prayer with your students, pleading that you might receive the blessing which the Lord was presenting to you? The Great Teacher himself was among you. How did you honor him? Was he a stranger to some of the educators? Was there need to send for some one of supposed authority to welcome or repel this messenger from heaven? Though unseen, his presence was among you. But was not the thought expressed that in school the time ought to be given to study, and that there was a time for everything, as if the hours devoted to common study were too precious to be given up for the working of the heavenly messenger?

[204] If you have in this way restricted and repulsed the Holy Spirit of God, I entreat you to repent of it as quickly as possible. If any of the educators have not opened the door of their own hearts to the Spirit of God, but closed and padlocked it, I urge you to unlock the door, and pray with earnestness, “Abide with me.” When the Holy Spirit reveals his presence in your schoolroom, tell your students, The Lord signifies that he has for us today a lesson of heavenly import,

of more value than our lessons in ordinary lines. Let us listen; let us bow before God, and seek him with the whole heart.

Let me tell you what I know of this heavenly Guest. The Holy Spirit was brooding over the youth during the school hours: but some hearts were so cold and dark that they had no desire for the Spirit's presence, and the light of God was withdrawn. That heavenly visitant would have opened the understanding, would have given wisdom and knowledge in all lines of study that would be employed to the glory of God. The Lord's messenger came to convince of sin, and to soften the heart hardened by long estrangement from God. He came to reveal the great love wherewith God has loved those youth. They are God's heritage, and educators need the "higher education" before they are qualified to be instructors and guides of youth.

The teacher may understand many things in regard to the physical universe; he may know all about the structure of living things, the inventions of mechanical art, the discoveries of natural science; but he cannot be called educated unless he has a knowledge of the only true God, and Jesus Christ, whom he has sent. A principle of divine origin must pervade our conduct and bind us to God. This will not be in any way a hindrance to the study of true science. The fear of the Lord is the beginning of wisdom, and the man who consents to be molded and fashioned after the divine similitude, is the noblest specimen of the work of God. All who live in communion with our Creator will have an understanding of his designs in their creation, and they will have a sense of their own accountability to God to employ their faculties to the very best purpose. They will seek neither to glorify nor to depreciate themselves. [205]

The knowledge of God is obtained from his word. The experimental knowledge of true godliness, in daily consecration and service to God, insures the highest culture of mind, soul, and body; and this consecration of all our powers to God prevents self-exaltation. The impartation of divine power honors our sincere striving after wisdom for the conscientious use of our highest faculties to honor God and bless our fellow men. As these faculties are derived from God, and not self-created, they should be appreciated as talents from God to be employed in his service.

The heaven-entrusted faculties of the mind are to be treated as the higher powers, to rule the kingdom of the body. The natural appetites

and passions are to be brought under control of the conscience and the spiritual affections.

The word of God is to be the foundation of all study, and the words of revelation, carefully studied, appeal to and strengthen the intellect as well as the heart. The culture of the intellect is required, that we may understand the revelation of the will of God to us. It cannot be neglected by those who are obedient to his commandment. God has not given us the faculties of the mind to be devoted to cheap and frivolous pursuits.

[206] The case of Daniel is an instructive one. Daniel was taught by God, and he co-operated with God. He exerted all his powers to work out his own salvation, and God worked in him, to will and to do according to His good pleasure. Of Daniel and his companions it is written, "As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams." These youth were sincere, faithful Christians. True education must be all-sided, not one-sided. Such an education Daniel and his fellows were determined to have. They sought to acquire knowledge for a purpose—to honor and glorify God. They must perfect a Christian character, and have a clear intellect, in order to stand as the representatives of the true religion amid the false religions of heathenism. To them the will of God was the supreme law of life. They practised temperance in eating and drinking, that they might not enfeeble brain or muscle. In order to preserve health, they felt that they must avoid the luxuries of the king's table, and they would not partake of wine or any stimulating drink. Under God they were in perfect training, that all their faculties might do highest service for him. God required these youth to keep themselves from idols.

The religion of Jesus Christ never degrades the receiver, it never makes him coarse or rough, discourteous or self-important, passionate or hard-hearted. On the contrary, it refines the taste, sanctifies the judgment, and purifies and ennobles the thoughts, by bringing them into captivity to Jesus Christ. God's ideal for his children is higher than the highest human thought can reach. The living God has given in his holy law a transcript of his character. The greatest teacher the world has ever known is Jesus Christ. And what is the standard he has given for all who believe in him to reach? - "Be ye therefore

perfect, even as your Father which is in heaven is perfect.” As God is perfect in his high sphere of action, so man may be perfect in his human sphere. The ideal of Christian character is Christlikeness. There is opened before us a path of continual advancement. We have an object to reach, a standard to gain, which includes everything good and pure and noble and elevated. There should be continual striving and constant progress onward and upward toward perfection of character. (See [2 Timothy 3:14-17](#); [Romans 15:4](#); [Colossians 2:8-10](#).) [207]

This is the will of God concerning every human being, even your sanctification. In urging our way upward, heavenward, every faculty must be kept in the most healthy condition, to do the most faithful service. The powers with which God has endowed men are to be put to the stretch. “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.” Man cannot possibly do this of himself; he must have divine power. What shall the human agent do in the great work?—“Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure.”

Without the divine working, man could do no good thing. God calls every man to repentance, yet man cannot even repent unless the Holy Spirit works upon his heart. But the Lord wants no man to wait until he thinks he has repented before he takes his steps toward Jesus. The Saviour is continually drawing men to repentance; they need only to submit to be drawn, and their hearts will be melted in penitence.

Man is allotted a part in this great struggle for everlasting life; he must respond to the working of the Holy Spirit. It will require a struggle to break through the powers of darkness, and the Spirit works in him to accomplish this. But man is no passive being, to be saved in indolence. He is called upon to strain every muscle and exercise every faculty in the struggle for immortality; yet it is God that supplies the efficiency. No human being can be saved in indolence. The Lord bids us, “Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able,” “Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, [208]

and narrow is the way, which leadeth unto life, and few there be that find it.”

I entreat the students in our schools to be sober-minded. The frivolity of the young is not pleasing to God. Their sports and games open the door to a flood of temptations. You are in possession of God’s heavenly endowment in your intellectual faculties, and you should not allow your thoughts to be cheap and low. A character formed in accordance with the precepts of God’s word will reveal steadfast principles, pure, noble aspirations, The Holy Spirit co-operates with the powers of the human mind, and high and holy impulses are the sure result.

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Daniel and his companions had a conscience void of offense toward God. But this is not preserved without a struggle. What a test was brought on the three associates of Daniel when they were required to worship the great image set up by king Nebuchadnezzar in the plains of Dura! Their principles forbade them to pay homage to the idol; for it was a rival to the God of heaven. They knew that they owed to God every faculty they possessed, and while their hearts were full of generous sympathy toward all men, they had a lofty aspiration to prove themselves entirely loyal to their God. To meet the appeals of the king and his counselors that they should comply with the royal edict, they had a store of arguments set forth most eloquently. The demand appeared contemptible to them. With Daniel as their companion, they had prayed and fasted, that they might understand the dream which God gave the king. The Lord had heard their cries, and had given to Daniel wisdom to interpret the dream; thus their own lives and the lives of the astrologers and soothsayers had been saved. Now the very men who had escaped death through the mercy of God to his servants, were led by envy and jealousy to secure the decree in regard to the worshiping of the golden image.

The king declared to the three Hebrew youth, if “ye fall down and worship the image which I have made; well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hand?” The youth said to the king, “O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver

us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up. Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated.” [210] These faithful youth were cast into the fire, but God manifested his power for the deliverance of his servants. One like unto the Son of God walked with them in the midst of the flame, and when they were brought forth, not even the smell of fire had passed on them. “Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king’s word, and yielded their bodies, that they might not serve nor worship any god, except their own God.”

Thus these youth, imbued with the Holy Spirit, declared to the whole nation their faith, that He whom they worshiped was the only true and living God. This demonstration of their own faith was the most eloquent presentation of their principles. In order to impress idolaters with the power and greatness of the living God, his servants must reveal their own reverence for God. They must make it manifest that he is the only object of their honor and worship, and that no consideration, not even the preservation of life itself, can induce them to make the least concession to idolatry.

These lessons have a direct and vital bearing upon our experience in these last days. My soul is deeply stirred at the things that have been represented before me. I feel an indignation of spirit that in our institutions so little honor has been given to the living God, and so much honor to what is supposed to be human talent, but with which the Holy Spirit has no connection. The Spirit of God is not acknowledged and respected; men have passed judgment upon it; its operations have been condemned as fanaticism, enthusiasm, undue excitement. [211]

God sees that which the blind eyes of the educators cannot discern, that immorality of every kind and degree is striving for the mastery, working against the manifestations of the power of the Holy Spirit. The commonest of conversation, and low, perverted ideas are woven into the texture of character, and defile the soul.

The low, common, pleasure parties, gatherings for eating and drinking, singing and playing on instruments of music, are inspired by a spirit that is from beneath. They are an oblation unto Satan. The exhibitions in the bicycle craze are an offense to God. His wrath is kindled against those that do such things. For in these gratifications the mind becomes besotted, even as in liquor-drinking. The door is opened to vulgar associations. The thoughts, allowed to run in a low channel, soon pervert all the powers of the being. Like Israel of old, the pleasure-lovers eat and drink, and rise up to play. There is mirth and carousing, hilarity and glee. In all this the youth follow the example of the authors of books that are placed in their hands for study. The greatest evil of it all is the permanent effect these things have upon the character.

[212] Those who take the lead in these things bring upon the cause a stain not easily effaced. They wound their own souls, and will carry the scars through their lifetime. The evil-doer may see his sins and repent; God may pardon the transgressor; but the power of discernment which ought ever to be kept keen and sensitive to distinguish between the sacred and the common, is in a great measure destroyed. Too often human devices and imaginations are accepted as divine. Some souls will act in blindness and insensibility, ready to grasp cheap, common, even infidel sentiments, while they turn against the demonstrations of the Holy Spirit.

It is a fearful thing for any soul to place himself on Satan's side of the question; for as soon as he does this, a change passes over him, as it is said of the king of Babylon, that his visage changed toward the three faithful Hebrews. Past history will be repeated. Men will reject the Holy Spirit's working, and open the door of the mind to Satanic attributes that separate them from God. They will turn against the very messengers through whom God sends the messages of warning. Even now I fear that the very things I am seeking to make plain will be misapplied, misinterpreted, and falsified; some have felt it a virtue to educate themselves in this line, and by their misapplication they make of no effect the messages God sends.

I urge upon all to whom these words shall come: Review your own course of action, and "take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a

snare shall it come on all them that dwell on the face of the whole earth.”

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Chapter 25—Diligent and Thorough Education

No movement should be made to lower the standard of education in our school at Battle Creek. The students should tax the mental powers; every faculty should reach the highest possible development. Many students come to the college with intellectual habits partially formed that are a hindrance to them. The most difficult to manage is the habit of performing their work as a matter of routine, instead of bringing to their studies thoughtful, determined effort to master difficulties, and to grasp the principles at the foundation of every subject under consideration. Through the grace of Christ it is in their power to change this habit of routine, and it is for their best interest and future usefulness rightly to direct the mental faculties, training them to do service for the wisest Teacher, whose power they may claim by faith. This will give them success in their intellectual efforts, in accordance with the laws of God. Each student should feel that, under God, he is to have special training, individual culture; and he should realize that the Lord requires of him to make all of himself that he possibly can, that he may teach others also. Indolence, apathy, irregularity, are to be dreaded, and the binding of one's self to routine is just as much to be dreaded.

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I hope that no one will receive the impression from any words I have written, that the standard of the school is to be in any way lowered. There should be most diligent and thorough education in our school, and in order to secure this, the wisdom that comes from God must be made first and most important. The religion of Christ never sanctions physical or mental laziness.

We have before us the case of Daniel and his fellows, who made the most of their opportunities to obtain an education in the courts of Babylon. When tested by those who questioned both their faith and their knowledge, they were able to give a reason of the hope that was in them, and, as well, to stand the examination as to their knowledge in all learning and wisdom; and it was found that Daniel had understanding also in all visions and dreams, showing that he

had a living connection with the God of all wisdom. “In all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm.” Daniel’s history is given us for our admonition upon whom the ends of the world are come. “The secret of the Lord is with them that fear him.” Daniel was in close connection with God. When the decree went forth from an angry, furious king, commanding that all the wise men of Babylon should be destroyed, Daniel and his fellows were sought for to be slain. Then Daniel answered, not with retaliation, but “with counsel and wisdom,” the captain of the king’s guard, who was gone forth to slay the wise men of Babylon. Daniel asked, “Why is the decree so hasty from the king?” He presented himself before the king, requesting that time be given him, and his faith in the God he served prompted him to say that he would show the king the interpretation. “Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions: that they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise men of Babylon. Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven.” (Read [Daniel 2:20-28](#).) Here the interpretation was made known to Daniel. [215]

The close application of those Hebrew students under the training of God was richly rewarded. While they made diligent effort to secure knowledge, the Lord gave them heavenly wisdom. The knowledge they gained was of great service to them when brought into strait places. The Lord God of heaven will not supply the deficiencies that result from mental and spiritual indolence. When the human agents shall exercise their faculties to acquire knowledge, to become deep-thinking men; when they, as the greatest witnesses for God and the truth, shall have won in the field of investigation of vital doctrines concerning the salvation of the soul, that glory may be given to the God of heaven as supreme, then even judges and kings will be brought to acknowledge, in the courts of justice, in parliaments and councils, that the God who made the heavens and the earth is the only true and living God, the author of Christianity, the author of all truth, who instituted the seventh-day Sabbath when the foundations of the world were laid, when the morning stars sang

together, and all the sons of God shouted together for joy. All nature will bear testimony, as designed, for the illustration of the word of God.

[216] The natural and the spiritual are to be combined in the studies of our schools. The operations of agriculture illustrate the Bible lessons. The laws obeyed by the earth reveal the fact that it is under the masterly power of an infinite God. The same principles run through the spiritual and the natural world. Divorce God and his wisdom from the acquisition of knowledge, and you have a lame, one-sided education, dead to all the saving qualities which give power to man, so that he is incapable of acquiring immortality through faith in Christ. The author of nature is the author of the Bible. Creation and Christianity have one God. All who engage in the acquisition of knowledge should aim to reach the highest round of progress. Let them advance as fast and as far as they can; let their field of study be as broad as their powers can compass, making God their wisdom, clinging to him who is infinite in knowledge, who can reveal the secrets hidden for ages, who can solve the most difficult problems for minds that believe in him who only hath immortality, dwelling in the light that no man can approach unto. The living witness for Christ, following on to know the Lord, shall know that his goings forth are prepared as the morning. "Whatsoever a man soweth, that shall he also reap." By honesty and industry, with a proper care of the body, applying every power of the mind to the acquisition of knowledge and wisdom in spiritual things, every soul may be complete in Christ, who is the perfect pattern of a complete man.

[217] He who chooses a course of disobedience to God's law is deciding his future destiny; he is sowing to the flesh, earning the wages of sin, even eternal destruction, the opposite of life eternal. Submission to God and obedience to his holy law bring the sure result. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." This is a knowledge of such value that no language can describe it; it is of highest worth in this world, and is as far-reaching as eternity. "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth

me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord.”

When we aim at a low standard, we shall reach only a low standard. We commend to every student the Book of books as the grandest study for the human intelligence, as the education essential for this life, and for eternal life. But I did not contemplate a letting down of the educational standard in the study of the sciences. The light that has been given on these subjects is clear, and should in no case be disregarded. But if the word of God which giveth light, and giveth understanding to the simple, had been welcomed into the mind and the soul-temple, as a counselor, as a guide and instructor, the human agent living by every word that proceedeth out of the mouth of God, there would have been no need of reproof because of the backslidings of the students after the blessing of God had come to them in rich rays of divine light, to glow in heaven's holy fire upon the altar of their hearts. Many allowed amusements to have the supremacy. This was not the course that Daniel pursued in obtaining the education which revealed through him the supremacy of heavenly wisdom above all the wisdom and knowledge of the highest schools in the courts of proud Babylon. God opens the understanding of men in a marked manner if his words are brought into the practical life of the student, and the Bible is recognized as the precious, wonderful book that it is. Nothing is to come between this book and the student as more essential; for it is that wisdom which, brought into the practical life, makes men wise through time and through eternity. God is revealed in nature; God is revealed in his word. The Bible is the most wonderful of all histories, for it is the production of God, not of the finite mind. It carries us back through the centuries to the beginning of all things, presenting the history of times and scenes which would otherwise never have been known. It reveals the glory of God in the working of his providence to save a fallen world. It presents in the simplest language the mighty power of the gospel, which, received, would cut the chains that bind men to Satan's chariot.

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The light shines from the sacred pages, in clear, glorious beams, showing us God, the living God, as represented in the laws of his government, in the creation of the world, in the heavens which he

[219] hath garnered. His power is to be recognized as the only means of redeeming a world from degrading superstitions which are so dishonoring to God and man. Every student of the Bible who not only becomes familiar with revealed truth through the education of the intellect, but also through its transforming power upon heart and character, will represent the character of God to our world in a well-ordered life and a godly conversation. The entrance of the word giveth light. The mind is expanded, elevated, purified. But many have pursued a course of action inconsistent with the knowledge of truth and the wonderful light through the descent of the Holy Spirit of God in so marked a manner upon hearts in Battle Creek. Great sin and loss resulted from the neglect to walk in the light from heaven. In plunging into amusements, match games, pugilistic performances, they declared to the world that Christ was not their leader in any of these things. All this called forth the warning from God. Now that which burdens me is the danger of going into extremes on the other side; there is no necessity for this; if the Bible is made the guide, the counselor, it is calculated to have an influence on the mind and heart of the unconverted. Its study, more than any other, will leave a divine impress. It will enlarge the mind of the candid student, it will endow it with new impulses and fresh vigor. It will give greater efficiency to the faculties by bringing them in contact with grand and far-reaching truths. It is ever working, drawing; it is an effective instrument in the converting of the soul. If the human mind becomes dwarfed and feeble and inefficient, it is because it is left to deal with commonplace subjects only.

[220] God can and will do a great work for every human being who will open the heart to the word of God, and let it enter the soul-temple and expel every idol. Summoned to the effort, mind and heart take in the wonderful disclosures of the revealed will of God. The soul that is converted will be made stronger to resist evil. In the study of the Bible the converted soul eats the flesh and drinks the blood of the Son of God, which he himself interprets as the receiving and doing of his words, that are spirit and life. The Word is made flesh, and dwells among us, in those who receive the holy precepts of the word of God. The Saviour of the world has left a holy, pure example for all men. It illuminates, uplifts, and brings immortality to all who obey the divine requirements. This is my reason for writing to you

as I did. God forbid that through lack of discernment errors should be committed through misunderstanding of my words addressed to you. I have had no other feeling than that of pleasure in knowing that students could come forth from the study of the words of life with minds expanded, elevated, ennobled, and with their slumbering powers aroused to engage in the study of the sciences with a keener appreciation; they may become learned as did Daniel, with a purpose to develop and employ every power to glorify God. But it becomes every student to learn of God, who giveth wisdom, how to learn to the best advantage; for all are candidates for immortality.

The Lord God came down to our world clothed with the habiliments of humanity, that he might work out in his own life the mysterious controversy between Christ and Satan. He discomfited the powers of darkness. All this history is saying to man, I, your substitute and surety, have taken your nature upon me, showing you that every son and daughter of Adam is privileged to become a partaker of the divine nature, and through Christ Jesus lay hold upon immortality. Those who are candidates for this great blessing should in everything act in a manner to represent the advantages of their association with the Lord through his revealed truth and through the sanctification of his Holy Spirit. This will enlarge the mind of the human agent, fasten it upon sacred things, set it to receive truth, to comprehend truth, which will lead to the working out of truth through the sanctification of heart, soul, and character. [221]

Those who have this experience will not condescend to engage in the amusements that have been so absorbing and so misleading in their influence, revealing that the soul has not been eating and drinking the words of eternal life. The departure from the simplicity of true godliness on the part of the students was having an influence to weaken character and lessen mental vigor. Their advancement in the sciences was retarded, while if they were like Daniel, hearers and doers of the word of God, they would advance as he did in all branches of learning they entered upon. Being pure minded, they would become strong minded. Every intellectual faculty would be sharpened. Let the Bible be received as the only food for the soul, as it is the very best and most effectual for the purifying and strengthening of the intellect.

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Chapter 26—The Essential Education

I have written largely in reference to students spending an unreasonably long time in gaining an education; but I hope I shall not be misunderstood in regard to what is essential education. I do not mean that a superficial work should be done as is illustrated by the way in which some portions of the land are worked in Australia. The plow was only put in the depth of a few inches, the ground was not prepared for the seed, and the harvest was meager, corresponding to the superficial preparation that was given to the land.

God has given inquiring minds to youth and children. Their reasoning powers are entrusted to them as precious talents. It is the duty of parents to keep the matter of their education before them in its true meaning; for it comprehends many lines. They should be taught to improve every talent and organ, expecting that they will be used in the service of Christ for the uplifting of fallen humanity. Our schools are the Lord's special instrumentality to fit up the children and youth for missionary work. Parents should understand their responsibility, and help their children to appreciate the great privileges and blessings that God has provided for them in educational advantages.

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But their domestic education should keep pace with their education in literary lines. In childhood and youth practical and literary training should be combined, and the mind stored with knowledge. Parents should feel that they have a solemn work to do, and should take hold of it earnestly. They are to train and mold the characters of their children. They should not be satisfied with doing surface work. Before every child is opened up a life involved with highest interests; for they are to be made complete in Christ through the instrumentalities which God has furnished. The soil of the heart should be preoccupied; the seeds of truth should be sown therein in the earliest years. If parents are careless in this matter, they will be called to account for their unfaithful stewardship. Children should be dealt with tenderly and lovingly, and taught that Christ is their personal

Saviour, and that by the simple process of giving their hearts and minds to him they become his disciples.

Children should be taught to have a part in domestic duties. They should be instructed how to help father and mother in the little things that they can do. Their minds should be trained to think, their memories taxed to remember their appointed work; and in the training to habits of usefulness in the home, they are being educated in doing practical duties appropriate to their age. If children have proper home training, they will not be found upon the streets receiving the haphazard education that so many receive. Parents who love their children in a sensible way will not permit them to grow up with lazy habits, and ignorant of how to do home duties. Ignorance is not acceptable to God, and is unfavorable for the doing of his work. To be ignorant is not to be considered a mark of humility, or something for which men should be praised. But God works for people in spite of their ignorance. Those who have had no opportunity for acquiring knowledge, or who have had opportunity and have failed to improve it, and become converted to God, can be useful in the service of the Lord through the operation of his Holy Spirit. But those who have education, and who consecrate themselves to the service of God, can do service in a greater variety of ways, and can accomplish a much more extensive work in bringing souls to the knowledge of the truth than can those who are uneducated. They are on vantage ground, because of the discipline of mind which they have had. We would not depreciate education in the least, but would counsel that it be carried forward with a full sense of the shortness of time, and the great work that is to be accomplished before the coming of Christ. We would not have the students receive the idea that they can spend many years in acquiring an education. Let them use the education that they can acquire in a reasonable length of time, in carrying forward the work of God. Our Saviour is in the sanctuary pleading in our behalf. He is our interceding High Priest, making an atoning sacrifice for us, pleading in our behalf the efficacy of his blood. Parents should seek to represent this Saviour to their children, to establish in their minds the plan of salvation, how that because of transgression of the law of God, Christ became our sin-bearer. The fact that the only begotten Son of God gave his life because of man's transgression, to satisfy justice and to vindicate the honor of

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[225] God's law, should be constantly kept before the minds of children and youth. The object of this great sacrifice should also be kept before them; for it was to uplift fallen man degraded by sin that this great sacrifice was made. Christ suffered in order that through faith in him our sins might be pardoned. He became man's substitute and surety, himself taking the punishment, though all undeserving, that we who deserved it might be free, and return to our allegiance to God through the merits of a crucified and risen Saviour. He is our only hope of salvation. Through his sacrifice we who are now on probation are prisoners of hope. We are to reveal to the universe, to the world fallen and to worlds unfallen, that there is forgiveness with God, that through the love of God we may be reconciled to God. Man repents, becomes contrite in heart, believes in Christ as his atoning sacrifice, and realizes that God is reconciled to him.

We should cherish gratitude of heart all the days of our life because the Lord has put on record these words: "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." The reconciliation of God to man, and man to God, is sure when certain conditions are met. The Lord says, "The sacrifices of God are a broken-spirit: a broken and a contrite heart, O God, thou wilt not despise." Again he says, "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." "Though the Lord be high, yet hath he respect unto the lowly: but the proud he knoweth afar off." "Thus saith the Lord, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? For all those things hath mine hand made, and all those things have been, saith the Lord: but to this man will I look, even to him that is [226] poor and of a contrite spirit, and trembleth at my word." "The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of

praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified.” The psalmist writes, “He healeth the broken in heart, and bindeth up their wounds.” Though He is the restorer of fallen humanity, yet “He telleth the number of the stars; he calleth them all by their names. Great is our Lord, and of great power: his understanding is infinite. The Lord lifteth up the meek: he casteth the wicked down to the ground. Sing unto the Lord with thanksgiving; sing praise upon the harp unto our God.... The Lord taketh pleasure in them that fear him, in those that hope in his mercy. Praise the Lord, O Jerusalem; praise thy God, O Zion.”

How precious are the lessons of this psalm. We might well devote study to the last four psalms of David. The words also of the prophet are very precious: “Will a man leave the snow of Lebanon which cometh from the rock of the field? or shall the cold flowing waters that come from another place be forsaken? Because my people hath forgotten me, they have burned incense to vanity, and they have caused them to stumble in their ways from the ancient paths, to walk in paths, in a way not cast up.” “Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited. Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.”

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April 22, 1895.

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Chapter 27—The Great Lesson Book

[228] The Sanitarium is a broad missionary field. Your medical students, in studying the word of God diligently, are far better prepared for all other studies; for enlightenment comes always with an earnest study of the word. Let it be understood by medical missionaries that the better acquainted they become with God and Jesus Christ whom he hath sent, the better acquainted they become with Bible history, the better qualified they will be to do their work. The students in the College at Battle Creek need to aspire to higher knowledge, and nothing can give them a knowledge of all lessons, and a retentive memory, like the searching of the Scriptures. Let there be genuine discipline in study. There should be a most humble, prayerful longing of soul to know the truth.

There should be most faithful teachers, who strive to make the students understand their lessons, not by explaining everything themselves, but by letting the students explain thoroughly every passage which they read. Let the inquiring minds of the students be respected. Treat their inquiries with respect. To skim over the surface will do little good. Thoughtful investigation and earnest, taxing study are required to comprehend it. There are truths in the word which are like veins of precious ore concealed beneath the surface. By digging for them, as the man digs for gold and silver, the hidden treasures are discovered. Be sure that the evidence of truth is in the Scripture itself. One scripture is the key to unlock other scriptures. The rich and hidden meaning is unfolded by the Holy Spirit of God, making plain the word to our understanding: “The entrance of thy words giveth light; it giveth understanding unto the simple.”

The word is the great lesson book for the students in our schools. The Bible teaches the whole will of God concerning the sons and daughters of Adam. The Bible is the rule of life, teaching us of the character we must form for the future, immortal life. Our faith, our practise, may make us living epistles, known and read of all men. Men need not the dim light of tradition and custom to make the

Scriptures comprehensible. It is just as sensible to suppose that the sun, shining in the heavens at noonday, needs the glimmerings of the torchlight of earth to increase its glory. The fables or the utterances of priest or of ministers, are not needed to save the student from error. Consult the divine Oracle, and you have light. In the Bible every duty is made plain, every lesson is comprehensible, able to fit men with a preparation for eternal life. The gift of Christ and the illumination of the Holy Spirit reveal to us the Father and the Son. The word is exactly adapted to make men and women and youth wise unto salvation. In the word is the science of salvation plainly revealed. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." "Search the Scriptures," for therein is the counsel of God, the voice of God speaking to the soul.

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December 1, 1895.

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Chapter 28—Books and Authors in Our Schools

I Have some matters which I wish to present before you in regard to education. The teachers in our schools have great respect for authors and books that are current in most of our educational institutions. All heaven has been looking upon our institutions of learning, and asking you, What is the chaff to the wheat? The Lord has given us the most precious instructions in his word, teaching us what characters we must form in this life to prepare us for the future, immortal life. It has been the custom to exalt books and authors that do not present the proper foundation for true education. From what source did these authors obtain their wisdom, a large share of which does not deserve our respect, even if the authors are regarded as being wise men? Have they taken their lessons from the greatest Teacher that the world ever knew? If not, they are decidedly in the fault. Those who are preparing for the heavenly abodes should be recommended to make the Bible their chief book of study.

These popular authors have not pointed out to the students the way that leads to eternal life. “And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.” [John 17:3](#). The authors of the books current in our schools are recommended and exalted as learned men; their education is in every way deficient, unless they themselves have been educated in the school of Christ, and by practical knowledge bear witness to the word of God as the most essential study for children and youth. “The fear of the Lord is the beginning of wisdom.” Books should have been prepared to place in the hands of students that would educate them to have a sincere, reverent love for truth and steadfast integrity. The class of studies which are positively essential in the formation of character to give them a preparation for the future life should be kept ever before them. Christ should be uplifted as the first great teacher, the only begotten Son of God, who was with the Father from eternal ages. The Son of God was the great teacher sent into the world as the light of the world. “The Word was made flesh,

and dwelt among us.” The father was represented in Christ, and the attention in education must be of that character that they will look to him and believe in him as the likeness of God. He had a most wonderful mission to this world, and his work was not in a line to give a full relation of his personal claims to deity, but his humiliation was a concealment of his claims. This is why the Jewish nation did not acknowledge Christ as the Prince of Life; because he did not come with display and outward appearance, for he hid under the garb of humanity his glorious character. [231]

The human family was to consider him in the light of the holy Scriptures, which were to testify of the manner of his coming. Had he come, displaying his glory that he had with his Father, then his pathway toward the cross would have been thwarted by the purpose of men, who would have taken him by force, and made him king. He was to close his life by making a solemn oblation of himself. Type was to reach antitype in Jesus Christ. His whole life was a preface to his death on the cross. His character was a life of obedience to all God’s commandments, and was to be a sample for all men upon the earth. His life was the living of the law in humanity. That law Adam transgressed. But Christ, by his perfect obedience to the law redeemed Adam’s disgraceful failure and fall.

The prophecies are to be studied, and the life of Christ compared with the writings of the prophets. He identifies himself with the prophecies, stating over and over again, They wrote of me; they testify of me. The Bible is the only book giving a positive description of Christ Jesus; and if every human being would study it as his lesson book, and obey it, not a soul would be lost.

All the rays of light shining in the Scriptures point to Jesus Christ, and testify of him, linking together the Old and the New Testament Scriptures. Christ is presented as the author and finisher of their faith, himself the one in whom their hopes of eternal life are centered. “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” [232]

What book can begin to compare with the Bible? It is essential for every child, for youth, and for those of mature age to understand; for it is the word of God, the Word to guide all the human family to heaven. Then why does not the word from God contain the chief

elements which constitute education? Uninspired authors are placed in the hands of children and youth in our schools as lesson books—books from which they are to be educated. They are kept before the youth, taking up their precious time in studying those things which they can never use. Many books have been introduced into the schools which should never have been placed there. These books do not in any sense voice the words of John, “Behold the Lamb of God, which taketh away the sin of the world.” The whole line of study in our schools should be to prepare a people for the future, immortal life.

[233] Jesus Christ is the knowledge of the Father, and Christ is our great teacher sent from God. Christ has declared in the sixth chapter of John that he is that bread sent down from heaven “Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world.” The disciples did not comprehend his words. Says Christ, “It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.”

It is of immense importance, in the light of the lessons of Christ, that every human being should study the Scriptures, that he may be convinced in whom his hopes of eternal life are centered. The Bible should ever have been made the great, grand book of study, which has come down to us from heaven, and is the word of life. Should that book which tells us what we must do in order to be saved, be set aside in a corner, and human productions be exalted as the great wisdom in education? The very knowledge children and youth need to obtain for usefulness in this life, and that they may carry with them in the future life, is found in the word of God. But this is not encouraged and presented before them as the most essential knowledge, and as that which will give the most correct information of the true God, and Jesus Christ whom he hath sent. There are gods many and doctrines many. There are maxims and commandments placed before our youth as the commandments of God. It is impossible for them to understand what is truth, what is

the sacred, and what is the common, only as they understand the Scriptures, both Old and New Testaments.

The word of God is to stand as the highest educating book in our world, and is to be treated with reverential awe. It is our guide-book; we shall receive from it the truth. We need to present the Bible as the great lesson book to place in the hands of our children and youth, that they may know Christ, whom to know aright is life eternal. It is the book to be studied by those of middle age, and those who are aged. The word contains promises, warnings, encouragement, and assurances of the love of God to all who accept him as their Saviour. Then place the holy word in their hands. Encourage them to search the word, and they will in so doing find hidden treasures of inestimable value to them in this present life, and in receiving Christ as the bread of life they have the promise of eternal life.

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The lesson book, the Bible, contains the instruction of the character they must have, the moral excellence of character which must be cultivated, which God and heaven require. "Blessed are the pure in heart: for they shall see God." "Follow peace with all men, and holiness, without which no man shall see the Lord." "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins: and in him is no sin."

This all-important knowledge is to be kept before children and youth, not in an arbitrary, dictatorial manner, but as divine disclosures, which are of the highest value to secure their present peace, quietude, and rest of mind in this present world of turmoil and strife, and as a preparation for the future, eternal life in the kingdom of God, where they shall see God, and know God and Jesus Christ, who gave his precious life to redeem them.

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Christ came in the form of humanity to live the law of God. He was the word of life. He came to be the gospel of salvation to the world, and to fulfil every specification of the law. Jesus is the Word, the guide-book, which must be received and obeyed in every particular. How necessary that this mine of truth be explored, and

the precious treasures of truth be discovered and secured as rich jewels. The incarnation of Christ, his divinity, his atonement, his wonderful life in heaven as our advocate, the office of the Holy Spirit,—all these living, vital themes of Christianity are revealed from Genesis to Revelation. The golden links of truth form a chain of evangelical truth, and the first, and staple, is found in the great teachings of Christ Jesus. Why, then, should not the Scriptures be ennobled and exalted in every school in our land? How little children are educated to study the Bible as the word of God, and feed upon its truths, which are the flesh and blood of the Son of God! “Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood [that is, continues to receive the words of Christ, and practise them], hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed; and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.” “And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.”

There is necessity for every family to make the Bible the book of their study. Christ’s sayings are pure gold, without one particle of dross, unless men, with their human understanding, shall try to put it there, and make falsehood appear as a portion of truth. To those who have received the false interpretation of the word, when they search the Scriptures with the determined effort to obtain the very marrow of truth contained in them, the Holy Spirit opens the eyes of their understanding, and the truths of the word are to them as a new revelation. Their hearts are quickened to a new and living faith, and they behold wondrous things out of his law. The teachings of Christ have a breadth and depth to many which they have never understood before.

The doctrines of grace and truth are not really understood by the larger number of our students and church-members. Blindness of mind has happened to Israel. For human agents to misconstrue and put a forced, half truthful, and mystical construction upon the oracles of God, is an act which endangers their own souls, and the souls of others. “For I testify unto every man that heareth the words of the prophecy of this book. If any man shall add unto

these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.” [Revelation 22:18, 19](#). Those who, by their human construction, shall make the Scripture to utter that which Christ has never placed upon it, weaken its force, making the voice of God in instruction and warnings to testify falsehood, to avoid the inconvenience incurred by obedience to God’s requirements, have become sign-boards, pointing in the wrong direction, into false paths, which lead to transgression and death. [237]

The testimony of the Alpha and Omega in regard to the punishment for making non-essential one word spoken by the mouth of God, is the fearful denunciation that they shall receive of the plagues that are written in the book; their names shall be taken out of the book of life, and from the holy city.

How many can truthfully answer this question, What is the essential education for this time? Education means much more than many suppose. True education embraces physical, mental, and moral training, in order that all the powers shall be fitted for the best development, to do service for God, and to work for the uplifting of humanity. To seek for self-recognition, for self-glorification, will leave the human agent destitute of the Spirit of God, destitute of that grace which will make him a useful, efficient worker for Christ. Those who desire only to glorify God will not be striving to bring their supposed merits into notice, or striving for recognition, or for the highest place. They that hear the call of the world’s Redeemer, and obey that call, will be recognized as a distinct, self-sacrificing, holy people.

If the students in our schools will listen for the purpose of hearing and obeying the invitation, “Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light,” they will be living epistles, known and read of all men. “Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest [238]

in the kingdom of heaven.” The youth are in need of educators who shall keep the word of God ever before them in living principles. If they will keep Bible precepts ever as their text-book, they will have greater influence over the youth; for the teachers will be learners, having a living touch with God. All the time they are inculcating ideas and principles that will lead to a greater knowledge of God, and earnest, growing faith in their behalf in the blood of Jesus, and the power and efficiency of the grace of our Lord Jesus Christ to keep them from falling; because they are constantly seeking the strongholds of a healthful and well-balanced Christian experience, carrying with them qualifications for future usefulness, and intelligence, and piety. The teachers see and feel that they must labor not to dwarf and taint the minds of their associates, with a sickly half-religious service. There is need of separating from our educational institutions an erroneous, polluted literature, so that ideas will not be received as seeds of sin. Let none suppose that education means a study of books that will lead to the reception of ideas of authors that will sow seed and spring up to bear fruit that must be bound up in bundles with the world, separating them from the Source of all wisdom, all efficiency, and all power, leaving them the sport of Satan’s arch-deceiving power. A pure education for youth in our schools, undiluted with heathen philosophy, is a positive necessity in literary lines.

The well-being, the happiness, of the religious life in the families with which they are connected, the prosperity and piety of the church of which they are members, are largely dependent upon the religious education that the youth have received in our schools.

Granville, N.S.W.,

June 12, 1895.

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Chapter 29—Fragments

Education is but a preparation of the physical, intellectual, and moral powers for the best performance of all the duties of life—[Testimonies for the Church 4:498](#).

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God would have us study the history of his dealing with men and nations in the past, that we may learn to respect and obey his messages, that we may take heed to his warnings and counsels.—[The Review and Herald, November 5, 1889](#).

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It is not education or intellectual ability that will bring souls into the light of truth. The power to move souls will be found when you practise the lessons you have learned in the school of Christ.—[The Review and Herald, November 12, 1889](#).

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It is not the highest work of education to communicate knowledge merely, but to impart that vitalizing energy which is received from the contact of mind with mind, of soul with soul. It is only life that can beget life.—[MS](#).

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The lessons of Christ are for every soul to learn and practise. This is higher education.—

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Those who seek wisdom in the study of the world's authors, are not drinking from the pure fountain flowing from the throne of God.—[The Review and Herald, June 13, 1893](#).

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The Great Teacher calls for every youth to learn the true philosophy of education.—what shall I do to be saved?—**MS**.