

EGW COUNSEL
TRUE EDUCATION

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A compilation by PATTERN EDUCATION

Contents

1 – What Christian Education Is and Its Domain 2
2 Christian Educational Resources 11
3 – Considerations for Christian Teachers 21
4 – What Students Should Consider 49
5 – The Standards We Should Reach 66
6 - Methods 75
7 - The Location of Our Schools 91
9 - School Industries 102
10 - The School Program 118
11 - Finance 129
12 - Curriculum 139
13 - The Guidance in a Christian School 193
14 - Health 209
15 - Discipline 225
16 - Social 239
17 - Rivalry 252
18 - Recreation 257
19 - Home Education 270
20 - Dangers of Secular Education 283
21 - Managerial Principles 293
22 - White's Philosophy of Religion 298
23 – Specialized Training 306
24 – Character Education 316
25 – Levels of Education 323
26 - Relationships 331
27 - Miscellaneous Considerations 336

1 – What Christian Education Is and Its Domain

4T 418 The education and training of the youth is an important and solemn work.

6T 126 Our work is reformatory; and it is the purpose of God that through the excellence of the work done in our educational institutions the attention of the people shall be called to the last great effort to save the perishing.

6T 127 Most earnest attention must be given to the education which will impart a knowledge of salvation, and will conform the life and character to the divine similitude.

6T 130 Will we carefully heed all the light that has been given, keeping constantly before us the one object of fitting students for the kingdom of God?

6T 133 One great object of our schools is the training of youth to engage in service in our institutions and in different lines of gospel work.

6T 136 It is also the Lord's design that our schools shall give young people a training which will prepare them to teach in any department of the Sabbath school or to discharge the duties in any of its offices.

6T 198 If they will put forth unselfish efforts, perseveringly teaching their children to bear responsibilities, the Lord will work with them.

CHS 64 True education is a missionary training.

CT 11 Higher education is an experimental knowledge of the plan of salvation, and this knowledge is secured by earnest and diligent study of the Scriptures. Such an education will renew the mind and transform the character, restoring the image of God in the soul.

CT 34 Christ's life on earth teaches that to obtain the higher education does not mean to gain popularity, to secure worldly advantage, to have all the temporal wants abundantly supplied, and to be honored by the titled and wealthy of earth.

CT 37 The knowledge of God and of Jesus Christ expressed in character is the very highest education.

CT 42, 43 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 our sanitariums, in the medical missionary work, in the offices 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 where we should be.

CT 44 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, qualified for places of responsibility in both 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 as teachers, that others may be trained and disciplined for the great work of the future.

CT 45 There is a great deal of talk concerning higher education, and many suppose that 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, “That they might know Thee the only true God, and Jesus Christ, whom Thou has sent.” John 17:3.

CT 45 They should present the fact that we cannot trust our youth to go to seminaries and colleges established by other denominations; that we must gather them into schools where their religious training shall not be neglected.

CT 49, 50 To make the possession of worldly honor or riches our ruling motive is unworthy of one who has been redeemed by the blood of Christ. It should rather be our aim to gain knowledge and wisdom that we may become better Christians, and be prepared for greater usefulness, rendering more faithful service to our Creator, and by our example and influence leading others also to glorify God. Here is something real, something tangible—not only words, but deeds. Not only the affections of the heart, but the service of the life, must be devoted to our Maker. To bring man back into harmony with God, so to elevate and ennoble his moral nature that he may again reflect the image of the Creator, is the great purpose of all the education and discipline of life.

CT 52 While religious principle is held paramount, every advance step taken in the acquirement of knowledge or in the culture of the intellect is a step toward the assimilation of the human with the Divine, the finite with the Infinite.

CT 55 To dwell forever in this home of the blest, to bear in soul, body, and spirit, not the dark traces of sin and the curse, but the perfect likeness of our Creator, and through ceaseless ages to advance in wisdom, in knowledge, and in holiness, ever exploring new fields of thought, ever finding new wonders and new glories, ever increasing in capacity to know and to enjoy and to love, and knowing that there is still beyond us joy and love and wisdom infinite—such is the object to which the Christian’s hope is pointing, for which Christian education is preparing. To secure this education and to aid others to secure it, should be the object of the Christian’s life.

CT 55 To dwell forever in this home of the blest, to bear in soul, body, and spirit, not the dark traces of sin and the curse, but the perfect likeness of our Creator, and through ceaseless ages to advance in wisdom, in knowledge, and in holiness, ever exploring new fields of thought, ever finding new wonders and new glories, ever increasing in capacity to know and to enjoy and to love, and knowing that there is still beyond us joy and love and wisdom infinite—such is the object to which the Christian’s hope is pointing, for which Christian education is preparing. To secure this education, and to aid others to secure it, should be the object of the Christian’s life.

CT 65 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 the wisdom which is from above? ... Teachers are to do more for their students than to impart a knowledge of books. Their position as guide and instructor of the youth is most responsible, for to them is given the work of molding mind and character.

CT 68 The great aim of the teacher should be the perfecting 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.

CT 86 Too little attention has been given to the education of young men for the ministry. This was the primary object to be secured in the establishment of the college.
CT 108 By some, education is placed next to religion, but true education is religion.

CT 205, 206 Teach fundamentals. Teach that which is practical. You should not make a great parade before the world, telling what you expect to do, as if you were planning something wonderful. No, indeed. Boast neither of the branches of study you expect to teach nor of the industrial work you hope to do; but tell everyone who inquires, that you intend to do the best you can to give your students a physical, mental, and spiritual training that will fit them for usefulness in this life and prepare them for the future immortal life.

CT 539, 540 The teaching in our schools is not to be the same as in other colleges and seminaries. It is not to be of an inferior order; the knowledge essential to prepare a people to stand in the great day of God is to be made the all-important theme. The students are to be fitted to serve God, not only in this life, but in the future life. The Lord requires that our schools shall fit students for the kingdom to which they are bound. Thus they will be prepared to blend in the holy, happy harmony of the redeemed.

CT 203, 204 It would be a sad mistake for us to fail to consider thoroughly the purpose for which each of our schools is established. This is a matter that should be faithfully studied by our responsible men in each union conference, in order that the youth may be surrounded by circumstances the most favorable for the formation of characters strong enough to withstand the evils of this world.

CT 229 The purpose of education is to glorify God; to enable men and women to answer the prayer, "Thy kingdom come. They will be done in earth, as it is in heaven." Matthew 6:10.

CT 269 Let them remember that every one of our schools is to be an asylum for the sorely tried youth, where their follies will be wisely and patiently dealt with.

CT 311, 312 With a practical training, students will be prepared to fill useful positions in many places.

CT 331 Education comprises more than a knowledge of books. Proper education includes not only mental discipline, but that training which will secure sound morals and correct deportment...

CT 389 Many of the textbooks used in these schools are unnecessary for the work of preparing students for the school above. As a result the youth are not receiving the most perfect Christian education. Those points of study are neglected that are most needed to fit them for missionary work in home and foreign fields, and to prepare them to stand in the last great examination.

CT 505 Education balanced by a solid religious experience fits the child of God to do his appointed work steadily, firmly, understandingly.

CT 514 Young men who desire to enter the field as ministers, colporteurs, or canvassers should first receive a suitable degree of mental training, as well as a special preparation for their calling.

CT 532 God has revealed to me that we are in positive danger of bringing into our educational work the customs and fashions that prevail in the schools of the world. If teachers are not guarded, they will place on the necks of their students worldly yokes instead of the yoke of Christ. The plan of the schools we shall establish in these closing years of the message is to be of an entirely different order from those we have instituted.

CT 534 Education is necessary both for the proper fulfillment of the domestic duties of life and for success in every field of usefulness.

DA 250 It is not the highest work of education to communicate knowledge merely, but to impart that vitalizing energy which is received through the contact of mind with mind, and soul with soul.

ED 38 The education of the Israelites included all their habits of life. Everything that concerned their well-being was the subject of divine solicitude, and came within the province of divine law.

ED 41 True education is not the forcing of instruction on an unready and unreceptive mind. The mental powers must be awakened, the interest aroused. For this, God's method of teaching provided. He who created the mind and ordained its laws, provided for its development in accordance with them. In the home and the sanctuary, through the things of nature and of art, in labor and in festivity, in sacred building and memorial stone, by methods

and rites and symbols unnumbered, God gave to Israel lessons illustrating His principles and preserving the memory of His wonderful works. Then, as inquiry was made, the instruction given impressed mind and heart.

In the arrangements for the education of the chosen people it is made manifest that a life centered in God is a life of completeness. Every want He has implanted, He provides to satisfy; every faculty imparted, He seeks to develop.

ED 112 In cultivating carefulness, patience, attention to detail, obedience to law, it imparts a most essential training. The constant contact with the mystery of life and the loveliness of nature, as well as the tenderness called forth in ministering to these beautiful objects of God's creation, tends to quicken the mind and refine and elevate the character; and the lessons taught prepare the worker to deal more successfully with other minds.

ED 225 True education imparts this wisdom. It teaches the best use not only of one but of all our powers and acquirements. Thus it covers the whole circle of obligation—to ourselves, to the world, and to God.

ED 232, 233 Every youth should be taught the necessity and the power of application. Upon this, far more than upon genius or talent, does success depend. Without application the most brilliant talents avail little, while with rightly directed effort persons of very ordinary natural abilities have accomplished wonders. And genius, at whose achievements we marvel, is almost invariably united with untiring, concentrated effort.

The youth should be taught to aim at the development of all their faculties, the weaker as well as the stronger. With many there is a disposition to restrict their study to certain lines, for which they have a natural liking. This error should be guarded against. The natural aptitudes indicate the direction of the lifework, and, when legitimate, should be carefully cultivated. At the same time it must be kept in mind that a well-balanced character and efficient work in any line depend, to a great degree, on that symmetrical development which is the result of thorough, all-round training.

ED 13 Our ideas of education take too narrow and too low a range. There is need of a broader scope, a higher aim. True education means more than the pursual of a certain course of study. It means more than a preparation for the life that now is. It has to do with the whole being, and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world and for the higher joy of wider service in the world to come.

The source of such an education is brought to view in these words of Holy Writ, pointing to the Infinite One: In Him “are hid all the treasures of wisdom.” Colossians 2:3. “He hath counsel and understanding.” Job 12:13

ED 15, 16 To restore in man the image of his Maker, to bring him back to the perfection in which he was created, to promote the development of body, mind, and soul, that the divine purpose in his creation might be realized—this was to be the work of redemption. This is the object of education, the great object of life.

ED 17, 18 Every human being, created in the image of God, is endowed with a power akin to that of the Creator—individuality, power to think and to do. The men in whom this power is developed are the men who bear responsibilities, who are leaders in enterprise, and who influence character. It is the work of true education to develop this power, to train the youth to be thinkers, and not mere reflectors of other men's thought. Instead of confining their study to that which men have said or written, let students be directed to the sources of truth, to the vast fields opened for research in nature and revelation. Let them contemplate the great facts of duty and destiny, and the mind will expand and strengthen. Instead of educated weaklings, institutions of learning may send forth men strong to think and to act, men who are masters and not slaves of circumstances, men who possess breadth of mind, clearness of thought, and the courage of their convictions.

ED 18 Higher than the highest human thought can reach is God's ideal for His children. Godliness—godlikeness—is the goal to be reached. Before the student there is opened a path of continual progress. He has an object to achieve, a standard to attain, that includes everything good, and pure, and noble. He will advance as fast and as far as possible in every branch of true knowledge.

ED 29 There is in his nature a bent to evil, a force which, unaided, he cannot resist. To withstand this force, to attain that ideal which in his inmost soul he accepts as alone worthy, he can find help in but one power. That power is Christ. Co-operation with that power is man's greatest need. In all educational effort should not this co-operation be the highest aim?

ED 29, 30 The true teacher is not satisfied with second-rate work. He is not satisfied with directing his students to a standard lower than the highest which it is possible for them to attain. He cannot be content with imparting to them only technical knowledge, with making them merely clever accountants, skillful artisans, successful tradesmen. It is his ambition to inspire them with principles of truth, obedience, honor, integrity, and purity—principles that will make them a positive force for the stability and uplifting of society. He desires them, above all else, to learn life's great lesson of unselfish service.

These principles become a living power to shape the character, through the acquaintance of the soul with Christ, through an acceptance of His wisdom as the guide, His power as the strength, of heart and life. This union formed, the student has found the Source of wisdom. He has within his reach the power to realize in himself his noblest ideals. The opportunities of the highest education for life in this world are his. And in the training here gained, he is entering upon that course which embraces eternity.

In the highest sense the work of education and the work of redemption are one, for in education, as in redemption, "other foundation can no man lay than that is laid, which is Jesus Christ." "It was the good pleasure of the Father that in Him should all the fullness dwell." 1 Corinthians 3:11; Colossians 1:19.

ED 46 These schools were intended to serve as a barrier against the wide-spreading corruption, to provide for the mental and spiritual welfare of the youth, and to promote the prosperity of the nation by furnishing it with men qualified to act in the fear of God as leaders and counselors.

ED 107 Parents and teachers should aim so to cultivate the tendencies of the youth that at each stage of life they may represent the beauty appropriate to that period, unfolding naturally, as do the plants in the garden.

The little ones should be educated in childlike simplicity. They should be trained to be content with the small, helpful duties and 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. Children should not be forced into a precocious maturity, but as long as possible should retain the freshness and grace of their early years. The more quiet and simple the life of the child—the more free from artificial excitement and the more in harmony with nature—the more favorable it is to physical and mental vigor and to spiritual strength.

ED 109 The harvest of life is character, and it is this that determines destiny, both for this life and for the life to come.

ED 220 Thus, also, our schools could aid effectively in the disposition of the unemployed masses. Thousands of helpless and starving beings, whose numbers are daily swelling the ranks of the criminal classes, might achieve self-support in a happy, healthy, independent life if they could be directed in skillful, diligent labor in the tilling of the soil.

ED 221, 222 Let the youth be impressed with the thought that education is not to teach them how to escape life's disagreeable tasks and heavy burdens; that its purpose is to lighten the work by teaching better methods and higher aims. Teach them that life's true aim is not to secure the greatest possible gain for themselves, but to honor their Maker in doing their part of the world's work, and lending a helpful hand to those weaker or more ignorant.

ED 225 True education does not ignore the value of scientific knowledge or literary acquirements; but above information it values power; above power, goodness; above intellectual acquirements, character. The world does not so much need men of great intellect as of noble character. It needs men in whom ability is controlled by steadfast principle.

ED 225, 226 Character building is the most important work ever entrusted to human beings; and never before was its diligent study so important as now. Never was any previous generation called to meet issues so momentous; never before were young men and young women confronted by perils so great as confront them today.

At such a time as this, what is the trend of the education given? To what motive is appeal most often made? To self-seeking. Much of the education given is a perversion of the name. In true education the selfish ambition, the greed for power, the disregard for the rights and needs of humanity, that are the curse of our world, find a counterinfluence. God's plan of life has a place for every human being. Each is to improve his talents to the utmost; and faithfulness in doing this, be the gifts few or many, entitles one to honor. In God's plan there is no place for selfish rivalry. Those who measure themselves by themselves, and compare themselves among themselves, are not wise. 2 Corinthians 10:12. Whatever we do is to be done "as of the ability which God giveth." 1 Peter 4:11. It is to be done "heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ." Colossians 3:23, 24. Precious the service done and the education gained in carrying out these principles. But how widely different is much of the education now given! From the child's earliest years it is an appeal to emulation and rivalry; it fosters selfishness, the root of all evil.

Thus is created strife for supremacy; and there is encouraged the system of "cramming," which in so many cases destroys health and unfits for usefulness. In many others, emulation leads to dishonesty; and by fostering ambition and discontent, it embitters the life and helps to fill the world with those restless, turbulent spirits that are a continual menace to society.

ED 234 So long as the great purpose of education is kept in view, the youth should be encouraged to advance just as far as their capabilities will permit. But before taking up the higher branches of study, let them master the lower. This is too often neglected. Even among students in the higher schools and the colleges there is great deficiency in knowledge of the common branches of education. Many students devote their time to higher mathematics when they are incapable of keeping simple accounts. Many study elocution with a view to acquiring the graces of oratory when they are unable to read in an intelligible and impressive manner. Many who have finished the study of rhetoric fail in the composition and spelling of an ordinary letter.

A thorough knowledge of the essentials of education should be not only the condition of admission to a higher course, but the constant test for continuance and advancement.

ED 267 God does not expect the hyssop to attain the proportions of the cedar, or the olive the height of the stately palm. But each should aim just as high as the union of human with divine power makes it possible for him to reach.

ED 296 "Something better" is the watchword of education, the law of all true living. Whatever Christ asks us to renounce, He offers in its stead something better.

EV 23, 24 Our schools have been established by the Lord, and if they are conducted in harmony with His purpose, the youth sent to them will quickly be prepared to engage in various lines of missionary work. Some will be trained to enter the field as missionary nurses, some as canvassers, some as evangelists, some as teachers, and some as gospel ministers.

FE 26 The first study of the young should be to know themselves and how to keep their bodies in health.

FE 45 The great object of education is to enable us to use the powers which God has given us in such a manner as will best represent the religion of the Bible and promote the glory of God.

FE 47, 48 Jesus did not despise education. The highest culture of the mind, if sanctified through the love and the fear of God, receives His fullest approval. The humble men chosen by Christ were with Him three years, subject to the refining influence of the Majesty of Heaven. Christ was the greatest educator the world ever knew.

FE 49 The youth should be learners for the next world. Perseverance in the acquisition of knowledge, controlled by the fear and love of God, will give them an increased power for good in this life, and those who have made the

most of their privileges to reach the highest attainments here, will take these valuable acquisitions with them into the future life.

FE 69 That time is worse than lost to parents and children which is devoted to the acquirement of wealth, while mental improvement and moral culture are neglected.

FE 73 This training would encourage habits of self-reliance, firmness, and decision. Graduates of such institutions would be prepared to engage successfully in the practical duties of life. They would have courage and perseverance to surmount obstacles, and firmness of principle that would not yield to evil influences.

FE 82 The true object of education should be carefully considered. God has intrusted to each one capacities and powers, that they may be returned to Him enlarged and improved. All His gifts are granted to us to be used to the utmost. He requires every one of us to cultivate our powers, and attain the highest possible capacity for usefulness, that we may do noble work for God, and bless humanity.

FE 83 Balanced by religious principle, you may climb to any height you please.

FE 89 I am glad that we have institutions where our youth can be separated from the corrupting influences so prevalent in the schools of the present day.

FE 89 Every influence should be brought to bear to educate the youth and to elevate their morals. They should be trained to have moral courage to resist the tide of moral pollution in this degenerate age. With a firm hold upon divine power, they may stand in society to mold and fashion, rather than to be fashioned after the world's model.

FE 96 By Samuel the schools of the prophets were established to serve as a barrier against the widespread corruption resulting from the iniquitous course of Eli's sons, and to promote the moral and spiritual welfare of the people. These schools proved a great blessing to Israel, promoting that righteousness which exalteth a nation, and furnishing it with men qualified to act, in the fear of God, as leaders and counselors.

FE 115 Aim for mental discipline and the formation of right moral sentiments and habits.

FE 169 Those who receive a valuable education, one that will be as enduring as eternity, will not be regarded as the world's best educated men.

FE 231 The schools established by us should have in view this object, and not be after the order of the denominational schools established by other churches, or after the order of worldly seminaries and colleges. They are to be of an altogether higher order, where no phase of infidelity shall be originated, or countenanced.

FE 328 True education is that which will train children and youth for the life that now is, and in reference to that which is to come; for an inheritance in that better country, even in an heavenly.

FE 387 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.

FE 467 What is higher education? No education can be called higher education unless it bears the similitude of heaven, unless it leads young men and young women to be Christlike, and fits them to stand at the head of their families in the place of God.

FE 516 The work of our schools must bear a different stamp from that borne by some of our most popular schools.

FE 543 The true motives of service are to be kept before old and young. The students are to be taught in such a way that they will develop into useful men and women. Every means that will elevate and ennoble them is to be employed.

FE 543 Habits of order and discipline are to be cultivated.

GW 212 We should educate the youth to help the youth; and as they seek to do this, they will gain an experience that will qualify them to become consecrated workers in a larger sphere.

GW92 282 Those who desire to give themselves to the work of God, should receive an education and training for the work, that they may be prepared to engage in it intelligently.

GW92 384, 385 Education will discipline the mind, develop its powers, and understandingly direct them, that we may be useful in advancing the glory of God.

LS 368 A competent farm manager should be employed, also wise, energetic men to act as superintendents of the several industrial enterprises, men who will use their undivided talents in teaching the students how to work.

Many young people will come to school who desire a training in industrial lines. The industrial instruction should include the keeping of accounts, carpentry, and everything that is comprehended in farming. Preparation should also be made for teaching blacksmithing, painting, shoemaking, cooking, baking, laundering, mending, typewriting, and printing.

MH 398 A comprehensive education is needed—an education that will demand from parents and teachers such thought and effort as mere instruction in the sciences does not require. Something more is called for than the culture of the intellect. Education is not complete unless the body, the mind, and the heart are equally educated. The character must receive proper discipline for its fullest and highest development. All the faculties of mind and body are to be developed and rightly trained.

MH 402 Every child and every youth should have a knowledge of himself. He should understand the physical habitation that God has given him, and the laws by which it is kept in health. All should be thoroughly grounded in the common branches of education. And they should have industrial training that will make them men and women of practical ability, fitted for the duties of everyday life. To this should be added training and practical experience in various lines of missionary effort.

MH 402 Let the youth advance as fast and as far as they can in the acquisition of knowledge. Let their field of study be as broad as their powers can compass. And, as they learn, let them impart their knowledge. It is thus that their minds will acquire discipline and power. It is the use they make of knowledge that determines the value of their education. To spend a long time in study, with no effort to impart what is gained, often proves a hindrance rather than a help to real development.

MH 406 Throughout the world, society is in disorder, and a thorough transformation is needed. The education given to the youth is to mold the whole social fabric.

MH 444 The only education worthy of the name is that which leads young men and young women to be Christlike, which fits them to bear life's responsibilities, fits them to stand at the head of their families. Such an education is not to be acquired by a study of heathen classics.

MH 449 It is right for the youth to feel that they must reach the highest development of their mental powers. We would not restrict the education to which God has set no limit. But our attainments avail nothing if not put to use for the honor of God and the good of humanity.

MYP 173 The Lord desires us to obtain all the education possible, with the object in view of imparting our knowledge to others. None can know where or how they may be called to labor or to speak for God.

MYP 178 The healthful exercise of the whole being will give an education that is broad and comprehensive. Every student should devote a portion of each day to active labor. Thus habits of industry will be formed and a spirit of self-reliance encouraged, while the youth will be shielded from many evil and degrading practices that are so often the result of idleness. And this is all in keeping with the primary object of education; for in encouraging activity, diligence, and purity, we are coming into harmony with the Creator.

MYP 193 Never think that you have learned enough, and that you may now relax your efforts. The cultivated mind is the measure of the man. Your education should continue during your lifetime; every day you should be learning, and putting to practical use the knowledge gained.

MYP 394 The improvement of the mind is a duty which we owe to ourselves, to society, and to God.

PP 595, 596 Were this principle given the attention which its importance demands, there would be a radical change in some of the current methods of education. Instead of appealing to pride and selfish ambition, kindling a spirit of emulation, teachers would endeavor to awaken the love for goodness and truth and beauty—to arouse the desire for excellence. The student would seek the development of God's gifts in himself, not to excel others, but to fulfill the purpose of the Creator and to receive His likeness. Instead of being directed to mere earthly standards, or being actuated by the desire for self-exaltation, which in itself dwarfs and belittles, the mind would be directed to the Creator, to know Him and to become like Him.

PP 594 How few schools are to be found that are not governed by the maxims and customs of the world! There is a deplorable lack of proper restraint and judicious discipline.

PP 596 The great work of life is character building, and a knowledge of God is the foundation of all true education.

SA 113 The first great object to be attained in the training of children is soundness of constitution, which will prepare the way, in a great measure for mental and moral training.

SPTED 17 To learn and do the works of Christ, is to obtain a true education.

SPTED 23 The true higher education is what makes students acquainted with God and his word, and fits them for eternal life.

SPTED 89 We need schools in this country to educate children and youth that they may be *masters* of labor, and not *slaves* of labor.

SPTED 92 Schools should be established for the purpose of obtaining not only knowledge from books, but knowledge of practical industry.

SPTED 164 Higher education is that which places the Bible as the very foundation of all education.

TM 27 The Lord directed our minds to the importance of the educational work. We saw the need of schools, that our children might receive instruction free from the errors of false philosophy, that their training might be in harmony with the principles of the word of God.

2 - Christian Educational Resources

6T 203 The lessonbooks used in our church schools should be of a character to bring the law of God to the attention.

CE 99 No teacher in our schools should suggest the idea that, in order to have the right discipline, it is essential to study text-books expressing pagan and infidel sentiments.

CM 31, 32 I have had special light in regard to the canvassing work, and the impression and burden does not leave me. This work is a means of education. It is an excellent school for those who are qualifying themselves to enter the ministry. Those who take up this work as they should place themselves where they learn of Christ and follow His example. Angels are commissioned to go forth with those who take up this work in true humility.

COL 107-The Bible is God's great lesson book, His great educator. The foundation of all true science is contained in the Bible. Every branch of knowledge may be found by searching the word of God. And above all else it contains the science of all sciences, the science of salvation. The Bible is the mine of the unsearchable riches of Christ.

CT 15, 16 When the word of God is laid aside for books that lead away from God, and that confuse the understanding regarding the principles of the kingdom of heaven, the education given is a perversion of the name. Unless the student has pure mental food, thoroughly winnowed from the so-called "higher education," which is mingled with infidel sentiments, he cannot truly know God. Only those who co-operate with heaven in the plan of salvation can know what true education in its simplicity means.

Those who seek the education that the world esteems so highly are gradually led farther and farther from the principles of truth, until they become educated worldlings.

CT 16 The Bible should not be brought into our schools to be sandwiched between infidelity. God's word must be made the groundwork and subject matter of education. It is true that we know much more of this word than we knew in the past, but there is still much to be learned.

CT 25 There is great need of elevating the standard of righteousness in our schools, of giving instruction that is after God's order. Should Christ enter our institutions for the education of the youth, He would cleanse them as He cleansed the temple, banishing many things that have a defiling influence. Many of the books which the youth study would be expelled, and their places filled with others that would inculcate substantial knowledge, and would abound in sentiments which might be treasured in the heart, and in precepts that might safely govern the conduct.

CT 37 Students who are imbued with the spirit of Christ will grasp knowledge with all their faculties. Without this experience, education is disrobed of its true brightness and glory.

CT 52 As an educator, the Holy Scriptures are without a rival. The Bible is the most ancient and the most comprehensive history that men possess. It came fresh from the Fountain of eternal truth, and throughout the ages a divine hand has preserved its purity. It lights up the far-distant past, where human research seeks in vain to penetrate. In God's word only do we behold the power that laid the foundations of the earth and that stretched out the heavens. Here only do we find an authentic account of the origin of nations. Here only is given a history of our race unsullied by human pride or prejudice.

CT 52, 53 In the word of God the mind finds subjects for the deepest thought, the loftiest aspirations. Here we may hold communion with patriarchs and prophets, and listen to the voice of the Eternal as He speaks with men. Here we behold the Majesty of heaven as He humbled Himself to become our substitute and surety, to cope singlehanded with the powers of darkness and to gain the victory in our behalf. A reverent contemplation of such themes as these cannot fail to soften, purify, and ennoble the heart, and at the same time to inspire the mind with new strength and vigor.

CT 54 He who placed the pearls in the ocean and the amethyst and chrysolite among the rocks is a lover of the beautiful.

CT 55 Let us never lose sight of the fact that Jesus is a well-spring of joy. He does not delight in the misery of human beings, but loves to see them happy.

CT 66 God is the source of all wisdom. He is infinitely wise and just and good.

CT 66 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.

CT 171 Do not think that the Bible will become a tiresome book to the children. Under a wise instructor the word will become more and more desirable. It will be to them as the bread of life, it will never grow old. There is in it a freshness and beauty that attract and charm the children and youth.

CT 385 Never should books containing a perversion of truth be placed in the hands of children or youth. Let not our children, in the very process of obtaining an education, receive ideas that will prove to be seeds of sin.

CT 389 Many of the textbooks used in these schools are unnecessary for the work of preparing students for the school above. As a result the youth are not receiving the most perfect Christian education. Those points of study are neglected that are most needed to fit them for missionary work in home and foreign fields, and to prepare them to stand in the last great examination.

CT 390 We need to guard continually against those books which contain sophistry in regard to geology and other branches of science. Before the theories of men of science are presented to immature students, they need to be carefully sifted from every trace of infidel suggestions. One tiny seed of infidelity sown by a teacher in the heart of a student may spring up and bring forth a harvest of unbelief. The sophistries regarding God and nature that are flooding the world with skepticism are the inspiration of the fallen foe.

CT 390 It is a mistake to put into the hands of the youth books that perplex and confuse them. The reason sometimes given for this study is that the teacher has passed over this ground, and the student must follow. But if teachers were receiving light and wisdom from the divine Teacher, they would look at this matter in a very different way. They would measure the relative importance of the things to be learned in school.

CT 395 The Author of nature is the Author of the Bible. Creation and Christianity have one God. God is revealed in nature, and God is revealed in His word. In clear rays the light shines from the sacred page, showing us the living God, as represented in the laws of His government, in the creation of the world, in the heavens that He has garnished.

CT 396 When the Bible is made the guide and counselor, it exerts an ennobling influence upon the mind. Its study more than any other will refine and elevate. It will enlarge the mind of the candid student, endowing it with new impulses and fresh vigor. It will give greater efficiency to the faculties by bringing them in contact with grand, far-reaching truths. If the mind becomes dwarfed and inefficient, it is because it is left to deal with commonplace subjects only. Let the Bible be received as the food of the soul, the best and most effectual means of purifying and strengthening the intellect.

CT 422 The Bible contains a simple and complete system of theology and philosophy.

CT 423, 424 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.

CT 426 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.

CT 428, 429 As an educating power the Bible is of more value than the writings of all the philosophers of all ages. In its wide range of style and subjects there is something to interest and instruct every mind, to ennoble every interest. The light of revelation shines undimmed into the distant past, where human annals cast not a ray of light. There is poetry which has called forth the wonder and admiration of the world. In glowing beauty, in sublime and solemn majesty, in touching pathos, it is unequaled by the most brilliant productions of human genius. There is sound logic and impassioned eloquence. There are portrayed the noble deeds of noble men, examples of private virtue and public honor, lessons of piety and purity.

CT 433 God's word is true philosophy, true science.

CT 437 The jewels of truth lie scattered over the field of revelation; but they have been buried beneath human traditions, beneath the sayings and commandments of men, and the wisdom from heaven has been practically ignored.

CT 444 The Creator of the heavens and the earth, the Source of all wisdom, is second to none. But supposedly great authors, whose works are used as textbooks for study, are received and glorified, though they have no vital connection with God. By such study man has been led 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.

Today young men and women spend years in acquiring an education which is as wood and stubble, to be consumed in the last great conflagration. Upon such an education God places no value. Many students leave school unable to receive the word of God with the reverence and respect which they gave it before they entered. Their faith has been eclipsed in the effort to excel in the various studies. The Bible has not been made a vital matter in their education, but books tainted with infidelity and propagating unsound theories have been placed before them.

CT 453 All true religion is found in His word and in nature.

CT 458, 459 In a night vision given me some years ago I was in an assembly where our school problems were being discussed, and the question was asked, "Why has not appropriate matter for reading books and other lesson books been selected and compiled? Why has not the word of God been extolled above every human production? Have you thought that a better knowledge of what the Lord hath said would have a deleterious effect on teachers and students?"

There was a hush in the assembly, and conviction came to students and teachers. Men who had looked upon themselves as wise and strong saw that they were weak and lacking in the knowledge of that Book which concerns the eternal destiny of the human soul.

The Speaker then took from the hands of the teachers books which they had been making their study, some of which had been written by infidel authors and contained infidel sentiments, and laid them on the floor. Then He placed the Bible in their hands, saying, "You have little knowledge of this Book. You know not the Scriptures nor the power of God. When you have taken your students through the course of study you have followed in the past, they will have to unlearn much that they have learned, and this they will find very difficult to do. Objectionable ideas have taken root in their minds, like weeds in a garden, and some will never be able to distinguish between right and wrong. The good and the evil have been intermingled in your work. Doctrines containing a little truth, but with which are woven the opinions and sayings and doings of men, are repeated. The youth will never know the way of life so long as they depend on such instruction."

CT 463 When a real love for the Bible is awakened, and the student begins to realize how vast is the field and how precious its treasure, he will desire to seize upon every opportunity for acquainting himself with God's word. Its

study will be restricted to no special time or place. And this continuous study is one of the best means of cultivating a love for the Scriptures.

CT 499 No other knowledge is so firm, so consistent, so far-reaching, as that obtained from the study of God's word. Here is the fountain of all true knowledge.

CT 512 Christ was the light of the world. He was the fountain of all knowledge. He was able to qualify the unlearned fisherman to carry out the high commission He would give them.

CT 532 God has revealed to me that we are in positive danger of bringing into our educational work the customs and fashions that prevail in the schools of the world. If teachers are not guarded, they will place on the necks of their students worldly yokes instead of the yoke of Christ. The plan of the schools we shall establish in these closing years of the message is to be of an entirely different order from those we have instituted.

ED 13 Our ideas of education take too narrow and too low a range. There is need of a broader scope, a higher aim. True education means more than the pursual of a certain course of study. It means more than a preparation for the life that now is. It has to do with the whole being, and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world and for the higher joy of wider service in the world to come.

The source of such an education is brought to view in these words of Holy Writ, pointing to the Infinite One: In Him "are hid all the treasures of wisdom." Colossians 2:3. "He hath counsel and understanding." Job 12:13

ED 13, 14 The world has had its great teachers, men of giant intellect and extensive research, men whose utterances have stimulated thought and opened to view vast fields of knowledge; and these men have been honored as guides and benefactors of their race; but there is One who stands higher than they. We can trace the line of the world's teachers as far back as human records extend; but the Light was before them. As the moon and the stars of our solar system shine by the reflected light of the sun, so, as far as their teaching is true, do the world's great thinkers reflect the rays of the Sun of Righteousness. Every gleam of thought, every flash of the intellect, is from the Light of the world.

ED 14 The true "higher education" is that imparted by Him with whom "is wisdom and strength" (Job 12:13), out of whose mouth "cometh knowledge and understanding." Proverbs 2:6

ED 14 In a knowledge of God all true knowledge and real development have their source. Wherever we turn, in the physical, the mental, or the spiritual realm; in whatever we behold, apart from the blight of sin, this knowledge is revealed. Whatever line of investigation we pursue, with a sincere purpose to arrive at truth, we are brought in touch with the unseen, mighty Intelligence that is working in and through all. The mind of man is brought into communion with the mind of God, the finite with the Infinite. The effect of such communion on body and mind and soul is beyond estimate.

In this communion is found the highest education. It is God's own method of development.

ED 17 Upon every page of the great volume of His created words may still be traced his hand writing. Nature still speaks of her Creator. Yet these revelations are partial and imperfect.

ED 17 The Holy Scriptures are the perfect standard of truth, and as such should be given the highest place in education.

ED 17, 18 Every human being, created in the image of God, is endowed with a power akin to that of the Creator—individuality, power to think and to do. The men in whom this power is developed are the men who bear responsibilities, who are leaders in enterprise, and who influence character. It is the work of true education to develop this power, to train the youth to be thinkers, and not mere reflectors of other men's thought. Instead of confining their study to that which men have said or written, let students be directed to the sources of truth, to

the vast fields opened for research in nature and revelation. Let them contemplate the great facts of duty and destiny, and the mind will expand and strengthen. Instead of educated weaklings, institutions of learning may send forth men strong to think and to act, men who are masters and not slaves of circumstances, men who possess breadth of mind, clearness of thought, and the courage of their convictions.

ED 21 The book of nature, which spread its living lessons before them, afforded an exhaustless source of instruction and delight. On every leaf of the forest and stone of the mountains, in every shining star, in earth and sea and sky, God's name was written. With both the animate and the inanimate creation—with leaf and flower and tree, and with every living creature, from the leviathan of the waters to the mote in the sunbeam—the dwellers in Eden held converse, gathering from each the secrets of its life. God's glory in the heavens, the innumerable worlds in their orderly revolutions, "the balancings of the clouds" (Job 37:16), the mysteries of light and sound, of day and night—all were objects of study by the pupils of earth's first school.

ED 22 The laws and operations of nature, and the great principles of truth that govern the spiritual universe, were opened to their minds by the infinite Author of all. In "the light of the knowledge of the glory of God" (2 Corinthians 4:6), their mental and spiritual powers developed, and they realized the highest pleasures of their holy existence.

ED 26 Although the earth was blighted with the curse, nature was still to be man's lesson book.

ED 30 The great principles of education are unchanged. "They stand fast for ever and ever" (Psalm 3:8); for they are the principles of the character of God.

ED 41 True education is not the forcing of instruction on an unready and unreceptive mind. The mental powers must be awakened, the interest aroused. For this, God’s method of teaching provided. He who created the mind and ordained its laws, provided for its development in accordance with them. In the home and the sanctuary, through the things of nature and of art, in labor and in festivity, in sacred building and memorial stone, by methods and rites and symbols unnumbered, God gave to Israel lessons illustrating His principles and preserving the memory of His wonderful works. Then, as inquiry was made, the instruction given impressed mind and heart.

In the arrangements for the education of the chosen people it is made manifest that a life centered in God is a life of completeness. Every want He has implanted, He provides to satisfy; every faculty imparted, He seeks to develop.

ED 73 Through Christ had been communicated every ray of divine light that had ever reached our fallen world. It was He who had spoken through everyone that throughout the ages had declared God's word to man. Of Him all the excellences manifest in the earth's greatest and noblest souls were reflections. The purity and beneficence of Joseph, the faith and meekness and long-suffering of Moses, the steadfastness of Elisha, the noble integrity and firmness of Daniel, the ardor and self-sacrifice of Paul, the mental and spiritual power manifest in all these men, and in all others who had ever dwelt on the earth, were but gleams from the shining of His glory. In Him was found the perfect ideal.

ED 77 Born amidst surroundings the rudest, sharing a peasant’s home, a peasant’s fare, a craftsman’s occupation, living a life of obscurity, identifying Himself with the world’s unknown toilers,—amidst these conditions and surroundings,—Jesus followed the divine plan of education. The schools of His time, with their magnifying of things small and their belittling of things great, He did not seek. His education was gained directly from the Heaven-appointed sources; from useful work, from the study of the Scriptures and of nature, and from the experiences of life—God’s lesson books, full of instruction to all who bring to them the willing hand, the seeing eye, and the understanding heart.

ED 80 It was not on the cross only that Christ sacrificed Himself for humanity. As He "went about doing good" (Acts 10:38), every day's experience was an outpouring of His life. In one way only could such a life be sustained. Jesus lived in dependence upon God and communion with Him.

ED 83 In the Teacher sent from God, all true educational work finds its center.

ED 85 The first pupils of Jesus were chosen from the ranks of the common people. They were humble, unlettered men, these fishers of Galilee; men unschooled in the learning and customs of the rabbis, but trained by the stern discipline of toil and hardship. They were men of native ability and of teachable spirit; men who could be instructed and molded for the Saviour's word. In the common walks of life there is many a toiler patiently treading the round of his daily tasks, unconscious of latent powers that, roused to action, would place him among the world's great leaders. Such were the men who were called by the Saviour to be His colaborers. And they had the advantage of three years' training by the greatest educator this world has ever known.

ED 123 The Bible contains all the principles that men need to understand in order to be fitted either for this life or for the life to come.

ED 124 As a means of intellectual training, the Bible is more effective than any other book, or all other books combined.

ED 124 No other study can impart such mental power as does the effort to grasp the stupendous truths of revelation.

ED 146 As an educator no part of the Bible is of greater value than are its biographies. These biographies differ from all others in that they are absolutely true to life. It is impossible for any finite mind to interpret rightly, in all things, the workings of another. None but He who reads the heart, who discerns the secret springs of motive and action, can with absolute truth delineate character, or give a faithful picture of a human life. In God's word alone is found such delineation.

No truth does the Bible more clearly teach than that what we do is the result of what we are. To a great degree the experiences of life are the fruition of our own thoughts and deeds.

ED 173 The Bible is the most ancient and the most comprehensive history that men possess. It came fresh from the fountain of eternal truth, and throughout the ages a divine hand has preserved its purity. It lights up the far-distant past, where human research in vain seeks to penetrate. In God’s word only do we behold the power that laid the foundations of the earth and that stretched out the heavens. Here only do we find an authentic account of the origin of nations. Here only is given a history of our race unsullied by human pride or prejudice.

ED 185 In all that men have written, where can be found anything that has such a hold upon the heart, anything so well adapted to awaken the interest of the little ones, as the stories of the Bible?

ED 255 Faith is needed in the smaller no less than in the greater affairs of life. In all our daily interests and occupations the sustaining strength of God becomes real to us through an abiding trust.

ED 255 As a shield from temptation and an inspiration to purity and truth, no other influence can equal the sense of God's presence.

ED 257, 258 Prayer and faith are closely allied, and they need to be studied together. In the prayer of faith there is a divine science; it is a science that everyone who would make his lifework a success must understand. Christ says, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11:24. He makes it plain that our asking must be according to God's will; we must ask for the things that He has promised, and whatever we receive must be used in doing His will. The conditions met, the promise is unequivocal.

ED 259 It was in the hours of solitary prayer that Jesus in His earth life received wisdom and power. Let the youth follow His example in finding at dawn and twilight a quiet season for communion with their Father in heaven.

ED 260, 261 Many, even in their seasons of devotion, fail of receiving the blessing of real communion with God. They are in too great haste. With hurried steps they press through the circle of Christ's loving presence, pausing

perhaps a moment within the sacred precincts, but not waiting for counsel. They have no time to remain with the divine Teacher. With their burdens they return to their work.

These workers can never attain the highest success until they learn the secret of strength. They must give themselves time to think, to pray, to wait upon God for a renewal of physical, mental, and spiritual power. They need the uplifting influence of His Spirit. Receiving this, they will be quickened by fresh life. The wearied frame and tired brain will be refreshed, the burdened heart will be lightened.

ED 268 Love and loyalty to Christ are the spring of all true service.

ED 268 Very close and sacred is the relation between Christ and His church—He the bridegroom, and the church the bride; He the head, and the church the body. Connection with Christ, then, involves connection with His church.

ED 282 “Reflecting as a mirror the glory of the Lord,” you will be “transformed into the same image.” 2 Corinthians 3:18. This is the secret of power over your pupils. Reflect Him.

ED 283 In the formation of character, no other influences count so much as the influence of the home. The teacher's work should supplement that of the parents, but is not to take its place. In all that concerns the well-being of the child, it should be the effort of the parents and teachers to co-operate.

ED 297 Arbitrary measures or direct denunciation may not avail in leading these youth to relinquish that which they hold dear. Let them be directed to something better than display, ambition, or self-indulgence. Bring them in contact with truer beauty, with loftier principles, and with nobler lives. Lead them to behold the One "altogether lovely."

FE 48 Christ was the greatest educator the world ever knew.

FE 66 Their own household is the first missionary field in which parents are required to labor.

FE 66 Christ should be an honored guest in the family circle, and His presence is not less needed in the class room.

FE 84 As an educating power the Bible is without a rival. No scientific works are so well adapted to develop the mind as a contemplation of the great and vital truths and practical lessons of the Bible. No other book has ever been printed which is so well calculated to give mental power

FE 85 There is harmony between nature and Christianity; for both have the same Author. The book of nature and the book of revelation indicate the working of the same divine mind. There are lessons to be learned in nature; and there are lessons, deep, earnest, and all-important lessons, to be learned from the book of God.

FE 99 Skepticism and infidelity, under some pleasing disguise, or as a covert insinuation, too often find their way into schoolbooks. In some instances, the most pernicious principles have been inculcated by teachers. Evil associates are teaching the youth lessons of crime, dissipation, and licentiousness that are horrible to contemplate. Many of our public schools are hotbeds of vice.

FE 100 The Bible presents a perfect standard of character. This sacred book, inspired by God, and written by holy men, is a perfect guide under all circumstances of life.

FE 129 The study of the Bible will give strength to the intellect. Says the Psalmist, “The entrance of Thy words giveth light; it giveth understanding unto the simple.” The question has often been asked me, “Should the Bible become the important book in our schools?” It is a precious book, a wonderful book. It is a treasury containing jewels of precious value. It is a history that opens to us the past centuries. Without the Bible we should have been

left to conjectures and fables in regard to the occurrences of past ages. Of all the books that have flooded the world, be they ever so valuable, the Bible is the Book of books, and is most deserving of the closest study and attention. It gives not only the history of the creation of this world, but a description of the world to come. It contains instruction concerning the wonders of the universe, and it reveals to our understanding the Author of the heavens and the earth. It unfolds a simple and complete system of theology and philosophy. Those who are close students of the word of God, and who obey its instructions, and love its plain truths, will improve in mind and manners.

FE 151 Jesus, the Son of God, in laboring with His hands at the carpenter's trade, gave an example to all youth. Let those who scorn to take up the common duties of life remember that Jesus was subject to His parents, and contributed His share toward the sustenance of the family.

FE 167 The light shining upon those who have eyes to see, cannot be mingled with the darkness of heresy and error found in many of the textbooks recommended to the students in our colleges.

FE 170, 171 These men had received their talents from God, and every gem of thought by which they had been esteemed worthy of the attention of scholars and thinkers, belongs not to them, but to the God of all wisdom, whom they did not acknowledge. Through tradition, through false education, these men are exalted as the world's educators; but in going to them students are in danger of accepting the vile with the precious; for superstition, specious reasoning, and error are mingled with portions of true philosophy and instruction.

FE 182 The Bible has been placed in the background, while the sayings of great men, so-called, have been taken in its stead. May the Lord forgive us the slight we have put upon His word. Though inestimable treasures are in the Bible, and it is like a mine full of precious ore, it is not valued, it is not searched, and its riches are not discovered.

FE 186 In the Bible the whole duty of man is defined. Solomon says, "Fear God, and keep His commandments: for this is the whole duty of man."

FE 286 In our institutions of learning there was to be exerted an influence that would counteract the influence of the world, and give no encouragement to indulgence in appetite, in selfish gratification of the senses, in pride, ambition, love of dress and display, love of praise and flattery, and strife for high rewards and honors as a recompense for good scholarship. All this was to be discouraged in our schools. It would be impossible to avoid these things, and yet send them to the public schools, where they would daily be brought in contact with that which would contaminate their morals. All through the world there was so great a neglect of proper home training that the children found at the public schools, for the most part, were profligate, and steeped in vice.

FE 320 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.

FE 328 True education is a grand science; for it is founded on the fear of the Lord, which is the beginning of wisdom.

FE 347 From the first opening of a book, the candidate for an education should recognize God as the one who imparts true wisdom.

FE 394, 395 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.

FE 402 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.

FE 403, 404 "This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." John 17:3 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.

FE 405 "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.

FE 407 Christ was a teacher sent from God, and His words did not contain a particle of chaff or a semblance of that which is nonessential.

FE 443 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.

FE 444 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.

FE 450 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.

FE 474 The Bible should not be brought into our schools to be sandwiched in between infidelity. The Bible must be made the groundwork and subject matter of education.

FE 490 In our training-schools the Bible is to be made the basis of all education.

FE 526 The Holy Spirit is greatly needed in our schools.

FE 542, 543 The word of God should have a place—the first place—in every system of education. As an educating power, it is of more value than the writings of all the philosophers of all ages. In its wide range of style and subjects there is something to interest and instruct every mind, to ennoble every interest. The light of revelation shines undimmed into the distant past where human annals cast not a ray of light. There is poetry which has called forth the wonder and admiration of the world. In glowing beauty, in sublime and solemn majesty, in touching pathos, it is unequaled by the most brilliant productions of human genius. There is sound logic and impassioned eloquence. There are portrayed the noble deeds of noble men, examples of private virtue and public honor, lessons of piety and purity.

There is no position in life, no phase of human experience, for which the Bible does not contain valuable instruction. Ruler and subject, master and servant, buyer and seller, borrower and lender, parent and child, teacher and student,—all may here find lessons of priceless worth.

But above all else, the word of God sets forth the plan of salvation: shows how sinful man may be reconciled to God, lays down the great principles of truth and duty which should govern our lives, and promises us divine aid in their observance. It reaches beyond this fleeting life, beyond the brief and troubled history of our

race. It opens to our view the long vista of eternal ages,—ages undarkened by sin, undimmed by sorrow. It teaches us how we may share the habitations of the blessed, and bids us anchor our hopes and fix our affections there.

GW 96 One of the very best ways in which young men can obtain a fitness for the ministry is by entering the canvassing field. Let them go into towns and cities to canvass for the books which contain the truth for this time. In this work they will find opportunity to speak the words of life, and the seeds of truth they sow will spring up to bear fruit. By meeting the people and presenting to them our publications, they will gain an experience that they could not gain by preaching.

MH 400 His education was gained from Heaven- appointed sources, from useful work, from the study of the Scriptures, from nature, and from the experiences of life—God's lesson books, full of instruction to all who bring to them the willing hand, the seeing eye, and the understanding heart.

MH 401, 402 Such an education must be based upon the word of God. Here only are its principles given in their fullness. The Bible should be made the foundation of study and of teaching. The essential knowledge is a knowledge of God and of Him whom He has sent.

MYP 263 In the word of God the mind finds subjects for the deepest thought, the loftiest aspirations.

MYP 277 How many books are there concerning war and bloodshed, which mislead the youth! As they read, Satan stands at their side to inspire them with the spirit of the warrior of whom they read, and their blood becomes heated in their veins, and they are stirred up to do cruel actions. How numerous are immoral books, which lead to unholy desires, and fire the passions of the heart, and lead away from all that is pure and holy!

You have had your magical books, in which the very scenes and pictures were inspired by him who was once an exalted angel in the courts of heaven....

OHC 252 The rocks are among the precious things of earth, containing treasures of wisdom and knowledge. In the rocks and mountains are registered the fact that God did destroy the wicked from off the earth by a flood.

PK 31 When a burden bearer desires wisdom more than he desires wealth, power, or fame, he will not be disappointed.

PK 486 In acquiring the wisdom of the Babylonians, Daniel and his companions were far more successful than their fellow students; but their learning did not come by chance. They obtained their knowledge by the faithful use of their powers, under the guidance of the Holy Spirit. They placed themselves in connection with the Source of all wisdom, making the knowledge of God the foundation of their education. In faith they prayed for wisdom, and they lived their prayers. They placed themselves where God could bless them. They avoided that which would weaken their powers, and improved every opportunity to become intelligent in all lines of learning. They followed the rules of life that could not fail to give them strength of intellect. They sought to acquire knowledge for one purpose—that they might honor God.

PP 115 God is the foundation of everything. All true science is in harmony with His works; all true education leads to obedience to His government. Science opens new wonders to our view; she soars high, and explores new depths; but she brings nothing from her research that conflicts with divine revelation. Ignorance may seek to support false views of God by appeals to science, but the book of nature and the written word shed light upon each other.

SPTED 240 The Great Teacher calls for every youth to learn the true philosophy of education.—what shall I do to be saved?

3 – Considerations for Christian Teachers

2SP 241, 242 The parables of Jesus were designed to arouse a spirit of inquiry which would result in a clearer exposition of the truth.

2T 579 Jesus, the heavenly Teacher, did not hold Himself aloof from the children of men; but in order to benefit them He came from heaven to earth, where they were, that the purity and holiness of His life might shine upon the pathway of all and light the way to heaven. The Redeemer of the world sought to make His lessons of instruction plain and simple, that all might comprehend them. He generally chose the open air for His discourses.

2T 580 In all His efforts, Christ sought to make His teachings interesting. He knew that a tired, hungry throng could not receive spiritual benefit, and He did not forget their bodily needs.

2T 580 Thus the landscape, the trees, the birds, the flowers of the valley, the hills, the lake, and the beautiful heavens were associated in their minds with sacred truths which would make them hallowed in memory as they should look upon them after Christ's ascension to heaven.

3T 131 It is the nicest work ever assumed by men and women to deal with youthful minds. The greatest care should be taken in the education of youth to so vary the manner of instruction as to call forth the high and noble powers of the mind.

3T 136 Parents and teachers, in taking the responsibility of training these children, do not feel their accountability before God to become acquainted with the physical organism, that they may treat the bodies of their children and pupils in a manner to preserve life and health. Thousands of children die because of the ignorance of parents and teachers.

3T 137 Parents should be the only teachers of their children until they have reached eight or ten years of age.

4T 426 Teachers should not feel that their duty is done when their pupils have been instructed in the sciences. But they should realize that they have the most important missionary field in the world.

5T 28 I wish I could impress upon every teacher a full sense of his responsibility for the influence which he exerts upon the young.

5T 29 Connected with God, every instructor will exert an influence to lead his pupils to study God's word, and to obey His law.

5T 30 He who wishes to preserve his own dignity and self-respect must be careful not to wound needlessly the self-respect of others. This rule should be sacredly observed toward the dullest, the youngest, the most blundering scholars.

5T 31 The teacher should ever conduct himself as a Christian gentleman. He should ever stand in the attitude of a friend and counselor to his pupils. If all our people—teachers, ministers, and lay members—would cultivate the spirit of Christian courtesy, they would far more readily find access to the hearts of the people; many more would be led to examine and receive the truth. When every teacher shall forget self and feel a deep interest in the success and prosperity of his pupils, realizing that they are God's property and that he must render an account for his influence upon their minds and character, then we shall have a school in which angels will love to linger. Jesus will look approvingly upon the work of the teachers and will send His grace into the hearts of the students.

5T 55 It is impossible for a man to have so much care, and carry so heavy responsibilities, without becoming hurried, weary, and nervous. Those who refuse to accept burdens which will tax their strength to the utmost know nothing of the pressure brought to bear upon those who must bear these burdens.

5T 254 The language is plain, and the thoughts and sentiments are marked with the greatest simplicity. The poor, the unlearned, the most simple-minded, can understand them.

5T 539 The teaching in our schools is not to be the same as in other colleges and seminaries.

5T 555 The teachers in our college should be men and women of well-balanced minds, who have a strong moral influence, who know how to deal wisely with minds, and who possess the true missionary spirit.

5T 588 Jesus was the greatest educator the world ever knew. In comparison with His knowledge the highest human knowledge is foolishness. But His instructions were so simple that all understood Him, both learned and unlearned. He made no effort to show His deep knowledge, for this they could not have understood.

5T 590 Train the youth, mold the character, educate, educate, educate, for the future, immortal life. Pray often. Plead with God to give you a spirit of supplication. Do not feel that your work as teachers is done unless you can lead your scholars to faith in Jesus and love for Him. Let the love of Christ pervade your own souls, and then you will unconsciously teach it to others. When you as instructors commit yourselves unreservedly to Jesus, for Him to lead, to guide, to control, you will not fail. Teaching your students to be Christians is the greatest work before you. Go to God; He hears and answers prayer. Put from you questionings, doubts, and unbelief. Let no harshness come into your teaching. Be not too exacting, but cultivate tender sympathy and love. Be cheerful. Do not scold, do not censure too severely; be firm, be broad, be Christlike, pitiful, courteous. “Whatsoever a man soweth, that shall he also reap.”

5T 654 There is need of laying aside these cast-iron rules, of coming down from these stilts, to the humbleness of the child. Oh, that some of the spirit of severity may change to a spirit of love, that happiness and sunshine may take the place of discouragement and grief!

6T 109 Schools are needed where Bible instruction may be given to the children.

6T 109 In localities where believers are few, let two or three churches unite in erecting a humble building for a church school. Let all share the expense.

6T 134 Those who have charge of training the youth connected with any line of our work should be men who have a deep sense of the value of souls.

6T 134 Then what carefulness should be exercised in selecting proper persons as instructors, that they may not only be faithful in their work, but may manifest a right temper. If they are not trustworthy, they should be discharged.

6T 134, 135 The best ministerial talent should be employed in teaching the Bible in our schools. Those selected for this work need to be thorough Bible students and to have a deep Christian experience, and their salary should be paid from the tithe.

6T 148 The unselfish life, the generous, self-sacrificing spirit, the sympathy and love of those who hold positions of trust in our institutions, should have a purifying, ennobling influence which would be eloquent for good.

6T 152 There should be unselfish, devoted, faithful teachers, teachers who are constrained by the love of God and who, with hearts full of tenderness, will have a care for the health and happiness of the students. It should be their aim to advance the students in every essential branch of knowledge.

6T 152 Wise teachers should be chosen for our schools, those who will feel responsible to God to impress upon minds the necessity of knowing Christ as a personal Saviour. From the highest to the lowest grade they should show special care for the salvation of the students and through personal effort seek to lead their feet into straight paths. They should look with pity upon those who have been badly trained in childhood, and seek to remedy defects, which, if retained, will greatly mar the character.

6T 152, 153 All who teach in our schools should have a close connection with God and a thorough understanding of His word, that they may be able to bring divine wisdom and knowledge into the work of educating the youth for usefulness in this life and for the future, immortal life.

6T 154 Our teachers need to be constant learners. The reformers need to be themselves reformed, not only in their methods of labor, but in their own hearts.

6T 159 Put off all manifestations of self-importance, for this can be no help to you in your work; and yet I beseech you to place a high estimate upon your own character, for you are bought with an infinite price. Be careful, be prayerful, be serious.

6T 160 Teachers must understand what lessons to impart, or they cannot prepare students to be transferred to the higher grade. They must study Christ's lessons and the character of His teaching. They must see its freedom from formalism and tradition, and appreciate the originality, the authority, the spirituality, the tenderness, the benevolence, and the practicability of His teaching.

6T 169 The teachers need great managing ability; they must be true to principle, and yet wise and tender, linking love and Christlike sympathy with discipline. They should not manifest stern, unbending dignity, but should mingle with the youth, becoming one with them in their joys and sorrows as well as in their daily routine of work. Cheerful, loving obedience will generally be the fruit of such effort.

6T 198 They should employ a Christian teacher who, as a consecrated missionary, shall educate the children in such a way as to lead them to become missionaries.

6T 199 In some countries parents are compelled by law to send their children to school. In these countries, in localities where there is a church, schools should be established if there are no more than six children to attend.

6T 199 We are far behind our duty in this important matter. In many places schools should have been in operation years ago. Many localities would thus have had representatives of the truth who would have given character to the work of the Lord. Instead of centering so many large buildings in a few places, schools should have been established in many localities.

6T 200 The character of the work done in our church schools should be of the very highest order.

6T 200, 201 In selecting teachers we should use every precaution, knowing that this is as solemn a matter as the selecting of persons for the ministry. Wise men who can discern character should make the selection, for the very best talent that can be secured is needed to educate and mold the minds of the young and to carry on successfully the many lines of work that will need to be done by the teacher in our church schools. No person of an inferior or narrow cast of mind should be placed in charge of one of these schools. Do not place over the children young and inexperienced teachers who have no managing ability, for their efforts will tend to disorganization.

6T 201 Our church schools need teachers who have high moral qualities, those who can be trusted, those who are sound in the faith and who have tact and patience, those who walk with God and abstain from the very appearance of evil.

6T 205 The management and instruction of children is the noblest missionary work that any man or woman can undertake.

6T 205 Teachers should sometimes enter into the sports and play of the little children, and teach them how to play. In this way they may be able to check unkind feelings and actions without seeming to criticize or find fault. This companionship will bind together the hearts of teachers and pupils, and school will be a delight to all.

6T 378 No man should be set apart as a teacher of the people while his own teaching or example contradicts the testimony God has given His servants to bear in regard to diet, for this will bring confusion. His disregard of health reform unfits him to stand as the Lord's messenger.

7T 274 Teachers meet with many trials. Discouragements press upon them as they see that their efforts are not always appreciated by their pupils.

8T 62 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 of Jesus Christ, whom He has sent.

AA 17, 18 For three years and a half the disciples were under the instruction of the greatest Teacher the world has ever known. By personal contact and association, Christ trained them for His service. Day by day they walked and talked with Him, hearing His words of cheer to the weary and heavy-laden, and seeing the manifestation of His power in behalf of the sick and the afflicted. Sometimes He taught them, sitting among them on the mountainside; sometimes beside the sea or walking by the way, He revealed the mysteries of the kingdom of God.

AA 18 On His journeys through country and cities, He took them with Him, that they might see how He taught the people. They traveled with Him from place to place. They shared His frugal fare, and like Him were sometimes hungry and often weary. On the crowded streets, by the lakeside, in the lonely desert, they were with Him. They saw Him in every phase of life.

AA 21 He spoke to them also words of hope and courage.

CE 6 Teachers . . . should give special attention to the cultivation of the weaker faculties, that all the powers may be brought into exercise, and carried forward from one degree of strength to another, that the mind may attain due proportions.

CE 47 God's word must be opened to the youth, but a youth should not be placed in the position to do this. Those who must have an eye upon them constantly to insure their good behavior, will require to be watched in any position where they may be. Therefore the mould given the character in youth by such a system of training, is wholly deleterious.

CE 47 The world's maxims, the world's customs and practices, are not the teaching they need; but they are to see that the teachers in the schools care for their souls, that they will take a decided interest in their spiritual welfare, and religion is to be the great principle inculcated; for the love and fear of God are the beginning of wisdom. Youth removed from the domestic atmosphere, from the home rule and guardianship of parents, if left to themselves to pick and choose their companions, meet with a crisis in their history not generally favorable to piety or principle.

CE 50 The teacher will have these discouragements after doing his duty. But he must work on, trusting in God to work with him, standing at his post manfully, and laboring on in faith.

CE 51 God wants the teachers in our schools to be efficient. If they are advanced in spiritual understanding, they will feel that it is important that they should not be deficient in the knowledge of the sciences. Piety and a religious experience lie at the very foundation of true education. But let none feel that having an earnestness in religious matters is all that is essential in order to become educators. While they need no less of piety, they also need a thorough knowledge of the sciences.

CE 52 God does not want us to be content with lazy, undisciplined minds, dull thoughts, and loose memories. He wants every teacher to be efficient, not to feel satisfied with some measure of success, but to feel his need of perpetual diligence in acquiring knowledge.

CE 88, 89 I appeal to teachers in our schools to set a right example to those with whom they are associated. Those who would be qualified to mould the character of the youth, must be learners in the school of Christ, that they may be meek and lowly of heart, as was the divine Pattern. In dress, in deportment, in all their ways, they should exemplify the Christian character, revealing the fact that they are under wise disciplinary rules of the great Teacher.

CE 151 Well balanced minds and symmetrical characters are required as teachers in every line. Give not this work into the hands of young women and young men who know not how to deal with human minds.

CE 156 What can give greater satisfaction than to be laborers together with God in educating and training the children and youth to love God and keep his commandments?

CE 168 There is no nobler work that we can do, no greater benefit that we can confer upon society, than to give to our children a proper education, impressing upon them, by precept and example, the important principle that purity of life and sincerity of purpose will best qualify them to act their part in the world.

CE 184, 185 The teacher whose physical powers are already enfeebled by disease or overwork, should pay especial attention to the laws of life. He should take time for recreation. He should not take upon himself responsibility outside of his school work, which will so tax him, physically or mentally, that his nervous system will be unbalanced; for in this case he will be unfitted to deal with minds, and cannot do justice to himself or to his pupils.

CG 19, 20 Jesus secured His education in the home. His mother was His first human teacher. From her lips, and from the scrolls of the prophets, He learned of heavenly things. He lived in apeasant's home and faithfully and cheerfully acted His part in bearing the household burdens. He who had been the commander of heaven was a willing servant, a loving, obedient son.

CG 50 His [Jesus'] education was gained from Heaven-appointed sources, from useful work, from the study of the Scriptures, from nature, and from the experiences of life—God's lesson books, full of instruction to all who bring to them the willing hand, the seeing eye, and the understanding heart.

CL 25 I am troubled when I consider that there may be even some of our teachers who need to be more evenly balanced with sound judgment. The messengers who bear the message of mercy to our world, who have the confidence of the people, will be appealed to for advice. Great caution must be exercised by these men who have not genuine experience in practical life, and who will be in danger of giving advice, ignorant of what that advice may lead others to do.

COL 17 So it was in Christ's teaching: the unknown was illustrated by the known; divine truths by earthly things with which the people were most familiar.

COL 21 Again, Christ had truths to present which the people were unprepared to accept or even to understand. For this reason also He taught them in parables. By connecting His teaching with the scenes of life, experience, or nature, He secured their attention and impressed their hearts. Afterward, as they looked upon the objects that illustrated His lessons, they recalled the words of the divine Teacher. To minds that were open to the Holy Spirit, the significance of the Saviour's teaching unfolded more and more. Mysteries grew clear, and that which had been hard to grasp became evident.

Jesus sought an avenue to every heart. By using a variety of illustrations, He not only presented truth in its different phases, but appealed to the different hearers. Their interest was aroused by figures drawn from the surroundings of their daily life.

COL 23 Christ did not deal in abstract theories, but in that which is essential to the development of character, that which will enlarge man's capacity for knowing God, and increase his efficiency to do good. He spoke to men of those truths that relate to the conduct of life, and that take hold upon eternity.

COL 87 Such are a few of the many lessons taught by nature's living parable of the sower and the seed. As parents and teachers try to teach these lessons, the work should be made practical. Let the children themselves prepare the soil and sow the seed. As they work, the parent or teacher can explain 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 seed is cast into the ground, they can teach the lesson of Christ's death; and as the blade springs up, they can teach the lesson of the truth of the resurrection. As the plants grow, the correspondence between the natural and the spiritual sowing may be continued.

CSW 54 Christ was a child; He had the experience of a child; He felt the disappointments and trials that children feel; He knew the temptations of children and youth. But Christ was in His child life and youthful life an example to all children and youth. In childhood His hands were engaged in useful acts. In youth He worked at the carpenter's trade with His father, and was subject to His parents, thus giving in His life a lesson to all children and young.

CSW 73 In all true teaching the personal element is essential. Christ in His teaching dealt with men individually. It was by personal contact and association that He trained the twelve. It was in private, often to but one listener, that He gave His most precious instruction.

CSW 74 The same personal interest, the same attention to individual development, are needed in educational work today. Many apparently unpromising youth are richly endowed with talents that are put to no use. Their faculties lie hidden because of a lack of discernment on the part of their educators. In many a boy or girl outwardly as unattractive as a rough-hewn stone, may be found precious material that will stand the test of heat and storm and pressure. The true educator, keeping in view what his pupils may become, will recognize the value of the material upon which he is working. He will take a personal interest in each pupil, and will seek to develop all his powers. However imperfect, every effort to conform to right principles will be encouraged.

CSW 98 While a teacher should be firm and decided, he should not be stern, exacting and dictatorial. A dignified authority is required in the teacher, else he lacks that ability which will make him a successful teacher. The children are quick to discern any weakness or defect in character in the teacher. The deportment is making the impression. The words which you utter will not give them the right mold unless they see in your character the model.

CSW 104 Teachers should set a right example before the youth, in spirit, in deportment, and in dress.

CSW 122 The teacher's obligations are weighty and sacred, but no part of the work is more important than to look after the youth with tender, loving solicitude, that they may feel that we have a friend in them.

CSW 123 After all these efforts, teachers may find that some under their charge will develop unprincipled characters. They are lax in morals as the result, in many cases, of vicious example and neglected parental

discipline. And teachers doing all they can will fail to bring these youth to a life of purity and holiness; and after patient discipline, affectionate labor, and fervent prayer, they will be disappointed by those from whom they have hoped so much. And in addition to this, the reproaches of the parents will come to them, because they did not have power to counteract the influence of their own example and unwise training. The teacher will have these discouragements after doing his duty. But he must work on, trusting in God to work with him, standing at his post manfully, and laboring on in faith.

CSW 174, 175 Those who are selfish, peevish, dictatorial, coarse, and rough, who do not carefully regard the feelings of others, should never be employed as teachers. They will have a disastrous influence upon their students, molding them after their own character, thus perpetuating evil.

CT 17 In the Teacher sent from God all true educational work finds its center.

CT 18 As the highest preparation for your work I point you to the words, the life, the methods, of the Prince of teachers. I bid you consider Him. Here is your true ideal. Behold it, dwell upon it, until the Spirit of the divine Teacher shall take possession of your heart and life. “Reflecting as a mirror the glory of the Lord,” you will be “transformed into the same image.” 2 Corinthians 3:18, R.V

CT 24 He who co-operates with the divine purpose in imparting to the youth a knowledge of God, and molding the character into harmony with His, does a high and noble work.

CT 25 There is great need of elevating the standard of righteousness in our schools, of giving instruction that is after God’s order. Should Christ enter our institutions for the education of the youth, He would cleanse them as He cleansed the temple, banishing many things that have a defiling influence. Many of the books which the youth study would be expelled, and their places filled with others that would inculcate substantial knowledge, and would abound in sentiments which might be treasured in the heart, and in precepts that might safely govern the conduct.

CT 25, 26 Is it the Lord’s purpose that false principles, false reasoning, and the sophistries of Satan should be kept before the minds of our youth and children? Shall pagan and infidel sentiments be presented to our students as valuable additions to their store of knowledge? The works of the most intellectual skeptic are the works of a mind prostituted to the service of the enemy; and shall those who claim to be reformers, who seek to lead the children and youth in the right way, in the path cast up for the ransomed of the Lord to walk in, imagine that God would have them present to the youth for their study that which will misrepresent His character and place Him in a false light? Shall the sentiments of unbelievers, the expressions of dissolute men, be advocated as worthy of the student’s attention, because they are the productions of men whom the world admires as great thinkers? Shall men professing to believe in God gather from these unsanctified authors their expressions and sentiments, and treasure them up as precious jewels to be stored away among the riches of the mind? God forbid!

CT 29, 30 He urged upon men the necessity of prayer, repentance, confession, and the abandonment of sin. He taught them honesty, forbearance, mercy, and compassion, enjoining upon them to love not only those who loved them, but those who hated them and treated them despitefully. In all this He was revealing to them the character of the Father, who is long-suffering, merciful, and gracious, slow to anger, and full of goodness and truth.

CT 34, 35 Christ might have opened to men the deepest truths of science. He might have unlocked mysteries which have required many centuries of toil and study to penetrate. He might have made suggestions in scientific lines that till the close of time would have afforded food for thought and stimulus for invention. But He did not do this. He said nothing to gratify curiosity or to stimulate selfish ambition. He did not deal in abstract theories, but in that which is essential to the development of character, that which will enlarge man’s capacity for knowing God, and increase his power to do good. Instead of directing the people to study men’s theories about God, His word, or His works, Christ taught them to behold Him as manifested in His works, in His word, and by His providences. He

brought their minds in contact with the mind of the Infinite. He unfolded principles that struck at the root of selfishness.

CT 35 Those who are ignorant of education as it was taught and exemplified in the life of Christ are ignorant of what constitutes the higher education.

CT 42, 43 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 our sanitariums, in the medical missionary work, in the offices 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 where we should be.

CT 45 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…

CT 47 The teachers in our schools have a heavy responsibility to bear. They must be in words and character what they wish their students to become—men and women that fear God and work righteousness.

CT 65 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 an account.

CT 67 Every teacher should be under the full control of the Holy Spirit.

CT 67 The true teacher will try by precept and example to win souls to Christ.

CT 68 The great aim of the teacher should be the perfecting 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.

CT 73 It is the nicest work ever assumed by men and women to deal with youthful minds. The greatest care should be taken in the education of youth, to vary the manner of instruction so as to call forth the high and noble powers of the mind. Parents and schoolteachers are certainly disqualified to educate children properly if they have not first learned the lessons of self-control, patience, forbearance, gentleness, and love. What an important position for parents, guardians, and teachers! There are very few who realize the most essential wants of the mind, and how to direct the developing intellect, the growing thoughts and feelings of youth....

CT 77 The habits and principles of the teacher should be considered of even greater importance than his literary qualifications. If he is a sincere Christian, he will feel the necessity of having an equal interest in the physical, mental, moral, and spiritual education of his pupils. In order to exert the right influence, he should have perfect control over himself, and his own heart should be richly imbued with love for his pupils, which will be seen in his looks, words, and acts. He should have firmness of character, and then he can mold the minds of his pupils, as well as instruct them in the sciences.

CT 91 The teachers have a task which few appreciate. If they succeed in reforming these wayward youth, they receive but little credit. If the youth choose the society of the evil-disposed, and go on from bad to worse, then the teachers are censured and the school is denounced.

CT 93 The teacher who is severe, critical, overbearing, heedless of others' feelings, must expect the same spirit to be manifested toward himself. He who wishes to preserve his own dignity and self-respect must be careful not to

wound needlessly the self-respect of others. This rule should be sacredly observed toward the dullest, the youngest, the most blundering students.

CT 93 The teacher should ever conduct himself as a Christian Gentleman. He should stand in the attitude of a friend and counselor to his pupils.

CT 95 The youth placed under your care you must meet again around the great white throne.

CT 96 It should be the teacher's aim to prepare every youth under his care to be a blessing to the world.

CT 104 It is the privilege of the faithful teacher to reap day by day the visible results of his patient, persevering labor of love. It is his to watch the growth of the tender plants as they bud, and blossom, and bear the fruit of order, punctuality, faithfulness, thoroughness, and true nobility of character. It is his to see a love for truth and right growing and strengthening in these children and youth for whom he is held responsible. What can give him greater returns than to see his pupils developing characters that will make them noble and useful men and women, fitted to occupy positions of responsibility and trust—men and women who in the future will wield a power to hold in check evil influences and help in dispelling the moral darkness of the world?

As the teacher awakens in the minds of his pupils a realization of the possibilities before them, as he causes them to grasp the truth that they may become useful, noble, trustworthy men and women, he sets in motion waves of influence that, even after he himself has gone to rest, will reach onward and ever onward, giving joy to the sorrowing and inspiring hope in the discouraged. As he lights in their minds and hearts the lamp of earnest endeavor, he is rewarded by seeing its bright rays diverge in every direction, illuminating not only the lives of the few who daily sit before him for instruction, but through them the lives of many others.

CT 151 They should possess the attributes of Christ's character—patience, kindness, mercy, and love; and into the daily experience they should bring the Saviour's righteousness and peace.

CT 152 Show sympathy and tenderness in dealing with your pupils. Reveal the love of God. Let the words you speak be kind and encouraging.

CT 168 If the instructors have a religious experience themselves, they will be able to communicate to their students the knowledge of the love of God that they have received. These lessons can be given only by those who are themselves truly converted. This is the noblest missionary work that any man or woman can undertake.

CT 169 They should be educated line upon line, precept upon precept, here a little and there a little; but the one aim before the teacher should be to educate the children to know God, and Jesus Christ whom He has sent.

CT 170 Teachers who are nervous and easily irritated should not be placed over the youth.

CT 170 In educating the children and youth, teachers should not allow one passionate word or gesture to mar their work, for in so doing they imbue the students with the same spirit which they themselves possess.

CT 172 The work of teachers is an important one. They should make the word of God their meditation.

CT 173, 174 Many families, who, for the purpose of educating their children, move to places where our large schools are established, would do better service for the Master by remaining where they are. They should encourage the church of which they are members to establish a church school where the children within their borders could receive an all-round, practical Christian education. It would be vastly better for their children, for themselves, and for the cause of God, if they would remain in the smaller churches, where their help is needed, instead of going to the larger churches, where, because they are not needed, there is a constant temptation to fall into spiritual inactivity.

CT 175 To place over young children, teachers who are proud and unloving is wicked. A teacher of this stamp will do great harm to those who are rapidly developing character. If teachers are not submissive to God, if they have no love for the children over whom they preside, or if they show partiality for those who please their fancy, and manifest indifference to those who are less attractive, or to those who are restless and nervous, they should not be employed; for the result of their work will be a loss of souls for Christ.

CT 177 The importance of the teacher's physical qualifications can hardly be overestimated; for the more perfect his health, the more perfect will be his labor.

CT 178 In His teaching, Christ 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.

CT 178, 179 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....

CT 179 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?

CT 180 Teachers are needed who are able to deal wisely with the different phases of character; who are quick to see and to make the most of opportunities to do good; who possess enthusiasm, who are "apt to teach;" and who can inspire thought, quicken energy, and impart courage.

CT 191 Every teacher who has to do with the education of young students should remember that children are affected by the atmosphere that surrounds the teacher, whether it be pleasant or unpleasant. If the teacher is connected with God, if Christ abides in his heart, the spirit that is cherished by him will be felt by the children. If teachers enter the schoolroom with a provoked, irritated spirit, the atmosphere surrounding their souls will also leave its impression.

The teachers who work in this part of the Lord's vineyard need to be self-possessed, to keep their temper and feelings under control, and in subjection to the Holy Spirit. They should give evidence of having, not a one-sided experience, but a well-balanced mind, a symmetrical character. Learning daily in the school of Christ, such teachers can wisely educate the children and youth.

CT 192 Many of the children who attend our schools have not had proper training at home. Some have been left to do as they pleased; others have been found fault with and discouraged. Very little pleasantness and cheerfulness have been shown them; few words of approval have been spoken to them. They have inherited the defective characters of their parents, and the discipline of the home has been no help in the formation of right character. To place as teachers of these children and youth, young men and women who have not developed a deep, earnest love for God and for the souls for whom Christ has died, is to make a mistake that may result in the loss of many souls. Those who easily become impatient and irritated should not be educators.

CT 195 Teachers, Jesus is in your school every day. His great heart of infinite love is drawn out, not only for the best-behaved children, who have the most favorable surroundings, but for the children who have by inheritance objectionable traits of character.

CT 196 “Every high priest ... can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.” Hebrews 5:1, 2. This truth can in the highest sense be exemplified before the children. Let teachers bear it in mind when they are tempted to be impatient and angry with the children because of misbehavior.

CT 197 In no case are teachers to lose self-control, to manifest impatience and harshness, and a want of sympathy and love. Those who are naturally fretful, easily provoked, and who have cherished the habit of criticism and evil thinking, should find some other kind of work, where their unlovely traits of character will not be reproduced in the children and youth.

CT 199 With uprightness of character, high literary acquirements should be combined.

CT 199 If you are called to be a teacher, you are called to be a learner also. If you take upon yourself the sacred responsibility of teaching others, you take upon yourself the duty of becoming master of every subject you seek to teach.

CT 204, 205 The necessity of establishing such schools is urged upon me very strongly because of the cruel neglect of many parents properly to educate their children in the home.

CT 208 The instructors will find it greatly to their advantage to take hold disinterestedly with the students in manual labor, showing them how to work. By co-operating with the youth in this practical way, the teachers can bind the hearts of the students to themselves by the cords of sympathy and brotherly love. Christian kindness and sociability are powerful factors in winning the affections of the youth.

CT 208, 209 Teachers, take hold of the schoolwork with diligence and patience. Realize that yours is not a common work. You are laboring for time and for eternity, molding the minds of your students for entrance into the higher school.

CT 211 Our teachers should not think that their work ends with giving instruction from books. Several hours each day should be devoted to working with the students in some line of manual training. In no case should this be neglected.

CT 212 Let the teacher bring peace and love and cheerfulness into his work. Let him not allow himself to become angry or provoked. The Lord is looking upon him with intense interest, to see if he is being molded by the divine Teacher. The child who loses his self-control is far more excusable than the teacher who allows himself to become angry and impatient. When a stern reproof is to be given, it may still be given in kindness.

CT 213, 214 Secure a strong man to stand as principal of your school, a man whose physical strength will support him in doing thorough work as a disciplinarian; a man who is qualified to train the students in habits of order, neatness, and industry.

CT 216 One of the fundamental branches of learning is language study. In all our schools special care should be taken to teach the students to use the English language correctly in speaking, reading, and writing. Too much cannot be said in regard to the importance of thoroughness in these lines. One of the most essential qualifications of a teacher is the ability to speak and read distinctly and forcibly. He who knows how to use the English language fluently and correctly can exert a far greater influence than one who is unable to express his thought readily and clearly.

CT 229 To the teacher is committed a most important work—a work upon which he should not enter without careful and thorough preparation. He should feel the sacredness of his calling and give himself to it with zeal and

devotion. The more of true knowledge a teacher has, the better will be his work. The schoolroom is no place for surface work. No teacher who is satisfied with superficial knowledge will attain a high degree of efficiency.

But it is not enough that the teacher possess natural ability and intellectual culture. These are indispensable, but without a spiritual fitness for the work he is not prepared to engage in it. He should see in every pupil the handiwork of God—a candidate for immortal honors. He should seek so to educate, train, and discipline the youth that each may reach the high standard of excellence to which God calls him.

CT 230 Every Christian teacher should have an intelligent understanding of what Christ is to him individually.

CT 231 Unless the teacher realizes the need of prayer and humbles his heart before God, he will lose the very essence of education.

CT 231 The teacher should carefully study the disposition and character of his pupils, that he may adapt his teaching to their peculiar needs.

CT 232 No one branch of study should receive special attention to the neglect of others equally important. Some teachers devote much time to a favorite branch, drilling students upon every point, and praising them for their progress, while in other essential studies these students may be deficient. Such instructors are doing their pupils a great wrong.

CT 232 Continual association with inferiors in age and mental training tends to make the teacher tenacious of his rights and opinions, and leads him to guard jealously his position and dignity. Such a spirit is opposed to the meekness and humility of Christ.

CT 233 No man or woman is fitted for the work of teaching who is fretful, impatient, arbitrary, or dictatorial. These traits of character work great harm in the schoolroom.

CT 233 Above all others, he who has the training of the youth should beware of indulging a morose or gloomy disposition; for this will cut him off from sympathy with his students, and without sympathy he cannot hope to benefit them.

CT 235 Because you are studying books, do not neglect the everyday duties around you. Wherever you are, weave into your life all the usefulness possible, and you will find your minds more capable of expansion, more vigorous in grasping the lessons you endeavor to learn. By performing with faithfulness every practical duty that falls to you, you are becoming better qualified to educate those who need to learn how to do these things.

CT 235 Teachers must have a living faith or they will be separate from Christ.

CT 236 To the teacher is committed a great work—a work for which, in his own strength, he is wholly insufficient. Yet if, realizing his own weakness, he clings to Jesus, he will become strong in the strength of the Mighty One. He must bring to his difficult task the patience, forbearance, and gentleness of Christ. His heart must glow with the same love that led the Lord of life and glory to die for a lost world. Patience and perseverance will not fail of a reward. The best efforts of the faithful teacher will sometimes prove unavailing, yet he will see fruit for his labor. Noble characters and useful lives will richly repay his toil and care.

CT 239, 240 Ministers and teachers should give special attention to the cultivation of the voice. They should learn to speak, not in a nervous, hurried manner, but with a slow, distinct, clear utterance, preserving the music of the voice.

The Saviour's voice was as music to the ears of those who had been accustomed to the monotonous, spiritless preaching of the scribes and Pharisees.

CT 240 Jesus illustrated the glories of the kingdom of God by the use of the experiences and occurrences of earth.

CT 250 Said my Instructor, “Let not teachers be chosen to educate and train the youth who will not maintain the simplicity of Christ’s methods. His teachings contain the very essence of sanctified simplicity.”

CT 253 With a deep, earnest interest to help your students, carry them over the ground of knowledge. Come as close to them as you can. Unless teachers have the love and gentleness of Christ abounding in their hearts, they will manifest too much of the spirit of a harsh, domineering schoolmaster.

CT 256, 257 The man who stands in a position of responsibility in any of our schools cannot be too careful of his words and his acts. Never should he allow the least approach to familiarity in his relations to the students, such as placing his hand on the arm or shoulder of a girl student. He should in no case give the impression that commonness and familiarity are allowable. His lips and his hands are to express nothing that anyone could take advantage of.

CT 261 Christ’s illustrations were taken from the things of daily life, and although they were simple, they had in them a wonderful depth of meaning. The birds of the air, the lilies of the field, the growing seed, the shepherd and the sheep—with these things Christ illustrated immortal truth; and ever afterward, when His hearers chanced to see these objects, they recalled His words. Thus the truth became a living reality; the scenes of nature and the daily affairs of life were ever repeating to them the Saviour’s teaching.

CT 261 In every school the instruction given should be as easy to understand as was that given by Christ. There is need of teachers who will come close to their students and who will give clear, definite instruction, illustrating spiritual things by the things of nature and by the familiar events of everyday experience.

CT 262 From the beginning of His ministry, men began to comprehend more clearly the character of God. He carried out His teachings in His own life. He showed consistency without obstinacy, benevolence without weakness, tenderness and sympathy without sentimentalism. He was highly social, yet He possessed a reserve that discouraged any familiarity. His temperance never led to bigotry or austerity. He was not conformed to the world, yet He was attentive to the wants of the least among men.

CT 263 Teachers can gain efficiency and power only by working as Christ worked.

CT 264 Dealing with human minds is the most delicate work ever entrusted to mortals, and teachers need constantly the help of the Spirit of God, that they may do their work aright.

CT 264 To deal successfully with these different minds, the teacher needs to exercise great tact and delicacy in management, as well as firmness in government.

CT 266 A Christlike nature is not selfish, unsympathetic, cold. It enters into the feelings of those who are tempted and helps the one who has fallen to make the trial a stepping-stone to higher things. The Christian teacher will pray for and with an erring student, but he will not get angry with him.

CT 267 The good that a teacher will do his students will be proportionate to his belief in them.

CT 269 Teachers and students are to come close together in Christian fellowship. The youth will make many mistakes, and the teacher is never to forget to be compassionate and courteous. Never is he to seek to show his superiority. The greatest of teachers are those who are most patient, most kind. By their simplicity and their willingness to learn they encourage their students to climb higher and still higher.

CT 281, 282 All the teachers in a school need exercise, a change of employment. God has pointed out what this should be—useful, practical work. But many have turned away from God's plan to follow human inventions to the detriment of spiritual life. Amusements are doing more to counteract the working of the Holy Spirit than anything else, and the Lord is grieved.

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

CT 310 Various industries should be carried on in our schools. The industrial instruction given should include the keeping of accounts, carpentry, and all that is comprehended in farming. Preparation should be made for the teaching of blacksmithing, painting, shoemaking, and for cooking, baking, washing, mending, typewriting, and printing. Every power at our command is to be brought into this training work, that students may go forth well equipped for the duties of practical life.

CT 373 A close connection with God must be maintained by all our teachers.

CT 386 Christ imparted only that knowledge which could be utilized. His instruction of the people was confined to the needs of their own condition in practical life.

CT 399 Christ's teachings were not impressed upon His hearers by any outward gestures, but by the words and acts of His daily life, by the spirit He revealed.

CT 430 The youth are in need of educators who will keep the principles of the word of God ever before them. If teachers will make Bible precepts their textbook, they will have greater influence over the youth.

CT 431 The best ministerial talent should be employed to lead and direct in the teaching of the Bible in our schools. Those chosen for this work need to be thorough Bible students; they should be men who have a deep Christian experience, and their salary should be paid from the tithe.

CT 431 The Bible teacher should be one who is able to teach the students how to present the truths of the word of God in a clear, winning manner in public and how to do effective evangelistic work from house to house. It is essential that he be skillful in teaching those who have a desire to work for the Master how to use wisely that which they have learned.

CT 432 In our schools the work of teaching the Scriptures to the youth is not to be left wholly with one teacher for a long series of years. The Bible teacher may be well able to present the truth, and yet it is not the best experience for the students that their study of the word of God should be directed by one man only, term after term and year after year. Different teachers should have a part in the work, even though they may not all have so full an understanding of the Scriptures.

CT 433 It would greatly benefit our schools if regular meetings were held frequently in which all the teachers could unite in the study of the word of God. They should search the Scriptures as did the noble Bereans. They should subordinate all preconceived opinions, and taking the Bible as their lesson book, comparing scripture with scripture, they should learn what to teach their students, and how to train them for acceptable service.

CT 433 The teacher's success will depend largely upon the spirit which is brought into the work.

CT 433, 434 There is need of Bible teachers who will come close to the unconverted, who will search for the lost sheep, who will do personal labor and will give clear, definite instruction.

Never utter sentiments of doubt. Christ's teaching was always positive in its nature. With a tone of assurance bear an affirmative message. Lift up the Man of Calvary higher and still higher; there is power in the exaltation of the cross of Christ.

CT 435 The teacher of truth can impart effectively only that which he himself knows by experience. Christ taught the truth because He was the truth. His own thought, His character, His life experience, were embodied in His teaching. So with His servants; those who teach the word must make it their own by personal experience.

CT 497 Because our schools have been established for so high and holy a purpose, the teachers should be men and women whose lives are purified by the grace of Christ, who are cultured in mind and refined in manners.

CT 498 They should ever pursue a course that will command the respect of the students. The youth have a right to expect that a Christian teacher will reach a high standard, and they will pass severe judgment upon him if he does not.

The teachers in our schools will need to manifest Christlike love, forbearance, and wisdom.

CT 498 Patient, conscientious teachers are needed to arouse hope and aspiration in the youth, to help them to realize the possibilities lying before them. Teachers are needed who will train their students to do service for the Master; who will carry them forward from one point to another in intellectual and spiritual attainment. Teachers should strive to realize the greatness of their work.

CT 506 God does not want us to be content with lazy, undisciplined minds, dull thoughts, and loose memories. He wants every teacher to feel dissatisfied with simply a measure of success and to realize his need of constant diligence in acquiring knowledge.

CT 534 The teacher should not divorce himself from the church work. Those who conduct church schools and larger schools should regard it as their privilege, not only to teach in the school, but to bring into the church with which they are connected the same talents that are used in the school. Through their work and influence, power is to be brought into the church. They are to strive to bring the church to a higher standard.

CT 545 It is not enough to fill the minds of the youth with lessons of deep importance; they must learn to impart what they have received.

CT 547 Wherever possible, students should, during the school year, engage in city mission work. They should do missionary work in the surrounding towns and villages. They can form themselves into bands to do Christian help work. Students should take a broad view of their present obligations to God. They are not to look forward to a time, after the school term closes, when they will do some large work for God, but should study how, during their student life, to yoke up with Christ in unselfish service for others.

CTBH 67 Parents ought to be the best teachers of their children till they have reached eight or ten years of age.

DA 70 The child Jesus did not receive instruction in the synagogue schools. His mother was His first human teacher. From her lips and from the scrolls of the prophets, He learned of heavenly things. The very words which He Himself had spoken to Moses for Israel He was now taught at His mother's knee. As He advanced from childhood to youth, He did not seek the schools of the rabbis. He needed not the education to be obtained from such sources; for God was His instructor.

DA 70 The question asked during the Saviour's ministry, "How knoweth this man letters, having never learned?" does not indicate that Jesus was unable to read, but merely that He had not received a rabbinical education. John 7:15. Since He gained knowledge as we may do, His intimate acquaintance with the Scriptures shows how diligently His early years were given to the study of God's word. And spread out before Him was the great library of

God's created works. He who had made all things studied the lessons which His own hand had written in earth and sea and sky. Apart from the unholy ways of the world, He gathered stores of scientific knowledge from nature. He studied the life of plants and animals, and the life of man.

DA 152 It was by personal contact and association that Jesus trained His disciples. Sometimes He taught them, sitting among them on the mountainside; sometimes beside the sea, or walking with them by the way, He revealed the mysteries of the kingdom of God. He did not sermonize as men do today.

DA 253 Jesus met the people on their own ground, as one who was acquainted with their perplexities. He made truth beautiful by presenting it in the most direct and simple way. His language was pure, refined, and clear as a running stream.

ED 19 He who co-operates with the divine purpose in imparting to the youth a knowledge of God, and molding the character into harmony with His, does a high and noble work.

ED 29, 30 The true teacher is not satisfied with second-rate work. He is not satisfied with directing his students to a standard lower than the highest which it is possible for them to attain. He cannot be content with imparting to them only technical knowledge, with making them merely clever accountants, skillful artisans, successful tradesmen. It is his ambition to inspire them with principles of truth, obedience, honor, integrity, and purity—principles that will make them a positive force for the stability and uplifting of society. He desires them, above all else, to learn life's great lesson of unselfish service.

These principles become a living power to shape the character, through the acquaintance of the soul with Christ, through an acceptance of His wisdom as the guide, His power as the strength, of heart and life. This union formed, the student has found the Source of wisdom. He has within his reach the power to realize in himself his noblest ideals. The opportunities of the highest education for life in this world are his. And in the training here gained, he is entering upon that course which embraces eternity.

In the highest sense the work of education and the work of redemption are one, for in education, as in redemption, "other foundation can no man lay than that is laid, which is Jesus Christ." "It was the good pleasure of the Father that in Him should all the fullness dwell." 1 Corinthians 3:11; Colossians 1:19.

ED 42 The ceremonies witnessed at Jerusalem in connection with the paschal service,—the night assembly, the men with their girded loins, shoes on feet, and staff in hand, the hasty meal, the lamb, the unleavened bread, and the bitter herbs, and in the solemn silence the rehearsal of the story of the sprinkled blood, the death-dealing angel, and the grand march from the land of bondage,—all were of a nature to stir the imagination and impress the heart.

ED 47 The pupils of these schools sustained themselves by their own labor in tilling the soil or in some mechanical employment. In Israel this was not thought strange or degrading; indeed, it was regarded as a sin to allow children to grow up in ignorance of useful labor. Every youth, whether his parents were rich or poor, was taught some trade. Even though he was to be educated for holy office, a knowledge of practical life was regarded as essential to the greatest usefulness. Many, also, of the teachers supported themselves by manual labor.

ED 73 Through Christ had been communicated every ray of divine light that had ever reached our fallen world. It was He who had spoken through everyone that throughout the ages had declared God's word to man. Of Him all the excellences manifest in the earth's greatest and noblest souls were reflections. The purity and beneficence of Joseph, the faith and meekness and long-suffering of Moses, the steadfastness of Elisha, the noble integrity and firmness of Daniel, the ardor and self-sacrifice of Paul, the mental and spiritual power manifest in all these men, and in all others who had ever dwelt on the earth, were but gleams from the shining of His glory. In Him was found the perfect ideal.

ED 77 With the people of that age the value of all things was determined by outward show. As religion had declined in power, it had increased in pomp. The educators of the time sought to command respect by display and

ostentation. To all this the life of Jesus presented a marked contrast. His life demonstrated the worthlessness of those things that men regarded as life's great essentials.

ED 77 Born amidst surroundings the rudest, sharing a peasant's home, a peasant's fare, a craftsman's occupation, living a life of obscurity, identifying Himself with the world's unknown toilers,—amidst these conditions and surroundings,—Jesus followed the divine plan of education. The schools of His time, with their magnifying of things small and their belittling of things great, He did not seek. His education was gained directly from the Heaven-appointed sources; from useful work, from the study of the Scriptures and of nature, and from the experiences of life—God's lesson books, full of instruction to all who bring to them the willing hand, the seeing eye, and the understanding heart.

ED 78 He who seeks to transform humanity must himself understand humanity. Only through sympathy, faith, and love can men be reached and uplifted. Here Christ stands revealed as the master teacher; of all that ever dwelt on the earth, He alone has perfect understanding of the human soul.

ED 78 What He taught, He lived. "I have given you an example," He said to His disciples; "that ye should do as I have done." "I have kept My Father's commandments." John 13:15; 15:10. Thus in His life, Christ's words had perfect illustration and support. And more than this; what He taught, He was.

ED 79 Christ was a faithful reprover. Never lived there another who so hated evil; never another whose denunciation of it was so fearless. To all things untrue and base His very presence was a rebuke. In the light of His purity, men saw themselves unclean, their life's aims mean and false. Yet He drew them.

ED 79 Looking upon men in their suffering and degradation, Christ perceived ground for hope where appeared only despair and ruin. Wherever there existed a sense of need, there He saw opportunity for uplifting. Souls tempted, defeated, feeling themselves lost, ready to perish, He met, not with denunciation, but with blessing.

ED 80 In every human being He discerned infinite possibilities. He saw men as they might be, transfigured by His grace—in "the beauty of the Lord our God." Psalm 90:17. Looking upon them with hope, He inspired hope. Meeting them with confidence, He inspired trust. Revealing in Himself man's true ideal, He awakened, for its attainment, both desire and faith. In His presence souls despised and fallen realized that they still were men, and they longed to prove themselves worthy of His regard. In many a heart that seemed dead to all things holy, were awakened new impulses. To many a despairing one there opened the possibility of a new life.

ED 80, 81 As a man He supplicated the throne of God, till His humanity was charged with a heavenly current that connected humanity with divinity. Receiving life from God, He imparted life to men.

ED 81 He did not deal in abstract theories, but in that which is essential to the development of character; that which will enlarge man's capacity for knowing God, and increase his power to do good. He spoke of those truths that relate to the conduct of life and that unite man with eternity.

ED 81, 82 Christ's teaching, like His sympathies, embraced the world. Never can there be a circumstance of life, a crisis in human experience, which has not been anticipated in His teaching, and for which its principles have not a lesson. The Prince of teachers, His words will be found a guide to His co-workers till the end of time.

ED 82 To Him the present and the future, the near and the far, were one. He had in view the needs of all mankind. Before His mind's eye was outspread every scene of human effort and achievement, of temptation and conflict, of perplexity and peril. All hearts, all homes, all pleasures and joys and aspirations, were known to Him.

ED 82 In His teaching were embraced the things of time and the things of eternity—things seen, in their relation to things unseen, the passing incidents of common life and the solemn issues of the life to come.

The things of this life He placed in their true relation, as subordinate to those of eternal interest; but He did not ignore their importance. He taught that Heaven and earth are linked together, and that a knowledge of divine truth prepares man better to perform the duties of daily life.

ED 83 In the teacher sent from God, all true educational work finds its center.

ED 84 The most complete illustration of Christ's methods as a teacher is found in His training of the twelve first disciples. Upon these men were to rest weighty responsibilities. He had chosen them as men whom He could imbue with His Spirit, and who could be fitted to carry forward His work on earth when He should leave it. To them, above all others, He gave the advantage of His own companionship. Through personal association He impressed Himself upon these chosen colaborers. "The Life was manifested," says John the beloved, "and we have seen it, and bear witness." 1 John 1:2

Only by such communion—the communion of mind with mind and heart with heart, of the human with the divine—can be communicated that vitalizing energy which it is the work of true education to impart. It is only life that begets life.

ED 85 Sometimes He taught them as they sat together on the mountainside, sometimes beside the sea, or from the fisherman's boat, sometimes as they walked by the way. Whenever He spoke to the multitude, the disciples formed the inner circle.

ED 85 The first pupils of Jesus were chosen from the ranks of the common people. They were humble, unlettered men, these fishers of Galilee; men unschooled in the learning and customs of the rabbis, but trained by the stern discipline of toil and hardship. They were men of native ability and of teachable spirit; men who could be instructed and molded for the Saviour's word. In the common walks of life there is many a toiler patiently treading the round of his daily tasks, unconscious of latent powers that, roused to action, would place him among the world's great leaders. Such were the men who were called by the Saviour to be His colaborers. And they had the advantage of three years' training by the greatest educator this world has ever known.

ED 85 In these first disciples was presented a marked diversity. They were to be the world's teachers, and they represented widely varied types of character.

ED 86 In order successfully to carry forward the work to which they had been called, these disciples, differing so widely in natural characteristics, in training, and in habits of life, needed to come into unity of feeling, thought, and action. This unity it was Christ's object to secure. To this end He sought to bring them into unity with Himself.

ED 90 The lesson Christ had given when He set a little child in the midst of the disciples and bade them become like him, Peter could now better understand.

ED 91 Jesus reproved His disciples, He warned and cautioned them; but John and Peter and their brethren did not leave Him. Notwithstanding the reproofs, they chose to be with Jesus. And the Saviour did not, because of their errors, withdraw from them. He takes men as they are, with all their faults and weaknesses, and trains them for His service, if they will be disciplined and taught by Him.

But there was one of the twelve to whom, until very near the close of His work, Christ spoke no word of direct reproof.

ED 92 Jesus, seeing that to antagonize was but to harden, refrained from direct conflict. The narrowing selfishness of Judas' life, Christ sought to heal through contact with His own self-sacrificing love. In His teaching He unfolded principles that struck at the root of the disciple's self-centered ambitions.

ED 92 Seeing the danger of Judas, He had brought him close to Himself, within the inner circle of His chosen and trusted disciples.

ED 93 So far as Judas himself was concerned, Christ's work of love had been without avail. But not so as regards his fellow disciples. To them it was a lesson of lifelong influence. Ever would its example of tenderness and long-suffering mold their intercourse with the tempted and the erring.

ED 102 The Great Teacher brought His hearers in contact with nature, that they might listen to the voice which speaks in all created things; and as their hearts became tender and their minds receptive, He helped them to interpret the spiritual teaching of the scenes upon which their eyes rested.

ED 105 The work of the sower is a work of faith. The mystery of the germination and growth of the seed he cannot understand; but he has confidence in the agencies by which God causes vegetation to flourish. He casts away the seed, expecting to gather it manyfold in an abundant harvest. So parents and teachers are to labor, expecting a harvest from the seed they sow.

ED 119 Thus while the children and youth gain a knowledge of facts from teachers and textbooks, let them learn to draw lessons and discern truth for themselves. In their gardening, question them as to what they learn from the care of their plants. As they look on a beautiful landscape, ask them why God clothed the fields and woods with such lovely and varied hues. Why was not all colored a somber brown? When they gather the flowers, lead them to think why He spared us the beauty of these wanderers from Eden. Teach them to notice the evidences everywhere manifest in nature of God's thought for us, the wonderful adaptation of all things to our need and happiness.

ED 187, 188 No less effective today will be the teaching of God's word when it finds as faithful a reflection in the teacher's life.

ED 198, 199 Among the first things to be aimed at should be a correct position, both in sitting and in standing. God made man upright, and He desires him to possess not only the physical but the mental and moral benefit, the grace and dignity and self-possession, the courage and self-reliance, which an erect bearing so greatly tends to promote. Let the teacher give instruction on this point by example and by precept. Show what a correct position is, and insist that it shall be maintained.

Next in importance to right position are respiration and vocal culture. The one who sits and stands erect is more likely than others to breathe properly. But the teacher should impress upon his pupils the importance of deep breathing. Show how the healthy action of the respiratory organs, assisting the circulation of the blood, invigorates the whole system, excites the appetite, promotes digestion, and induces sound, sweet sleep, thus not only refreshing the body, but soothing and tranquilizing the mind. And while the importance of deep breathing is shown, the practice should be insisted upon. Let exercises be given which will promote this, and see that the habit becomes established.

ED 212 In lines of recreation for the student the best results will be attained through the personal co-operation of the teacher. The true teacher can impart to his pupils few gifts so valuable as the gift of his own companionship. It is true of men and women, and how much more of youth and children, that only as we come in touch through sympathy can we understand them; and we need to understand in order most effectively to benefit. To strengthen the tie of sympathy between teacher and student there are few means that count so much as pleasant association together outside the schoolroom. In some schools the teacher is always with his pupils in their hours of recreation. He unites in their pursuits, accompanies them in their excursions, and seems to make himself one with them. Well would it be for our schools were this practice more generally followed.

ED 213 Attention to recreation and physical culture will at times, no doubt, interrupt the regular routine of school-work; but the interruption will prove no real hindrance. In the invigoration of mind and body, the fostering of an unselfish spirit, and the binding together of pupil and teacher by the ties of common interest and friendly association, the expenditure of time and effort will be repaid a hundredfold.

ED 218 Manual training is deserving of far more attention than it has received. Schools should be established that, in addition to the highest mental and moral culture, shall provide the best possible facilities for physical development and industrial training. Instruction should be given in agriculture, manufactures,—covering as many as possible of the most useful trades,—also in household economy, healthful cookery, sewing, hygienic

dressmaking, the treatment of the sick, and kindred lines. Gardens, workshops, and treatment rooms should be provided, and the work in every line should be under the direction of skilled instructors.

The work should have a definite aim and should be thorough. While every person needs some knowledge of different handicrafts, it is indispensable that he become proficient in at least one. Every youth, on leaving school, should have acquired a knowledge of some trade or occupation by which, if need be, he may earn a livelihood.

The objection most often urged against industrial training in the schools is the large outlay involved. But the object to be gained is worthy of its cost. No other work committed to us is so important as the training of the youth, and every outlay demanded for its right accomplishment is means well spent.

ED 219, 220 Let teachers share the work with the students, and show what results can be achieved through skillful, intelligent effort. Thus may be awakened a genuine interest, an ambition to do the work in the best possible manner. Such an ambition, together with the invigorating effect of exercise, sunshine, and pure air, will create a love for agricultural labor that with many youth will determine their choice of an occupation. Thus might be set on foot influences that would go far in turning the tide of migration which now sets so strongly toward the great cities.

ED 221 The minister, the missionary, the teacher, will find their influence with the people greatly increased when it is manifest that they possess the knowledge and skill required for the practical duties of everyday life. And often the success, perhaps the very life, of the missionary depends on his knowledge of practical things. The ability to prepare food, to deal with accidents and emergencies, to treat disease, to build a house, or a church if need be—often these make all the difference between success and failure in his lifework.

ED 230 For ages education has had to do chiefly with the memory. This faculty has been taxed to the utmost, while the other mental powers have not been correspondingly developed. Students have spent their time in laboriously crowding the mind with knowledge, very little of which could be utilized. The mind thus burdened with that which it cannot digest and assimilate is weakened; it becomes incapable of vigorous, self-reliant effort, and is content to depend on the judgment and perception of others.

Seeing the evils of this method, some have gone to another extreme. In their view, man needs only to develop that which is within him. Such education leads the student to self-sufficiency, thus cutting him off from the source of true knowledge and power.

The education that consists in the training of the memory, tending to discourage independent thought, has a moral bearing which is too little appreciated.

ED 232 Christ discerned the possibilities in every human being. He was not turned aside by an unpromising exterior or by unfavorable surroundings. He called Matthew from the tollbooth, and Peter and his brethren from the fishing boat, to learn of Him.

The same personal interest, the same attention to individual development, are needed in educational work today. Many apparently unpromising youth are richly endowed with talents that are put to no use. Their faculties lie hidden because of a lack of discernment on the part of their educators. In many a boy or girl outwardly as unattractive as a rough-hewn stone, may be found precious material that will stand the test of heat and storm and pressure. The true educator, keeping in view what his pupils may become, will recognize the value of the material upon which he is working. He will take a personal interest in each pupil and will seek to develop all his powers. However imperfect, every effort to conform to right principles will be encouraged.

ED 233 The teacher should constantly aim at simplicity and effectiveness. He should teach largely by illustration, and even in dealing with older pupils should be careful to make every explanation plain and clear. Many pupils well advanced in years are but children in understanding.

An important element in educational work is enthusiasm.

ED 240 Cheerfulness and courtesy should especially be cultivated by parents and teachers. All may possess a cheerful countenance, a gentle voice, a courteous manner, and these are elements of power. Children are

attracted by a cheerful, sunny demeanor. Show them kindness and courtesy, and they will manifest the same spirit toward you and toward one another.

ED 257 Through faith in Christ, every deficiency of character may be supplied, every defilement cleansed, every fault corrected, every excellence developed.

ED 257, 258 Prayer and faith are closely allied, and they need to be studied together. In the prayer of faith there is a divine science; it is a science that everyone who would make his lifework a success must understand. Christ says, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11:24. He makes it plain that our asking must be according to God's will; we must ask for the things that He has promised, and whatever we receive must be used in doing His will. The conditions met, the promise is unequivocal.

ED 259 It was in the hours of solitary prayer that Jesus in His earth life received wisdom and power. Let the youth follow His example in finding at dawn and twilight a quiet season for communion with their Father in heaven.

ED 260, 261 Many, even in their seasons of devotion, fail of receiving the blessing of real communion with God. They are in too great haste. With hurried steps they press through the circle of Christ's loving presence, pausing perhaps a moment within the sacred precincts, but not waiting for counsel. They have no time to remain with the divine Teacher. With their burdens they return to their work.

These workers can never attain the highest success until they learn the secret of strength. They must give themselves time to think, to pray, to wait upon God for a renewal of physical, mental, and spiritual power. They need the uplifting influence of His Spirit. Receiving this, they will be quickened by fresh life. The wearied frame and tired brain will be refreshed, the burdened heart will be lightened.

ED 261 Not a pause for a moment in His presence, but personal contact with Christ, to sit down in companionship with Him—this is our need.

ED 267, 268 He who came from heaven to be our example spent nearly thirty years of His life in common, mechanical labor; but during this time He was studying the word and the works of God, and helping, teaching, all whom His influence could reach.

ED 276 The necessity of preparatory training for the teacher is universally admitted; but few recognize the character of the preparation most essential. He who appreciates the responsibility involved in the training of the youth, will realize that instruction in scientific and literary lines alone cannot suffice. The teacher should have a more comprehensive education than can be gained by the study of books. He should possess not only strength but breadth of mind; should be not only whole-souled but large-hearted.

ED 277 The principles of education that He has given are the only safe guide. A qualification essential for every teacher is a knowledge of these principles and such an acceptance of them as will make them a controlling power in his own life.

ED 277 Experience in practical life is indispensable. Order, thoroughness, punctuality, self-control, a sunny temper, evenness of disposition, self-sacrifice, integrity, and courtesy are essential qualifications.

ED 277 Because there is so much cheapness of character, so much of the counterfeit all around the youth, there is the more need that the teacher’s words, attitude, and deportment should represent the elevated and the true. Children are quick to detect affectation or any other weakness or defect. The teacher can gain the respect of his pupils in no other way than by revealing in his own character the principles which he seeks to teach them.

ED 277 For almost every other qualification that contributes to his success, the teacher is in great degree dependent upon physical vigor. The better his health, the better will be his work.

So wearing are his responsibilities that special effort on his part is required to preserve vigor and freshness. Often he becomes heart-weary and brain-weary, with the almost irresistible tendency to depression, coldness, or irritability. It is his duty not merely to resist such moods but to avoid their cause. He needs to keep the

heart pure and sweet and trustful and sympathetic. In order to be always firm and calm and cheerful, he must preserve the strength of brain and nerve.

ED 278 Since in his work quality is so much more important than quantity, he should guard against overlabor—against attempting too much in his own line of duty; against accepting other responsibilities that would unfit him for his work; and against engaging in amusements and social pleasures that are exhausting rather than recuperative.

ED 278 Outdoor exercise, especially in useful labor, is one of the best means of recreation for body and mind; and he teacher's example will inspire his pupils with interest in, and respect for, manual labor.

ED 278 In every line the teacher should scrupulously observe the principles of health. He should do this not only because of its bearing upon his own usefulness, but also because of its influence upon his pupils. He should be temperate in all things; in diet, dress, labor, recreation, he is to be an example.

ED 278 With physical health and uprightness of character should be combined high literary qualifications. The more of true knowledge the teacher has, the better will be his work. The schoolroom is no place for surface work. No teacher who is satisfied with superficial knowledge will attain a high degree of efficiency.

ED 278 But the teacher's usefulness depends not so much upon the actual amount of his acquirements as upon the standard at which he aims. The true teacher is not content with dull thoughts, an indolent mind, or a loose memory. He constantly seeks higher attainments and better methods. His life is one of continual growth. In the work of such a teacher there is a freshness, a quickening power, that awakens and inspires his pupils.

ED 278, 279 The teacher must have aptness for his work. He must have the wisdom and tact required in dealing with minds. However great his scientific knowledge, however excellent his qualifications in other lines, if he does not gain the respect and confidence of his pupils, his efforts will be in vain.

Teachers are needed who are quick to discern and improve every opportunity for doing good; those who with enthusiasm combine true dignity, who are able to control, and "apt to teach," who can inspire thought, arouse energy, and impart courage and life.

ED 279 Teachers are needed who are quick to discern and improve every opportunity for doing good; those who with enthusiasm combine true dignity, who are able to control, and “apt to teach,” who can inspire thought, arouse energy, and impart courage and life.

ED 280 Under no circumstances should the teacher manifest partiality.

ED 280, 281 Great is the responsibility of those who take upon themselves the guidance of a human soul. The true father and mother count theirs a trust from which they can never be wholly released. The life of the child, from his earliest to his latest day, feels the power of that tie which binds him to the parent's heart; the acts, the words, the very look of the parent, continue to mold the child for good or for evil. The teacher shares this responsibility, and he needs constantly to realize its sacredness, and to keep in view the purpose of his work. He is not merely to accomplish the daily tasks, to please his employers, to maintain the standing of the school; he must consider the highest good of his pupils as individuals, the duties that life will lay upon them, the service it requires, and the preparation demanded. The work he is doing day by day will exert upon his pupils, and through them upon others, an influence that will not cease to extend and strengthen until time shall end. The fruits of his work he must meet in that great day when every word and deed shall be brought in review before God.

ED 281 The teacher who realizes this will not feel that his work is completed when he has finished the daily routine of recitations, and for a time his pupils pass from under his direct care. He will carry these children and youth upon his heart. How to secure for them the noblest standard of attainment will be his constant study and effort.

ED 281 He will spare no pains to reach the highest standard of excellence. All that he desires his pupils to become, he will himself strive to be.

ED 281, 282 The deeper the sense of responsibility, and the more earnest the effort for self-improvement, the more clearly will the teacher perceive and the more keenly regret the defects that hinder his usefulness. As he beholds the magnitude of his work, its difficulties and possibilities, often will his heart cry out, “Who is sufficient for these things?”

ED 282 As the highest preparation for your work, I point you to the words, the life, the methods, of the Prince of teachers. I bid you consider Him. Here is your true ideal. Behold it, dwell upon it, until the Spirit of the divine Teacher shall take possession of your heart and life.

ED 282 “Reflecting as a mirror the glory of the Lord,” you will be “transformed into the same image.” 2 Corinthians 3:18. This is the secret of power over your pupils. Reflect Him.

ED 283 In the formation of character, no other influences count so much as the influence of the home. The teacher's work should supplement that of the parents, but is not to take its place. In all that concerns the well-being of the child, it should be the effort of the parents and teachers to co-operate.

ED 284, 285 As he interests himself in the home education, the teacher imparts a double benefit. Many parents, absorbed in work and care, lose sight of their opportunities to influence for good the lives of their children. The teacher can do much to arouse these parents to their possibilities and privileges. He will find others to whom the sense of their responsibility is a heavy burden, so anxious are they that their children shall become good and useful men and women. Often the teacher can assist these parents in bearing their burden, and, by counseling together, both teacher and parents will be encouraged and strengthened.

ED 292 But in dealing with them he should never forget that he himself was once a child, in need of discipline. Even now, with all his advantages of ages, education, and experience, he often errs, and is in need of mercy and forbearance. In training the youth he should consider that he is dealing with those who have inclinations to evil similar to his own. They have almost everything to learn, and it is much more difficult for some to learn than for others. With the dull pupil he should bear patiently, not censuring his ignorance, but improving every opportunity to give him encouragement. With sensitive, nervous pupils he should deal very tenderly. A sense of his own imperfections should lead him constantly to manifest sympathy and forbearance toward those who also are struggling with difficulties.

ED 293, 294 Love and tenderness, patience and self-control, will at all times be the law of their speech. Mercy and compassion will be blended with justice. When it is necessary to give reproof, their language will not be exaggerated, but humble. In gentleness they will set before the wrongdoer his errors and help him to recover himself. Every true teacher will feel that should he err at all, it is better to err on the side of mercy than on the side of severity.

EV 171 In Christ’s teaching there is no long, far-fetched, complicated reasoning. He comes right to the point.

EV 486 He taught the people with patient love.

EV 565 In His teaching He used the simplest terms and the plainest symbols.

EV 579 In teaching, He came down to their level. He, the majesty of heaven, answered their questions and simplified His important lessons to meet their childish understanding.

EV 582 Never act from impulse in governing children. Let authority and affection be blended.

FE 15 The training which Solomon enjoins is to direct, educate, and develop. In order for parents and teachers to do this work, they must themselves understand "the way" the child should go. This embraces more than merely having a knowledge of books. It takes in everything that is good, virtuous, righteous, and holy. It comprehends the practice of temperance, godliness, brotherly kindness, and love to God and to one another. In order to attain this object, the physical, mental, moral, and religious education of children must have attention.

FE 18 There is danger of both parents and teachers commanding and dictating too much, while they fail to come sufficiently into social relation with their children or scholars. They often hold themselves too much reserved, and exercise their authority in a cold, unsympathizing manner which cannot win the hearts of their children and pupils. If they would gather the children close to them, and show that they love them, and would manifest an interest in all their efforts, and even in their sports, sometimes even being a child among children, they would make the children very happy, and would gain their love and win their confidence.

FE 19 The habits and principles of a teacher should be considered of even greater importance than his literary qualifications. If he is a sincere Christian, he will feel the necessity of having an equal interest in the physical, mental, moral, and spiritual education of his scholars.

FE 26 The managers and teachers of schools should have been those who understood physiology, and who had an interest, not only to educate the youth in the sciences, but to teach them how to preserve health, so that they might use their knowledge to the best account after they had obtained it. There should have been connected with the schools, establishments for carrying on various branches of labor, that the students might have employment, and the necessary exercise out of school hours.

FE 51 Let the followers of Christ make the word of God attractive to the youth. Let your own characters, softened and subdued by the beauties of holiness be a daily, hourly sermon to the youth. Manifest no spirit of grumbling; but win them to holiness of life and obedience to God. Some professors, by their sourness, repel the young.

FE 57 No work ever undertaken by man requires greater care and skill than the proper training and education of youth and children. There are no influences so potent as those which surround us in our early years. Says the wise man, "Train up a child in the way he should go: and when he is old, he will not depart from it."

FE 58 Both parents and teachers are in danger of commanding and dictating too much, while they fail to come sufficiently into social relation with their children or their scholars. They maintain too great a reserve, and exercise their authority in a cold, unsympathizing manner, which tends to repel instead of winning confidence and affection. If they would oftener gather the children about them, and manifest an interest in their work, and even in their sports, they would gain the love and confidence of the little ones, and the lesson of respect and obedience would be far more readily learned; for love is the best teacher. A similar interest manifested for the youth will secure like results. The young heart is quick to respond to the touch of sympathy.

FE 58 Let it never be forgotten that the teacher must *be* what he desires his pupils to *become.*

FE 58, 59 He should be a man who fears God, and feels the responsibility of His work. He should understand the importance of physical, mental, and moral training, and should give due attention to each. He who would control his pupils must first control himself. To gain their love, he must show by look and word and act that his heart is filled with love for them. At the same time, firmness and decision are indispensable in the work of forming right habits, and developing noble characters.

FE 67 Parents must see that their own hearts and lives are controlled by the divine precepts, if they would bring up their children in the nurture and admonition of the Lord. They are not authorized to fret and scold and ridicule. They should never taunt their children with perverse traits of character, which they themselves have transmitted to them. This mode of discipline will never cure the evil.

FE 68 Some parents—and some teachers, as well—seem to forget that they themselves were once children. They are dignified, cold, and unsympathetic. Wherever they are brought in contact with the young,—at home, in the day school, the Sabbath school, or the church,—they maintain the same air of authority, and their faces habitually wear a solemn, reproving expression. Childish mirth or waywardness, the restless activity of the young life, finds no excuse in their eyes. Trifling misdemeanors are treated as grave sins. Such discipline is not Christlike.

FE 68 Smile, parents; smile, teachers. If your heart is sad, let not your face reveal the fact. Let the sunshine from a loving, grateful heart light up the countenance. Unbend from your iron dignity, adapt yourselves to the children's needs, and make them love you. You must win their affection, if you would impress religious truth upon their heart.

FE 90 The teachers in our schools have a heavy responsibility to bear. They must be in words and character what they wish their students to be,—men and women that fear God and work righteousness.

FE 107 Before a person is prepared to become a teacher of the truth to those who are in darkness, he must become a learner. He must be willing to be counseled.

FE 116 The teacher's obligations are weighty and sacred, but no part of the work is more important than to look after the youth with tender, loving solicitude, that they may feel that we have a friend in them. Once gain their confidence, and you can lead them, control them, and train them easily.

FE 117 The salvation of our pupils is the highest interest intrusted to the God-fearing teacher. He is Christ's worker, and his special and determined effort should be to save souls from perdition and win them to Jesus Christ.

FE 119 God wants the teachers in our schools to be efficient.

FE 147 The teachers themselves should give proper attention to the laws of health, that they may preserve their own powers in the best possible condition, and by example as well as by precept, may exert a right influence upon their pupils.

FE 191 In dress, in deportment, in all their ways, they should exemplify the Christian character, revealing the fact that they are under wise disciplinary rules of the great Teacher. The Christian youth should be in earnest, trained to bear responsibilities with brave heart and willing hand. He should be ready to encounter the trials of life with patience and fortitude. He should seek to form a character after the model of the divine One, following maxims of worth, confirming himself in habits that will enable him to win the victor's crown.

FE 226 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.

FE 229 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.

FE 231 There is a great demand in all parts of the world for Christian teachers and for medical missionaries.

FE 236 The teaching of Jesus was of an entirely different order from that of the learned scribes. They professed to be expositors of the law, both written and traditional. But the formal tone of their instruction would indicate that they saw nothing in the doctrines of the sacred oracles which possessed vital power. They presented nothing new, uttered no words that reached the longing of the soul. They offered no food for the hungry sheep and lambs. Their

custom was to dwell upon the obscurities of the law, and the result of their reasoning was a jargon of absurdities, which neither the learned could fathom nor the common people understand.

FE 236, 237 Christ came to unveil divine truth to the world. He taught as one having authority. He spake as never man spake. There was no hesitancy in His manner, not the shadow of a doubt in His utterances. He spake as one who understood every part of His subject.

FE 237 The Jewish rabbis presented the requirements of the law as a wearing round of exactions. They did just what Satan is doing in our day,—presented the law before the people as a cold, rigid code of commands and traditions.

FE 260 Every teacher needs Christ abiding in his heart by faith, and to possess a true, self-denying, self-sacrificing spirit for Christ's sake.

FE 261 Let every teacher consider that he is doing his work in the sight of the universe of heaven. Every child with whom the teacher is brought in contact has been purchased by the blood of God's only-begotten Son, and He who has died for these children would have them treated as His property.

FE 263 Those who naturally are fretful, easily provoked, and have cherished the habit of criticism, of thinking evil, should find some other kind of work that will not reproduce any of their unlovely traits of character in the children and youth, for they have cost too much.

FE 263 Sharp words, and continual censure bewilder the child, but never reform him. Keep back that pettish word; keep your own spirit under discipline to Jesus Christ; then will you learn how to pity and sympathize with those brought under your influence. Do not exhibit impatience and harshness, for if these children did not need educating, they would not need the advantages of the school. They are to be patiently, kindly, and in love brought up the ladder of progress, climbing step by step in obtaining knowledge.

FE 266 Well balanced minds and symmetrical characters are required as teachers in every line.

FE 267 There is no more important work that can be done than the educating and training of these youth and children. The teachers who work in this part of the Lord's vineyard need to learn first how to be self-possessed, keeping their own temper and feelings under control, in subjection to the Holy Spirit of God.

FE 267 Self-cultured, self-controlled, under discipline in the school of Christ, having a living connection with the great Teacher, they will have an intelligent knowledge of practical religion; and keeping their own souls in the love of God, they will know how to exercise the grace of patience and Christlike forbearance. The patience, love, long forbearance, and tender sympathies are called into activity. They will discern that they have a most important field in the Lord's vineyard to cultivate.

FE 269 In no case are they to lose self-control, to manifest impatience and harshness, and want of sympathy and love; for these children are the property of Jesus Christ, and teachers must be very careful and God-fearing in regard to the spirit they cherish and the words they utter, for the children will catch the spirit manifested, be it good or evil.

FE 269 There need to be teachers who are thoughtful, considerate of their own weaknesses, and infirmities, and sins, and who will not be oppressive, and discourage the children, and youth.

FE 321, 322 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.

FE 373 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.

FE 376 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.

FE 397 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.

FE 405, 406 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.

FE 408 Jesus brought into His teaching none of the science of men.

FE 439, 440 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.

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 practices did not harmonize with the Scriptures, and they had not the wisdom that comes from God. Even to those who were displeased at His noncompliance with popular customs, His education seemed of a higher type than their own.

FE 468 The practical nature of the teaching of Him who gave His life to save men is an evidence of the value He places upon men. He gave the education which alone can be called the higher education.

GW 45 The Prince of teachers, He sought access to the people by the pathway of their most familiar associations. He presented the truth in such a way that ever after it was to His hearers intertwined with their most hallowed recollections and sympathies. He taught in a way that made them feel the completeness of His identification with their interests and happiness. His instruction was so direct, His illustrations were so appropriate, His words so sympathetic and cheerful, that His hearers were charmed.

GW 188 In His teaching there was an earnestness that sent His words home with convicting power.

GW 271 Let ministers and teachers remember that God holds them accountable to fill their office to the best of their ability, to bring into their work their very best powers. They are not to take up duties that conflict with the work that God has given them.

GW 391 To the Teachers and Managers of our Schools,
—Those who have charge of our institutions and our schools should guard themselves diligently, lest by their words and sentiments they lead the students into false paths. Those who teach the Bible in our churches and our schools are not at liberty to unite in making apparent their prejudices for or against political men or measures, because by so doing they stir up the minds of others, leading each to advocate his favorite theory. There are among those professing to believe present truth, some who will thus be stirred up to express their sentiments and political preferences, so that division will be brought into the church.

GW92 295 But the church may inquire whether young men can be trusted with the grave responsibilities involved in establishing and superintending a foreign mission. I answer, God designed that they should be so trained in our colleges and by association in labor with men of experience, that they would be prepared for departments of usefulness in this cause.

GW92 469 Learn of Jesus. He was the greatest teacher the world ever knew; yet he spoke in the language of common life. He met the necessities of all. He adapted his instruction to all times and places, to both the rich and the poor, the educated and the ignorant.

MH 52 In training His disciples He often withdrew from the confusion of the city to the quiet of the fields, as more in harmony with the lessons of simplicity, faith, and self-abnegation He desired to teach them.

MH 399 He learned a trade and with His own hands worked in the carpenter's shop with Joseph.

MM 211 While the students must be ready to begin with lesser responsibilities and give evidence that they can be trusted, he [the instructor] should feel for them the tenderest affection. He should not become discouraged at their ignorance, but should give them credit for all the good qualities he sees in them.

PH113 30 "I have received words of encouragement for our workers at Madison, who are trying to give their students a practical education while establishing them in the principles of our faith. The students are learning how to till the soil, and how to build plain, simple houses. And these students are encouraged to go out and establish other industrial schools where they, in turn, can educate their students how to plan and how to build."

PH131 6 “In all our churches, and wherever there is a company of believers, church schools should be established.”

PH131 25, 26 “When a company of believers is raised up, careful provision should be made for the permanence and stability of the work. A house of worship will be needed, and a school where Bible instruction may be given to the people. The workers should not leave their field of labor without building a church and providing a school room and a teacher. * * * All this has been presented before me as a panoramic view. I saw workmen building humble houses of worship. Those newly come to the faith were helping with willing hands, and those who had means were assisting with their means. A school room was prepared for the children. Teachers were selected to go to this place. The number in the school was not large, but it was a happy beginning. I heard the songs of children and of parents Except the Lord build the house they labor in vain that build it. Except the Lord keep the city, the watchman watcheth but in vain * * * The establishment of churches, the erection of meeting houses and school buildings was extended from city to city, and the tithe was increasing to carry forward the work. There was a class, not only in one place, but in many places, and the Lord was working to increase his forces. Something was being established that would publish the truth. The work is to be done not only in Australia, but in the cities of America as well.”

SPTED 5 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.

TM 299 We should have primary schools in different localities to prepare the youth for our higher schools.

TSS 35 No one should study or work that he may be considered a superior teacher, or a person of unusual ability, but that he may lead souls to Christ.

4 – What Students Should Consider

3T 146 A waste of time is a waste of intellect.

3T 223 But, young men, if you gain ever so much knowledge and yet fail to put that knowledge to a practical use you fail of your object.

4T 93 Men in responsible positions should improve continually. They must not anchor upon an old experience and feel that it is not necessary to become scientific workers. Man, although the most helpless of God’s creatures when he comes into the world, and the most perverse in his nature, is nevertheless capable of constant advancement.

4T 273 “The fear of the Lord is the beginning of wisdom.” A knowledge of God and His requirements will open the understanding of the student to realize his responsibilities to God and to the world. To this end he will feel that his talents must be developed in that way which will produce the very best results. This cannot be done unless all the precepts and principles of religion are connected with his school education. In no case should he disconnect God from his studies. In the pursuit of knowledge he is searching for truth; and all truth comes from God, the source of truth. Students who are virtuous and are imbued with the Spirit of Christ will grasp knowledge with all their faculties.

4T 424, 425 Educators should understand how to guard the health of their students. They should restrain them from taxing their minds with too many studies. If they leave college with a knowledge of the sciences but with shattered constitutions, it would have been better had they not entered the school at all. Some parents feel that their children are being educated at considerable expense, and they urge them forward in their studies. Students are desirous of taking many studies in order to complete their education in as short a time as possible. The professors have allowed some to advance too rapidly. While some may need urging, others need holding back.

Students should ever be diligent, but they ought not to crowd their minds so as to become intellectual dyspeptics. They should not be so pressed with studies as to neglect the culture of the manners; and, above all, they should let nothing interfere with their seasons of prayer, which bring them in connection with Jesus Christ, the best teacher the world has ever known. In no case should they deprive themselves of religious privileges. Many students have made their studies the first great object and have neglected prayer and absented themselves from the Sabbath school and the prayer meeting, and from neglect of religious duties they have returned to their homes backslidden from God. A most important part of their education has been neglected. That which lies at the foundation of all true knowledge should not have been made a secondary consideration. The fear of the Lord is the beginning of wisdom. “Seek ye first the kingdom of God, and His righteousness.” This must not be made last, but first. The student must have opportunities to become conversant with his Bible. He needs time for this.

4T 425 God designs that the college at Battle Creek shall reach a higher standard of intellectual and moral culture than any other institution of the kind in our land. The youth should be taught the importance of cultivating their physical, mental, and moral powers, that they may not only reach the highest attainments in science, but, through a knowledge of God, may be educated to glorify Him; that they may develop symmetrical characters, and thus be fully prepared for usefulness in this world and obtain a moral fitness for the immortal life.

4T 432 Those students who profess to love God and obey the truth should possess that degree of self-control and strength of religious principle that will enable them to remain unmoved amid temptations and to stand up for Jesus in the college, at their boardinghouses, or wherever they may be. Religion is not to be worn merely as a cloak in the house of God, but religious principle must characterize the entire life. Those who are drinking at the fountain of life will not, like the worldling, manifest a longing desire for change and pleasure. In their deportment and character will be seen the rest and peace and happiness that they have found in Jesus by daily laying their perplexities and burdens at His feet. They will show that there is contentment and even joy in the path of obedience and duty. Such will exert an influence over their fellow students which will tell upon the entire school. Those who compose this faithful army will refresh and strengthen the teachers and professors in their efforts by discouraging every species of unfaithfulness, of discord, and of neglect to comply with the rules and regulations. Their influence will be saving, and their works will not perish in the great day of God, but will follow them into the future world; and the influence of their life here will tell throughout the ceaseless ages of eternity.

4T 434 If youth could see that in complying with the laws and regulations of our institutions they are only doing that which will improve their standing in society, elevate the character, ennoble the mind, and increase their happiness, they would not rebel against just rules and wholesome requirements, nor engage in creating suspicion and prejudice against these institutions.

4T 435 Those students who have chafed under authority, and have returned to their homes to cast reproach upon the college, will have to see their sin and counteract the influence they have cast, before they can have the approval of God.

4T 649 Hundreds of youth of various dispositions and of different education are associated in the school, and great care as well as much patience is required to balance in the right direction minds that have been warped by bad management. Some have never been disciplined, and others have been governed too much, and have felt, when away from the vigilant hands that held the reins of control, perhaps too tightly, that they were free to do as they pleased. They despise the very thought of restraint. These varying elements brought together in our college bring care, burdens, and weighty responsibility, not only upon teachers, but on the entire church.

The students at our college are exposed to manifold temptations. They will be brought in contact with individuals of almost every stamp of mind and morals. Those who have any religious experience are censurable if they do not place themselves in a position to resist every evil influence.

5T 36 Students should not be encouraged in their faultfinding. This complaining spirit will increase as it is encouraged, and students will feel at liberty to criticize the teachers who do not meet their liking, and a spirit of dissatisfaction and strife will rapidly increase. This must be frowned down until it shall become extinct.

5T 54 I dare not longer remain silent. I speak to you and to the church at Battle Creek. You have made a great mistake. You have treated with injustice one to whom you and your children owe a debt of gratitude which you do not realize. You are responsible for the influence you have exerted upon the college. Peace has come because the students have had their own way. In another crisis they will be as determined and persevering as they have been on this occasion; and, if they find as able an advocate as they have found in Brother -----, they may again accomplish their purpose. God has been speaking to teachers and students and church members, but you have cast His words behind you. You have thought best to take your own course, irrespective of consequences.

5T 54, 55 You have encouraged in the students a spirit of criticism, which God's Spirit has sought to repress. You have led them to betray confidence. There are not a few young persons among us who are indebted for most valuable traits of character to the knowledge and principles received from Brother -----. To his training many owe much of their usefulness, not only in the Sabbath school, but in various other branches of our work. Yet your influence encouraged ingratitude, and has led students to despise the things that they should cherish.

5T 91 In his connection with the youth he has had to meet that spirit of rebellion and defiance which the apostle declares to be one of the signs of the last days.

5T 110 Some of those who attend the college do not properly improve their time. Full of the buoyancy of youth, they spurn the restraint that is brought to bear upon them.

5T 110 The infatuation on the part of both young men and women in thus placing the affections upon each other during school days shows a lack of good judgment. As in your own case, blind impulse controls reason and judgment. Under this bewitching delusion the momentous responsibility felt by every sincere Christian is laid aside, spirituality dies, and the judgment and eternity lose their awful significance.

5T 415 The youth should be taught to aim at perfection in whatever branch of labor they undertake.

5T 524 There is too little zeal among the students. They should make more earnest efforts. It requires much study to know how to study. Each student must cultivate the habit of industry. He should see that no second-class work comes forth from his hand.

6T 135 Young men who design to enter the ministry should not spend a number of years solely in obtaining an education. Teachers should be able to comprehend the situation and to adapt their instruction to the wants of this class, and special advantages should be given them for a brief yet comprehensive study of the branches most needed to fit them for their work.

6T 169, 170 In the performance of these duties careless, neglectful, disorderly habits should be overcome; for unless corrected, these habits will be carried into every phase of life, and the life will be spoiled for usefulness, spoiled for true missionary work. Unless corrected with perseverance and resolution they will overcome the student for time and for eternity. The young should be encouraged to form correct habits in dress, that their appearance may be neat and attractive; they should be taught to keep their garments clean and neatly mended.

6T 170 The young should be encouraged to form correct habits in dress, that their appearance may be neat and attractive; they should be taught to keep their garments clean and neatly mended. All their habits should be such as to make them a help and a comfort to others.

6T 171 To each student in the home I would say, Be true to home duties. Be faithful in the discharge of little responsibilities. Be a real living Christian in the home. Let Christian principles rule your heart and control your conduct. Heed every suggestion made by the teacher, but do not make it a necessity always to be told what to do. Discern for yourself. Notice for yourself if all things in your own room are spotless and in order, that nothing there may be an offense to God, but that when holy angels shall pass through your room, they may be led to linger

because attracted by the prevailing order and cleanliness. In doing your duties promptly, neatly, faithfully, you are missionaries. You are bearing witness for Christ.

6T 173 Thus even while attending school, students may, if true to their profession, be living missionaries for God.

7T 275 Students, co-operate with your teachers. As you do this you give them hope and courage. You are helping them, and at the same time you are helping yourselves to advance. Remember that it rests largely with you whether your teachers stand on vantage ground, their work an acknowledged success.

7T 275 Precious are the opportunities offered you during the time you spend in school. Make your student life as perfect as possible. You will pass over the way but once. And it rests with you yourself whether your work shall be a success or a failure.

7T 275, 276 If you have a fellow student who is backward, explain to him the lesson that he does not understand. This will aid your own understanding. Use simple words; state your ideas in language that is clear and easy to be understood.

By helping your fellow student, you help your teachers. And often one whose mind is apparently stolid will catch ideas more quickly from a fellow student than from a teacher.

This is the co-operation that Christ commends. The Great Teacher stands beside you, helping you to help the one who is backward.

In your school life you may have opportunity to tell the poor and ignorant of the wonderful truths of God's word. Improve every such opportunity. The Lord will bless every moment spent in this way.

CE 46 The youth must be impressed with the idea that they are trusted. They have a sense of honor, and they want to be respected, and it is their right. If pupils receive the impression that they cannot go out or come in, sit at the table, or be anywhere, even in their rooms, except they are watched, a critical eye is upon them, to criticise and report, it will have the influence to demoralize, and pastime will have no pleasure in it. This knowledge of a continual oversight is more than a parental guardianship, and far worse; for wise parents can, through tact, often discern beneath the surface and see the working of the restless mind under the longings of youth, or under the forces of temptations, and set their plans to work to counteract evils. But this constant watchfulness is not natural, and produces evils that it is seeking to avoid.

CE 246, 247 The object for which you are obtaining an education should not be lost sight of for a moment. It should be so to develop and direct your faculties that you may be more useful, and bless others to the extent of your ability.

CH 107 Our first duty toward God and our fellow beings is that of self-development. Every faculty with which the Creator has endowed us should be cultivated to the highest degree of perfection, that we may be able to do the greatest amount of good of which we are capable. Hence that time is spent to good account which is used in the establishment and preservation of physical and mental health. We cannot afford to dwarf or cripple any function of body or mind. As surely as we do this we must suffer the consequences.

CHS 30 With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world!

CHS 30 Youthful talent, well organized and well trained, is needed in our churches.

CHS 32 Young men are wanted. God calls them to missionary fields. Being comparatively free from care and responsibilities, they are more favorably situated to engage in the work than are those who must provide for the training and support of a large family. Furthermore, young men can more readily adapt themselves to new climates and new society, and can better endure inconveniences and hardships.

CHS 33 Young men and women should be educated to become workers in their own neighborhoods and in other places.

CHS 225 Men of God must be diligent in study, earnest in the acquirement of knowledge, never wasting an hour.

CHS 225 He may be enlightened by science, ennobled by virtue, and may progress in mental and moral dignity, until he reaches a perfection and purity of angels.

COL 334 Practice economy. Do not spend your means for the gratification of appetite, or in pleasure seeking. Be determined to become as useful and efficient as God calls you to be. Be thorough and faithful in whatever you undertake. Procure every advantage within your reach for strengthening the intellect. Let the study of books be combined with useful manual labor, and by faithful endeavor, watchfulness, and prayer secure the wisdom that is from above. This will give you an all-round education.

COL 335 Self-discipline must be practiced by everyone who would be a worker for God.

COL 335 The power of speech is a talent that should be diligently cultivated.

COL 343, 344 The cultivation of the intellect need not be prevented by poverty, humble origin, or unfavorable surroundings. Only let the moments be treasured. A few moments here and a few there, that might be frittered away in aimless talk; the morning hours so often wasted in bed; the time spent in traveling on trams or railway cars, or waiting at the station; the moments of waiting for meals, waiting for those who are tardy in keeping an appointment—if a book were kept at hand, and these fragments of time were improved in study, reading, or careful thought, what might not be accomplished.

COL 344 It is the duty of every Christian to acquire habits of order, thoroughness, and dispatch. There is no excuse for slow bungling at work of any character. When one is always at work and the work is never done, it is because mind and heart are not put into the labor. The one who is slow and who works at a disadvantage should realize that these are faults to be corrected. He needs to exercise his mind in planning how to use the time so as to secure the best results. By tact and method, some will accomplish as much in five hours as others do in ten. Some who are engaged in domestic labor are always at work not because they have so much to do but because they do not plan so as to save time. By their slow, dilatory ways they make much work out of very little. But all who will, may overcome these fussy, lingering habits. In their work let them have a definite aim. Decide how long a time is required for a given task, and then bend every effort toward accomplishing the work in the given time. The exercise of the will power will make the hands move deftly.

Through lack of determination to take themselves in hand and reform, persons can become stereotyped in a wrong course of action; or by cultivating their powers they may acquire ability to do the very best of service. Then they will find themselves in demand anywhere and everywhere. They will be appreciated for all that they are worth.

CT 24 Godliness-godlikeness—is the goal to be reached. Before the student there is opened a path of continual progress. He has an object to achieve, a standard to attain, that includes everything good, and pure, and noble.

CT 43 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. 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 for lack of skillful laborers, who will do their work with earnestness and fidelity.

CT 49 By a misconception of the true nature and object of education, many have been led into serious and even fatal errors. Such a mistake is made when the regulation of the heart or the establishment of principles is

neglected in the effort to secure intellectual culture, or when eternal interests are overlooked in the eager desire for temporal advantage.

CT 56 We are rapidly nearing the final crisis in this world's history, and it is important that we understand that the educational advantages offered by our schools are to be different from those offered by the schools of the world. Neither are we to follow the routine of worldly schools. The instruction given in Seventh-day Adventist schools is to be such as to lead to the practice of true humility. In speech, in dress, in diet, and in the influence exerted, is to be seen the simplicity of true godliness.

CT 84 Students at school should have had their moral sensibilities aroused to see and feel that society has claims upon them, and that they should live in obedience to natural law, so that they can, by their existence and influence, by precept and example, be an advantage and blessing to society. It should be impressed upon the youth that all have an influence that is constantly telling upon society, to improve and elevate, or to lower and debase. The first study of the young should be to know themselves and how to keep their bodies in health.

CT 99, 100 The wild, reckless character of many of the youth in this age of the world is heartsickening. If the youth could see that in complying with the laws and regulations of our institutions, they are only doing that which will improve their standing in society, elevate the character, ennoble the mind, and increase their happiness, they would not rebel against just rules and wholesome requirements, nor engage in creating suspicion and prejudice against these institutions.

CT 102 God holds everyone responsible for the influence that surrounds his soul, on his own account and on the account of others. He calls upon young men and women to be strictly temperate, and conscientious in the use of their faculties of mind and body.

CT 177 The system of grading is sometimes a hindrance to the pupil's real progress. Some pupils are slow at first, and the teacher of these youth needs to exercise great patience. But these pupils may after a short time learn so rapidly as to astonish him. Others may appear to be very brilliant, but time may show that they have blossomed too suddenly. The system of confining children rigidly to grades is not wise.

CT 220 The company they keep, the principles they adopt, the habits they form, will decide the question of their usefulness here and of their future destiny.

CT 221 Students should be taught to resist firmly the allurements to evil which come through association with other youth.

CT 223 Let those students who are away from their homes, no longer under the direct influence of their parents, remember that the eye of their heavenly Father is upon them.

CT 223, 224 Students, night and day the prayers of your parents are rising to God in your behalf; day by day their loving interest follows you.

CT 224 The student who yields to temptation weakens his influence for good, and he who by a wrong course of action becomes the agent of the adversary of souls must render to God an account for the part he has acted in laying stumbling blocks in the way of others.

CT 224 It is their privilege to help their teachers bear the burdens and meet the perplexities that Satan would make discouragingly heavy and trying. They may create an atmosphere that will be helpful, exhilarating.

CT 224, 225 Every student may enjoy the consciousness that he has stood on Christ's side, showing respect for order, diligence, and obedience, and refusing to lend one jot of his ability or influence to the great enemy of all that is good and uplifting.

CT 225 The student who has a conscientious regard for truth and a true conception of duty can do much to influence his fellow students for Christ. The youth who are yoked up with the Saviour will not be unruly; they will not study their own selfish pleasure and gratification. Because they are one with Christ in spirit, they will be one with Christ in action. The older students in our schools should remember that it is in their power to mold the habits and practices of the younger students; and they should seek to make the best of every opportunity.

CT 264, 265 Rules for the conduct of those who attend are necessary, and the students should act in harmony with these regulations. No student should think that because he has been allowed to rule in the home he can rule in the school. Suppose that this were allowed; how could the youth be trained to be missionaries? Each student entering one of our schools should place himself under discipline. Those who refuse to obey the regulations should return to their homes.

CT 265 No student should think that because he has been allowed to rule in the home, he can rule in the school. Each student entering one of our schools should place himself under discipline. Those who refuse to obey the regulations should return to their homes.

CT 265 Students come to school to be disciplined for service, trained to make the best use of their powers.

CT 265 Let them give the teachers their sympathy and co-operation. Let them take firm hold of the arm of divine power, determining not to turn aside from the path of duty. Let them harness their wrong habits and exert all their influence on the right side. Let them remember that the success of the school depends upon their consecration and sanctification, upon the holy influence they feel bound to exert. Let them set their mark high and be determined to reach it. When asked to go contrary to the rules of the school, let them answer with a decided No.

CT 296 Students should have manual work to do, and it will not hurt them if in doing this work they become weary.

CT 296 The student who desires to put the work of two years into one should not be permitted to have his own way. To undertake to do double work means, with many, overtaxation of the mind and neglect of physical exercise. It is not reasonable to suppose that the mind can assimilate an oversupply of mental food, and it is as great a sin to overload the mind as it is to overload the digestive organs.

CT 297 In regulating the hours for sleep, there should be no haphazard work. Students should not form the habit of burning the midnight oil and taking the hours of the day for sleep. If they have been accustomed to doing this at home, they should correct the habit, going to bed at a seasonable hour. They will then rise in the morning refreshed for the duties of the day. In our schools the lights should be put out at half past nine.

CT 318 Students should not be so pressed with studies as to neglect the culture of the manners; and above all, they should let nothing interfere with their seasons of prayer, which bring them in connection with Christ. In no case should they deprive themselves of religious privileges.

CT 376 If the students who attend our colleges would be firm and maintain integrity, if they would not associate with those who walk in the paths of sin nor be charmed by their society, like Daniel they would enjoy the favor of God. If they would discard unprofitable amusements and indulgence of appetite, their minds would be clear for the pursuit of knowledge. They would thus gain a moral power that would enable them to remain unmoved when assailed by temptation.

CT 393, 394 Every student should remember that the Lord requires him to make of himself all that is possible, that he may wisely teach others also. Our students should tax the mental powers; every faculty should reach the highest possible development.

CT 410 From the first opening of a book the student should recognize God as the one who imparts true wisdom.

CT 412 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....

CT 413 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....

CT 426 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."

CT 474 Opportunities are before you; if studious and upright, you may obtain an education of the highest value. Make the most of your privileges. Be not satisfied with ordinary attainments; seek to qualify yourself to fill positions of trust in connection with the Lord's work in the earth.

CT 475 Exercise the mental powers, and in no case neglect the physical. Let not intellectual slothfulness close up your path to greater knowledge. Learn to reflect as well as to study, that your minds may expand, strengthen, and develop. Never think that you have learned enough and that you may now relax your efforts. The cultivated mind is the measure of the man. Your education should continue during your lifetime; every day you should be learning and putting to practical use the knowledge gained.

CT 481, 482 Students should be willing to work under those of experience, to heed their suggestions, to follow their advice, and to go as far as possible in thought, training, and intelligent enterprise; but they should never infringe upon a rule, never disregard one principle, that has been interwoven with the upbuilding of the institution.

CT 496 While cultivating the mind the student should also cultivate uprightness of heart and loyalty to God, that he may develop a character like that of Joseph.

CT 497 If students will study the word of God diligently and prayerfully, they will find the knowledge they need.

CT 499 Students are to offer to God nothing less than their best. Mental effort will become easier and more satisfactory as they set themselves to the task of understanding the deep things of God. Each should decide that he will not be a second-rate student, that he will not allow others to think for him. He should say, "That which other minds have acquired in the sciences and in the word of God, I will acquire through painstaking effort." He should rally the best powers of the mind and, with a sense of his accountability to God, do his best to conquer difficulties. And as far as possible, he should seek the society of those who are able to help him, who can detect his mistakes, and put him on his guard against indolence, pretense, and surface work.

CT 529 Students, your voice, your influence, your time—all these are gifts from God and are to be used in winning souls to Christ.

CT 536 Never before was there so much at stake; never were there results so mighty depending upon a generation as upon these now coming upon the stage of action.

CT 537 The youth must soon bear the burdens that older workers are now carrying. We have lost time in neglecting to give young men a solid, practical education. The cause of God is constantly progressing, and we must obey the command, Go forward.

CT 547 Wherever possible, students should, during the school year, engage in city mission work. They should do missionary work in the surrounding towns and villages. They can form themselves into bands to do Christian help work. Students should take a broad view of their present obligations to God. They are not to look forward to a time, after the school term closes, when they will do some large work for God, but should study how, during their student life, to yoke up with Christ in unselfish service for others.

CT 547 There is power in the ministry of song. Students who have learned to sing sweet gospel songs with melody and distinctness can do much good as singing evangelists.

CT 548 Students, go out into the highways and hedges. Endeavor to reach the higher as well as the lower classes.

CT 552 The student has a special work to do in the school itself. In the schoolroom and in the school home there are missionary fields awaiting his labors. Here a variety of minds are gathered, many different characters and dispositions. By proving himself a help and blessing to these, the student has the privilege of showing the genuineness of his love for Christ and his willingness to improve the opportunities for service that come to him. By helpful, kindly words and deeds he may impart to his associates the grace of God bestowed on him.

CT 552 Not all the youth are able to grasp ideas quickly. If you see a fellow student who has difficulty in understanding his lessons, explain them to him.

CT 553 Let every student realize that he is in the school to help his fellow students to cooperate with God, to cooperate with the prayers that are rising in their behalf. In sympathy and love he should help his associates to press heavenward.

CT 553 Students, co-operate with your teachers. As you do this, you give them hope and courage, and at the same time you are helping yourselves to advance. Remember that it rests largely with you whether your teachers stand on vantage ground, their work an acknowledged success. They will appreciate every effort made by you to co-operate with their work.

CT 553 Students should have their own seasons of prayer, when they may offer fervent petitions in behalf of the principal and teachers of the school that they may be given physical strength, mental clearness, moral power, spiritual discernment, and be qualified by the grace of Christ to do the work with fidelity and fervent love.

CT 554 Let teachers and students watch for opportunities to confess Christ in their conversation. Such witness will be more effective than many sermons. There are few who represent Christ truly. He needs to be formed within, the hope of glory; then He will be acknowledged as the giver of every good and perfect gift, the author of all our blessings, the one in whom is centered our hope of eternal life.

Students, make your school life as perfect as possible. You will pass over the way but once, and precious are the opportunities granted you. You are not only to learn but to practice the lessons of Christ.

CT 555 Make it your first interest to gather up right, noble, uplifting principles.

CTBH 45, 46 The youth of today are a sure index to the future of society; and as we view them, what can we hope for that future? The majority are fond of amusement and averse to work. They lack moral courage to deny self and to respond to the claims of duty. They have but little self-control, and become excited and angry on the slightest occasion. Very many in every age and station of life are without principle or conscience; and with their idle, spendthrift habits they are rushing into vice and are corrupting society, until our world is becoming a second Sodom. If the appetites and passions were under the control of reason and religion, society would present a widely different aspect. God never designed that the present woeful condition of things should exist; it has been brought about through the gross violation of nature's laws.

The character is formed, to a great extent, in early years. The habits then established have more influence than any natural endowment, in making men either giants or dwarfs in intellect; for the very best talents may, through wrong habits, become warped and enfeebled. The earlier in life one contracts hurtful habits, the more firmly will they hold their victim in slavery, and the more certainly will they lower his standard of spirituality. On the other hand, if correct and virtuous habits are formed in youth, they will generally mark the course of the possessor through life. In most cases, it will be found that those who in later life reverence God and honor the right, learned that lesson before there was time for the world to stamp its images of sin upon the soul. Those of mature age are generally as insensible to new impressions as is the hardened rock; but youth is impressible. Youth is the time to acquire knowledge for daily practice through life; a right character may then be easily formed. It is the time to establish good habits, to gain and to hold the power of self-control. Youth is the sowing time, and the seed sown determines the harvest, both for this life and the life to come.

ED 17, 18 Every human being, created in the image of God, is endowed with a power akin to that of the Creator—individuality, power to think and to do. The men in whom this power is developed are the men who bear responsibilities, who are leaders in enterprise, and who influence character. It is the work of true education to develop this power, to train the youth to be thinkers, and not mere reflectors of other men's thought. Instead of confining their study to that which men have said or written, let students be directed to the sources of truth, to the vast fields opened for research in nature and revelation. Let them contemplate the great facts of duty and destiny, and the mind will expand and strengthen. Instead of educated weaklings, institutions of learning may send forth men strong to think and to act, men who are masters and not slaves of circumstances, men who possess breadth of mind, clearness of thought, and the courage of their convictions.

ED 18 Higher than the highest human thought can reach is God's ideal for His children. Godliness—godlikeness—is the goal to be reached. Before the student there is opened a path of continual progress. He has an object to achieve, a standard to attain, that includes everything good, and pure, and noble. He will advance as fast and as far as possible in every branch of true knowledge.

ED 57 The youth need to be impressed with the truth that their endowments are not their own. Strength, time, intellect, are but lent treasures. They belong to God, and it should be the resolve of every youth to put them to the highest use.

ED 145 "What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" Mark 8:36, 37.

This is a question that demands consideration by every parent, every teacher, every student—by every human being, young or old. No scheme of business or plan of life can be sound or complete that embraces only the brief years of this present life and makes no provision for the unending future. Let the youth be taught to take eternity into their reckoning. Let them be taught to choose the principles and seek the possessions that are enduring—to lay up for themselves that "treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth;" to make to themselves friends "by means of the mammon of unrighteousness," that when it shall fail, these may receive them "into the eternal tabernacles." Luke 12:33; 16:9, R.V.

ED 191 Let the student keep his Bible always with him. As you have opportunity, read a text and meditate upon it.

ED 201 Let pupils be impressed with the thought that the body is a temple in which God desires to dwell, that it must be kept pure, the abiding place of high and noble thoughts.

ED 202 Every student needs to understand the relation between plain living and high thinking. It rests with us individually to decide whether our lives shall be controlled by the mind or by the body. The youth must, each for himself, make the choice that shapes his life; and no pains should be spared that he may understand the forces with which he has to deal, and the influences which mold character and destiny.

ED 215 The youth need to be taught that life means earnest work, responsibility, care-taking. They need a training that will make them practical—men and women who can cope with emergencies.

ED 218 Manual training is deserving of far more attention than it has received. Schools should be established that, in addition to the highest mental and moral culture, shall provide the best possible facilities for physical development and industrial training. Instruction should be given in agriculture, manufactures,—covering as many as possible of the most useful trades,—also in household economy, healthful cookery, sewing, hygienic dressmaking, the treatment of the sick, and kindred lines. Gardens, workshops, and treatment rooms should be provided, and the work in every line should be under the direction of skilled instructors.

The work should have a definite aim and should be thorough. While every person needs some knowledge of different handicrafts, it is indispensable that he become proficient in at least one. Every youth, on leaving school, should have acquired a knowledge of some trade or occupation by which, if need be, he may earn a livelihood.

The objection most often urged against industrial training in the schools is the large outlay involved. But the object to be gained is worthy of its cost. No other work committed to us is so important as the training of the youth, and every outlay demanded for its right accomplishment is means well spent.

ED 221 In acquiring an education, many students would gain a most valuable training if they would become self-sustaining. Instead of incurring debts, or depending on the self-denial of their parents, let young men and young women depend on themselves. They will thus learn the value of money, the value of time, strength, and opportunities, and will be under far less temptation to indulge idle and spendthrift habits. The lessons of economy, industry, self-denial, practical business management, and steadfastness of purpose, thus mastered, would prove a most important part of their equipment for the battle of life. And the lesson of self-help learned by the student would go far toward preserving institutions of learning from the burden of debt under which so many schools have struggled, and which has done so much toward crippling their usefulness.

ED 221, 222 Let the youth be impressed with the thought that education is not to teach them how to escape life's disagreeable tasks and heavy burdens; that its purpose is to lighten the work by teaching better methods and higher aims. Teach them that life's true aim is not to secure the greatest possible gain for themselves, but to honor their Maker in doing their part of the world's work, and lending a helpful hand to those weaker or more ignorant.

ED 222 One great reason why physical toil is looked down on is the slipshod, unthinking way in which it is so often performed. It is done from necessity, not from choice. The worker puts no heart into it, and he neither preserves self-respect nor wins the respect of others. Manual training should correct this error. It should develop habits of accuracy and thoroughness. Pupils should learn tact and system; they should learn to economize time and to make every move count. They should not only be taught the best methods, but be inspired with ambition constantly to improve. Let it be their aim to make their work as nearly perfect as human brains and hands can make it.

Such training will make the youth masters and not slaves of labor.

ED 232, 233 Every youth should be taught the necessity and the power of application. Upon this, far more than upon genius or talent, does success depend. Without application the most brilliant talents avail little, while with rightly directed effort persons of very ordinary natural abilities have accomplished wonders. And genius, at whose achievements we marvel, is almost invariably united with untiring, concentrated effort.

The youth should be taught to aim at the development of all their faculties, the weaker as well as the stronger. With many there is a disposition to restrict their study to certain lines, for which they have a natural liking. This error should be guarded against. The natural aptitudes indicate the direction of the lifework, and, when legitimate, should be carefully cultivated. At the same time it must be kept in mind that a well-balanced character and efficient work in any line depend, to a great degree, on that symmetrical development which is the result of thorough, all-round training.

ED 295 They should be taught that this world is not a parade ground, but a battlefield. All are called to endure hardness, as good soldiers. They are to be strong and quit themselves like men. Let them be taught that the true

test of character is found in the willingness to bear burdens, to take the hard place, to do the work that needs to be done, though it bring no earthly recognition or reward.

EV 581 Now from the light given me of God, I know that as a people we have not improved our opportunities for educating and training the youth. We should teach them how to read and understand the Scriptures. Wherever there is a Biblical institute for ministers and people, we should, in connection with it, organize a class for the youth. Their names should be registered. All should feel the importance of the scheme of educating the youth to understand the Scriptures.

FE 17 On the other hand, the young should not be left to think and act independently of the judgment of their parents and teachers. Children should be taught to respect experienced judgment, and to be guided by their parents and teachers. They should be so educated that their minds will be united with the minds of their parents and teachers, and so instructed that they can see the propriety of heeding their counsel. Then when they go forth from the guiding hand of their parents and teachers, their characters will not be like the reed trembling in the wind.

FE 34 But there are those of firm principles, who answer the expectation of parents and teachers. They go through the course of schooling with clear consciences, and come forth with good constitutions, and morals unstained by corrupting influences. But the number is few.

FE 45 Young men should not enter upon the work of explaining the Scriptures and lecturing upon the prophecies, when they do not have a knowledge of the important Bible truths they try to explain to others. They may be deficient in the common branches of education, and therefore fail to do the amount of good they could do if they had had the advantages of a good school. Ignorance will not increase the humility or spirituality of any professed follower of Christ. The truths of the divine word can be best appreciated by an intellectual Christian. Christ can be best glorified by those who serve Him intelligently. The great object of education is to enable us to use the powers which God has given us in such a manner as will best represent the religion of the Bible and promote the glory of God.

FE 48 God will accept the youth with their talent, and their wealth of affection, if they will consecrate themselves to Him. They may reach to the highest point of intellectual greatness; and if balanced by religious principle they can carry forward the work which Christ came from Heaven to accomplish, and in thus doing be co-workers with the Master.

FE 48 The students of our College have valuable privileges, not only of obtaining knowledge of the sciences, but also of learning how to cultivate and practice virtues which will give them symmetrical characters. They are God's responsible moral agents.

FE 54 If they have exuberant spirits and pent-up energy, let them do vigorous manual labor, until weariness prepares them to appreciate rest in their rooms.

FE 54 Reckless sport, boisterous laughter, and late hours should not be tolerated by those who rent rooms. If they allow this conduct in the students, they do them a serious wrong, and make themselves, in a great degree, responsible for the misconduct. The rooms of students should be frequently visited, to see if they are favorable to health and comfort, and to ascertain if all are living in accordance with the rules of the school. Any remissness should be pointed out, and the students should be faithfully labored with. If they are *insubordinate and will not be controlled*, they are better off at home, and the school is better off without them.

FE 75, 76 Those who make it their rule of life to serve and honor God will give heed to the apostle's injunction, "Whether ye eat, or drink, or whatsoever ye do, do all to the glory of God." Such students will preserve their

integrity in the face of temptation, and will come from school with well-developed intellects, and with health of body and health of soul.

FE 82 The true object of education should be carefully considered. God has intrusted to each one capacities and powers, that they may be returned to Him enlarged and improved. All His gifts are granted to us to be used to the utmost. He requires every one of us to cultivate our powers, and attain the highest possible capacity for usefulness, that we may do noble work for God, and bless humanity.

FE 82 Dear youth, what is the aim and purpose of your life? Are you ambitious for education that you may have a name and position in the world? Have you thoughts that you dare not express, that you may one day stand upon the summit of intellectual greatness; that you may sit in deliberative and legislative councils, and help to enact laws for the nation? There is nothing wrong in these aspirations. You may every one of you make your mark. You should be content with no mean attainments. Aim high, and spare no pains to reach the standard.

FE 87 If they would discard unprofitable amusements and indulgence of appetite, their minds would be clear for the pursuit of knowledge.

FE 101 They should have correct ideas of their obligations and duties to their parents, and should be constantly learning in the school of Christ to be meek and lowly of heart.

FE 115 Studies should generally be few and well chosen, and those who attend our colleges are to have a different training from that of the common schools of the day.

FE 137 I appeal to you students of our schools and colleges, to believe in Jesus as your Saviour. Believe that He is ready to help you by His grace, when you come to Him in sincerity.

FE 137 Will the students of our schools study, and endeavor to copy the life and character of Him who came down from heaven to show them what they must be, if they would enter the kingdom of God?

FE 169, 170 Let every student who values the heavenly treasure put to the stretch his mental and spiritual powers, and sink the shaft deep into the mine of truth, that he may obtain the celestial gold,—that wisdom which will make him wise unto salvation.

FE 225 The students that have had their minds deeply excited in their games, are not in the best condition to receive the instructions, the counsel, the reproof most essential for them in this life and for the future immortal life.

FE 228 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.

FE 236 For Christ’s sake, let the aim of your education be shaped by the inducements of the better world.

FE 245, 246 Those who do this will not bring into their work a spirit of lightness, of frivolity, and of love of amusement. They will consider that at no small cost to their parents or to themselves, they have come to the school to obtain a better knowledge of the sciences, and to get a more comprehensive understanding of both the Old and New Testament. I would address you as those who have reasoning minds, and who have an intelligent understanding of your privileges and duties. Would it not be best for you to co-operate with your teachers, in order that you may reach the very highest standard that it is possible for you to attain?

FE 247 One student who feels his accountability to be faithful in helping his instructors, will help himself more than he helps all others.

FE 248 Those interested in your behalf have flattering hopes for you, that you will become useful men, who will be filled with moral worth and unswerving integrity.

FE 250, 251 Students will be tempted to do lawless things, when it is only to please themselves and to have what they call "fun." If they will put themselves upon their honor, and consider the fact that in doing these things they bless no one, they benefit no one, but involve others as well as themselves in difficulty, they will be more likely to take a manly and honorable course, and put their will on the side of Christ's will. They will work in Christ's lines, and help their teachers to carry their burdens, which Satan would make more discouraging by employing thoughtless minds in vain tricks. They will seek to make an atmosphere in the school, which, instead of being depressing and enfeebling to the moral powers, will be healthful and exhilarating. In thus doing, students can have a consciousness that they have acted their part on Christ's side of the question, and have not given one jot of influence or ability to the great adversary of all that is good. With how much more satisfaction can students recall such a course of action, than a course of action where they have sanctioned secret plans to disrespect and disregard authority. They will have reason to praise God that they have resisted the clamorings of inclination, and have put their influence on the side of order, diligence, and obedience. Let every student remember that it is in his power to help, and not hinder, the cause of education.

FE 292 If they are students in the school, they will feel that they are enlisted to make the school the most orderly, elevated, and praiseworthy institution in the world. They will put every jot of their influence on the side of God, on the side of Christ, and on the side of heavenly intelligences. They will feel it to be their duty to form a Christian endeavor society, that they may help every student to see the inconsistency of a course of action that God will not approve. They will draw with Christ, and do their utmost to perfect Christian characters. They will take upon themselves the work of leading the lame and the weak into the safe, upward path. They will form Christian endeavor meetings to make plans that will be a blessing to the institution of learning, and do all in their power to make the school what God designed and signified that it should be.

FE 297 Every soul is surrounded with an atmosphere peculiar to the individual. This atmosphere may be full of spiritual malaria that is poisonous to the principles of righteousness. But when brought into association with others, it need not take us days or weeks to ascertain whether the atmosphere of the spirit is of Christ or of Satan. The influence of association is never stronger than in school life; but the student who comes to school with an earnest desire to be a help and a blessing to his fellows, will be careful to cast his influence on the right side, and seek companions who will join with him in cultivating right principles and practices.

FE 297 Students should feel their responsibility in the matter of making their school life a success. They should bend every effort in the right direction, so that they may not disappoint their parents or guardians who work hard to keep them in school, and who are deeply anxious for their present and eternal welfare. Students should determine that they will make a record that they will not be ashamed to meet in the day of judgment. A student who is circumspect in his deportment, who will not be swayed to the right or left by wrong influences, will exercise a restraining power over those in the school who take pleasure in showing their independence, and in engaging in wicked sports in disobedience to the rules, and who fill the hearts of their teachers with sorrow and discouragement.

FE 298 But we are sorry to say that even in our schools there are persons who are Christians only in name. It will not take a long acquaintance with these professors to ascertain that they are successful agents of Satan. There are in our schools persons who are corrupt at heart, who yet have a pleasing address, and who are successful in fascinating a certain class of people, and before the unwary are aware of it, the influence of these persons has changed their sentiments, and fashioned them after the objectionable characters of these corrupt persons.

FE 298 The youth who has discernment can readily see what kind of persons these are, even though he lays no claim to Christianity; for he knows that they are not Christlike. But shall he allow them to be as stumbling blocks to him?

FE 300 The youth who enter and continue their school life with the true object before them, will not be homesick or disappointed. They will not be restless and uneasy, not knowing what to do with themselves. They will find a helper in the Omnipotent One. They will have one aim in view, and that is to be men and women of principle, who will meet God's standard, and benefit humanity and glorify God. They will not regard their school life as a time for pleasure seeking, for idle amusement and foolish frolic, but will endeavor to make the most of their God-given opportunities and privileges, so that they shall not disappoint their parents and teachers, or grieve God and heavenly intelligences.

FE 301 When a youth is making up his mind that he wants to obtain an education, he should carefully consider what is his motive in going to school?

FE 302 Even though the rules and regulations seem needlessly exacting, be obedient to them; for you may err in your experience. Do your very best in everything you undertake. Jesus is your Saviour, and rely upon Him to help you day by day, that you may not sow tares, but the good seed of the kingdom.

FE 302 As a student, you must learn to see with your brain as well as your eyes. You must educate your judgment so that it shall not be feeble and inefficient.

FE 340 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."

FE 351 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 practice, 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.

FE 373 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.

FE 417 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.

FE 428 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. —Special Testimonies On Education, May 11, 1896.

FE 446, 447 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.

FE 464 Let all students seek to take as broad a view as possible of their obligations to God. They are not to look forward to a time after the school term closes, when they will do some large, noted work. But they are to study earnestly how they can commence practical working in their student life by yoking up with Christ. Let every impulse be on the Lord's side. Do not pull down and discourage those who are your teachers. Do not burden their souls by manifesting a spirit of levity and a careless disregard of rules.

FE 465 If you will watch and pray, and make earnest efforts in the right direction, you will be thoroughly imbued with the spirit of Jesus Christ. "Put ye on the Lord Jesus Christ and make not provision for the flesh, to fulfil the lusts thereof." Be determined that you will make this school a success, and if you will heed the instruction given in the word of God, you may go forth with a development of intellectual and moral power that will cause even angels to rejoice, and God will rejoice over you with singing.

FE 473 Strict integrity should be cherished by every student.

FE 538, 539 We are to educate the youth to exercise equally the mental and the physical powers. The healthful exercise of the whole being will give an education that is broad and comprehensive. We had stern work to do in Australia in educating parents and youth along these lines; but we persevered in our efforts until the lesson was learned that in order to have an education that was complete, the time of study must be divided between the gaining of book-knowledge and the securing of a knowledge of practical work. Part of each day was spent in useful work, the students learning how to clear the land, how to cultivate the soil, and how to build houses, using time that would otherwise have been spent in playing games and seeking amusement. And the Lord blessed the students who thus devoted their time to acquiring habits of usefulness.

FE 547 Our young people need to be helped, uplifted, and encouraged, but in the right manner; not, perhaps, as they would desire it, but in a way that will help them to have sanctified minds. They need good, sanctifying religion more than anything else.

MM 76, 77 The first appearance of irregularity in conduct should be repressed, and the young should be taught to be frank, yet modest and dignified in all their associations. They should be taught to respect just rules of authority.

MYP 41 Grave responsibilities rest upon the youth. God expects much from the young men who live in this generation of increased light and knowledge. He expects them to impart this light and knowledge. He desires to use them in dispelling the error and superstition that cloud the minds of many. They are to discipline themselves by gathering up every jot and tittle of knowledge and experience. God holds them responsible for the opportunities and privileges given them.

MYP 41 If the youth will consecrate their minds and hearts to God's service, they will reach a high standard of efficiency and usefulness. This is the standard that the Lord expects the youth to attain.

MYP 174 Let the youth who need an education set to work with a determination to obtain it. Do not wait for an opening; make one for yourselves. Take hold in any small way that presents itself. Practice economy. Do not spend your means for the gratification of appetite or in pleasure-seeking. Be determined to become as useful and efficient as God calls you to be. Be thorough and faithful in whatever you undertake. Procure every advantage within your reach for strengthening the intellect. Let the study of books be combined with useful manual labor,

and by faithful endeavor, watchfulness, and prayer, secure the wisdom that is from above. This will give you an all-round education.

MYP 174, 175 Far more might be accomplished in the work of self-education if we were awake to our own opportunities and privileges. True education means more than the colleges can give. While the study of the sciences is not to be neglected, there is a higher training to be obtained through a vital connection with God. Let every student take his Bible, and place himself in communion with the great Teacher. Let the mind be trained and disciplined to wrestle with hard problems in the search for divine truth.

MYP 183 Your opportunities for work are fast passing. You have no time to spend in self-pleasing. Only as you strive earnestly to succeed will you gain true happiness. Precious are the opportunities offered you during the time you spend in school.

MYP 184 Before attempting to study the higher branches of literary knowledge, be sure that you thoroughly understand the simple rules of English grammar, and have learned to read and write and spell correctly….

MYP 240 Young ladies frequently give themselves up to study, to the neglect of other branches of education even more essential for practical life than the study of books. And after having obtained their education, they are often invalids for life.

MYP 381 Youth cannot be made as sedate and grave as old age, the child as sober as the sire. While sinful amusements are condemned, as they should be, let parents, teachers, and guardians of youth provide in their stead innocent pleasures, which will not taint or corrupt the morals. Do not bind down the young to rigid rules and restraints that will lead them to feel themselves oppressed, and to break over and rush into paths of folly and destruction.

MYP 382 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.

MYP 413 The reason that so grave mistakes are made by the youth is that they do not learn from the experience of those who have lived longer than they have. Students cannot afford to pass off with jest or ridicule the cautions and instruction of parents and teachers. They should cherish every lesson, realizing at the same time their need of deeper teaching than any human being can give.

MYP 414, 415 It is their privilege to help their teachers bear the burdens and meet the perplexities that Satan would make discouragingly heavy and trying. They may create an atmosphere that will be helpful, exhilarating. Every student may enjoy the consciousness that he has stood on Christ's side, showing respect for order, diligence, and obedience, and refusing to lend one jot of his ability or influence to the great enemy of all that is good and uplifting.

MYP 415 The student who has a conscientious regard for truth and a true conception of duty can do much to influence his fellow students for Christ. The youth who are yoked up with the Saviour will not be unruly; they will not study their own selfish pleasure and gratification. Because they are one with Christ in spirit, they will be one with Christ in action. The older students in our schools should remember that it is in their power to mold the habits and practices of the younger students; and they should seek to make the best of every opportunity.

MYP 416 The love of truth, and a sense of the responsibility to glorify God, are the most powerful of all incentives to the improvement of the intellect. With this impulse to action the student cannot be a trifler. He will be always in earnest. He will study as under the eye of God, knowing that all heaven is enlisted in the work of his education. He will become noble-minded, generous, kind, courteous, Christlike, efficient. Heart and mind will work in harmony with the will of God.

PP 596 The great work of life is character building, and a knowledge of God is the foundation of all true education.

5 – The Standards We Should Reach

Standards in Literature

1T 125 And those who give up the mind to be diverted with foolish stories and idle tales, have the imagination fed, but the brilliancy of God's word is eclipsed to them. The mind is led directly from God. The interest in His precious word is destroyed.

1T 134, 135 I saw that young and old neglect the Bible. They do not make that book their study and their rule of life as they should. Especially are the young guilty of this neglect. Most of them are ready, and find plenty of time, to read almost any other book. But the word that points to life, eternal life, is not perused and daily studied.

1T 135 Parents would better burn the idle tales of the day and the novels as they come into their houses. It would be a mercy to the children. Encourage the reading of these storybooks, and it is like enchantment. It bewilders and poisons the mind.

1T 241, 242 You are indulging an evil which threatens to destroy your spirituality. It will eclipse all the beauty and interest of the sacred pages. It is love for storybooks, tales, and other reading which does not have an influence for good upon the mind that is in any way dedicated to the service of God. It produces a false, unhealthy excitement, fevers the imagination, unfits the mind for usefulness, and disqualifies it for any spiritual exercise. It weans the soul from prayer and love of spiritual things. Reading that will throw light upon the sacred volume, and quicken your desire and diligence to study it, is not dangerous, but beneficial.

1T 504 One of the greatest reasons why you have so little disposition to draw nearer to God by prayer is, you have unfitted yourselves for this sacred work by reading fascinating stories which have excited the imagination and aroused unholy passions.

2T 236 The young are in great danger. Great evil results from their light reading. Much time is lost which should be spent in useful employment. Some would even deprive themselves of sleep to finish some ridiculous love story. The world is flooded with novels of every description. Some are not of as dangerous a character as others. Some are immoral, low, and vulgar; others are clothed with more refinement; but all are pernicious in their influence.

2T 410 I appeal to parents to control the reading of their children. Much reading does them only harm. Especially do not permit upon your tables the magazines and newspapers wherein are found love stories. It is impossible for the youth to possess a healthy tone of mind and correct religious principles unless they enjoy the perusal of the word of God.

2T 462, 463 I am acquainted with a number of women who have thought their marriage a misfortune. They have read novels until their imaginations have become diseased, and they live in a world of their own creating. They think themselves women of sensitive minds, of superior, refined organizations, and imagine that their husbands are not so refined, that they do not possess these superior qualities, and therefore cannot appreciate their own supposed virtue and refined organizations. Consequently these women think themselves great sufferers, martyrs. They have talked of this and thought upon it until they are nearly maniacs upon this subject. They imagine their worth superior to that of other mortals, and it is not agreeable to their fine sensibilities to associate with common humanity. These women are making themselves fools; and their husbands are in danger of thinking that they do possess a superior order of mind.

3T 472 The literature that proceeds from corrupted intellects poisons the minds of thousands in our world. Sin does not appear exceeding sinful. They hear and read so much of debasing crime and vileness that the once tender

conscience which would have recoiled with horror becomes so blunted that it can dwell upon the low and vile sayings and actions of men with greedy interest.

4T 497, 498 The memory is greatly injured by ill-chosen reading, which has a tendency to unbalance the reasoning powers and to create nervousness, weariness of the brain, and prostration of the entire system. If the imagination is constantly overfed and stimulated by fictitious literature, it soon becomes a tyrant, controlling all the other faculties of the mind and causing the taste to become fitful and the tendencies perverse.

You are a mental dyspeptic. Your mind has been crammed with knowledge of all sorts,—politics, history, theology, and anecdote,—only a part of which can be retained by the abused memory. Much less information, with a mind well disciplined, would be of far greater value. You have neglected to train your mind to vigorous action; therefore your will and inclination have controlled you and been your masters instead of your servants. The result is a loss of physical and mental power.

4T 519, 520 Intellect alone does not make the man, according to the divine standard. There is a power in intellect if sanctified and controlled by the Spirit of God. It is superior to riches and to physical power, yet it must be cultivated in order to make the man. The right which one has to claim to be a man is determined by the use made of his intellect. Byron had intellectual conception and depth of thought, but he was not a man according to God's standard. He was an agent of Satan. His passions were fierce and uncontrollable. Through his life he was sowing seed which blossomed into a harvest of corruption. His lifework lowered the standard of virtue. This man was one of the world's distinguished men; still the Lord would not acknowledge him as a man, but only as one who had abused his God-given talents. Gibbon the skeptic, and many others whom God endowed with giant minds, and whom the world called great men, rallied under the banner of Satan and used the gifts of God for the perversion of truth and the destruction of the souls of men. Great intellect, when made a minister of vice, is a curse to the possessor and to all who come within the circle of its influence.

4T 525 It is a work of faith to calmly repose in God in the darkest hour—however severely tried and tempest-tossed, to feel that our Father is at the helm. The eye of faith alone can look beyond the things of time and sense to estimate the worth of eternal riches.

5T 516 Dear Brother E, I have just read the Review and Herald and have seen your article giving a list of good books for our youth. I was much surprised to read your recommendation of Uncle Tom's Cabin, Robinson Crusoe, and such books. You are in danger of becoming somewhat careless in your writing. It would be well to give thought and careful study to whatever is to be immortalized in print. I am really alarmed to see that your spiritual eyesight is not more clear in the matter of selecting and recommending reading for our youth. I know that the recommendation in our papers of such infatuating books as Uncle Tom's Cabin will in many minds justify the reading of other books which are nothing but fiction.... This recommendation will make taxing work for those who are laboring to persuade the youth to discard fictitious reading. I have repeatedly seen the evil of reading such books as you recommend, and have an article all prepared, cautioning our youth in this very matter.

5T 516 It has been revealed to me that the purchase and sale by our brethren of storybooks such as are commonly circulated in Sunday schools is a snare to our people, especially to our children. It leads them to expend money for that class of reading which fevers the imagination and unfits them for the real duties of practical life.

5T 545 If their minds are filled with stories, be they true or fictitious, there is no room for the useful information and scientific knowledge which should occupy them. What havoc has this love for light reading wrought with the mind! How it has destroyed the principles of sincerity and true godliness, which lie at the foundation of a symmetrical character. It is like a slow poison taken into the system, which will sooner or later reveal its bitter effects. When a wrong impression is left upon the mind in youth, a mark is made, not on sand, but on enduring rock.

6T 162 Some were strenuously urging the study of infidel authors and were recommending the very books which the Lord has condemned, and which, therefore, should not in any way be sanctioned. After much earnest

conversation and discussion our instructor stepped forward, and, taking in his hand books that had been earnestly advocated as essential to a higher education, he said: “Do you find in these authors sentiments and principles that make it altogether safe to place them in the hands of students? Human minds are easily charmed by Satan’s lies; and these works produce a distaste for the contemplation of the word of God, which, if received and appreciated, will ensure eternal life to the receiver. You are creatures of habit and should remember that right habits are blessings both in their effect on your own character and in their influence for good over others; but wrong habits, when once established, exercise a despotic power and bring minds into bondage. If you had never read one word in these books you would today be far better able to comprehend that Book which, above all other books, is worthy to be studied, and which gives the only correct ideas regarding higher education.

6T 163 The words of men who give evidence that they have not a practical knowledge of Christ should find no place in our schools.

7T 204 The religious experience is to a great degree determined by the character of the books you read in your leisure moments.

7T 204 We cannot be complete in Christ and yet be ready to grasp those things that come from the so-called great men of the earth, and place their wisdom before the wisdom of the greatest Teacher the world has ever known.

7T 205 The gathering together of many books for study too often interposes between God and man a mass of knowledge that weakens the mind and makes it incapable of assimilating that which it has already received. The mind becomes dyspeptic. Wisdom is needed, that man may choose aright between these many authors and the word of life, that he may eat the flesh and drink the blood of the Son of God.

7T 205 Let us close the door to so much reading. Let us pray more and eat the words of life. Unless there is a deeper work of grace in mind and heart, we can never see the face of God.

8T 257, 258 God has permitted a flood of light to be poured upon the world in the discoveries of science and art; but when professedly scientific men reason upon these subjects from a merely human point of view, they are sure to err.

9T 68 There is danger that the false sentiments expressed in the books that they have been reading will sometimes be interwoven by our ministers, teachers, and editors with their arguments, discourses, and publications, under the belief that they are the same in principle as the teachings of the Spirit of truth.

3TT 188 Let all repress the desire for reading matter that is not food for the mind. You cannot possibly do the work of God with clear perception while the mind is occupied with this class of reading. Those who are in God’s service should spend neither time nor money for light reading. What is the chaff to the wheat?

CH 427, 428 Especially will the youth who have been accustomed to reading novels and cheap storybooks receive benefit by joining in the evening family study. Young men and young women, read the literature that will give you true knowledge, and that will be a help to the entire family. Say firmly: “I will not spend precious moments in reading that which will be of no profit to me, and which only unfits me to be of service to others. I will devote my time and my thoughts to acquiring a fitness for God’s service. I will close my eyes to frivolous and sinful things. My ears are the Lord’s, and I will not listen to the subtle reasoning of the enemy. My voice shall not in any way be subject to a will that is not under the influence of the Spirit of God. My body is the temple of the Holy Spirit, and every power of my being shall be consecrated to worthy pursuits.”

COL 108 Instead of books containing the suppositions of reputedly great authors, they choose the word of Him who is the greatest author and the greatest teacher the world has ever known, who gave His life for us, that through Him we might have everlasting life.

COL 108 Teachers who mingle the sentiments of infidel authors with the education they are giving, plant in the minds of youth thoughts that will lead to distrust of God and transgression of His law. Little do they know what they are doing. Little do they realize what will be the result of their work.

COL 315 God requires perfection of His children. His law is a transcript of His own character, and it is the standard of all character. This infinite standard is presented to all that there may be no mistake in regard to the kind of people whom God will have to compose His kingdom. The life of Christ on earth was a perfect expression of God's law, and when those who claim to be children of God become Christlike in character, they will be obedient to God's commandments. Then the Lord can trust them to be of the number who shall compose the family of heaven.

COL 331, 332 Many whom God has qualified to do excellent work accomplish very little, because they attempt little. Thousands pass through life as if they had no definite object for which to live, no standard to reach. Such will obtain a reward proportionate to their works.

Remember that you will never reach a higher standard than you yourself set. Then set your mark high, and step by step, even though it be by painful effort, by self-denial and sacrifice, ascend the whole length of the ladder of progress. Let nothing hinder you. Fate has not woven its meshes about any human being so firmly that he need remain helpless and in uncertainty. Opposing circumstances should create a firm determination to overcome them. The breaking down of one barrier will give greater ability and courage to go forward. Press with determination in the right direction, and circumstances will be your helpers, not your hindrances.

COL 344 It is the duty of every Christian to acquire habits of order, thoroughness, and dispatch. There is no excuse for slow bungling at work of any character. When one is always at work and the work is never done, it is because mind and heart are not put into the labor. The one who is slow and who works at a disadvantage should realize that these are faults to be corrected. He needs to exercise his mind in planning how to use the time so as to secure the best results. By tact and method, some will accomplish as much in five hours as others do in ten. Some who are engaged in domestic labor are always at work not because they have so much to do but because they do not plan so as to save time. By their slow, dilatory ways they make much work out of very little. But all who will, may overcome these fussy, lingering habits. In their work let them have a definite aim. Decide how long a time is required for a given task, and then bend every effort toward accomplishing the work in the given time. The exercise of the will power will make the hands move deftly.

Through lack of determination to take themselves in hand and reform, persons can become stereotyped in a wrong course of action; or by cultivating their powers they may acquire ability to do the very best of service. Then they will find themselves in demand anywhere and everywhere. They will be appreciated for all that they are worth.

COL 353, 354 Talents used are talents multiplied. Success is not the result of chance or of destiny; it is the outworking of God's own providence, the reward of faith and discretion, of virtue and persevering effort. The Lord desires us to use every gift we have; and if we do this, we shall have greater gifts to use. He does not supernaturally endow us with the qualifications we lack; but while we use that which we have, He will work with us to increase and strengthen every faculty. By every wholehearted, earnest sacrifice for the Master's service our powers will increase. While we yield ourselves as instruments for the Holy Spirit's working, the grace of God works in us to deny old inclinations, to overcome powerful propensities, and to form new habits. As we cherish and obey the promptings of the Spirit, our hearts are enlarged to receive more and more of His power, and to do more and better work. Dormant energies are aroused, and palsied faculties receive new life.

CT 133 Many youth are eager for books. They read anything that they can obtain. I appeal to the parents of such children to control their desire for reading. Do not permit upon your tables the magazines and newspapers in which are found love stories. Supply their place with books that will help the youth to put into their character building the very best material—the love and fear of God, the knowledge of Christ.

CT 133 The world is deluged with books that might better be consumed than circulated. Books on sensational topics, published and circulated as a money-making scheme, might better never be read by the youth. There is a

satanic fascination in such books. The heartsickening recital of crimes and atrocities has a bewitching power upon many, exciting them to see what they can do to bring themselves into notice, even by the wickedest deeds.

CT 134 There is another class of books—love stories and frivolous, exciting tales—which are a curse to everyone who reads them, even though the author may attach a good moral. Often religious statements are woven all through these books, but in most cases Satan is but clothed in angel robes to deceive and allure the unsuspicious.

CT 135 Those who indulge in the habit of racing through an exciting story are simply crippling their mental strength, and disqualifying their minds for vigorous thought and research.

CT 187 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.... 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. The result is seen in the depravity of the human family.

CT 401, 402 Some of our teachers have been charmed with the sentiments of infidel authors. In a representation given me, I saw one holding in his hand one of these books and recommending it to our teachers as a book from which real help could be obtained along educational lines. Another was holding in His hand books of an altogether different character. He placed His hand upon the one who had recommended the infidel author, and said, “Advice of the kind you have given is opening the door for Satan with his sophistries to find easy entrance to your school. These books contain sentiments that your students should be instructed to avoid. Human minds are easily charmed with studies that lead to infidelity. These books produce in the minds of the students a distaste for the study of the word of God, which is eternal life to all who follow its instruction. Such books should not find entrance into any school where the youth are being taught to be learners of the greatest of teachers.”

With solemn voice the speaker continued, “Do you find in these authors that which you can recommend as essential to true higher education? Would you dare to recommend their study to students who are ignorant of their true character? Wrong habits of thought, when once accepted, become a despotic power that fastens the mind as in a grasp of steel. If many who have received and read these books had never seen them, but had accepted the words of the divine Teacher in their place, they would be far in advance of where they now are in a knowledge of the divine truths of God’s word, which make men wise unto salvation. These books have led thousands where Satan led Adam and Eve—to a knowledge that God forbade them to have. Through their teachings, students have been turned away from the word of the Lord to fables.”

CT 423 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.

CT 423, 424 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.

CT 424 The authors of these books, which have sown 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.” Romans 1:21, 22.

CT 428, 429 As an educating power the Bible is of more value than the writings of all the philosophers of all ages. In its wide range of style and subjects there is something to interest and instruct every mind, to ennoble every

interest. The light of revelation shines undimmed into the distant past, where human annals cast not a ray of light. There is poetry which has called forth the wonder and admiration of the world. In glowing beauty, in sublime and solemn majesty, in touching pathos, it is unequaled by the most brilliant productions of human genius. There is sound logic and impassioned eloquence. There are portrayed the noble deeds of noble men, examples of private virtue and public honor, lessons of piety and purity.

CT 458, 459 In a night vision given me some years ago I was in an assembly where our school problems were being discussed, and the question was asked, "Why has not appropriate matter for reading books and other lesson books been selected and compiled? Why has not the word of God been extolled above every human production? Have you thought that a better knowledge of what the Lord hath said would have a deleterious effect on teachers and students?"

There was a hush in the assembly, and conviction came to students and teachers. Men who had looked upon themselves as wise and strong saw that they were weak and lacking in the knowledge of that Book which concerns the eternal destiny of the human soul.

The Speaker then took from the hands of the teachers books which they had been making their study, some of which had been written by infidel authors and contained infidel sentiments, and laid them on the floor. Then He placed the Bible in their hands, saying, "You have little knowledge of this Book. You know not the Scriptures nor the power of God. When you have taken your students through the course of study you have followed in the past, they will have to unlearn much that they have learned, and this they will find very difficult to do. Objectionable ideas have taken root in their minds, like weeds in a garden, and some will never be able to distinguish between right and wrong. The good and the evil have been intermingled in your work. Doctrines containing a little truth, but with which are woven the opinions and sayings and doings of men, are repeated. The youth will never know the way of life so long as they depend on such instruction."

CT 543 Efforts have been made to devise a plan for the establishment of a literary society which shall prove a benefit to all connected with it—a society in which all the members shall feel a moral responsibility to make it what it should be, and to avoid the evils which often make such associations dangerous to religious principles. Persons of discretion and good judgment, who have a living connection with heaven, who will see the evil tendencies and, not deceived by Satan, will move straight forward in the path of integrity, continually holding aloft the banner of Christ—such ones are needed to control in these societies. Such an influence will command respect and make these gatherings a blessing rather than a curse.

ED 125 In its wide range of style and subjects the Bible has something to interest every mind and appeal to every heart. In its pages are found history the most ancient; biography the truest to life; principles of government for the control of the state, for the regulation of the household—principles that human wisdom has never equaled. It contains philosophy the most profound, poetry the sweetest and the most sublime, the most impassioned and the most pathetic. Immeasurably superior in value to the productions of any human author are the Bible writings, even when thus considered; but of infinitely wider scope, of infinitely greater value, are they when viewed in their relation to the grand central thought.

ED 189, 190 One of the chief causes of mental inefficiency and moral weakness is the lack of concentration for worthy ends. We pride ourselves on the wide distribution of literature; but the multiplication of books, even books that in themselves are not harmful, may be a positive evil. With the immense tide of printed matter constantly pouring from the press, old and young form the habit of reading hastily and superficially, and the mind loses its power of connected and vigorous thought. Furthermore, a large share of the periodicals and books that, like the frogs of Egypt, are overspreading the land, are not merely commonplace, idle, and enervating, but unclean and degrading. Their effect is not merely to intoxicate and ruin the mind, but to corrupt and destroy the soul.

ED 226, 227 What are the works on which, throughout the most susceptible years of life, the minds of the youth are led to dwell? In the study of language and literature, from what fountains are the youth taught to drink?—From the wells of paganism; from springs fed by the corruptions of ancient heathendom. They are bidden to study authors, of whom, without dispute, it is declared that they have no regard for the principles of morality.

And of how many modern authors also might the same be said! With how many are grace and beauty of language but a disguise for principles that in their real deformity would repel the reader!

Besides these there is a multitude of fiction writers, luring to pleasant dreams in palaces of ease. These writers may not be open to the charge of immorality, yet their work is no less really fraught with evil. It is robbing thousands upon thousands of the time and energy and self-discipline demanded by the stern problems of life.

EW 90, 91 Satan dictated much of his writings, and it is an easy thing for him to dictate sentiments through his angels now and make it appear that they come through Thomas Paine, who, while living, was a devoted servant of the evil one.

FE 37 Novel and storybook reading are the greatest evils in which youth can indulge. Novel and love-story readers always fail to make good, practical mothers. They are air-castle builders, living in an unreal, an imaginary world. They become sentimental, and have sick fancies. Their artificial life spoils them for anything useful. They are dwarfed in intellect, although they may flatter themselves that they are superior in mind and manners. Exercise in household labor is of the greatest advantage to young girls.

FE 92 If you have been in the habit of reading storybooks, will you consider whether it is right to spend your time with these books, which merely occupy your time and amuse you, but give you no mental or moral strength?

FE 93 There is another class of books that you should avoid—the productions of such infidel writers as Paine and Ingersoll.

FE 94 Instead of being dwarfed and deformed by feeding on the vile trash which Satan provides, it should have wholesome food, which will give strength and vigor.

Young Christian, you have everything to learn. You must be an interested student of the Bible; you must search it, comparing scripture with scripture.

FE 99 Skepticism and infidelity, under some pleasing disguise, or as a covert insinuation, too often find their way into schoolbooks. In some instances, the most pernicious principles have been inculcated by teachers. Evil associates are teaching the youth lessons of crime, dissipation, and licentiousness that are horrible to contemplate. Many of our public schools are hotbeds of vice.

FE 131 If used as a textbook in our schools, it will be found far more effective than any other book in the world, in guiding wisely in the affairs of this life, as well as in aiding the soul up the ladder of progress which reaches to heaven.

FE 162 I am troubled to see, in Christian families, periodicals and newspapers containing continued stories that leave no impress of good upon the mind. I have watched those whose taste for fiction has been thus cultivated. They have had the privilege of listening to the truths of God's word, of becoming acquainted with the reasons of our faith; but they have grown to mature years destitute of true piety. These dear youth need so much to put into their character building the very best material,—the love and fear of God and a knowledge of Christ. But many have not an intelligent understanding of the truth as it is in Jesus. The mind is feasted upon sensational stories. They live in an unreal world, and are unfitted for the practical duties of life. I have observed children allowed to come up in this way. Whether at home or abroad, they are either restless or dreamy, and are unable to converse, save upon the most commonplace subjects. The nobler faculties, those adapted to higher pursuits, have been degraded to the contemplation of trivial or worse than trivial subjects, until their possessor has become satisfied with such topics, and scarcely has power to reach anything higher.

FE 167 Both teachers and pupils have thought that in order to obtain an education, it was necessary to study the productions of writers who teach infidelity, because their works contain some bright gems of thought. But who was the originator of these gems of thought?—It was God and God alone; for He is the source of all light. Are not

all things essential for the health and growth of the spiritual and moral nature found in the pages of Holy Writ? Is not Christ our living head? And are not we to grow up in Him to the full stature of men and women? Can an impure fountain send forth sweet waters? Why should we wade through the mass of error contained in the works of pagans and infidels, for the sake of obtaining the benefit of a few intellectual truths, when all truth is at our command?

FE 171 Through tradition, through false education, these men are exalted as the world's educators; but in going to them students are in danger of accepting the vile with the precious; for superstition, specious reasoning, and error are mingled with portions of true philosophy and instruction.

FE 174, 175 Should Christ enter our institutions for the education of the youth, He would cleanse them as He cleansed the temple, banishing many things that have a defiling influence. Many of the books which the youth study would be expelled, and their places would be filled with others that would inculcate substantial knowledge, and abound in sentiments which might be treasured in the heart, in precepts that might govern the conduct. Is it the Lord's purpose that false principles, false reasoning, and the sophistries of Satan should be kept before the mind of our youth and children? Shall pagan and infidel sentiments be presented to our students as valuable additions to their store of knowledge? The works of the most intellectual skeptic are works of a mind prostituted to the service of the enemy, and shall those who claim to be reformers, who seek to lead the children and youth in the right way, in the path cast up, imagine that God will be pleased with having them present to the youth that which will misrepresent His character, placing Him in a false light before the young?

FE 175 It is true that in the writings of pagans and infidels there are found thoughts of an elevated character, which are attractive to the mind. But there is a reason for this. Was not Satan the lightbearer, the sharer of God's glory in heaven, and next to Jesus in power and majesty?

FE 184 Why take inferior sources of instruction when Christ is the great Teacher who knows all things? Why present inferior authors to the attention of students, when He whose words are spirit and life invites, "Come, ... and learn of Me"?

FE 200 Human wisdom so highly exalted among men sinks into insignificance before that wisdom which points out the way cast up for the ransomed of the Lord to walk in.

FE 381 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.

FE 388 A pure education for youth in our schools, undiluted with heathen philosophy, is a positive necessity in literary lines.

FE 394, 395 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.

FE 437 The true knowledge comes not from infidels or wicked men. The word of God is light and truth.

FE 451, 452 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 Guidebook, and cares not to study the character he must form in order to dwell with the redeemed host, and inhabit the mansions which Christ has gone to prepare.

FE 467 It is not wise to send our youth to universities where they devote their time to gaining a knowledge of Greek and Latin, while their heads and hearts are being filled with the sentiments of the infidel authors whom they study in order to master these languages.

FE 474 The Bible should not be brought into our schools to be sandwiched in between infidelity. The Bible must be made the groundwork and subject matter of education.

FE 490 From the light that the Lord has given me, I know that our training-schools in various parts of the field should be placed in the most favorable position possible for qualifying our youth to meet the tests specified by state laws regarding medical students.

FE 547 There are books that are of vital importance that are not looked at by our young people. They are neglected because they are not so interesting to them as some lighter reading.

We should advise the young to take hold of such reading matter as recommends itself for the upbuilding of Christian character. The most essential points of our faith should be stamped upon the memory of the young. They have had a glimpse of these truths, but not such an acquaintance as would lead them to look upon their study with favor. Our youth should read that which will have a healthful, sanctifying effect upon the mind. This they need in order to be able to discern what is true religion. There is much good reading that is not sanctifying.

FE 547 We should select for them books that will encourage them to sincerity of life, and lead them to the opening of the word. This has been presented to me in the past, and I thought I would get it before you and make it secure. We cannot afford to give to young people valueless reading.

GC 252, 253 Again, as in apostolic days, persecution turned out to the furtherance of the gospel. In a loathsome dungeon crowded with profligates and felons, John Bunyan breathed the very atmosphere of heaven; and there he wrote his wonderful allegory of the pilgrim's journey from the land of destruction to the celestial city. For over two hundred years that voice from Bedford jail has spoken with thrilling power to the hearts of men. Bunyan's *Pilgrim's Progress and Grace Abounding to the Chief of Sinners* have guided many feet into the path of life.

Baxter, Flavel, Alleine, and other men of talent, education, and deep Christian experience stood up in valiant defense of the faith which was once delivered to the saints. The work accomplished by these men, proscribed and outlawed by the rulers of this world, can never perish. Flavel's *Fountain of Life and Method of Grace* have taught thousands how to commit the keeping of their souls to Christ. Baxter's *Reformed Pastor* has proved a blessing to many who desire a revival of the work of God, and his *Saints' Everlasting Rest* has done its work in leading souls to the "rest" that remaineth for the people of God.

MYP 85 The youth of today will be likely to meet skeptics and infidels wherever they may go, and how necessary that they be equipped, so that they may be able to give a reason of their hope with meekness and fear.

MYP 271 Let them take heed what they read as well as what they hear. I have been instructed that they are in the greatest danger of being corrupted by improper reading. Satan has a thousand ways of unsettling the minds of youth. They cannot safely be off guard for a moment. They must set a watch upon their minds, that they may not be allured by the enemy’s temptations.

Satan knows that to a great degree the mind is affected by that upon which it feeds. He is seeking to lead both the youth and those of mature age to read story-books, tales, and other literature. The readers of such literature become unfitted for the duties lying before them. They live an unreal life, and have no desire to search the Scriptures, to feed upon the heavenly manna.

MYP 276 The world is deluged with books which sow the seeds of skepticism, infidelity, and atheism, and to a larger or less degree you have been learning your lessons from these books, and they are magical books. They put God out of the mind, and separate the soul from the true Shepherd.

MYP 277 How many books are there concerning war and bloodshed, which mislead the youth! As they read, Satan stands at their side to inspire them with the spirit of the warrior of whom they read, and their blood becomes heated in their veins, and they are stirred up to do cruel actions. How numerous are immoral books, which lead to unholy desires, and fire the passions of the heart, and lead away from all that is pure and holy!

You have had your magical books, in which the very scenes and pictures were inspired by him who was once an exalted angel in the courts of heaven....

MYP 282 The best way to prevent the growth of evil is to preoccupy the soil. The greatest care and watchfulness is needed in cultivating the mind and sowing therein the precious seeds of Bible truth. The Lord, in His great mercy, has revealed to us in the Scriptures the rules of holy living....

MYP 286 Dear youth, cease to read the magazines containing stories. Put away every novel.... We would do well to clear our houses of all the story magazines and the publications containing ridiculous pictures—representations originated by satanic agencies. The youth cannot afford to poison their minds with such things.

MYP 290 That mind is ruined which is allowed to be absorbed in story-reading. The imagination becomes diseased, sentimentalism takes possession of the mind, and there is a vague unrest, a strange appetite for unwholesome mental food, which is constantly unbalancing the mind. Thousands are today in the insane asylum whose minds became unbalanced by novel reading, which results in air-castle building and love-sick sentimentalism.

PK 545 A man whose heart is stayed upon God will be the same in the hour of his greatest trial as he is in prosperity, when the light and favor of God and man beam upon him. Faith reaches to the unseen, and grasps eternal realities.

6 – Methods of Teaching

1T 157 Thoughtless mother, do you know, as you teach your children, that their whole religious experience is affected by their teaching when young? Subdue them young; teach them to submit to you, and the more readily will they learn to yield obedience to the requirements of God. Encourage in them a truthful, honest disposition. Let them never have occasion to doubt your sincerity and exact truthfulness.

1T 400 Children of eight, ten, or twelve years are old enough to be addressed on the subject of personal religion.

2T 580 In all His efforts, Christ sought to make His teaching interesting. He knew that a tired, hungry throng could not receive spiritual benefit, and He did not forget their bodily needs.

4T 240 True, refined independence never disdains to seek counsel of the experienced and of the wise, and it treats the counsel of others with respect.

5T 21 Biblical lectures should be given; the study of the Scriptures should have the first place in our system of education.

5T 27 There is an urgent demand for laborers in the gospel field. Young men who design to enter the ministry cannot spend a number of years in obtaining an education. Teachers should have been able to comprehend the situation and adapt their instruction to the wants of this class. Special advantages should have been given them for a brief yet comprehensive study of the branches most needed to fit them for their work. But I have been shown that this has not been accomplished.

5T 29 Connected with God, every instructor will exert an influence to lead his pupils to study God's word and to obey His law.

5T 589 Devote a portion of the time you consume in long addresses, to personal labor for the youth who need your help. Teach them the claims of God upon them; pray with them.

5T 653, 654 Teachers must remember that they themselves were once children. They should adapt their teaching to the minds of the children, placing themselves in sympathy with them; then the children can be instructed and benefited both by precept and example.

6T 93 Religious instruction should be given to children from their earliest years. It should be given, not in a condemnatory spirit, but in a cheerful, happy spirit.

6T 94 Parents, watch, watch and pray, and make your children your companions.

6T 132 Christ must be brought into all the studies, that students may drink in the knowledge of God and may represent Him in character.

6T 174 Of all the features of an education to be given in our school homes the religious exercises are the most important. They should be treated with the greatest solemnity and reverence, yet all the pleasantness possible should be brought into them. They should not be prolonged till they become wearisome, for the impression thus made upon the minds of the youth will cause them to associate religion with all that is dry and uninteresting; and many will be led to cast their influence on the side of the enemy, who, if properly taught, would become a blessing to the world and to the church.

8T 305 We are not to institute schools of scholastic philosophy or for the so-called "higher education." Our greatness consists in honoring God by simple, practical experience in everyday life. We need to walk with God, to bring Him into our hearts and our homes.

8T 320 Reverently and tenderly let the word of God be read and repeated to them, in portions suited to their comprehension and adapted to awaken their interest.

9T 77 The students who take up the work of selling Christ's Object Lessons and Ministry of Healing will need to study the book they expect to sell. As they familiarize their minds with the subject matter of the book in hand and endeavor to practice its teachings they will develop in knowledge and spiritual power. The messages in these books contain the light that God has revealed to me to give to the world. The teachers in our schools should encourage the students to make a careful study of every chapter.

CE 50 While religion should be the pervading element in every school, it will not lead to a cheapening of the literary attainments. While a religious atmosphere should pervade the school, diffusing its influence, it will make all who are truly Christians feel more deeply their need of thorough knowledge, that they may make the best use of the faculties that God has bestowed upon them.

CE 174 In giving them these lessons in physiology and in good cooking, you are giving them the first steps in some of the most useful branches of education, and inculcating principles which are needful elements in a religious education.

CE 188 The best way to prevent the growth of evil is to preoccupy the soil. The greatest care and watchfulness is needed in cultivating the mind and sowing therein the precious seeds of Bible truth.

CE 242 But if you can obtain the confidence of the youth [a troublesome pupil], and bind him to your heart through cords of sympathy and love, you may win a soul to Christ. The wayward, self-willed, independent boy may become transformed in character.

COL 20 So wide was Christ's view of truth, so extended His teaching, that every phase of nature was employed in illustrating truth.

COL 21 Again, Christ had truths to present which the people were unprepared to accept or even to understand. For this reason also He taught them in parables. By connecting His teaching with the scenes of life, experience, or nature, He secured their attention and impressed their hearts. Afterward, as they looked upon the objects that illustrated His lessons, they recalled the words of the divine Teacher. To minds that were open to the Holy Spirit, the significance of the Saviour's teaching unfolded more and more. Mysteries grew clear, and that which had been hard to grasp became evident.

Jesus sought an avenue to every heart. By using a variety of illustrations, He not only presented truth in its different phases, but appealed to the different hearers. Their interest was aroused by figures drawn from the surroundings of their daily life.

COL 39, 40 The Bible is to be presented as the word of the infinite God, as the end of all controversy and the foundation of all faith.

COL 43 So with His servants: those who would teach the word are to make it their own by a personal experience. They must know what it is to have Christ made unto them wisdom and righteousness and sanctification and redemption.

CSW 107, 108 Parents and teachers should seek to impress the minds of the children from their earliest years with the importance of salvation. They should teach the children that God is their heavenly Father, that His love is expressed to them in the gift of His only-begotten Son, and that the Saviour of the world manifested His love toward them in coming to our world to die that we might live. If these lessons are presented in love and tenderness, they will leave a lasting impression upon the minds and hearts of the youth. As images and objects are reflected from the face of the mirror, when revealed by the sunlight, so these themes will be mirrored in the mind when illumined by the love of Christ.

CT 42, 43 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 our sanitariums, in the medical missionary work, in the offices 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 where we should be.

CT 52, 53 In the word of God the mind finds subjects for the deepest thought, the loftiest aspirations. Here we may hold communion with patriarchs and prophets, and listen to the voice of the Eternal as He speaks with men. Here we behold the Majesty of heaven as He humbled Himself to become our substitute and surety, to cope singlehanded with the powers of darkness and to gain the victory in our behalf. A reverent contemplation of such

themes as these cannot fail to soften, purify, and ennoble the heart, and at the same time to inspire the mind with new strength and vigor.

CT 60 Let the child and the youth be taught that every mistake, every fault, every difficulty, conquered, becomes a steppingstone to better and higher things. It is through such experiences that all who have ever made life worth the living have achieved success.

CT 65 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 an account.

CT 73 It is the nicest work ever assumed by men and women to deal with youthful minds. The greatest care should be taken in the education of youth, to vary the manner of instruction so as to call forth the high and noble powers of the mind. Parents and schoolteachers are certainly disqualified to educate children properly if they have not first learned the lessons of self-control, patience, forbearance, gentleness, and love. What an important position for parents, guardians, and teachers! There are very few who realize the most essential wants of the mind, and how to direct the developing intellect, the growing thoughts and feelings of youth....

CT 101 In all our dealings with students, age and character must be taken into account. We cannot treat the young and the old just alike. There are circumstances under which men and women of sound experience and good standing may be granted some privileges not given to the younger students.

CT 123 Mothers should guard against training their children to be dependent and self-absorbed. Never give them cause to think that they are the center and that everything must revolve around them. Some parents give much time and attention to amusing their children; but children should be trained to amuse themselves, to exercise their own ingenuity and skill. Thus they will learn to be content with simple pleasures. They should be taught to bear bravely their little disappointments and trials.

CT 142 The little children may be Christians, having an experience in accordance with their years. This is all that God expects of them.

CT 169 Small children, as well as those who are older, will be benefited by this instruction; and in thus simplifying the plan of salvation, the teachers will receive as great blessings as those who are taught.

CT 174 The character of the work done in our church schools should be of the very highest order. Jesus Christ, the Restorer, is the only remedy for a wrong education, and the lessons taught in His word should ever be kept before the youth in the most attractive form. The school discipline should supplement the home training, and both at home and at school simplicity and godliness should be maintained. Men and women will be found who have talent to work in these small schools, but who cannot work to advantage in the larger ones.

CT 177 The system of grading is sometimes a hindrance to the pupil's real progress. Some pupils are slow at first, and the teacher of these youth needs to exercise great patience. But these pupils may after a short time learn so rapidly as to astonish him. Others may appear to be very brilliant, but time may show that they have blossomed too suddenly. The system of confining children rigidly to grades is not wise.

CT 181 The use of object lessons, blackboards, and maps will be an aid in explaining these lessons and fixing them in the memory. Parents and teachers should constantly seek for improved methods.

CT 181, 182 In order to do effective study, the interest of the child must be enlisted. Especially by the one who has to do with children and youth differing widely in disposition, training, and habits of thought, this is a matter not to be lost sight of. In teaching children the Bible, we may gain much by observing the bent of their minds, the things in which they are interested, and by arousing their interest to see what the Bible says about these things. He who

created us with our various aptitudes has in His word given something for everyone. As the pupils see that the lessons of the Bible apply to their own lives, teach them to look to it as a counselor.

CT 187 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.... 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. The result is seen in the depravity of the human family.

CT 199 If you are called to be a teacher, you are called to be a learner also. If you take upon yourself the sacred responsibility of teaching others, you take upon yourself the duty of becoming master of every subject you seek to teach.

CT 254 Teach by illustrations. Ask God to give you words to speak that all can understand.

CT 269 Teachers and students are to come close together in Christian fellowship. The youth will make many mistakes, and the teacher is never to forget to be compassionate and courteous. Never is he to seek to show his superiority. The greatest of teachers are those who are most patient, most kind. By their simplicity and their willingness to learn they encourage their students to climb higher and still higher.

CT 318 Let not teachers have favorites among their students, or give to the bright, quick students the most attention. Those who are apparently the most unpromising most need the tact and kindly words that will bind their hearts to the heart of the teacher.

CT 318 Students should not be so pressed with studies as to neglect the culture of the manners; and above all, they should let nothing interfere with their seasons of prayer, which bring them in connection with Christ. In no case should they deprive themselves of religious privileges.

CT 371 Shall we not keep holy festivals unto God? Shall we not show that we have some enthusiasm in His service?

CT 429, 430 This all-important knowledge should be kept before our children and youth, not in an arbitrary, dictatorial manner, but as a divine disclosure, as instruction of the highest value, essential for their present peace in this world of turmoil and strife, and as a preparation for the future eternal life in the kingdom of God.

CT 433 Those who are imbued with the word of God will teach it in the same simple way that Christ taught it. The world's greatest Teacher used the simplest language and the plainest symbols.

CT 434 Students should be led to think for themselves, to see the force of truth for themselves, and to speak every word from a heart full of love and tenderness. Urge upon their minds the vital truths of the Bible.

CT 435 Teachers may learn a lesson from the experience of the farmer who placed the food for his sheep in a crib so high that the young of the flock could not reach it. Some teachers present the truth to their students in a similar manner. They place the crib so high that those whom they teach cannot reach the food.

CT 502 All the pleasantness possible should be brought into the religious exercises. Those who prolong these exercises to weariness are leaving wrong impressions upon the minds of the youth, leading them to associate religion with that which is dry, unsocial, and uninteresting.... Ardent, active piety in the teacher is essential.

CT 502 The social meetings should be managed in such a way as to make them seasons not only of profit, but of positive pleasure.

CT 533 I have been shown that in our educational work we are not to follow the methods that have been adopted in our older established schools There is among us too much clinging to old customs, and because of this we are far behind where we should be in the development of the third angel's message.

CT 545 It is not enough to fill the minds of the youth with lessons of deep importance; they must learn to impart what they have received.

CTBH 67, 68 Their school-room should be the open air, amid the flowers and birds, and their text-book the treasures of nature.

DA 516, 517 Teach the children to see Christ in nature. Take them out into the open air, under the noble trees, into the garden; and in all the wonderful works of creation teach them to see an expression of His love. Teach them that He made the laws which govern all living things, that He has made laws for us, and that these laws are for our happiness and joy. Do not weary them with long prayers and tedious exhortations, but through nature's object lessons teach them obedience to the law of God.

DA 517 Do not speak of religion as something that children cannot understand, or act as if they were not expected to accept Christ in their childhood. Do not give them the false impression that the religion of Christ is a religion of gloom, and that in coming to the Saviour they must give up all that makes life joyful.

DA 668 As Christ lived the law in humanity, so we may do if we will take hold of the Strong for strength. But we are not to place the responsibility of our duty upon others, and wait for them to tell us what to do. We cannot depend for counsel upon humanity. The Lord will teach us our duty just as willingly as He will teach somebody else.

ED 14 In a knowledge of God all true knowledge and real development have their source. Wherever we turn, in the physical, the mental, or the spiritual realm; in whatever we behold, apart from the blight of sin, this knowledge is revealed. Whatever line of investigation we pursue, with a sincere purpose to arrive at truth, we are brought in touch with the unseen, mighty Intelligence that is working in and through all. The mind of man is brought into communion with the mind of God, the finite with the Infinite. The effect of such communion on body and mind and soul is beyond estimate.

In this communion is found the highest education. It is God's own method of development.

ED 16 To love Him, the infinite, the omniscient One, with the whole strength, and mind, and heart, means the highest development of every power. It means that in the whole being—the body, the mind, as well as the soul—the image of God is to be restored.

ED 16 The law of love calls for the devotion of body, mind, and soul to the service of God and our fellow men. And this service, while making us a blessing to others, brings the greatest blessing to ourselves. Unselfishness underlies all true development. Through unselfish service we receive the highest culture of every faculty. More and more fully do we become partakers of the divine nature. We are fitted for heaven, for we receive heaven into our hearts.

ED 16, 17 Since God is the source of all true knowledge, it is, as we have seen, the first object of education to direct our minds to His own revelation of Himself. Adam and Eve received knowledge through direct communion with God; and they learned of Him through His works. All created things, in their original perfection, were an expression of the thought of God. To Adam and Eve nature was teeming with divine wisdom. But by transgression man was cut off from learning of God through direct communion and, to a great degree, through His works. The earth, marred and defiled by sin, reflects but dimly the Creator's glory. It is true that His object lessons are not obliterated. Upon every page of the great volume of His created works may still be traced His handwriting. Nature

still speaks of her Creator. Yet these revelations are partial and imperfect. And in our fallen state, with weakened powers and restricted vision, we are incapable of interpreting aright. We need the fuller revelation of Himself that God has given in His written word.

ED 17, 18 Every human being, created in the image of God, is endowed with a power akin to that of the Creator—individuality, power to think and to do. The men in whom this power is developed are the men who bear responsibilities, who are leaders in enterprise, and who influence character. It is the work of true education to develop this power, to train the youth to be thinkers, and not mere reflectors of other men's thought. Instead of confining their study to that which men have said or written, let students be directed to the sources of truth, to the vast fields opened for research in nature and revelation. Let them contemplate the great facts of duty and destiny, and the mind will expand and strengthen. Instead of educated weaklings, institutions of learning may send forth men strong to think and to act, men who are masters and not slaves of circumstances, men who possess breadth of mind, clearness of thought, and the courage of their convictions.

ED 18 As the perfection of His character is dwelt upon, the mind is renewed, and the soul is re-created in the image of God.

ED 21 Here, amidst the beautiful scenes of nature untouched by sin, our first parents were to receive their education.

ED 21 To Adam and Eve was committed the care of the garden, "to dress it and to keep it." Genesis 2:15. Though rich in all that the Owner of the universe could supply, they were not to be idle. Useful occupation was appointed them as a blessing, to strengthen the body, to expand the mind, and to develop the character.

ED 21 The book of nature, which spread its living lessons before them, afforded an exhaustless source of instruction and delight. On every leaf of the forest and stone of the mountains, in every shining star, in earth and sea and sky, God's name was written. With both the animate and the inanimate creation—with leaf and flower and tree, and with every living creature, from the leviathan of the waters to the mote in the sunbeam—the dwellers in Eden held converse, gathering from each the secrets of its life. God's glory in the heavens, the innumerable worlds in their orderly revolutions, "the balancings of the clouds" (Job 37:16), the mysteries of light and sound, of day and night—all were objects of study by the pupils of earth's first school.

ED 22 The laws and operations of nature, and the great principles of truth that govern the spiritual universe, were opened to their minds by the infinite Author of all. In "the light of the knowledge of the glory of God" (2 Corinthians 4:6), their mental and spiritual powers developed, and they realized the highest pleasures of their holy existence.

ED 29 Christ is the "Light, which lighteth every man that cometh into the world." John 1:9. As through Christ every human being has life, so also through Him every soul receives some ray of divine light.

ED 30 These principles become a living power to shape the character, through the acquaintance of the soul with Christ, through an acceptance of His wisdom as the guide, His power as the strength, of heart and life. This union formed, the student has found the Source of wisdom. He has within his reach the power to realize in himself his noblest ideals.

ED 41 True education is not the forcing of instruction on an unready and unreceptive mind. The mental powers must be awakened, the interest aroused. For this, God’s method of teaching provided. He who created the mind and ordained its laws, provided for its development in accordance with them. In the home and the sanctuary, through the things of nature and of art, in labor and in festivity, in sacred building and memorial stone, by methods and rites and symbols unnumbered, God gave to Israel lessons illustrating His principles and preserving the memory of His wonderful works. Then, as inquiry was made, the instruction given impressed mind and heart.

In the arrangements for the education of the chosen people it is made manifest that a life centered in God is a life of completeness. Every want He has implanted, He provides to satisfy; every faculty imparted, He seeks to develop.

ED 84 The most complete illustration of Christ's methods as a teacher is found in His training of the twelve first disciples. Upon these men were to rest weighty responsibilities. He had chosen them as men whom He could imbue with His Spirit, and who could be fitted to carry forward His work on earth when He should leave it. To them, above all others, He gave the advantage of His own companionship. Through personal association He impressed Himself upon these chosen colaborers. "The Life was manifested," says John the beloved, "and we have seen it, and bear witness." 1 John 1:2

Only by such communion—the communion of mind with mind and heart with heart, of the human with the divine—can be communicated that vitalizing energy which it is the work of true education to impart. It is only life that begets life.

ED 87 John's was a nature that longed for love, for sympathy and companionship. He pressed close to Jesus, sat by His side, leaned upon His breast. As a flower drinks the sun and dew, so did he drink in the divine light and life. In adoration and love he beheld the Saviour, until likeness to Christ and fellowship with Him became his one desire, and in his character was reflected the character of his Master.

ED 88 Patiently, with discriminating love, the Saviour dealt with His impetuous disciple, seeking to check his self-confidence, and to teach him humility, obedience, and trust.

ED 89 When in the judgment hall the words of denial had been spoken; when Peter's love and loyalty, awakened under the Saviour's glance of pity and love and sorrow, had sent him forth to the garden where Christ had wept and prayed; when his tears of remorse dropped upon the sod that had been moistened with the blood drops of His agony—then the Saviour's words, "I have prayed for thee: ... when thou art converted, strengthen thy brethren," were a stay to his soul. Christ, though foreseeing his sin, had not abandoned him to despair.

ED 91 A miracle of divine tenderness was Peter's transformation. It is a life lesson to all who seek to follow in the steps of the Master Teacher.

ED 96 The presence of the same guide in educational work today will produce the same results as of old. This is the end to which true education tends; this is the work that God designs it to accomplish.

ED 101 Only in the light that shines from Calvary can nature's teaching be read aright.

ED 101 In brier and thorn, in thistle and tare, is represented the evil that blights and mars.

ED 102, 103 The birds of the air, the lilies of the field, the sower and the seed, the shepherd and the sheep—with these Christ illustrated immortal truth. He drew illustrations also from the events of life, facts of experience familiar to the hearers—the leaven, the hid treasure, the pearl, the fishing net, the lost coin, the prodigal son, the houses on the rock and the sand. In His lessons there was something to interest every mind, to appeal to every heart. Thus the daily task, instead of being a mere round of toil, bereft of higher thoughts, was brightened and uplifted by constant reminders of the spiritual and the unseen.

So we should teach. Let the children learn to see in nature an expression of the love and the wisdom of God; let the thought of Him be linked with bird and flower and tree; let all things seen become to them the interpreters of the unseen, and all the events of life be a means of divine teaching.

ED 107 Parents and teachers should aim so to cultivate the tendencies of the youth that at each stage of life they may represent the beauty appropriate to that period, unfolding naturally, as do the plants in the garden.

The little ones should be educated in childlike simplicity. They should be trained to be content with the small, helpful duties and 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. Children should not be forced into a precocious maturity, but as long as possible should retain the freshness and grace of their early years. The more quiet and simple the life of the child—the more free from artificial excitement and the more in harmony with nature—the more favorable it is to physical and mental vigor and to spiritual strength.

ED 114 These precious lessons may be so simply taught as to be understood, even by little children.

ED 126 The creative energy that called the worlds into existence is in the word of God. This word imparts power; it begets life. Every command is a promise; accepted by the will, received into the soul, it brings with it the life of the Infinite One. It transforms the nature and re-creates the soul in the image of God.

The life thus imparted is in like manner sustained. "By every word that proceedeth out of the mouth of God" (Matthew 4:4) shall man live.

ED 185 In these simple stories may be made plain the great principles of the law of God.

ED 186 The use of object lessons, blackboards, maps, and pictures, will be an aid in explaining these lessons, and fixing them in the memory. Parents and teachers should constantly seek for improved methods. The teaching of the Bible should have our freshest thought, our best methods, and our most earnest effort.

ED 220 The benefit of manual training is needed also by professional men. A man may have a brilliant mind; he may be quick to catch ideas; his knowledge and skill may secure for him admission to his chosen calling; yet he may still be far from possessing a fitness for its duties. An education derived chiefly from books leads to superficial thinking. Practical work encourages close observation and independent thought. Rightly performed, it tends to develop that practical wisdom which we call common sense. It develops ability to plan and execute, strengthens courage and perseverance, and calls for the exercise of tact and skill.

ED 230 For ages education has had to do chiefly with the memory. This faculty has been taxed to the utmost, while the other mental powers have not been correspondingly developed. Students have spent their time in laboriously crowding the mind with knowledge, very little of which could be utilized. The mind thus burdened with that which it cannot digest and assimilate is weakened; it becomes incapable of vigorous, self-reliant effort, and is content to depend on the judgment and perception of others.

Seeing the evils of this method, some have gone to another extreme. In their view, man needs only to develop that which is within him. Such education leads the student to self-sufficiency, thus cutting him off from the source of true knowledge and power.

The education that consists in the training of the memory, tending to discourage independent thought, has a moral bearing which is too little appreciated.

ED 231 In all true teaching the personal element is essential. Christ in His teaching dealt with men individually. It was by personal contact and association that He trained the Twelve. It was in private, often to but one listener, that He gave His most precious instruction.

ED 231 He [Christ] spoke directly to every mind and appealed to every heart. He watched the faces of His hearers, marked the lighting up of the countenance, the quick, responsive glance, which told that truth had reached the soul; and there vibrated in His heart the answering chord of sympathetic joy.

ED 232 Christ discerned the possibilities in every human being. He was not turned aside by an unpromising exterior or by unfavorable surroundings. He called Matthew from the tollbooth, and Peter and his brethren from the fishing boat, to learn of Him.

The same personal interest, the same attention to individual development, are needed in educational work today. Many apparently unpromising youth are richly endowed with talents that are put to no use. Their faculties lie hidden because of a lack of discernment on the part of their educators. In many a boy or girl outwardly as unattractive as a rough-hewn stone, may be found precious material that will stand the test of heat and storm

and pressure. The true educator, keeping in view what his pupils may become, will recognize the value of the material upon which he is working. He will take a personal interest in each pupil and will seek to develop all his powers. However imperfect, every effort to conform to right principles will be encouraged.

ED 232, 233 Every youth should be taught the necessity and the power of application. Upon this, far more than upon genius or talent, does success depend. Without application the most brilliant talents avail little, while with rightly directed effort persons of very ordinary natural abilities have accomplished wonders. And genius, at whose achievements we marvel, is almost invariably united with untiring, concentrated effort.

The youth should be taught to aim at the development of all their faculties, the weaker as well as the stronger. With many there is a disposition to restrict their study to certain lines, for which they have a natural liking. This error should be guarded against. The natural aptitudes indicate the direction of the lifework, and, when legitimate, should be carefully cultivated. At the same time it must be kept in mind that a well-balanced character and efficient work in any line depend, to a great degree, on that symmetrical development which is the result of thorough, all-round training.

ED 233 The natural aptitudes indicate the direction of the lifework, and, when legitimate, should be carefully cultivated. At the same time it must be kept in mind that a well-balanced character and efficient work in any line depend, to a great degree, on that symmetrical development which is the result of thorough, all-round training.

ED 233 The teacher should constantly aim at simplicity and effectiveness. He shou,ld teach largely by illustration, and even in dealing with older pupils should be careful to make every explanation plain and clear. Many pupils well advanced in years are but children in understanding.

An important element in educational work is enthusiasm.

ED 233, 234 Every teacher should see to it that his work tends to definite results. Before attempting to teach a subject, he should have a distinct plan in mind, and should know just what he desires to accomplish. He should not rest satisfied with the presentation of any subject until the student understands the principle involved, perceives its truth, and is able to state clearly what he has learned.

ED 237 Children need appreciation, sympathy, and encouragement, but care should be taken not to foster in them a love of praise. It is not wise to give them special notice, or to repeat before them their clever sayings.

ED 238 As with language, so with every other study; it may be so conducted that it will tend to the strengthening and upbuilding of the character.

ED 238 As too often taught, history is little more than a record of the rise and fall of kings, the intrigues of courts, the victories and defeats of armies—a story of ambition and greed, of deception, cruelty, and bloodshed. Thus taught, its results cannot but be detrimental. The heart-sickening reiteration of crimes and atrocities, the enormities, the cruelties portrayed, plant seeds that in many lives bring forth fruit in a harvest of evil.

Far better is it to learn, in the light of God's word, the causes that govern the rise and fall of kingdoms. Let the youth study these records, and see how the true prosperity of nations has been bound up with an acceptance of the divine principles. Let him study the history of the great reformatory movements, and see how often these principles, though despised and hated, their advocates brought to the dungeon and the scaffold, have through these very sacrifices triumphed.

ED 238, 239 In the study of figures the work should be made practical. Let every youth and every child be taught, not merely to solve imaginary problems, but to keep an accurate account of his own income and outgoes. Let him learn the right use of money by using it. Whether supplied by their parents or by their own earnings, let boys and girls learn to select and purchase their own clothing, their books, and other necessities; and by keeping an account of their expenses they will learn, as they could learn in no other way, the value and the use of money. This training will help them to distinguish true economy from niggardliness on the one hand and prodigality on the other.

Rightly directed it will encourage habits of benevolence. It will aid the youth in learning to give, not from the mere impulse of the moment, as their feelings are stirred, but regularly and systematically.

ED 239 In this way every study may become an aid in the solution of that greatest of all problems, the training of men and women for the best discharge of life's responsibilities.

ED 250 The value of the Sabbath as a means of education is beyond estimate.

ED 250, 251 It was God's plan for the members of the family to be associated in work and study, in worship and recreation, the father as the priest of his household, and both father and mother as teachers and companions of their children.

ED 251 In His own day He preserves for the family opportunity for communion with Him, with nature, and with one another.

Since the Sabbath is a memorial of creative power, it is the day above all days when we should acquaint ourselves with God through His works. In the minds of the children the very thought of the Sabbath should be bound up with the beauty of natural things. Happy is the family who can go to the place of worship on the Sabbath as Jesus and His disciples went to the synagogue—across the fields, along the shores of the lake, or through the groves.

ED 251, 252 Let the Sabbath-school lesson be learned, not by a hasty glance at the lesson scripture on Sabbath morning, but by careful study for the next week on Sabbath afternoon, with daily review or illustration during the week.

ED 252 In listening to the sermon, let parents and children note the text and the scriptures quoted, and as much as possible of the line of thought, to repeat to one another at home. This will go far toward relieving the weariness with which children so often listen to a sermon, and it will cultivate in all a habit of attention and of connected thought.

ED 257, 258 Prayer and faith are closely allied, and they need to be studied together. In the prayer of faith there is a divine science; it is a science that everyone who would make his lifework a success must understand. Christ says, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11:24. He makes it plain that our asking must be according to God's will; we must ask for the things that He has promised, and whatever we receive must be used in doing His will. The conditions met, the promise is unequivocal.

ED 258 Prayer is a necessity; for it is the life of the soul. Family prayer, public prayer, have their place; but it is secret communion with God that sustains the soul life.

ED 259 It was in the hours of solitary prayer that Jesus in His earth life received wisdom and power. Let the youth follow His example in finding at dawn and twilight a quiet season for communion with their Father in heaven.

ED 260, 261 Many, even in their seasons of devotion, fail of receiving the blessing of real communion with God. They are in too great haste. With hurried steps they press through the circle of Christ's loving presence, pausing perhaps a moment within the sacred precincts, but not waiting for counsel. They have no time to remain with the divine Teacher. With their burdens they return to their work.

These workers can never attain the highest success until they learn the secret of strength. They must give themselves time to think, to pray, to wait upon God for a renewal of physical, mental, and spiritual power. They need the uplifting influence of His Spirit. Receiving this, they will be quickened by fresh life. The wearied frame and tired brain will be refreshed, the burdened heart will be lightened.

ED 265 Even in seeking a preparation for God's service, many are turned aside by wrong methods of education. Life is too generally regarded as made up of distinct periods, the period of learning and the period of doing—of preparation and of achievement. In preparation for a life of service the youth are sent to school, to acquire knowledge by the study of books. Cut off from the responsibilities of everyday life, they become absorbed in study, and often lose sight of its purpose. The ardor of their early consecration dies out, and too many take up with some personal, selfish ambition. Upon their graduation, thousands find themselves out of touch with life. They have so long dealt with the abstract and theoretical that when the whole being must be roused to meet the sharp contests of real life, they are unprepared. Instead of the noble work they had purposed, their energies are engrossed in a struggle for mere subsistence. After repeated disappointments, in despair even of earning an honest livelihood, many drift into questionable or criminal practices. The world is robbed of the service it might have received; and God is robbed of the souls He longed to uplift, ennoble, and honor as representatives of Himself.

ED 268 In this work, as in every other, skill is gained in the work itself. It is by training in the common duties of life and in ministry to the needy and suffering, that efficiency is assured. Without this the best-meant efforts are often useless and even harmful. It is in the water, not on the land, that men learn to swim.

ED 268, 269 The church is organized for service; and in a life of service to Christ, connection with the church is one of the first steps.

ED 269 There are many lines in which the youth can find opportunity for helpful effort. Let them organize into bands for Christian service, and the co-operation will prove an assistance and an encouragement. Parents and teachers, by taking an interest in the work of the young people, will be able to give them the benefit of their own larger experience, and can help them to make their efforts effective for good.

ED 277 Experience in practical life is indispensable. Order, thoroughness, punctuality, self-control, a sunny temper, evenness of disposition, self-sacrifice, integrity, and courtesy are essential qualifications.

ED 278 With physical health and uprightness of character should be combined high literary qualifications. The more of true knowledge the teacher has, the better will be his work. The schoolroom is no place for surface work. No teacher who is satisfied with superficial knowledge will attain a high degree of efficiency.

ED 278, 279 The teacher must have aptness for his work. He must have the wisdom and tact required in dealing with minds. However great his scientific knowledge, however excellent his qualifications in other lines, if he does not gain the respect and confidence of his pupils, his efforts will be in vain.

Teachers are needed who are quick to discern and improve every opportunity for doing good; those who with enthusiasm combine true dignity, who are able to control, and "apt to teach," who can inspire thought, arouse energy, and impart courage and life.

ED 279 The children and youth under the teacher's care differ widely in disposition, habits, and training. Some have no definite purpose or fixed principles. They need to be awakened to their responsibilities and possibilities. Few children have been rightly trained at home.

ED 280 He must have also the tact and skill, the patience and firmness, that will enable him to impart to each the needed help—to the vacillating and ease loving, such encouragement and assistance as will be a stimulus to exertion; to the discouraged, sympathy and appreciation that will create confidence and thus inspire effort.

Teachers often fail of coming sufficiently into social relation with their pupils. They manifest too little sympathy and tenderness, and too much of the dignity of the stern judge. While the teacher must be firm and decided, he should not be exacting or dictatorial. To be harsh and censorious, to stand aloof from his pupils or treat them indifferently, is to close the avenues through which he might influence them for good.

ED 282 As the highest preparation for your work, I point you to the words, the life, the methods, of the Prince of teachers. I bid you consider Him. Here is your true ideal. Behold it, dwell upon it, until the Spirit of the divine Teacher shall take possession of your heart and life.

ED 283 In the formation of character, no other influences count so much as the influence of the home. The teacher's work should supplement that of the parents, but is not to take its place. In all that concerns the well-being of the child, it should be the effort of the parents and teachers to co-operate.

ED 283 Parents who give this training are not the ones likely to be found criticizing the teacher. They feel that both the interest of their children and justice to the school demand that, so far as possible, they sustain and honor the one who shares their responsibility.

ED 284 Many parents whose children have been spoiled by indulgence, leave to the teacher the unpleasant task of repairing their neglect; and then by their own course they make his task almost hopeless. Their criticism and censure of the school management encourage insubordination in the children, and confirm them in wrong habits.

ED 284 If the criticism or suggestion in regard to the teacher’s work becomes necessary, it should be made to him in private. Nothing should be said or done to weaken the children’s respect for the one upon whom their well-being in so great degree depends.

ED 284, 285 As he interests himself in the home education, the teacher imparts a double benefit. Many parents, absorbed in work and care, lose sight of their opportunities to influence for good the lives of their children. The teacher can do much to arouse these parents to their possibilities and privileges. He will find others to whom the sense of their responsibility is a heavy burden, so anxious are they that their children shall become good and useful men and women. Often the teacher can assist these parents in bearing their burden, and, by counseling together, both teacher and parents will be encouraged and strengthened.

ED 285 In the home training of the youth the principle of co-operation is invaluable. From their earliest years children should be led to feel that they are a part of the home firm. Even the little ones should be trained to share in the daily work and should be made to feel that their help is needed and is appreciated. The older ones should be their parents' assistants, entering into their plans and sharing their responsibilities and burdens. Let fathers and mothers take time to teach their children, let them show that they value their help, desire their confidence, and enjoy their companionship, and the children will not be slow to respond. Not only will the parents' burden be lightened, and the children receive a practical training of inestimable worth, but there will be a strengthening of the home ties and a deepening of the very foundations of character.

ED 289 The will should be guided and molded, but not ignored or crushed. Save the strength of the will; in the battle of life it will be needed.

FE 15 It is the nicest work ever assumed by men and women to deal with youthful minds. The greatest care should be taken in the education of youth to so vary the manner of instruction as to call forth the high and noble powers of the mind.

FE 21 Many children have been ruined for life by urging the intellect, and neglecting to strengthen the physical powers. Many have died in childhood because of the course pursued by injudicious parents and school-teachers in forcing their young intellects, by flattery or fear, when they were too young to see the inside of a school room. Their minds have been taxed with lessons, when they should not have been called out, but kept back until the physical constitution was strong enough to endure mental effort. Small children should be left as free as lambs to run out-of-doors, to be free and happy, and should be allowed the most favorable opportunities to lay the foundation for sound constitutions.

FE 21 The only schoolroom for children from eight to ten years of age should be in the open air, amid the opening flowers and nature's beautiful scenery. And their only textbook should be the treasures of nature.

FE 27 The supposition of parents and teachers that continual study would strengthen the intellect, has proved erroneous; for in many cases it has had the opposite effect.

FE 36 The first and constant care of parents should be to see that their children have firm constitutions, that they may be sound men and women. It is impossible to attain this object without physical exercise. For their own physical health and moral good, children should be taught to work, even if there is no necessity so far as want is concerned. If they would have pure and virtuous characters, they must have the discipline of well-regulated labor, which will bring into exercise all the muscles. The satisfaction that children will have in being useful, and in denying themselves to help others, will be the most healthful pleasure they ever enjoyed. Why should the wealthy rob themselves and their dear children of this great blessing?

FE 37 Physical labor will not prevent the cultivation of the intellect. Far from it. The advantages gained by physical labor will balance a person and prevent the mind from being overworked. The toil will come upon the muscles, and relieve the wearied brain.

FE 48 God will accept the youth with their talent, and their wealth of affection, if they will consecrate themselves to Him. They may reach to the highest point of intellectual greatness; and if balanced by religious principle they can carry forward the work which Christ came from Heaven to accomplish, and in thus doing be co-workers with the Master.

FE 48 The students of our College have valuable privileges, not only of obtaining knowledge of the sciences, but also of learning how to cultivate and practice virtues which will give them symmetrical characters. They are God's responsible moral agents.

FE 49 The capability to appreciate the glories that "eye hath not seen, nor ear heard," will be proportionate to the attainments reached in the cultivation of the faculties in this life.

FE 57 The nature of man is threefold, and the training enjoined by Solomon comprehends the right development of the physical, intellectual, and moral powers. To perform this work aright, parents and teachers must themselves understand "the way the child should go." This embraces more than a knowledge of books or the learning of the schools. It comprehends the practice of temperance, brotherly kindness, and godliness: the discharge of our duty is to ourselves, to our neighbors, and to God.

FE 68 Smile, parents; smile, teachers. If your heart is sad, let not your face reveal the fact. Let the sunshine from a loving, grateful heart light up the countenance. Unbend from your iron dignity, adapt yourselves to the children's needs, and make them love you. You must win their affection, if you would impress religious truth upon their heart.

FE 87 Character cannot be bought; it must be formed by stern efforts to resist temptation. The formation of a right character is the work of a lifetime, and is the outgrowth of prayerful meditation united with a grand purpose.

FE 95 By the use of figures and symbols the lessons given were illustrated, and thus more firmly fixed in the memory.

FE 119 God wants the teachers in our schools to be efficient.

FE 123, 124 God does not work miracles where He has provided means by which the work may be accomplished.

FE 129 The study of the Bible will give strength to the intellect. Says the Psalmist, “The entrance of Thy words giveth light; it giveth understanding unto the simple.” The question has often been asked me, “Should the Bible become the important book in our schools?” It is a precious book, a wonderful book. It is a treasury containing jewels of precious value. It is a history that opens to us the past centuries. Without the Bible we should have been left to conjectures and fables in regard to the occurrences of past ages. Of all the books that have flooded the world, be they ever so valuable, the Bible is the Book of books, and is most deserving of the closest study and attention. It gives not only the history of the creation of this world, but a description of the world to come. It contains instruction concerning the wonders of the universe, and it reveals to our understanding the Author of the heavens and the earth. It unfolds a simple and complete system of theology and philosophy. Those who are close students of the word of God, and who obey its instructions, and love its plain truths, will improve in mind and manners.

FE 227 When teachers and learners shall consecrate soul, body, and spirit of God, and purify their thoughts by obedience to the laws of God, they will continually receive a new endowment of physical and mental power.

FE 243 In His teaching He drew illustrations from the things of nature and the common transactions of life, with which they were familiar.

FE 266 The truth is not to be kept to be practiced when we feel just like it, but at all times and in all places.

FE 268 The formation of correct habits is to leave its impress upon the mind and characters of the children, that they may practice the right way. It means much to bring these children under the direct influence of the Spirit of God, training and disciplining them in the nurture and admonition of the Lord.

FE 307 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.

FE 321, 322 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.

FE 351 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 practice, 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.

FE 390 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.

FE 434 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.

FE 514 The education that brings the student into close relation with the Teacher sent from God, is true education.

FE 516 A deep Christian experience will be combined with the work of true education.

FE 526 The teacher who has a right understanding of the work of true education, will not think it sufficient now and then to make casual reference to Christ.

GW 68 Those who are older must educate the youth, by precept and example, to discharge the claims that society and their Maker have upon them. Upon these youth must be laid grave responsibilities.

GW 209 We should seek to enter into the feelings of the youth, sympathizing with them in their joys and sorrows, their conflicts and victories.

GW92 406, 407 Those who instruct children should avoid tedious remarks. Short remarks and to the point will have a happy influence. If much is to be said, make up for briefness by frequency. A few words of interest, now and then, will be more beneficial than to have it all at once. Long speeches burden the small minds of children. Too much talk will lead them even to loathe spiritual instruction, just as overeating burdens the stomach and lessens the appetite, leading even to a loathing of food. The minds of the people may be glutted with too much speechifying. Labor for the church, but especially for the youth, should be line upon line, precept upon precept, here a little, and there a little. Give minds time to digest the truths you feed them. Children must be drawn toward heaven, not rashly, but very gently.

GW92 407 If these youthful disciples are overcome by temptation, I hope that you who are older in experience will not deal with them harshly, or regard their efforts with indifference.

HL 258 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.

MC 25 Teach by example. Let your self-denial and your victory over appetite be an illustration of obedience to right principles. Let your life bear witness to the sanctifying, ennobling influence of truth.

MC 26 Many try to correct the lives of others by attacking what they regard as wrong habits. They go to those whom they think in error, and point out defects, but do not put forth earnest, tactful effort in directing the mind to true principles. Such a course often fails of securing the desired results. In trying to correct others, we too often arouse their combativeness, and thus do more harm than good.

MH 460 Their first lessons should teach them that God is their Father. Their first training should be that of loving obedience. Reverently and tenderly let the word of God be read and repeated to them in portions suited to their comprehension and adapted to awaken their interest.

MH 479 Too many, in planning for a brilliant future, make an utter failure. Let God plan for you. As a little child, trust to the guidance of Him who will “keep the feet of His saints.” 1 Samuel 2:9. God never leads His children otherwise than they would choose to be led, if they could see the end from the beginning and discern the glory of the purpose which they are fulfilling as co-workers with Him.

MYP 341 In arousing and strengthening a love for Bible study, much depends on the use of the hour of worship. The hours of morning and evening worship should be the sweetest and most helpful of the day. Let it be understood that into these hours no troubled, unkind thoughts are to intrude; that parents and children assemble to meet with Jesus, and to invite into the home the presence of holy angels. Let the services be brief and full of life, adapted to the occasion, and varied from time to time. Let all join in the Bible reading, and learn and often repeat God's law. It will add to the interest of the children if they are sometimes permitted to select the reading. Question them upon it, and let them ask questions. Mention anything that will serve to illustrate its meaning. When the service is not thus made too lengthy, let the little ones take part in prayer, and let them join in song, if it be but a single verse.

PP 595, 596 Were this principle given the attention which its importance demands, there would be a radical change in some of the current methods of education. Instead of appealing to pride and selfish ambition, kindling a spirit of emulation, teachers would endeavor to awaken the love for goodness and truth and beauty—to arouse the desire for excellence. The student would seek the development of God's gifts in himself, not to excel others, but to fulfill the purpose of the Creator and to receive His likeness. Instead of being directed to mere earthly standards, or being actuated by the desire for self-exaltation, which in itself dwarfs and belittles, the mind would be directed to the Creator, to know Him and to become like Him.

SA 135 Patiently and perseveringly will the godly mother instruct her children, giving them line upon line, and precept upon precept, not in a harsh, compelling manner, but in love, and in tenderness; and thus will she win them.

SA 138 Parents should impress upon their children that it is sin to consult the taste, to the injury of the stomach. They should impress upon their minds that by violating the laws of their being, they sin against their Maker. Children thus educated will not be difficult of restraint. They will not be subject to irritable, changeable tempers, and will be in a far better condition for enjoying life. Such children will the more readily and clearly understand their moral obligations. Children who have been taught to yield their will and wishes to their parents, will the more easily and readily yield their wills to God, and will submit to be controlled by the Spirit of Christ.

TSS 83 The teachers should often pray for and with the children and youth, that they may "behold the Lamb of God, who taketh away the sins of the world." They should teach the youth their accountability to God, and help them to understand what Jesus expects of them. Exert every influence you can possibly command to interest them in the Scriptures.

7 - The Location of Our Schools

3T 197 There are serious objections to having the school located at Battle Creek. The church is large, and there are quite a number of youth connected with it. If the influence which one member has over another in so large a church were of an elevating character, leading to purity and consecration to God, then the youth coming to Battle Creek would have greater advantages than if the school were located elsewhere. But if the influences at Battle Creek shall be in the future what they have been for several years past, I would warn parents to keep their children from Battle Creek. There are but few in that large church who have an influence that will steadily draw souls to Christ; while there are many who will, by their example, lead the youth away from God to the love of the world.

5T 23 It would be well could there be connected with our college, land for cultivation and also workshops under the charge of men competent to instruct the students in the various departments of physical labor. Much is lost by a neglect to unite physical with mental taxation.

5T 555, 556 The larger part of those who would be induced to come because of the low tuition would be of no benefit to other students or to the church. The larger the number the more tact, skill, and vigilance is required in their management.

6T 137 To supply the need of laborers, God desires that educational centers be established in different countries where students of promise may be educated in the practical branches of knowledge and in Bible truth.

6T 137 It is possible to have too many educational facilities centered in one place. Smaller schools, conducted after the plan of the schools of the prophets, would be a far greater blessing. The money which was invested in enlarging Battle Creek Collage to accommodate the ministers' school would better have been invested in establishing schools in rural districts in America and in the regions beyond.

6T 138 If some of our large educational institutions were broken up into smaller ones, and schools established in various places, greater progress might be made in physical, mental, and moral culture. The Lord has not said that there should be fewer buildings, but that these buildings should not be centered too much in one place. The large amount of means invested in a few localities should be used in providing facilities for a wider field so that many more students could be accommodated.

6T 177 The reasons that have led us in a few places to turn away from cities and locate our schools in the country, hold good with the schools in other places. To expend money in additional buildings when a school is already deeply in debt is not in accordance with God's plan. Had the money which our larger schools have used in expensive buildings been invested in procuring land where students could receive a proper education, so large a number of students would not now be struggling under the weight of increasing debt, and the work of these institutions would be in a more prosperous condition. Had this course been followed, there would have been some grumbling from students, and many objections would have been raised by parents; but the students would have secured an all-round education, which would have prepared them, not only for practical work in various trades, but for a place on the Lord's farm in the earth made new.

6T 178 It reveals cowardice to move so slowly and uncertainly in the labor line—that line which will give the very best kind of education. Look at nature. There is room within her vast boundaries for schools to be established where grounds can be cleared and land cultivated. This work is essential to the education most favorable to spiritual advancement; for nature's voice is the voice of Christ, teaching us innumerable lessons of love and power and submission and perseverance. Some do not appreciate the value of agricultural work. These should not plan for our schools, for they will hold everything from advancing in right lines. In the past their influence has been a hindrance.

If the land is cultivated, it will, with the blessing of God, supply our necessities. We are not to be discouraged about temporal things because of apparent failures, nor should we be disheartened by delay. We should work the soil cheerfully, hopefully, gratefully, believing that the earth holds in her bosom rich stores for the faithful worker to garner, stores richer than gold or silver. The niggardliness laid to her charge is false witness. With proper, intelligent cultivation the earth will yield its treasures for the benefit of man. The mountains and hills are changing; the earth is waxing old like a garment; but the blessing of God, which spreads a table for His people in the wilderness, will never cease.

6T 179, 180 Working the soil is one of the best kinds of employment, calling the muscles into action and resting the mind. Study in agricultural lines should be the A, B, and C of the education given in our schools. This is the very first work that should be entered upon. Our schools should not depend upon imported produce, for grain and vegetables, and the fruits so essential to health. Our youth need an education in felling trees and tilling the soil as well as in literary lines. Different teachers should be appointed to oversee a number of students in their work and should work with them. Thus the teachers themselves will learn to carry responsibilities as burden bearers. Proper students also should in this way be educated to bear responsibilities and to be laborers together with the teachers. All should counsel together as to the very best methods of carrying on the work.

Time is too short now to accomplish that which might have been done in past generations. But even in these last days we can do much to correct the existing evils in the education of youth. And because time is short, we should be in earnest and work zealously to give the young an education consistent with our faith. We are reformers. We desire that our children should study to the best advantage. In order to do this, employment should be given them which will call into exercise the muscles. Daily, systematic labor should constitute a part of the education of youth even at this late period. Much can now be gained in this way. In following this plan the students will realize elasticity of spirit and vigor of thought, and in a given time can accomplish more mental labor than they could by study alone. And thus they can leave school with constitutions unimpaired and with strength and courage to persevere in any position where the providence of God may place them.

6T 181 In the visions of the night some things were clearly presented before me. Persons were selecting allotments of land near the school, on which they proposed to build houses and establish homes. But One stood in our midst who said: "You are making a great mistake which you will have cause to regret. This land is not to be occupied with buildings except to provide the facilities essential for the teachers and students of the school. This land about the school is to be reserved as the school farm. It is to become a living parable to the students. The students are not to regard the school land as a common thing, but are to look upon it as a lessonbook open before them which the Lord would have them study. Its lessons will impart knowledge in the culture of the soul.

6T 183 The Lord would have the grounds about the school dedicated to Him as His own schoolroom. We are located where there is plenty of land, and the grounds near the school and the church should not be occupied with private dwellings.

6T 185 On several occasions the light has come to me that the land around our school is to be used as the Lord's farm. In a special sense portions of this farm should be highly cultivated. Spread out before me I saw land planted with every kind of fruit tree that will bear fruit in this locality; there were also vegetable gardens, where seeds were sown and cultivated.

If the managers of this farm and the teachers in the school will receive the Holy Spirit to work with them, they will have wisdom in their management, and God will bless their labors. The care of the trees, the planting and the sowing, and the gathering of the harvest are to be wonderful lessons for all the students. The invisible links which connect the sowing and the reaping are to be studied, and the goodness of God is to be pointed out and appreciated. It is the Lord that gives the virtue and the power to the soil and to the seed. Were it not for the divine agency, combined with human tact and ability, the seed sown would be useless. There is an unseen power constantly at work in man's behalf to feed and to clothe him. The parable of the seed as studied in the daily experience of teacher and student is to reveal that God is at work in nature, and it is to make plain the things of the kingdom of heaven.

6T 187 Let the lands near the school and the church be retained. Those who come to settle in Cooranbong can, if they choose, find for themselves homes near by, or on portions of, the Avondale estate. But the light given me is that all that section of land from the school orchard to the Maitland road, and extending on both sides of the road from the meetinghouse to the school, should become a farm and a park, beautified with fragrant flowers and ornamental trees. There should be orchards, and every kind of produce should be cultivated that is adapted to the soil, that this place may become an object lesson to those living close by and afar off.

Then let everything not essential to the work of the school be kept at a distance, that the sacredness of the place may not be disturbed through the proximity of families and buildings. Let the school stand alone. It will be better for private families, however devoted they may be in the service of the Lord, to be located at some distance from the school buildings. The school is the Lord's property, and the grounds about it are His farm, where the Great Sower can make His garden a lessonbook.

6T 212 Greater results would have appeared if a portion of the time and energy bestowed on the large school in Battle Creek to keep it in a healthy condition had been used for schools in other localities where there is room for agricultural pursuits to be carried on as a part of the education. Had there been a willingness to follow the Lord's ways and His plans, many plants would now be growing in other places. Over and over again the word of the Lord

has come to us that plants both of churches and of schools should be made in other localities, that there were too many weighty responsibilities in one place.

7T 81 For our educational and medical institutions, places should be chosen where, away from the dark clouds of sin that hang over the great cities, the Sun of Righteousness can arise, "with healing in His wings." Malachi 4:2.

7T 232 Schools are to be established away from the cities, where the youth can learn to cultivate the soil and thus help to make themselves and the school self-supporting. In connection with these schools all the different lines of work, whether agricultural or mechanical, that the situation of the place will warrant are to be developed. Let means be gathered for the establishment of such schools.

7T 232 With our larger schools should be connected small sanitariums, that the students may have opportunity to gain a knowledge of medical missionary work.

8T 215 "True missionary workers will not colonize. God's people are to be pilgrims and strangers on the earth. The investment of large sums of money in the building up of the work in one place is not in the order of God. Plants are to be made in many places. Schools and sanitariums are to be established in places where there is now nothing to represent the truth. These interests are not to be established for the purpose of making money, but for the purpose of spreading the truth. Land should be secured at a distance from the cities, where schools can be built up in which the youth can be given an education in agricultural and mechanical lines."

8T 319 Study not the philosophy of man's conjectures, but study the philosophy of Him who is truth.

9T 170 In various places, outside our cities, schools are to be established, where our youth can receive an education that will prepare them to go forth to do evangelical work and medical missionary work.

9T 178 It is well that our training schools for Christian workers should be established near to our health institutions, that the students may be educated in the principles of healthful living. Institutions that send forth workers who are able to give a reason for their faith, and who have a faith which works by love and purifies the soul, are of great value. I have clear instruction that, wherever it is possible, schools should be established near to our sanitariums, that each institution may be a help and strength to the other. He who created man has an interest in those who suffer. He has directed in the establishment of our sanitariums and in the building up of our schools close to our sanitariums, that they may become efficient mediums in training men and women for the work of ministering to suffering humanity.

9T 201 Those who for years have been working to help the colored people are well fitted to give counsel in regard to the opening of such schools. So far as possible these schools should be established outside the cities. But in the cities there are many children who could not attend schools away from the cities; and for the benefit of these, schools should be opened in the cities as well as in the country.

CD 450 Clear light has been given that our educational institutions should be connected with our sanitariums wherever this is possible. The work of the two institutions is to blend. I am thankful that we have a school at Loma Linda. The educational talent of competent physicians is a necessity to the schools where medical missionary evangelists are to be trained for service. The students in the school are to be taught to be strict health reformers. The instruction given in regard to disease and its causes, and how to prevent disease, and the training given in the treatment of the sick, will prove an invaluable education, and one that the students in all our schools should have.

This blending of our schools and sanitariums will prove an advantage in many ways. Through the instruction given by the sanitarium, students will learn how to avoid forming careless, intemperate habits in eating.—Letter 82, 1908.

CH 242, 243 An educational work should be carried on in connection with all our sanitariums. There is a close relation between the work of our schools and our sanitariums, and wherever it is practicable, there are decided advantages in having a school in close connection with a sanitarium. There would be in such an arrangement decided advantages to both lines of work.

CH 266 For our educational and medical institutions, places should be chosen where, away from the dark clouds of sin that hang over the great cities, the Sun of Righteousness can arise, "with healing in His wings." Malachi 4:2.

CH 301 It is well that our training schools for Christian workers should be established near to our health institutions, that the students may be educated in the principles of healthful living. Institutions that send forth workers who are able to give a reason for their faith, and who have a faith which works by love and purifies the soul, are of great value. I have clear instruction that, wherever it is possible, schools should be established near to our sanitariums, that each institution may be a help and strength to the other. He who created man has an interest in those who suffer. He has directed in the establishment of our sanitariums and in the building up of our schools close to our sanitariums, that they may become efficient mediums in training men and women for the work of ministering to suffering humanity.

CH 542 I am thankful when I think of the advantages enjoyed by the schools that are established near our sanitariums, so that the work of the two educational institutions can blend. The students in these schools, while gaining an education in the knowledge of present truth, can also learn how to be ministers of healing to those whom they go forth to serve.

CL 23 Many families, who, for the purpose of educating their children, move to places where our large schools are established, would do better service for the Master by remaining where they are. They should encourage the church of which they are members to establish a church school where the children within their borders could receive an all-round, practical Christian education.

CT 173 The cities have become as Sodom, and our children are daily exposed to many evils.

CT 204 Some may ask, "How are such schools to be established?" We are not a rich people, but if we pray in faith, and let the Lord work in our behalf, He will open ways before us to establish small schools in retired places for the education of our youth, not only in the Scriptures and in book learnings, but in many lines of manual labor.

CT 309, 310 In establishing our schools out of the cities, we shall give the students an opportunity to train the muscles to work as well as the brain to think. Students should be taught how to plant, how to gather the harvest, how to build, how to become acceptable missionary workers in practical lines. By their knowledge of useful industries they will often be enabled to break down prejudice; often they will be able to make themselves so useful that the truth will be recommended by the knowledge they possess.

CT 406 The education received by Moses, as the king's grandson, was very thorough. Nothing was neglected that would make him a wise man, as the Egyptians understood wisdom. But the most valuable part of Moses' fitting for his lifework was that which he received 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 wisdom. In the school of nature, with Christ as his teacher, he learned lessons of humility, meekness, faith, and trust, all of which bound his soul closer to God.

CT 519 There are decided advantages to be gained by the establishment of a school and a sanitarium in close proximity, that they may be a help one to the other.

CT 519 Whenever it is possible to have a school and a sanitarium near enough together for helpful cooperation between the two institutions, and yet separated sufficiently to prevent one from interfering with the work of the

other, our brethren should give most careful consideration to the benefits that would accrue through placing the institutions where they can help each other. One institution will give influence and strength to the other; and, too, money can be saved by both institutions, because each can share the advantages of the other.

CT 532, 533 For this reason, God bids us establish schools away from the cities, where, without let or hindrance, we can carry on the education of students upon plans that are in harmony with the solemn message committed to us for the world. Such an education as this can best be worked out where there is land to cultivate and where the physical exercise taken by the students can be of such a nature as to act a valuable part in their character building and fit them for usefulness in the fields to which they shall go.

CTBH 159 However good the advantages of the student may be for gaining a knowledge of books, his character is still unformed if he has not an experience in the practical duties of everyday life.

DA 70 The question asked during the Saviour's ministry, "How knoweth this man letters, having never learned?" does not indicate that Jesus was unable to read, but merely that He had not received a rabbinical education. John 7:15. Since He gained knowledge as we may do, His intimate acquaintance with the Scriptures shows how diligently His early years were given to the study of God's word. And spread out before Him was the great library of God's created works. He who had made all things studied the lessons which His own hand had written in earth and sea and sky. . Apart from the unholy ways of the world, He gathered stores of scientific knowledge from nature. He studied the life of plants and animals, and the life of man.

DA 102 John found in the wilderness his school and his sanctuary. Like Moses amid the mountains of Midian, he was shut in by God's presence, and surrounded by the evidences of His power.

ED 20 As an illustration of its principles a model school was established in Eden, the home of our first parents. The Garden of Eden was the schoolroom, nature was the lesson book, the Creator Himself was the instructor, and the parents of the human family were the students.

ED 21 The book of nature, which spread its living lessons before them, afforded an exhaustless source of instruction and delight. On every leaf of the forest and stone of the mountains, in every shining star, in earth and sea and sky, God's name was written. With both the animate and the inanimate creation—with leaf and flower and tree, and with every living creature, from the leviathan of the waters to the mote in the sunbeam—the dwellers in Eden held converse, gathering from each the secrets of its life. God's glory in the heavens, the innumerable worlds in their orderly revolutions, "the balancings of the clouds" (Job 37:16), the mysteries of light and sound, of day and night—all were objects of study by the pupils of earth's first school.

ED 22 As it came from the Creator's hand, not only the Garden of Eden but the whole earth was exceedingly beautiful. No taint of sin, or shadow of death, marred the fair creation. God's glory "covered the heavens, and the earth was full of His praise." "The morning stars sang together, and all the sons of God shouted for joy." Habakkuk 3:3; Job 38:7. Thus was the earth a fit emblem of Him who is "abundant in goodness and truth" (Exodus 34:6); a fit study for those who were made in His image. The Garden of Eden was a representation of what God desired the whole earth to become, and it was His purpose that, as the human family increased in numbers, they should establish other homes and schools like the one He had given.

ED 33, 34 Those who departed from God built for themselves cities, and, congregating in them, gloried in the splendor, the luxury, and the vice that make the cities of today the world's pride and its curse. But the men who held fast God's principles of life dwelt among the fields and hills. They were tillers of the soil and keepers of flocks and herds, and in this free, independent life, with its opportunities for labor and study and meditation, they learned of God and taught their children of His works and ways.

ED 40 God surrounded Israel with every facility, gave them every privilege, that would make them an honor to His name and a blessing to surrounding nations.

ED 65 In the military schools of Egypt, Moses was taught the law of force, and so strong a hold did this teaching have upon his character that it required forty years of quiet and communion with God and nature to fit him for the leadership of Israel by the law of love. The same lesson Paul had to learn.

At the gate of Damascus the vision of the Crucified One changed the whole current of his life. The persecutor became a disciple, the teacher a learner. The days of darkness spent in solitude at Damascus were as years in his experience. The Old Testament Scriptures stored in his memory were his study, and Christ his teacher. To him also nature's solitudes became a school. To the desert of Arabia he went, there to study the Scriptures and to learn of God. He emptied his soul of prejudices and traditions that had shaped his life, and received instruction from the Source of truth.

ED 100, 101 So far as possible, let the child from his earliest years be placed where this wonderful lesson book shall be open before him. Let him behold the glorious scenes painted by the great Master Artist upon the shifting canvas of the heavens, let him become acquainted with the wonders of earth and sea, let him watch the unfolding mysteries of the changing seasons, and, in all His works, learn of the Creator.

ED 211, 212 With the question of recreation the surroundings of the home and the school have much to do. In the choice of a home or the location of a school these things should be considered. Those with whom mental and physical well-being is of greater moment than money or the claims and customs of society, should seek for their children the benefit of nature's teaching, and recreation amidst her surroundings.

ED 212 It would be a great aid in educational work could every school be so situated as to afford the pupils land for cultivation, and access to the fields and woods.

ED 212, 213 In planning for the culture of plants, let the teacher seek to awaken an interest in beautifying the school grounds and the schoolroom. A double benefit will result. That which the pupils seek to beautify they will be unwilling to have marred or defaced. A refined taste, a love of order, and a habit of care-taking will be encouraged; and the spirit of fellowship and co-operation developed will prove to the pupils a lifelong blessing.

ED 214 In our labor we are to be workers together with God. He gives us the earth and its treasures; but we must adapt them to our use and comfort. He causes the trees to grow; but we prepare the timber and build the house. He has hidden in the earth the gold and silver, the iron and coal; but it is only through toil that we can obtain them.

ED 218 Manual training is deserving of far more attention than it has received. Schools should be established that, in addition to the highest mental and moral culture, shall provide the best possible facilities for physical development and industrial training. Instruction should be given in agriculture, manufactures,—covering as many as possible of the most useful trades,—also in household economy, healthful cookery, sewing, hygienic dressmaking, the treatment of the sick, and kindred lines. Gardens, workshops, and treatment rooms should be provided, and the work in every line should be under the direction of skilled instructors.

The work should have a definite aim and should be thorough. While every person needs some knowledge of different handicrafts, it is indispensable that he become proficient in at least one. Every youth, on leaving school, should have acquired a knowledge of some trade or occupation by which, if need be, he may earn a livelihood.

The objection most often urged against industrial training in the schools is the large outlay involved. But the object to be gained is worthy of its cost. No other work committed to us is so important as the training of the youth, and every outlay demanded for its right accomplishment is means well spent.

ED 219 He who earns his livelihood by agriculture escapes many temptations and enjoys unnumbered privileges and blessings denied to those whose work lies in the great cities. And in these days of mammoth trusts and

business competition, there are few who enjoy so real an independence and so great certainty of fair return for their labor as does the tiller of the soil.

ED 247, 248 Let pupils taste the delights to be found by river or lake or sea; let them climb the hills, gaze on the sunset glory, explore the treasures of wood and field; let them learn the pleasure of cultivating plants and flowers; and the importance of an additional ribbon or ruffle will sink into insignificance.

EV 80 Let not the means at your disposal be spent in so many places that nothing satisfactory is accomplished anywhere.

FE 153 Intemperance in eating and drinking, intemperance in labor, intemperance in almost everything, exists on every hand. Those who make great exertions to accomplish just so much work in a given time, and continue to labor when their judgment tells them they should rest, are never gainers.

FE 310 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.

FE 312 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 practices 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,—are all a species of idolatry, a sacrifice upon idol altars.

FE 312, 313 It is not the correct plan to locate school buildings where the students will have constantly before their eyes the erroneous practices 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 practices. 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 practices connected with them, such as horse racing, betting, and the offering of prizes.

FE 313 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 counterworking influence constantly in active exercise to be met and overcome.

FE 313 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.

FE 320 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.

FE 322 The school should not be in or near a city, where its extravagance, its wicked pleasures, its wicked customs and practices, 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, as 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.

FE 322 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.

FE 324 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.

FE 325 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.

FE 326 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.

FE 421 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.

FE 422 The youth educated in large cities are surrounded by influences similar to those that prevailed before the flood.

FE 422, 423 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.

FE 423 There is a refining, subduing influence in nature that should be taken into account in selecting the locality for a school.

FE 424 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.

FE 490 There is a congested state of things at Battle Creek that makes it an unfavorable place for the proper education of Christian workers.

FE 492 Special light has been given me in regard to moving our publishing houses and sanitariums and schools out of the cities into places more favorable for their work, where those connected with them will not be exposed to all the temptations of city life. Especially should our schools be away from the cities. It is not for the spiritual good of the workers in our institutions for them to be located in the cities, where the temptations of the enemy abound on every hand.

FE 494 From letters received by those connected with our institutions, and by movements already made, we see that many desire to obtain homes near these institutions. My mind is weighed down with perplexity regarding this, because I have received instruction from the Lord in regard to the influence that would be exerted upon individuals and upon our work for our people selfishly to gather around our institutions.

For years, in warnings often repeated, I have testified to our people that God was not pleased to see families leaving the smaller churches, and gathering into the places where our publishing houses, sanitariums, and schools are established, for their own convenience, ease, or worldly profit.

In Australia, we went into the forest and secured a large tract of land for our school. Plans were laid to sell to our brethren building lots near the school homes and near the meetinghouse. But I was instructed to protest against permitting families to settle near our school homes. The counsel given was that it would be much better for families not to live near the school, and not to live too close to one another.

Those who feel like settling close to our publishing house or our sanitarium and school at Takoma Park, should take counsel before they move.

FE 495 The world is large; its needs are great. Go, make new centers in places where there is need of light. Do not crowd into one place, making the same mistake that has been made in Battle Creek. There are hundreds of places that need the light God has given you.

GW 457 In their efforts to economize, our brethren should be careful lest they restrict the investment of means where wise investment is needed. In establishing schools and sanitariums, enough land should be purchased to provide for the carrying out of the plans that the Lord has outlined for these institutions. Provision should be made for the raising of fruit and vegetables, and, wherever possible, sufficient land should be secured so that others may not erect, near the institution, buildings of an objectionable character.

MH 405 We are numbered with Israel. Al the instruction given to the Israelites of old concerning the education and training of their children, all the promises of blessings through obedience, are for us.

MH 474, 475 The education that Moses had received in Egypt was a help to him in many respects; but the most valuable preparation for his lifework was that which he received while employed as a shepherd. Moses was naturally of an impetuous spirit. In Egypt a successful military leader and a favorite with the king and the nation, he had been accustomed to receiving praise and flattery. He had attracted the people to himself. He hoped to accomplish by his own powers the work of delivering Israel. Far different were the lessons he had to learn as God's representative. As he led his flocks through the wilds of the mountains and into the green pastures of the valleys, he learned faith and meekness, patience, humility, and self-forgetfulness. He learned to care for the weak, to nurse the sick, to seek after the straying, to bear with the unruly, to tend the lambs, and to nurture the old and the feeble.

In this work Moses was drawn nearer to the Chief Shepherd. He became closely united to the Holy One of Israel. No longer did he plan to do a great work. He sought to do faithfully as unto God the work committed to his charge. He recognized the presence of God in his surroundings. All nature spoke to him of the Unseen One.

MM 62 Facilities should be provided at Loma Linda that the necessary instruction in medical lines may be given by instructors who fear the Lord and who are in harmony with His plans for the treatment of the sick.

MM 78 Our institutions of learning should be provided with every facility for instruction regarding the mechanism of the human system.

MM 323 After a time, as the work advances, schools will be established in many cities, where workers can be quickly educated and trained for service. The students and their teachers can go out with our publications and spread the truth by means of the printed page. Desirable places can be secured for meetings to be held, and here the people can be invited to gather.

PH113 4 The Lord would have the influence of this school widely extended by means of the establishment of small mission schools in needy settlements in the hills, where consecrated teachers may open the Scriptures to hungry souls, and let the light of life shine forth to those that are in darkness.

PH113 28, 29 “Schools are to be established away from the cities, where the youth can learn to cultivate the soil, and thus help to make themselves and the school self-supporting.... Let means be gathered for the establishment of such schools.”

PH131 6, 7 “Is obedience to all the commandments of God taught the children in their very first lesson? Is sin represented as an offense toward God? I would rather that children grow up in an ignorance of school education as it is today, and employ some other means to teach them. But in this country (Australia) many parents are compelled to send their children to school. Therefore, in localities where there is a church, a school should be established, if there are no more than six children to attend.”

PK 275 There is coming rapidly and surely an almost universal guilt upon the inhabitants of the cities, because of the steady increase of determined wickedness. The corruption that prevails is beyond the power of the human pen to describe. Every day brings fresh revelations of strife, bribery, and fraud; every day brings its heart-sickening record of violence and lawlessness, of indifference to human suffering, of brutal, fiendish destruction of human life. Every day testifies to the increase of insanity, murder, and suicide.

From age to age Satan has sought to keep men in ignorance of the beneficent designs of Jehovah. He has endeavored to remove from their sight the great things of God’s law—the principles of justice, mercy, and love therein set forth. Men boast of the wonderful progress and enlightenment of the age in which we are now living; but God sees the earth filled with iniquity and violence. Men declare that the law of God has been abrogated, that the Bible is not authentic; and as a result, a tide of evil, such as has not been seen since the days of Noah and of apostate Israel, is sweeping over the world. Nobility of soul, gentleness, piety, are bartered away to gratify the lust for forbidden things. The black record of crime committed for the sake of gain is enough to chill the blood and fill the soul with horror.

PP 49, 50 In the surroundings of the holy pair was a lesson for all time—that true happiness is found, not in the indulgence of pride and luxury, but in communion with God through His created works. If men would give less attention to the artificial, and would cultivate greater simplicity, they would come far nearer to answering the purpose of God in their creation.

PP 51 They held converse with leaf and flower and tree, gathering from each the secrets of its life. With every living creature, from the mighty leviathan that playeth among the waters to the insect mote that floats in the sunbeam, Adam was familiar. He had given to each its name, and he was acquainted with the nature and habits of all. God's glory in the heavens, the innumerable worlds in their orderly revolutions, "the balancings of the clouds," the mysteries of light and sound, of day and night—all were open to the study of our first parents.

TM 27 The Lord directed our minds to the importance of the educational work. We saw the need of schools, that our children might receive instruction free from the errors of false philosophy, that their training might be in harmony with the principles of the word of God.

9 – Practical Work

3T 142 There should have been connected with the schools, establishments for carrying on various branches of labor, that the students might have employment and the necessary exercise out of school hours.

3T 155 Labor is a blessing. It is impossible for us to enjoy health without labor. All the faculties should be called into use that they may be properly developed and that men and women may have well-balanced minds. If the young had been given a thorough education in the different branches of labor, if they had been taught labor as well as the sciences, their education would have been of greater advantage to them.

3T 159 Much can now be gained by connecting labor with schools. In following this plan the students will realize elasticity of spirit and vigor of thought, and will be able to accomplish more mental labor in a given time than they could by study alone.

3T 223 A change from physical labor that has taxed the strength severely may be very necessary for a time, that they may again engage in labor, putting forth exertion with greater success. But entire rest may not be necessary, or even be attended with the best results so far as their physical strength is concerned. They need not, even when weary with one kind of labor, trifle away their precious moments. They may then seek to do something not so exhausting, but which will be a blessing to their mother and sisters.

4T 97 Children should be taught to labor. Industry is the greatest blessing that men, women, and children can have.

You have erred in the education of your children. You have been too indulgent. You have favored them and excused them from labor, until to some of them, it is positively distasteful. Inactivity, a lack of well-regulated employment, has injured them greatly. Temptations are on every side, ready to ruin the youth for this world and the next.

6T 169 The education which the young men and women who attend our colleges should receive in the home life is deserving of special attention. It is of great importance in the work of character building that students who attend our colleges be taught to take up the work that is appointed them, throwing off all inclination to sloth. They need to become familiar with the duties of daily life. They should be taught to do their domestic duties thoroughly and well, with as little noise and confusion as possible. Everything should be done decently and in order. The kitchen and all other parts of the building should be kept sweet and clean. Books should be laid aside till their proper season, and no more study should be taken than can be attended to without neglecting the household duties. The study of books is not to engross the mind to the neglect of home duties upon which the comfort of the family depends.

6T 176 Because difficulties arise, we are not to drop the industries that have been taken hold of as branches of education. While attending school the youth should have an opportunity for learning the use of tools. Under the guidance of experienced workmen, carpenters who are apt to teach, patient, and kind, the students themselves should erect buildings on the school grounds and make needed improvements, thus by practical lessons learning how to build economically. The students should also be trained to manage all the different kinds of work connected with printing, such as typesetting, presswork, and book binding, together with tentmaking and other useful lines of work. Small fruits should be planted, and vegetables and flowers cultivated, and this work the lady students may be called out of doors to do. Thus, while exercising brain, bone, and muscle, they will also be gaining a knowledge of practical life.

6T 176, 177 Culture on all these points will make our youth useful in carrying the truth to foreign countries. They will not then have to depend upon the people among whom they are living to cook and sew and build for them, nor will it be necessary to spend money to transport men thousands of miles to plan schoolhouses, meetinghouses, and cottages. Missionaries will be much more influential among the people if they are able to

teach the inexperienced how to labor according to the best methods and to produce the best results. They will thus be able to demonstrate that missionaries can become industrial educators, and this kind of instruction will be appreciated especially where means are limited. A much smaller fund will be required to sustain such missionaries, because, combined with their studies, they have put to the very best use their physical powers in practical labor; and wherever they may go all they have gained in this line will give them vantage ground. Students in the industrial departments, whether they are employed in domestic work, in cultivating the ground, or in other ways, should have time and opportunity given them to tell the practical, spiritual lessons they have learned in connection with the work. In all the practical duties of life, comparisons should be made with the teachings of nature and of the Bible.

The reasons that have led us in a few places to turn away from cities and locate our schools in the country, hold good with the schools in other places. To expend money in additional buildings when a school is already deeply in debt is not in accordance with God's plan. Had the money which our larger schools have used in expensive buildings been invested in procuring land where students could receive a proper education, so large a number of students would not now be struggling under the weight of increasing debt, and the work of these institutions would be in a more prosperous condition. Had this course been followed, there would have been some grumbling from students, and many objections would have been raised by parents; but the students would have secured an all-round education, which would have prepared them, not only for practical work in various trades, but for a place on the Lord's farm in the earth made new.

6T 178 It reveals cowardice to move so slowly and uncertainly in the labor line—that line which will give the very best kind of education. Look at nature. There is room within her vast boundaries for schools to be established where grounds can be cleared and land cultivated. This work is essential to the education most favorable to spiritual advancement; for nature's voice is the voice of Christ, teaching us innumerable lessons of love and power and submission and perseverance. Some do not appreciate the value of agricultural work. These should not plan for our schools, for they will hold everything from advancing in right lines. In the past their influence has been a hindrance.

If the land is cultivated, it will, with the blessing of God, supply our necessities. We are not to be discouraged about temporal things because of apparent failures, nor should we be disheartened by delay. We should work the soil cheerfully, hopefully, gratefully, believing that the earth holds in her bosom rich stores for the faithful worker to garner, stores richer than gold or silver. The niggardliness laid to her charge is false witness. With proper, intelligent cultivation the earth will yield its treasures for the benefit of man. The mountains and hills are changing; the earth is waxing old like a garment; but the blessing of God, which spreads a table for His people in the wilderness, will never cease.

6T 179, 180 Working the soil is one of the best kinds of employment, calling the muscles into action and resting the mind. Study in agricultural lines should be the A, B, and C of the education given in our schools. This is the very first work that should be entered upon. Our schools should not depend upon imported produce, for grain and vegetables, and the fruits so essential to health. Our youth need an education in felling trees and tilling the soil as well as in literary lines. Different teachers should be appointed to oversee a number of students in their work and should work with them. Thus the teachers themselves will learn to carry responsibilities as burden bearers. Proper students also should in this way be educated to bear responsibilities and to be laborers together with the teachers. All should counsel together as to the very best methods of carrying on the work.

Time is too short now to accomplish that which might have been done in past generations. But even in these last days we can do much to correct the existing evils in the education of youth. And because time is short, we should be in earnest and work zealously to give the young an education consistent with our faith. We are reformers. We desire that our children should study to the best advantage. In order to do this, employment should be given them which will call into exercise the muscles. Daily, systematic labor should constitute a part of the education of youth even at this late period. Much can now be gained in this way. In following this plan the students will realize elasticity of spirit and vigor of thought, and in a given time can accomplish more mental labor than they could by study alone. And thus they can leave school with constitutions unimpaired and with strength and courage to persevere in any position where the providence of God may place them.

6T 182, 183 We need more teachers and more talent to educate the students in various lines, that many persons may go from this place willing and able to carry to others the knowledge which they have received. Orphan boys and girls are to find a home here. Buildings should be erected for a hospital, and boats should be provided to accommodate the school. A competent farm manager should be employed, also wise, energetic men to act as superintendents of the several industrial enterprises, men who will use their undivided talents in teaching the students how to work.

Many young people will come to school who desire a training in industrial lines. The industrial instruction should include the keeping of accounts, carpentry, and everything that is comprehended in farming. Preparation should also be made for teaching blacksmithing, painting, shoemaking, cooking, baking, laundering, mending, typewriting, and printing. Every power at our command is to be brought into this training work, that students may go out equipped for the duties of practical life.

Cottages and buildings essential to the schoolwork are to be erected by the students themselves. These should not be crowded close together, nor located near the school buildings proper. In the management of this work small companies should be formed who, under competent leaders, should be taught to carry a full sense of their responsibility. All these things cannot be accomplished at once, but we are to begin to work in faith.

6T 185 On several occasions the light has come to me that the land around our school is to be used as the Lord's farm. In a special sense portions of this farm should be highly cultivated. Spread out before me I saw land planted with every kind of fruit tree that will bear fruit in this locality; there were also vegetable gardens, where seeds were sown and cultivated.

If the managers of this farm and the teachers in the school will receive the Holy Spirit to work with them, they will have wisdom in their management, and God will bless their labors. The care of the trees, the planting and the sowing, and the gathering of the harvest are to be wonderful lessons for all the students. The invisible links which connect the sowing and the reaping are to be studied, and the goodness of God is to be pointed out and appreciated. It is the Lord that gives the virtue and the power to the soil and to the seed. Were it not for the divine agency, combined with human tact and ability, the seed sown would be useless. There is an unseen power constantly at work in man's behalf to feed and to clothe him. The parable of the seed as studied in the daily experience of teacher and student is to reveal that God is at work in nature, and it is to make plain the things of the kingdom of heaven.

6T 186 The God of nature is perpetually at work. His infinite power works unseen, but manifestations appear in the effects which the work produces. The same God who guides the planets works in the fruit orchard and in the vegetable garden. He never made a thorn, a thistle, or a tare. These are Satan's work, the result of degeneration, introduced by him among the precious things; but it is through God's immediate agency that every bud bursts into blossom.

CE 44 All possible effort should be made to encourage a desire for moral and physical as well as mental improvement.

CH 495 The health-food business is to be connected with our school, and we should make provision for it.

COL 334 Practice economy. Do not spend your means for the gratification of appetite, or in pleasure seeking. Be determined to become as useful and efficient as God calls you to be. Be thorough and faithful in whatever you undertake. Procure every advantage within your reach for strengthening the intellect. Let the study of books be combined with useful manual labor, and by faithful endeavor, watchfulness, and prayer secure the wisdom that is from above. This will give you an all-round education.

CT 122 One of the surest safeguards of the young is useful occupation.

CT 127 Do not neglect to teach your children how to prepare wholesome food. In giving them these lessons in physiology and in good cooking, you are teaching them the first steps in some of the most useful branches of education and inculcating principles which are needful elements in their religious life.

CT 211 Our teachers should not think that their work ends with giving instruction from books. Several hours each day should be devoted to working with the students in some line of manual training. In no case should this be neglected.

CT 273 But many such fail to train their sons as they themselves were trained, to hard, useful labor. Their sons spend the money earned by the labor of others, without understanding its value. Thus they misuse a talent that the Lord designed should accomplish much good.

CT 274, 275 The public feeling is that manual labor is degrading, yet men may exert themselves as much as they choose at cricket, baseball, or in pugilistic contests, without being regarded as degraded. Satan is delighted when he sees human beings using their physical and mental powers in that which does not educate, which is not useful, which does not help them to be a blessing to those who need their help. While the youth are becoming expert in games that are of no real value to themselves or to others, Satan is playing the game of life for their souls, taking from them the talents that God has given them, and placing in their stead his own evil attributes. It is his effort to lead men to ignore God. He seeks to engross and absorb the mind so completely that God will find no place in the thoughts. He does not wish people to have a knowledge of their Maker, and he is well pleased if he can set in operation games and theatrical performances that will so confuse the senses of the youth that God and heaven will be forgotten.

CT 276 By the Israelites, industrial training was regarded as a duty. Every father was required to see that his sons learned some useful trade. The greatest men of Israel were trained to industrial pursuits.

CT 276 The path of toil appointed to the dwellers on earth may be hard and wearisome; but it is honored by the footprints of the Redeemer, and he is safe who follows in this sacred way.

CT 278 Judicious labor is a healthful tonic for the human race. It makes the feeble strong, the poor rich, the wretched happy.

CT 280 Those who look forward to a heaven of inactivity will be disappointed, for the economy of heaven provides no place for the gratification of indolence.

CT 280 On every hand parents are neglecting to instruct and train their children for useful labor. The youth are allowed to grow up in ignorance of the simple and necessary duties.

CT 286 In many cases parents who are wealthy do not feel the importance of giving their children an education in the practical duties of life as well as in the sciences. They do not see the necessity, for the good of their children's minds and morals, and for their future usefulness, of giving them a thorough understanding of useful labor. This is due their children, that, should misfortune come, they could stand forth in noble independence, knowing how to use their hands. If they have a capital of strength they cannot be poor even if they have not a dollar.

CT 287 Exercise in household labor is of the greatest advantage to young girls.

CT 288 And a portion of the time each day should have been devoted to labor that the physical and mental powers might be equally exercised. If schools had been established on the plan we have mentioned, there would not now be so many unbalanced minds....

CT 288, 289 Had there been agricultural and manufacturing establishments connected with our schools, and had competent teachers been employed to educate the youth in the different branches of study and labor, devoting a portion of each day to mental improvement and a portion to physical labor, there would now be a more elevated class of youth to come upon the stage of action, to have influence in molding society. Many of the youth graduated from such institutions would come forth with stability of character. They would have perseverance, fortitude, and

courage to surmount obstacles, and such principles that they would not be swayed by a wrong influence however popular.

CT 289 If the youth can have but a one-sided education, which is of the greater consequence, a knowledge of the sciences, with all the disadvantages to health and life, or a knowledge of labor for practical life? We unhesitatingly answer, The latter. If one must be neglected, let it be the study of books.

CT 307 Now, as in the days of Israel, every youth should be instructed in the duties of practical life. Each should acquire a knowledge of some branch of manual labor by which, if need be, he may obtain a livelihood. This is essential, not only as a safeguard against the vicissitudes of life, but from its bearing upon physical, mental, and moral development. Even if it were certain that one would never need to resort to manual labor for support, still he should be taught to work. Without physical exercise no one can have a sound constitution and vigorous health; and the discipline of well-regulated labor is no less essential to the securing of a strong, active mind and a noble character.

CT 307, 308 Students who have gained book knowledge without gaining knowledge of practical work cannot lay claim to symmetrical education. The energies that should have been devoted to business of various lines have been neglected. Education does not consist in using the brain alone.

CT 308 The greatest benefit is not gained from exercise that is taken as play or exercise merely. There is some benefit in 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 useful work, and the benefit will be greater. A feeling of satisfaction will be realized, for such exercise carries with it a sense of helpfulness and the approval of conscience for duty well done.

CT 310 Thus the students learned how to clear the land, to cultivate the soil, and to build houses; and these lines of work were largely carried on in time that would otherwise have been spent in playing games and seeking for amusement.

CT 310 Various industries should be carried on in our schools. The industrial instruction given should include the keeping of accounts, carpentry, and all that is comprehended in farming. Preparation should be made for the teaching of blacksmithing, painting, shoemaking, and for cooking, baking, washing, mending, typewriting, and printing. Every power at our command is to be brought into this training work, that students may go forth well equipped for the duties of practical life.

CT 311 Students should be given a practical education in agriculture. This will be of inestimable value to many in their future work. The training to be obtained in felling trees and in tilling the soil, as well as in literary lines, is the education that our youth should seek to obtain. Agriculture will open resources for self-support. Other lines of work, adapted to different students, may also be carried on. But the cultivation of the land will bring a special blessing to the workers. We should so train the youth that they will love to engage in the cultivation of the soil.

CT 311 “There should be opened to the youth means whereby many may, while attending school, learn the trade of carpentry. Under the guidance of experienced workmen, carpenters who are apt to teach, patient, and kind, the youth should be taught how to build substantially and economically. Cottages and other buildings essential to the various lines of schoolwork are to be erected by the students themselves. These buildings should not be crowded close together, or built near the school buildings proper. In the management of the schoolwork, small companies should be formed, who should be taught to carry a full sense of their responsibility. All these things cannot be accomplished at once, but we can begin to work in faith.”

CT 312 Let the students who are engaged in building do their tasks with thoroughness, and let them learn from these tasks lessons that will help in their character building. In order to have perfect characters, they must make their work as perfect as possible.

CT 312 For the lady students there are many employments which should be provided, that they may have a comprehensive and practical education. They should be taught dressmaking and gardening. Flowers should be cultivated and strawberries planted. Thus, while being educated in useful labor, they will have healthful outdoor exercise.

CT 312 Bookbinding and a variety of other trades should be taught, which will not only furnish physical exercise, but will impart valuable knowledge.

CT 312, 313 The science of cooking is not a small matter. The skillful preparation of food is one of the most essential arts. It should be regarded as among the most valuable of all the arts, because it is so closely connected with the life. Both physical and mental strength depend to a great degree upon the food we eat; therefore the one who prepares the food occupies an important and elevated position.

CT 313 Both young men and young women should be taught how to cook economically, and to dispense with everything in the line of flesh food. Let no encouragement be given to the preparation of dishes which are composed in any degree of flesh food; for this is pointing to the darkness and ignorance of Egypt, rather than to the purity of health reform.

CT 313, 314 Culture on all points of practical life will make our youth useful after they leave the school to go to foreign countries. They will not then have to depend upon the people to whom they go to cook and sew for them, or to build their habitations. And they will be much more influential if they show that they can educate the ignorant how to labor with the best methods and to produce the best results. A smaller fund will be required to sustain such missionaries, because they have put to the very best use their physical powers in useful, practical labor combined with their studies. This will be appreciated where means are difficult to obtain. They will reveal that missionaries can become educators in teaching how to labor. And wherever they go, all that they have gained in this line will give them standing room.

CT 315, 316 In many minds the question will arise, Can industrial work in our schools be made to pay? and if it cannot, should it be carried forward? It would be surprising if industries could be made to pay immediately on being started. Sometimes God permits losses to come to teach us lessons that will keep us from making mistakes that would involve much larger losses. Let those who have had financial losses in their industrial work search carefully to find out the cause and endeavor to manage in such a way that in the future there will be no loss.

CT 316 The account books may show that the school has suffered some financial loss in carrying on industrial work; but if in these lines of work the students have learned lessons that will strengthen their character building, the books of heaven will show a gain far exceeding the financial loss.

CT 317 I urge that our schools be given encouragement in their efforts to develop plans for the training of the youth in agricultural and other lines of industrial work. When, in ordinary business, pioneer work is done and preparation is made for future development, there is frequently a financial loss. But let us remember the blessing that physical exercise brings to the students. Many students have died while endeavoring to acquire an education, because they confined themselves too closely to mental effort.

CT 519 In connection with our larger schools there should be provided facilities for giving students thorough instruction regarding gospel medical missionary work. This line of work is to be brought into our colleges and training schools as a part of the regular instruction. The students should learn how to care for the sick, for many of them will have to engage in this kind of work when they take up missionary labor in the fields to which they shall be called. They are to be taught how to use nature’s remedies in the treatment of disease.

CT 534 The usefulness learned on the school farm is the very education that is most essential for those who go out as missionaries to many foreign fields.

CT 535 In order that the work may go forward in all its branches, God calls for youthful vigor, zeal, and courage. He has chosen the youth to aid in the advancement of His cause. To plan with clear mind and execute with courageous hand demands fresh, uncrippled energies. Young men and women are invited to give God the strength of their youth, that through the exercise of their powers, through keen thought and vigorous action, they may bring glory to Him and salvation to their fellow men.

CT 545, 546 It is necessary to their complete education that students be given time to do missionary work—time to become acquainted with the spiritual needs of the families in the community around them. They should not be so loaded down with studies that they have no time to use the knowledge they have acquired.

CT 546 If a missionary spirit is encouraged, even if it takes some hours from the program of regular study, much of heaven's blessing will be given, provided there is more faith and spiritual zeal, more of a realization of what God will do.

CT 547 Wherever possible, students should, during the school year, engage in city mission work. They should do missionary work in the surrounding towns and villages. They can form themselves into bands to do Christian help work. Students should take a broad view of their present obligations to God. They are not to look forward to a time, after the school term closes, when they will do some large work for God, but should study how, during their student life, to yoke up with Christ in unselfish service for others.

CT 551 At another time when our brethren were threatened with persecution and were questioning in regard to what they should do, I gave the same advice that I had given in answer to the question concerning the use of Sunday for games. I said, "Employ Sunday in doing missionary work for God. Teachers, go with your students. Take them to the homes of the people, near and far, and teach them how to talk in a way to do good. Let the people know that you are interested in their souls' salvation." The blessing of God rested upon the students as they diligently searched the Scriptures in order to learn how to present the truths of the word in such a way that these truths would be received with favor.

CT 552 The student has a special work to do in the school itself. In the schoolroom and in the school home there are missionary fields awaiting his labors. Here a variety of minds are gathered, many different characters and dispositions. By proving himself a help and blessing to these, the student has the privilege of showing the genuineness of his love for Christ and his willingness to improve the opportunities for service that come to him. By helpful, kindly words and deeds he may impart to his associates the grace of God bestowed on him.

CT 553 Let every student realize that he is in the school to help his fellow students to co-operate with God, to co-operate with the prayers that are rising in their behalf. In sympathy and love he should help his associates to press heavenward.

CT 553 Every day the student may exert a silent, prayerful influence, and thus co-operate with Christ, the Missionary in chief.

ED 21 To Adam and Eve was committed the care of the garden, "to dress it and to keep it." Genesis 2:15. Though rich in all that the Owner of the universe could supply, they were not to be idle. Useful occupation was appointed them as a blessing, to strengthen the body, to expand the mind, and to develop the character.

ED 33, 34 Those who departed from God built for themselves cities, and, congregating in them, gloried in the splendor, the luxury, and the vice that make the cities of today the world's pride and its curse. But the men who held fast God's principles of life dwelt among the fields and hills. They were tillers of the soil and keepers of flocks and herds, and in this free, independent life, with its opportunities for labor and study and meditation, they learned of God and taught their children of His works and ways.

ED 37 What an industrial school was that in the wilderness, having for its instructors Christ and His angels!

In the preparation of the sanctuary and in its furnishing, all the people were to co-operate. There was labor for brain and hand.

ED 43 By the distribution of the land among the people, God provided for them, as for the dwellers in Eden, the occupation most favorable to development—the care of plants and animals.

ED 47 The pupils of these schools sustained themselves by their own labor in tilling the soil or in some mechanical employment. In Israel this was not thought strange or degrading; indeed, it was regarded as a sin to allow children to grow up in ignorance of useful labor. Every youth, whether his parents were rich or poor, was taught some trade. Even though he was to be educated for holy office, a knowledge of practical life was regarded as essential to the greatest usefulness. Many, also, of the teachers supported themselves by manual labor.

ED 47, 48 In no small degree they (the Schools of the Prophets) aided in laying the foundation of that marvelous prosperity which distinguished the reigns of David and Solomon.

ED 214 At the creation, labor was appointed as a blessing. It meant development, power, happiness. The changed condition of the earth through the curse of sin has brought a change in the conditions of labor; yet though now attended with anxiety, weariness, and pain, it is still a source of happiness and development. And it is a safeguard against temptation. Its discipline places a check on self-indulgence, and promotes industry, purity, and firmness.

ED 214 The youth should be led to see the true dignity of labor. Show them that God is a constant worker. All things in nature do their allotted work. Action pervades the whole creation, and in order to fulfill our mission we, too, must be active.

ED 215 Notwithstanding all that has been said and written concerning the dignity of labor, the feeling prevails that it is degrading. Young men are anxious to become teachers, clerks, merchants, physicians, lawyers, or to occupy some other position that does not require physical toil. Young women shun housework and seek an education in other lines. These need to learn that no man or woman is degraded by honest toil. That which degrades is idleness and selfish dependence.

ED 218 Manual training is deserving of far more attention than it has received. Schools should be established that, in addition to the highest mental and moral culture, shall provide the best possible facilities for physical development and industrial training. Instruction should be given in agriculture, manufactures,—covering as many as possible of the most useful trades,—also in household economy, healthful cookery, sewing, hygienic dressmaking, the treatment of the sick, and kindred lines. Gardens, workshops, and treatment rooms should be provided, and the work in every line should be under the direction of skilled instructors.

The work should have a definite aim and should be thorough. While every person needs some knowledge of different handicrafts, it is indispensable that he become proficient in at least one. Every youth, on leaving school, should have acquired a knowledge of some trade or occupation by which, if need be, he may earn a livelihood.

The objection most often urged against industrial training in the schools is the large outlay involved. But the object to be gained is worthy of its cost. No other work committed to us is so important as the training of the youth, and every outlay demanded for its right accomplishment is means well spent.

ED 219 Even from the viewpoint of financial results, the outlay required for manual training would prove the truest economy. Multitudes of our boys would thus be kept from the street corner and the groggery; the expenditure for gardens, workshops, and baths would be more than met by the saving on hospitals and reformatories. And the youth themselves, trained to habits of industry, and skilled in lines of useful and productive labor—who can estimate their value to society and to the nation?

As a relaxation from study, occupations pursued in the open air, and affording exercise for the whole body, are the most beneficial. No line of manual training is of more value than agriculture. A greater effort should be made to create and to encourage an interest in agricultural pursuits. Let the teacher call attention to what the Bible says about agriculture: that it was God's plan for man to till the earth; that the first man, the ruler of the

whole world, was given a garden to cultivate; and that many of the world's greatest men, its real nobility, have been tillers of the soil. Show the opportunities in such a life.

ED 219 He who earns his livelihood by agriculture escapes many temptations and enjoys unnumbered privileges and blessings denied to those whose work lies in the great cities. And in these days of mammoth trusts and business competition, there are few who enjoy so real an independence and so great certainty of fair return for their labor as does the tiller of the soil.

ED 219 In the study of agriculture, let pupils be given not only theory, but practice. While they learn what science can teach in regard to the nature and preparation of the soil, the value of different crops, and the best methods of production, let them put their knowledge to use.

ED 219, 220 Let teachers share the work with the students, and show what results can be achieved through skillful, intelligent effort. Thus may be awakened a genuine interest, an ambition to do the work in the best possible manner. Such an ambition, together with the invigorating effect of exercise, sunshine, and pure air, will create a love for agricultural labor that with many youth will determine their choice of an occupation. Thus might be set on foot influences that would go far in turning the tide of migration which now sets so strongly toward the great cities.

ED 220 The benefit of manual training is needed also by professional men. A man may have a brilliant mind; he may be quick to catch ideas; his knowledge and skill may secure for him admission to his chosen calling; yet he may still be far from possessing a fitness for its duties. An education derived chiefly from books leads to superficial thinking. Practical work encourages close observation and independent thought. Rightly performed, it tends to develop that practical wisdom which we call common sense. It develops ability to plan and execute, strengthens courage and perseverance, and calls for the exercise of tact and skill.

ED 220 The physician who has laid a foundation for his professional knowledge by actual service in the sickroom will have a quickness of insight, an all-around knowledge, and an ability in emergencies to render needed service—all essential qualifications, which only a practical training can so fully impart.

ED 221 The minister, the missionary, the teacher, will find their influence with the people greatly increased when it is manifest that they possess the knowledge and skill required for the practical duties of everyday life. And often the success, perhaps the very life, of the missionary depends on his knowledge of practical things. The ability to prepare food, to deal with accidents and emergencies, to treat disease, to build a house, or a church if need be—often these make all the difference between success and failure in his lifework.

ED 221 In acquiring an education, many students would gain a most valuable training if they would become self-sustaining. Instead of incurring debts, or depending on the self-denial of their parents, let young men and young women depend on themselves. They will thus learn the value of money, the value of time, strength, and opportunities, and will be under far less temptation to indulge idle and spendthrift habits. The lessons of economy, industry, self-denial, practical business management, and steadfastness of purpose, thus mastered, would prove a most important part of their equipment for the battle of life. And the lesson of self-help learned by the student would go far toward preserving institutions of learning from the burden of debt under which so many schools have struggled, and which has done so much toward crippling their usefulness.

ED 221, 222 Let the youth be impressed with the thought that education is not to teach them how to escape life’s disagreeable tasks and heavy burdens; that its purpose is to lighten the work by teaching better methods and higher aims. Teach them that life's true aim is not to secure the greatest possible gain for themselves, but to honor their Maker in doing their part of the world's work, and lending a helpful hand to those weaker or more ignorant.

ED 222 One great reason why physical toil is looked down on is the slipshod, unthinking way in which it is so often performed. It is done from necessity, not from choice. The worker puts no heart into it, and he neither preserves self-respect nor wins the respect of others. Manual training should correct this error. It should develop habits of accuracy and thoroughness. Pupils should learn tact and system; they should learn to economize time and to make every move count. They should not only be taught the best methods, but be inspired with ambition constantly to improve. Let it be their aim to make their work as nearly perfect as human brains and hands can make it.

Such training will make the youth masters and not slaves of labor.

ED 222 He who regards work as mere drudgery, and settles down to it with self-complacent ignorance, making no effort to improve, will find it indeed a burden. But those who recognize science in the humblest work will see in it nobility and beauty, and will take pleasure in performing it with faithfulness and efficiency.

ED 222 A youth so trained, whatever his calling in life, so long as it is honest, will make his position one of usefulness and honor.

ED 247, 248 Let pupils taste the delights to be found by river or lake or sea; let them climb the hills, gaze on the sunset glory, explore the treasures of wood and field; let them learn the pleasure of cultivating plants and flowers; and the importance of an additional ribbon or ruffle will sink into insignificance.

ED 248, 249 A person's character is judged by his style of dress. A refined taste, a cultivated mind, will be revealed in the choice of simple and appropriate attire. Chaste simplicity in dress, when united with modesty of demeanor, will go far toward surrounding a young woman with that atmosphere of sacred reserve which will be to her a shield from a thousand perils.

Let girls be taught that the art of dressing well includes the ability to make their own clothing.

ED 277 Experience in practical life is indispensable. Order, thoroughness, punctuality, self-control, a sunny temper, evenness of disposition, self-sacrifice, integrity, and courtesy are essential qualifications.

FE 26 The managers and teachers of schools should have been those who understood physiology, and who had an interest, not only to educate the youth in the sciences, but to teach them how to preserve health, so that they might use their knowledge to the best account after they had obtained it. There should have been connected with the schools, establishments for carrying on various branches of labor, that the students might have employment, and the necessary exercise out of school hours.

FE 33 With the present plan of education, a door of temptation is opened to the youth. Although they generally have too many hours of study, they have many hours without anything to do. These leisure hours are frequently spent in a reckless manner. The knowledge of bad habits is communicated from one to another, and vice is greatly increased. Very many young men who have been religiously instructed at home, and who go out to the schools comparatively innocent and virtuous, become corrupt by associating with vicious companions. They lose self-respect, and sacrifice noble principles. Then they are prepared to pursue the downward path; for they have so abused their consciences that sin does not appear so exceeding sinful. These evils, which exist in the schools that are conducted according to the present plan, might be remedied in a great degree if study and labor could be combined. The same evils exist in the higher schools, only in a greater degree; for many of the youth have educated themselves in vice, and their consciences are seared.

FE 34 Young ladies frequently give themselves up to study, to the neglect of other branches of education even more essential for practical life than the study of books. And after having obtained their education, they are often invalids for life. They neglected their health by remaining too much indoors, deprived of the pure air of heaven, and of the God-given sunlight.

FE 35 In many cases parents who are wealthy do not feel the importance of giving their children an education in the practical duties of life as well as in the sciences. They do not see the necessity, for the good of their children’s

minds and morals, and for their future usefulness, of giving them a thorough understanding of useful labor. This is due their children, that, should misfortune come, they could stand forth in noble independence, knowing how to use their hands. If they have a capital of strength, they cannot be poor, even if they have not a dollar. Many who in youth were in affluent circumstances, may be robbed of all their riches, and be left with parents and brothers and sisters dependent upon them for sustenance. Then how important that every youth be educated to labor, that they may be prepared for any emergency! Riches are indeed a curse when their possessors let them stand in the way of their sons and daughters obtaining a knowledge of useful labor, that they may be qualified for practical life.

FE 36 The physical as well as the mental powers should be cultivated and properly developed.

FE 36 The first and constant care of parents should be to see that their children have firm constitutions, that they may be sound men and women. It is impossible to attain this object without physical exercise. For their own physical health and moral good, children should be taught to work, even if there is no necessity so far as want is concerned. If they would have pure and virtuous characters, they must have the discipline of well-regulated labor, which will bring into exercise all the muscles. The satisfaction that children will have in being useful, and in denying themselves to help others, will be the most healthful pleasure they ever enjoyed. Why should the wealthy rob themselves and their dear children of this great blessing?

FE 37 Novel and storybook reading are the greatest evils in which youth can indulge. Novel and love-story readers always fail to make good, practical mothers. They are air-castle builders, living in an unreal, an imaginary world. They become sentimental, and have sick fancies. Their artificial life spoils them for anything useful. They are dwarfed in intellect, although they may flatter themselves that they are superior in mind and manners. Exercise in household labor is of the greatest advantage to young girls.

FE 37 Physical labor will not prevent the cultivation of the intellect. Far from it. The advantages gained by physical labor will balance a person and prevent the mind from being overworked. The toil will come upon the muscles, and relieve the wearied brain.

FE 37 Physical soundness, and a practical knowledge of all the necessary household duties, will never be hindrances to a well-developed intellect; both are highly important for a lady.

FE 38 Provision should have been made in past generations for education upon a larger scale. In connection with the schools should have been agricultural and manufacturing establishments. There should also have been teachers of household labor. And a portion of the time each day should have been devoted to labor, that the physical and mental powers might be equally exercised. If schools had been established upon the plan we have mentioned, there would not now be so many unbalanced minds.

FE 40 All the faculties should be called into use that they may be properly developed, and that men and women may have well-balanced minds. If the young had been given a thorough education in the different branches of labor, if they had been taught labor as well as the sciences, their education would have been of greater advantage to them.

FE 41 There should have been experienced teachers to give lessons to young ladies in the cooking department. Young girls should have been instructed to manufacture wearing apparel, to cut, make, and mend garments, and thus become educated for the practical duties of life.

FE 41 For young men, there should be establishments where they could learn different trades, which would bring into exercise their muscles as well as their mental powers. If the youth can have but a one-sided education, which is of the greater consequence, a knowledge of the sciences, with all the disadvantages to health and life, or a knowledge of labor for practical life? We unhesitatingly answer, the latter. If one must be neglected, let it be the study of books.

FE 42 Those of sedentary and literary habits should take physical exercise, even if they have no need to labor so far as means are concerned. Health should be a sufficient inducement to lead them to unite physical with mental labor.

FE 43 But there can be no employment more important than that of housework. To cook well, to present healthful food upon the table in an inviting manner, requires intelligence and experience. The one who prepares the food that is to be placed in our stomachs, to be converted into blood to nourish the system, occupies a most important and elevated position.

FE 44 Daily, systematic labor should constitute a part of the education of the youth, even at this late period. Much can now be gained by connecting labor with schools. In following this plan, the students will realize elasticity of spirit and vigor of thought, and will be able to accomplish more mental labor in a given time than they could by study alone. And they can leave school with their constitutions unimpaired, and with strength and courage to persevere in any position in which the providence of God may place them.

FE 59 Physical training should occupy an important place in every system of education.

FE 65 Parents have neglected to train their sons and daughters to the faithful performance of domestic duties. Children are permitted to spend their hours in play, while father and mother toil on unceasingly.

FE 72, 73 Every institution of learning should make provision for the study and practice of agriculture and the mechanic arts. Competent teachers should be employed to instruct the youth in the various industrial pursuits, as well as in the several branches of study. While a part of each day is devoted to mental improvement, let a stated portion be given to physical labor, and a suitable time to devotional exercises and the study of the Scriptures.

FE 73 If the youth can have but a one-sided education, which is of the greatest importance, the study of the sciences, with all the disadvantages to health and morals, or a thorough training in practical duties, with sound morals and good physical development? We unhesitatingly say, the latter. But with proper effort both may, in most cases, be secured.

FE 74 A knowledge of domestic duties is beyond price to every woman. There are families without number whose happiness is wrecked by the inefficiency of the wife and mother. It is not so important that our daughters learn painting, fancy work, music, or even “cube root,” or the figures of rhetoric, as that they learn how to cut, make, and mend their own clothing, or to prepare food in a wholesome and palatable manner.

FE 75 Many ladies, accounted well-educated, having graduated with honors at some institution of learning, are shamefully ignorant of the practical duties of life. They are destitute of the qualifications necessary for the proper regulation of the family, and hence essential to its happiness. They may talk of woman’s elevated sphere, and of her rights, yet they themselves fall far below the true sphere of woman. It is the right of every daughter of Eve to have a thorough knowledge of household duties, to receive training in every department of domestic labor. Every young lady should be so educated that if called to fill the position of wife and mother, she may preside as a queen in her own domain. She should be fully competent to guide and instruct her children and to direct her servants, or, if need be, to minister with her own hands to the wants of her household. It is her right to understand the mechanism of the human body and the principles of hygiene, the matters of diet and dress, labor and recreation, and countless others that intimately concern the well-being of her household. It is her right to obtain such a knowledge of the best methods of treating disease that she can care for her children in sickness, instead of leaving her precious treasures in the hands of stranger nurses and physicians.

FE 75 The idea that ignorance of useful employment is an essential characteristic of the true gentleman or lady, is contrary to the design of God in the creation of man.

FE 97 The pupils of these schools sustained themselves by their own labor as husbandmen and mechanics. In Israel this was not considered strange or degrading; it was regarded a crime to allow children to grow up in ignorance of useful labor. In obedience to the command of God, every child was taught some trade, even though he was to be educated for holy office. Many of the religious teachers supported themselves by manual labor. Even so late as the time of Christ, it was not considered anything degrading that Paul and Aquila earned a livelihood by their labor as tentmakers.

FE 142 Christ humbled Himself from the position of one equal with God to that of a servant. His home was in Nazareth, a place proverbial for its wickedness. His parents were among the lowly poor. His trade was that of a carpenter, and He labored with His hands to do His part in sustaining the family.

FE 146 Students should not be permitted to take so many studies that they will have no time for physical training. The health cannot be preserved unless some portion of each day is given to muscular exertion in the open air. Stated hours should be devoted to manual labor of some kind, anything which will call into action all parts of the body. Equalize the taxation of the mental and physical powers, and the mind of the student will be refreshed. If he is diseased, physical exercise will often help the system to recover its normal condition.

FE 151 Jesus, the Son of God, in laboring with His hands at the carpenter's trade, gave an example to all youth. Let those who scorn to take up the common duties of life remember that Jesus was subject to His parents, and contributed His share toward the sustenance of the family.

FE 202 With the great work before us of enlightening the world, we who believe the truth should feel the necessity of thorough education in the practical branches of knowledge, and especially our need of an education in the truths of the Scriptures. Error of every character is now exalted as truth, and it is our duty earnestly to search the sacred word, that we may know what is truth, and be able intelligently to present it to others. We shall be called upon to make known the reasons of our faith. We shall have to stand before magistrates to answer for our allegiance to the law of God.

FE 226 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.

FE 226 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 skillfull, thorough cook, that will give ample supplies of substantial dishes to the hungry students.

FE 227 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.

FE 228 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, which simply give exercise, without being any special blessing in doing good and righteous actions, which is the education and training essential.

FE 228 Diligent study is essential, and diligent hard work. Play is not essential.

FE 229 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.

FE 314 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.

FE 314 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.

FE 315 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.

FE 315 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 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 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 ennobles and sanctifies all labor. Faithfulness in the discharge of every duty makes the work noble, and reveals a character that God can approve.

FE 316 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.

FE 316 It is not a virtue for men or women to excuse slow bungling at work of any character. The slow habits must be overcome.

FE 316 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. 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.

FE 317 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.

FE 318 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.

FE 319, 320 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: "Consider 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.

FE 321 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.

FE 322 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.

FE 323 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.

FE 324 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.

FE 325 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.

FE 346 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.

FE 368 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.

FE 417 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.

FE 417 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.

FE 417 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.

FE 419 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.

FE 423 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.

FE 512 Those who go forth from our schools to engage in mission work will have need of an experience in the cultivation of the soil and in other lines of manual labor. They should receive a training that will fit them to take hold of any line of work in the fields to which they shall be called. No work will be more effectual than that done by those who, having obtained an education in practical life, go forth prepared to instruct as they have been instructed.

FE 512 If in our schools the land were more faithfully cultivated, the buildings more disinterestedly cared for by the students, the love of sports and amusements, which causes so much perplexity in our school work, would pass away.

FE 538, 539 We are to educate the youth to exercise equally the mental and the physical powers. The healthful exercise of the whole being will give an education that is broad and comprehensive. We had stern work to do in Australia in educating parents and youth along these lines; but we persevered in our efforts until the lesson was learned that in order to have an education that was complete, the time of study must be divided between the gaining of book-knowledge and the securing of a knowledge of practical work. Part of each day was spent in useful work, the students learning how to clear the land, how to cultivate the soil, and how to build houses, using time that would otherwise have been spent in playing games and seeking amusement. And the Lord blessed the students who thus devoted their time to acquiring habits of usefulness.

LS 352 "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."

MH 193 Christian farmers can do real missionary work in helping the poor to find homes on the land and in teaching them how to till the soil and make it productive. Teach them how to use the implements of agriculture, how to cultivate various crops, how to plant and care for orchards.

Many who till the soil fail to secure adequate returns because of their neglect. Their orchards are not properly cared for, the crops are not put in at the right time, and a mere surface work is done in cultivating the soil. Their ill success they charge to the unproductiveness of the land. False witness is often borne in condemning land that, 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.

MM 323 In every place where schools are established, we are to study what industries can be started that will give the students employment.

MYP 215 Judicious labor is a healthful tonic for the human race. It makes the feeble strong, the poor rich, the wretched happy.

PH131 12 "Our schools should teach the children all kinds of simple labor. Teach them that all their faculties of body and mind were given to them to use, and that all are the Lord's, pledged to His service."

PP 574 If children were taught to regard the humble round of everyday duties as the course marked out for them by the Lord, as a school in which they were to be trained to render faithful and efficient service, how much more pleasant and honorable would their work appear.

TMK 30 Christ lived the life of a toiler from His earliest years. In His youth He worked with His Father at the carpenter's trade, and thus honored all labor. Though He was the King of glory, yet by His practice of following a humble employment He rebuked idleness in every member of the human family, and dignified all labor as noble and Christlike…. From childhood He was a pattern of obedience and industry. He was as a pleasant sunbeam in the home circle….

10 – General Educational Considerations

A Program for Eternity

ED 145 "What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" Mark 8:36, 37.

This is a question that demands consideration by every parent, every teacher, every student—by every human being, young or old. No scheme of business or plan of life can be sound or complete that embraces only the brief years of this present life and makes no provision for the unending future. Let the youth be taught to take eternity into their reckoning. Let them be taught to choose the principles and seek the possessions that are enduring—to lay up for themselves that "treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth;" to make to themselves friends "by means of the mammon of unrighteousness," that when it shall fail, these may receive them "into the eternal tabernacles." Luke 12:33; 16:9, R.V.

The Home Program

CT 107 In His wisdom the Lord has decreed that the family shall be the greatest of all educational agencies. It is in the home that the education of the child is to begin. Here is his first school. Here, with his parents as instructors, he is to learn the lessons that are to guide him throughout life—lessons of respect, obedience, reverence, self-control. The educational influences of the home are a decided power for good or for evil. They are in many respects silent and gradual, but if exerted on the right side, they become a far-reaching power for truth and righteousness. If the child is not instructed aright here, Satan will educate him through agencies of his choosing. How important, then, is the school in the home!

CT 107, 108 In the home school—the first grade—the very best talent should be utilized. Upon all parents there rests the obligation of giving physical, mental, and spiritual instruction. It should be the object of every parent to secure to his child a well-balanced, symmetrical character. This is a work of no small magnitude and importance—a work requiring earnest thought and prayer no less than patient, persevering effort. A right foundation must be laid, a framework, strong and firm, erected, and then day by day the work of building, polishing, perfecting, must go forward.

The Essential Education

FE 531, 532 There are schools to be established in foreign countries and in our own country. We must learn from God how to manage these schools. They are not to be conducted as many of them have been conducted. Our institutions are to be regarded as God's instrumentalities for the furtherance of His work in the earth. We must look to God for guidance and wisdom; we must plead with Him to teach us how to carry the work solidly. Let us recognize the Lord as our teacher and guide, and then we shall carry the work in correct lines. We need to stand as a united company who shall see eye to eye. Then we shall see the salvation of God revealed on the right hand and on the left. If we work in harmony, we give God a chance to work for us.

FE 532 In all our school work we need to have a correct understanding of what the essential education is.

Domestic Duties

6T 169 The education which the young men and women who attend our colleges should receive in the home life is deserving of special attention. It is of great importance in the work of character building that students who attend our colleges be taught to take up the work that is appointed them, throwing off all inclination to sloth. They need to become familiar with the duties of daily life. They should be taught to do their domestic duties thoroughly and well, with as little noise and confusion as possible. Everything should be done decently and in order. The kitchen and all other parts of the building should be kept sweet and clean. Books should be laid aside till their proper season, and no more study should be taken than can be attended to without neglecting the household duties. The study of books is not to engross the mind to the neglect of home duties upon which the comfort of the family depends.

6T 169, 170 In the performance of these duties careless, neglectful, disorderly habits should be overcome; for unless corrected, these habits will be carried into every phase of life, and the life will be spoiled for usefulness, spoiled for true missionary work. Unless corrected with perseverance and resolution they will overcome the student for time and for eternity. The young should be encouraged to form correct habits in dress, that their appearance may be neat and attractive; they should be taught to keep their garments clean and neatly mended.

Canvassing

9T 76, 77 The Lord has instituted a plan whereby many of the students in our schools can learn practical lessons needful to success in afterlife. He has given them the privilege of handling precious books that have been dedicated for the advancement of our educational and sanitarium work. In the very handling of these books, the

youth will meet with many experiences that will teach them how to cope with problems that await them in the regions beyond. During their school life, as they canvass for these books, many may learn how to approach people courteously and how to exercise tact in conversing with them on different points of present truth. And as they meet with a degree of success financially, some will learn lessons of thrift and economy, which will be of great advantage to them when they are sent out as missionaries.

9T 79 Let wise plans be laid to help worthy students to earn their own schooling by handling these books, if they so desire. Those who earn sufficient means in this way to pay their way through a course at one of our training schools will gain a most valuable practical experience that will help fit them for pioneer missionary work in other fields.

9T 86 Let us encourage the teachers to unite with many of their students in a prayerful study of this book, preparatory to going out with them into active field work. Let us help the educators to understand their responsibility in this matter. Let us do all we can to revive the *Christ's Object Lessons* work and to inaugurate plans for an active campaign with *Ministry of Healing*.

9T 88 The book *Christ's Object Lessons* was donated to the educational work, that the students and other friends of the schools might handle these books and by their sale raise much of the means needed to lift the school indebtedness.

CT 525 The students who take up the work of selling *Christ's Object Lessons* and *The Ministry of Healing* will need to study the book they expect to sell. As they familiarize their minds with the subject matter of the book in hand and endeavor to practice its teachings they will develop in knowledge and spiritual power.

CT 527 How much better is this plan than for students to go through school without obtaining a practical education in field work, and at the end of their course leave under a burden of debt, with but little realization of the difficulties they will have to meet in new and untried fields!

MC 41 Those who work for God will meet with discouragement; but the promise is always theirs, "Lo, I am with you always, even unto the end of the world." Matthew 28:20

Other Relevant Quotations

4T 274 The college at Battle Creek was established for the purpose of teaching the sciences and at the same time leading the students to the Saviour, whence all true knowledge flows. Education acquired without Bible religion is disrobed of its true brightness and glory.

4T 422 If the influence in our college is what it should be, the youth who are educated there will be enabled to discern God and glorify Him in all His work; and while engaged in cultivating the faculties which God has given them, they will be preparing to render Him more efficient service.

4T 424, 425 Educators should understand how to guard the health of their students. They should restrain them from taxing their minds with too many studies. If they leave college with a knowledge of the sciences but with shattered constitutions, it would have been better had they not entered the school at all. Some parents feel that their children are being educated at considerable expense, and they urge them forward in their studies. Students are desirous of taking many studies in order to complete their education in as short a time as possible. The professors have allowed some to advance too rapidly. While some may need urging, others need holding back. Students should ever be diligent, but they ought not to crowd their minds so as to become intellectual dyspeptics. They should not be so pressed with studies as to neglect the culture of the manners; and, above all, they should let nothing interfere with their seasons of prayer, which bring them in connection with Jesus Christ, the best teacher

the world has ever known. In no case should they deprive themselves of religious privileges. Many students have made their studies the first great object and have neglected prayer and absented themselves from the Sabbath school and the prayer meeting, and from neglect of religious duties they have returned to their homes backslidden from God. A most important part of their education has been neglected. That which lies at the foundation of all true knowledge should not have been made a secondary consideration. The fear of the Lord is the beginning of wisdom. “Seek ye first the kingdom of God, and His righteousness.” This must not be made last, but first. The student must have opportunities to become conversant with his Bible. He needs time for this.

4T 427 I was shown that our college was designed of God to accomplish the great work of saving souls.

5T 14 The Lord never designed that our college should imitate other institutions of learning. The religious element should be the controlling power. If unbelievers choose this influence, it is well; if those who are in darkness choose to come to the light, it is as God would have it. But to relax our vigilance, and let the worldly element take the lead in order to secure students, is contrary to the will of God. The strength of our college is in keeping the religious element in the ascendancy.

5T 22 To give students a knowledge of books merely is not the purpose of the institution. Such education can be obtained at any college in the land.

5T 25 Some may urge that if religious teaching is to be made prominent our school will become unpopular; that those who are not of our faith will not patronize the college. Very well, then, let them go to other colleges, where they will find a system of education that suits their taste. Our school was established, not merely to teach the sciences, but for the purpose of giving instruction in the great principles of God’s word and in the practical duties of everyday life.

5T 31 Our college at Battle Creek is a place where the younger members of the Lord’s family are to be trained according to God’s plan of growth and development. They should be impressed with the idea that they are created in the image of their Maker and that Christ is the pattern which they are to follow. Our brethren permit their minds to take too narrow and too low a range. They do not keep the divine plan ever in view, but are fixing their eyes upon worldly models. Look up, where Christ sitteth at the right hand of God, and then labor that your pupils may be conformed to that perfect character.

5T 59, 60 One of the great objects to be secured in the establishment of the college was the separation of our youth from the spirit and influence of the world, from its customs, its follies, and its idolatry. The college was to build a barrier against the immorality of the present age, which makes the world as corrupt as in the days of Noah.

5T 60 The primary object of our college was to afford young men an opportunity to study for the ministry and to prepare young persons of both sexes to become workers in the various branches of the cause. These students needed a knowledge of the common branches of education and, above all else, of the word of God.

5T 112 The door of our college will ever be open to those who are not professors of religion, and the youth coming to Battle Creek may have this irreligious society if it is their choice. If they have right motives in associating with these and sufficient spiritual strength to withstand their influence they may be a power for good; while they are learners they may become teachers.

6T 152 There should be unselfish, devoted, faithful teachers, teachers who are constrained by the love of God and who, with hearts full of tenderness, will have a care for the health and happiness of the students. It should be their aim to advance the students in every essential branch of knowledge.

CE 124, 125 The student who desires to put the work of two terms into one, should not be permitted to have his own way in this matter. To undertake to do double work means with many, overtaxation of the mind, and a

neglect of proper physical exercise. It is not reasonable to suppose that the mind can grasp and digest an oversupply of mental food, and it is as great a sin to overfeed the mind as it is to load the digestive organs, giving the stomach no periods of rest.

CT 87 Our college is designed of God to meet the advancing wants for this time of peril and demoralization.

CT 89 God has declared His purpose to have one college in the land where the Bible shall have its proper place in the education of the youth. Will we do our part to carry out that purpose? ...

CT 308 Education does not consist in using the brain alone. Physical employment is a part of the training essential for every youth. An important phase of education is lacking if the student is not taught how to engage in useful labor.

CT 331 Education comprises more than a knowledge of books. Proper education includes not only mental discipline, but that training which will secure sound morals and correct deportment....

CT 545, 546 It is necessary to their complete education that students be given time to do missionary work—time to become acquainted with the spiritual needs of the families in the community around them. They should not be so loaded down with studies that they have no time to use the knowledge they have acquired.

ED 21 To Adam and Eve was committed the care of the garden, "to dress it and to keep it." Genesis 2:15. Though rich in all that the Owner of the universe could supply, they were not to be idle. Useful occupation was appointed them as a blessing, to strengthen the body, to expand the mind, and to develop the character.

ED 33 The system of education established in Eden centered in the family. Adam was "the son of God" (Luke 3:38), and it was from their Father that the children of the Highest received instruction.

ED 33 The family was the school, and the parents were the teachers.

ED 33 The education centering in the family was that which prevailed in the days of the patriarchs. For the schools thus established, God provided the conditions most favorable for the development of character.

ED 37 From the outset of the journey from Egypt, lessons had been given for their training and discipline. Even before they left Egypt a temporary organization had been affected, and the people were arranged in companies under appointed leaders.

ED 50 While there are different degrees of development and different manifestations of His power to meet the wants of men in the different ages, God's work in all time is the same. The Teacher is the same. God's character and His plan are the same. With Him "is no variableness, neither shadow of turning." James 1:17.

ED 50 With us, as with Israel of old, success in education depends on fidelity in carrying out the Creator's plan.

ED 111 Let the children themselves prepare the soil and sow the seed. As they work, the parent or teacher can explain 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.

ED 205 Since the work of building up the body takes place during the hours of rest, it is essential, especially in youth, that sleep should be regular and abundant.

ED 208 Children should not be long confined within doors, nor should they be required to apply themselves closely to study until a good foundation has been laid for physical development. For the first eight or ten years of a child's life the field or garden is the best schoolroom, the mother the best teacher, nature the best lesson book.

ED 217 For every child the first industrial school should be the home. And, so far as possible, facilities for manual training should be connected with every school. To a great degree such training would supply the place of the gymnasium, with the additional benefit of affording valuable discipline.

ED 219, 220 Let teachers share the work with the students, and show what results can be achieved through skillful, intelligent effort. Thus may be awakened a genuine interest, an ambition to do the work in the best possible manner. Such an ambition, together with the invigorating effect of exercise, sunshine, and pure air, will create a love for agricultural labor that with many youth will determine their choice of an occupation. Thus might be set on foot influences that would go far in turning the tide of migration which now sets so strongly toward the great cities.

ED 265 Even in seeking a preparation for God's service, many are turned aside by wrong methods of education. Life is too generally regarded as made up of distinct periods, the period of learning and the period of doing—of preparation and of achievement. In preparation for a life of service the youth are sent to school, to acquire knowledge by the study of books. Cut off from the responsibilities of everyday life, they become absorbed in study, and often lose sight of its purpose. The ardor of their early consecration dies out, and too many take up with some personal, selfish ambition. Upon their graduation, thousands find themselves out of touch with life. They have so long dealt with the abstract and theoretical that when the whole being must be roused to meet the sharp contests of real life, they are unprepared. Instead of the noble work they had purposed, their energies are engrossed in a struggle for mere subsistence. After repeated disappointments, in despair even of earning an honest livelihood, many drift into questionable or criminal practices. The world is robbed of the service it might have received; and God is robbed of the souls He longed to uplift, ennoble, and honor as representatives of Himself.

ED 283 In the formation of character, no other influences count so much as the influence of the home. The teacher's work should supplement that of the parents, but is not to take its place. In all that concerns the well-being of the child, it should be the effort of the parents and teachers to co-operate.

ED 283 Parents who give this training are not the ones likely to be found criticizing the teacher. They feel that both the interest of their children and justice to the school demand that, so far as possible, they sustain and honor the one who shares their responsibility.

ED 284 If the criticism or suggestion in regard to the teacher's work becomes necessary, it should be made to him in private. Nothing should be said or done to weaken the children's respect for the one upon whom their well-being in so great degree depends.

ED 284, 285 As he interests himself in the home education, the teacher imparts a double benefit. Many parents, absorbed in work and care, lose sight of their opportunities to influence for good the lives of their children. The teacher can do much to arouse these parents to their possibilities and privileges. He will find others to whom the sense of their responsibility is a heavy burden, so anxious are they that their children shall become good and useful men and women. Often the teacher can assist these parents in bearing their burden, and, by counseling together, both teacher and parents will be encouraged and strengthened.

ED 285 In the home training of the youth the principle of co-operation is invaluable. From their earliest years children should be led to feel that they are a part of the home firm. Even the little ones should be trained to share in the daily work and should be made to feel that their help is needed and is appreciated. The older ones should be their parents' assistants, entering into their plans and sharing their responsibilities and burdens. Let fathers and mothers take time to teach their children, let them show that they value their help, desire their confidence, and

enjoy their companionship, and the children will not be slow to respond. Not only will the parents' burden be lightened, and the children receive a practical training of inestimable worth, but there will be a strengthening of the home ties and a deepening of the very foundations of character.

ED 285, 286 Co-operation should be the spirit of the schoolroom, the law of its life. The teacher who gains the co-operation of his pupils secures an invaluable aid in maintaining order. In service in the schoolroom many a boy whose restlessness leads to disorder and insubordination would find an outlet for his superfluous energy. Let the older assist the younger, the strong the weak; and, so far as possible, let each be called upon to do something in which he excels. This will encourage self-respect and a desire to be useful.

FE 19 The system of education carried out for generations back has been destructive to health and even life itself. Many young children have passed five hours each day in schoolrooms not properly ventilated, nor sufficiently large for the healthful accommodation of the scholars. The air of such rooms soon becomes poison to the lungs that inhale it. Little children, whose limbs and muscles are not strong, and whose brains are undeveloped, have been kept confined indoors to their injury. Many have but a slight hold on life to begin with. Confinement in school from day to day makes them nervous and diseased.

FE 21 Parents should be the only teachers of their children until they have reached eight or ten years of age.

FE 21 The only schoolroom for children from eight to ten years of age should be in the open air, amid the opening flowers and nature’s beautiful scenery. And their only textbook should be the treasures of nature.

FE 22 There should be rules regulating their studies to certain hours, and then a portion of their time should be spent in physical labor. And if their habits of eating, dressing, and sleeping are in accordance with physical law, they can obtain an education without sacrificing physical and mental health.

FE 25 I inquired if this tide of woe could not be prevented, and something be done to save the youth of this generation from the ruin which threatens them. I was shown that one great cause of the existing deplorable state of things is that parents do not feel under obligation to bring up their children to conform to physical law. Mothers love their children with an idolatrous love, and indulge their appetite when they know that it will injure their health, and thereby bring upon them disease and unhappiness. This cruel kindness is manifested to a great extent in the present generation. The desires of children are gratified at the expense of health and happy tempers, because it is easier for the mother, for the time being, to gratify them than to withhold that for which they clamor.

FE 26, 27 Many parents keep their children at school nearly the year round. These children go through the routine of study mechanically, but do not retain that which they learn. Many of these constant students seem almost destitute of intellectual life. The monotony of continual study wearies the mind, and they take but little interest in their lessons; and to many the application to books becomes painful. They have not an inward love of thought, and an ambition to acquire knowledge. They do not encourage in themselves habits of reflection and investigation.

FE 27 It has been the custom to encourage children to attend school when they are mere babies, needing a mother’s care. When of a delicate age, they are frequently crowded into ill-ventilated schoolrooms, where they sit in wrong positions upon poorly constructed benches, and as the result the young and tender frames of some have become deformed.

FE 29 If Christian parents lived in obedience to the requirements of the divine Teacher, they would preserve simplicity in eating and in dressing, and would live more in accordance with natural law. They would not then devote so much time to artificial life, in making for themselves cares and burdens that Christ has not laid upon them, but that He has positively bid them shun. If the kingdom of God and His righteousness were the first and all-important consideration with parents, but little precious time would be lost in needless outward ornamentation, while the minds of their children are almost entirely neglected. The precious time devoted by many parents to

dressing their children for display in their scenes of amusement would better, far better, be spent in cultivating their own minds, in order that they may be competent to properly instruct their children. It is not essential to the salvation or happiness of these parents that they use the precious probationary time that God has lent them, in dressing, visiting, and gossiping.

FE 33 With the present plan of education, a door of temptation is opened to the youth. Although they generally have too many hours of study, they have many hours without anything to do. These leisure hours are frequently spent in a reckless manner. The knowledge of bad habits is communicated from one to another, and vice is greatly increased. Very many young men who have been religiously instructed at home, and who go out to the schools comparatively innocent and virtuous, become corrupt by associating with vicious companions. They lose self-respect, and sacrifice noble principles. Then they are prepared to pursue the downward path; for they have so abused their consciences that sin does not appear so exceeding sinful. These evils, which exist in the schools that are conducted according to the present plan, might be remedied in a great degree if study and labor could be combined. The same evils exist in the higher schools, only in a greater degree; for many of the youth have educated themselves in vice, and their consciences are seared.

FE 34 Some students put their whole being into their studies, and concentrate their mind upon the object of obtaining an education. They work the brain, but allow the physical powers to remain inactive. The brain is overworked, and the muscles become weak because they are not exercised. When these students graduate, it is evident that they have obtained their education at the expense of life. They have studied day and night, year after year, keeping their minds continually upon the stretch, while they have failed to sufficiently exercise their muscles. They sacrifice all for a knowledge of the sciences, and pass to their graves.

FE 34 Young ladies frequently give themselves up to study, to the neglect of other branches of education even more essential for practical life than the study of books. And after having obtained their education, they are often invalids for life. They neglected their health by remaining too much indoors, deprived of the pure air of heaven, and of the God-given sunlight.

FE 35 In many cases parents who are wealthy do not feel the importance of giving their children an education in the practical duties of life as well as in the sciences. They do not see the necessity, for the good of their children's minds and morals, and for their future usefulness, of giving them a thorough understanding of useful labor. This is due their children, that, should misfortune come, they could stand forth in noble independence, knowing how to use their hands. If they have a capital of strength, they cannot be poor, even if they have not a dollar. Many who in youth were in affluent circumstances, may be robbed of all their riches, and be left with parents and brothers and sisters dependent upon them for sustenance. Then how important that every youth be educated to labor, that they may be prepared for any emergency! Riches are indeed a curse when their possessors let them stand in the way of their sons and daughters obtaining a knowledge of useful labor, that they may be qualified for practical life.

FE 37, 38 All the powers of the mind should be called into use and developed, in order for men and women to have well-balanced minds. The world is full of one-sided men and women, who have become such because one set of their faculties was cultivated, while others were dwarfed from inaction. The education of most youth is a failure. They overstudy, while they neglect that which pertains to practical business life.

FE 41 For young men, there should be establishments where they could learn different trades, which would bring into exercise their muscles as well as their mental powers. If the youth can have but a one-sided education, which is of the greater consequence, a knowledge of the sciences, with all the disadvantages to health and life, or a knowledge of labor for practical life? We unhesitatingly answer, the latter. If one must be neglected, let it be the study of books.

FE 42 Those of sedentary and literary habits should take physical exercise, even if they have no need to labor so far as means are concerned. Health should be a sufficient inducement to lead them to unite physical with mental labor.

FE 42 Moral, intellectual, and physical culture should be combined in order to have well-developed, well-balanced men and women. Some are qualified to exercise greater intellectual strength than others, while others are inclined to love and enjoy physical labor. Both of these classes should seek to improve where they are deficient, that they may present to God their entire being, a living sacrifice, holy and acceptable to Him, which is their reasonable service.

FE 44 Daily, systematic labor should constitute a part of the education of the youth, even at this late period. Much can now be gained by connecting labor with schools. In following this plan, the students will realize elasticity of spirit and vigor of thought, and will be able to accomplish more mental labor in a given time than they could by study alone. And they can leave school with their constitutions unimpaired, and with strength and courage to persevere in any position in which the providence of God may place them.

FE 59 Physical training should occupy an important place in every system of education.

FE 60 That the youth may have health and cheerfulness, which are dependent upon normal physical and mental development, care must be given to the proper regulation of study, labor, and amusement. Those who are closely confined to study to the neglect of physical exercise, are injuring the health by so doing. The circulation is unbalanced, the brain having too much blood and the extremities too little. Their studies should be restricted to a proper number of hours, and then time should be given to active labor in the open air.

FE 61 The fields and hills—nature's audience chamber—should be the schoolroom for little children. Her treasures should be their textbook. The lessons thus imprinted upon their minds will not be soon forgotten.

FE 64 Many fathers and mothers err in failing to second the efforts of the faithful teacher.

FE 69, 70 The efforts of the best teachers must often bear little fruit, if fathers and mothers fail to act their part with faithfulness.

FE 72 Physical health lies at the very foundation of all the student's ambitions and his hopes. Hence the pre-eminent importance of gaining a knowledge of those laws by which health is secured and preserved. Every youth should learn how to regulate his dietetic habits,—what to eat, when to eat, and how to eat. He should learn how many hours to give to study, and how much time to spend in physical exercise. The human body may be compared to nicely adjusted machinery, which needs care to keep it in running order. One part should not be subjected to constant wear and pressure, while another part is rusting from inaction. While the mind is tasked, the muscles also should have their proportion of exercise.

FE 72, 73 Every institution of learning should make provision for the study and practice of agriculture and the mechanical arts. Competent teachers should be employed to instruct the youth in the various industrial pursuits, as well as in the several branches of study. While a part of each day is devoted to mental improvement, let a stated portion be given to physical labor, and a suitable time to devotional exercises and the study of the Scriptures.

FE 115 Studies should generally be few and well chosen, and those who attend our colleges are to have a different training from that of the common schools of the day.

FE 146 Students should not be permitted to take so many studies that they will have no time for physical training. The health cannot be preserved unless some portion of each day is given to muscular exertion in the open air. Stated hours should be devoted to manual labor of some kind, anything which will call into action all parts of the body. Equalize the taxation of the mental and physical powers, and the mind of the student will be refreshed. If he is diseased, physical exercise will often help the system to recover its normal condition.

FE 146, 147 When students leave college, they should have better health and a better understanding of the laws of life than when they entered it. The health should be as sacredly guarded as the character.

FE 154 As a rule the labor of the day should not be prolonged into the evening. If all the hours of the day are well improved, the work extended into the evening is so much extra, and the overtaxed system will suffer from the burden imposed upon it. I have been shown that those who do this, often lose much more than they gain, for their energies are exhausted, and they labor on nervous excitement. They may not realize any immediate injury, but they are surely undermining their constitutions.

FE 164 The best way to prevent the growth of evil is to preoccupy the soil.

FE 203 There are many openings for missionaries in Australia, New Zealand, and the islands of the sea. And it will not be possible to supply laborers from America to fill all the many openings. Workers must be educated in these fields, who can take up the work, and go forth as light-bearers to the dark places of these lands. Not many can go to America to obtain an education; and even if they could go, it might not be best for them, or for the advancement of the work. The Lord would have schools established in this country to educate workers, to give character to the work of present truth in these new fields, and to awaken an interest in unbelievers.

FE 224 The customs and practices of the Battle Creek school go forth to all the churches, and the pulse heartbeats of that school are felt throughout the body of believers.

FE 253 Formality, pride, and love of display have taken the place of true piety and humble godliness.

FE 302 You will be able to do nothing acceptably in your school life without practicing habits of system and order. Haphazard work will bring certain failure.

FE 316 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.

FE 316 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. 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.

FE 334 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.

FE 336 The practice 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.

FE 340 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.

FE 344, 345 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.

FE 346 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.

FE 348 Students must not suppose that every suggestion for them to prolong their studies is in harmony with God's plan.

FE 350 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.

FE 354 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.

FE 355 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.

FE 357 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.

FE 359 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.

FE 368 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.

FE 368 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.

FE 369, 370 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.

FE 418 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.

FE 418 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.

FE 487 By invitation I attended the meeting held at Healdsburg in connection with the closing of the school year, May 29, 1903. I was glad to learn that teachers and students had united in dispensing with the wearisome and profitless exercises that usually attend the closing of a school, and that the energies of all, to the very close, were devoted to profitable study.

LS 352 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.

LS 353 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 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.

MYP 39 Your intellectual and moral faculties are God's gifts, talents entrusted to you for wise improvement, and you are not at liberty to let them lie dormant for want of proper cultivation, or be crippled and dwarfed by inaction.

MYP 168 True education is the preparation of the physical, mental, and moral powers for the performance of every duty; it is the training of body, mind, and soul for divine service.

MYP 178 Education does not consist in using the brain alone. Physical employment is a part of the training essential for every youth. An important phase of education is lacking if the student is not taught how to engage in useful labor.

MYP 271 Education is but a preparation of the physical, intellectual, and spiritual powers for the best performance of all the duties of life. The powers of endurance, and the strength and activity of the brain, are lessened or increased by the way in which they are employed. The mind should be so disciplined that all its powers will be symmetrically developed.

11 – Financial Considerations

<u>Student Finance</u>

5T 556 The youth should have it plainly set before them that so far as possible they must work to meet their expenses.

6T 208 Not only for the financial welfare of the schools, but also as an education to the students, economy should be faithfully studied and conscientiously and diligently practiced. The managers must guard carefully every point, that there may be no needless expense, to bring a burden of debt upon the school.

6T 213 The churches in different localities should feel that a solemn responsibility rests upon them to train youth and educate talent to engage in missionary work. When they see those in the church who give promise of making useful workers, but who are not able to support themselves in the school, they should assume the responsibility of sending them to one of our training schools. There is excellent ability in the churches that needs to be brought into service. There are persons who would do good service in the Lord's vineyard, but many are too poor to obtain

without assistance the education that they require. The churches should feel it a privilege to take a part in defraying the expenses of such.

CT 69, 70 Those who plead for low tuition should carefully weigh matters on all sides. If students cannot of themselves command sufficient means to pay the actual expense of good and faithful work in their education, is it not better that their parents, their friends, or the churches to which they belong, or largehearted, benevolent brethren in their conference, should assist them, than that a burden of debt should be brought upon the school? It would be far better to let the many patrons of the institution share the expense, than for the school to run in debt.

The churches in different localities should feel that a solemn responsibility rests upon them to train youth and educate talent to engage in missionary work. When they see those in the church who give promise of making useful workers, but who are not able to support themselves in the school, they should assume the responsibility of sending them to one of our training schools. There is excellent ability in the churches that needs to be brought into service. There are persons who would do good service in the Lord's vineyard, but many are too poor to obtain without assistance the education that they require. The churches should feel it a privilege to take a part in defraying the expenses of such.

Those who have the truth in their hearts are always openhearted, helping where it is necessary. They lead out, and others imitate their example. If there are some who should have the benefit of the school, but who cannot pay full price for their tuition, let the churches show their liberality by helping them.

Besides this, in each conference a fund should be raised to lend to worthy poor students who desire to give themselves to the missionary work; in some cases such students should even receive donations. When the Battle Creek College was first opened, there was a fund placed in the Review and Herald office for the benefit of those who wished to obtain an education, but had not the means. This was used by several students until they could get a good start; then from their earnings they would replace what they had drawn, so that others might be benefited by the fund.

ED 20 As an illustration of its principles a model school was established in Eden, the home of our first parents. The Garden of Eden was the schoolroom, nature was the lesson book, the Creator Himself was the instructor, and the parents of the human family were the students.

ED 47 The pupils of these schools sustained themselves by their own labor in tilling the soil or in some mechanical employment. In Israel this was not thought strange or degrading; indeed, it was regarded as a sin to allow children to grow up in ignorance of useful labor. Every youth, whether his parents were rich or poor, was taught some trade. Even though he was to be educated for holy office, a knowledge of practical life was regarded as essential to the greatest usefulness. Many, also, of the teachers supported themselves by manual labor.

ED 130 Akin to the theory concerning the evolution of the earth is that which attributes to an ascending line of germs, mollusks, and quadrupeds the evolution of man, the crowning glory of the creation.

When consideration is given to man's opportunities for research; how brief his life; how limited his sphere of action; how restricted his vision; how frequent and how great the errors in his conclusions, especially as concerns the events thought to antedate Bible history; how often the supposed deductions of science are revised or cast aside; with what readiness the assumed period of the earth's development is from time to time increased or diminished by millions of years; and how the theories advanced by different scientists conflict with one another,—considering all this, shall we, for the privilege of tracing our descent from germs and mollusks and apes, consent to cast away that statement of Holy Writ, so grand in its simplicity, "God created man in His own image, in the image of God created He him"? Genesis 1:27. Shall we reject that genealogical record,—prouder than any treasured in the courts of kings,—"which was the son of Adam, which was the son of God"? Luke 3:38.

Rightly understood, both the revelations of science and the experiences of life are in harmony with the testimony of Scripture to the constant working of God in nature.

ED 135 There is no branch of legitimate business for which the Bible does not afford an essential preparation. Its principles of diligence, honesty, thrift, temperance, and purity are the secret of true success. These principles, as set forth in the book of Proverbs, constitute a treasury of practical wisdom.

ED 218 Manual training is deserving of far more attention than it has received. Schools should be established that, in addition to the highest mental and moral culture, shall provide the best possible facilities for physical development and industrial training. Instruction should be given in agriculture, manufactures,—covering as many as possible of the most useful trades,—also in household economy, healthful cookery, sewing, hygienic dressmaking, the treatment of the sick, and kindred lines. Gardens, workshops, and treatment rooms should be provided, and the work in every line should be under the direction of skilled instructors.

The work should have a definite aim and should be thorough. While every person needs some knowledge of different handicrafts, it is indispensable that he become proficient in at least one. Every youth, on leaving school, should have acquired a knowledge of some trade or occupation by which, if need be, he may earn a livelihood.

The objection most often urged against industrial training in the schools is the large outlay involved. But the object to be gained is worthy of its cost. No other work committed to us is so important as the training of the youth, and every outlay demanded for its right accomplishment is means well spent.

ED 221 In acquiring an education, many students would gain a most valuable training if they would become self-sustaining. Instead of incurring debts, or depending on the self-denial of their parents, let young men and young women depend on themselves. They will thus learn the value of money, the value of time, strength, and opportunities, and will be under far less temptation to indulge idle and spendthrift habits. The lessons of economy, industry, self-denial, practical business management, and steadfastness of purpose, thus mastered, would prove a most important part of their equipment for the battle of life. And the lesson of self-help learned by the student would go far toward preserving institutions of learning from the burden of debt under which so many schools have struggled, and which has done so much toward crippling their usefulness.

ED 238, 239 In the study of figures the work should be made practical. Let every youth and every child be taught, not merely to solve imaginary problems, but to keep an accurate account of his own income and outgoes. Let him learn the right use of money by using it. Whether supplied by their parents or by their own earnings, let boys and girls learn to select and purchase their own clothing, their books, and other necessities; and by keeping an account of their expenses they will learn, as they could learn in no other way, the value and the use of money. This training will help them to distinguish true economy from niggardliness on the one hand and prodigality on the other. Rightly directed it will encourage habits of benevolence. It will aid the youth in learning to give, not from the mere impulse of the moment, as their feelings are stirred, but regularly and systematically.

FE 35 In many cases parents who are wealthy do not feel the importance of giving their children an education in the practical duties of life as well as in the sciences. They do not see the necessity, for the good of their children's minds and morals, and for their future usefulness, of giving them a thorough understanding of useful labor. This is due their children, that, should misfortune come, they could stand forth in noble independence, knowing how to use their hands. If they have a capital of strength, they cannot be poor, even if they have not a dollar. Many who in youth were in affluent circumstances, may be robbed of all their riches, and be left with parents and brothers and sisters dependent upon them for sustenance. Then how important that every youth be educated to labor, that they may be prepared for any emergency! Riches are indeed a curse when their possessors let them stand in the way of their sons and daughters obtaining a knowledge of useful labor, that they may be qualified for practical life.

FE 97 The pupils of these schools sustained themselves by their own labor as husbandmen and mechanics. In Israel this was not considered strange or degrading; it was regarded a crime to allow children to grow up in ignorance of useful labor. In obedience to the command of God, every child was taught some trade, even though he was to be educated for holy office. Many of the religious teachers supported themselves by manual labor. Even so late as the time of Christ, it was not considered anything degrading that Paul and Aquila earned a livelihood by their labor as tentmakers.

FE 417 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.

FE 423 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.

FE 423 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.

FE 510 The one standing at the head of a school is to put his undivided interests into the work of making the school just what the Lord designed it to be. If he is ambitious to climb higher and still higher, if he gets above the real virtues of his work, and above its simplicity, and disregards the holy principles of heaven, let him learn from the experience of Moses that the Lord will surely manifest His displeasure because of his failure to reach the standard set before him.

Especially should the president of a school look carefully after the finances of the institution. He should understand the underlying principles of bookkeeping. He is faithfully to report the use of all moneys passing through his hand for the use of the school. The funds of the school are not to be overdrawn, but every effort is to be made to increase the usefulness of the school. Those entrusted with the financial management of our educational institutions, must allow no carelessness in the expenditure of means. Everything connected with the finances of our schools should be perfectly straight.

MYP 290 Many of the youth say, “I have no time to study my lesson.” But what are they doing? Some are crowding in every moment to earn a few cents more, when this time pressed into work, if given to the study of the Bible would, if they practiced its lessons, save them more than the amount gained by overwork.

PP 601 Every student should devote a portion of each day to active labor. Thus habits of industry would be formed and a spirit of self-reliance encouraged, while the youth would be shielded from many evil and degrading practices that are so often the result of idleness. And this is all in keeping with the primary object of education, for in encouraging activity, diligence, and purity we are coming into harmony with the Creator.

Administration Finance

5T 22 The college was not brought into existence to bear the stamp of any one man’s mind. Teachers and principal should work together as brethren. They should consult together, and also counsel with ministers and responsible men, and, above all else, seek wisdom from above, that all their decisions in reference to the school may be such as will be approved of God.

5T 25 Some may urge that if religious teaching is to be made prominent our school will become unpopular; that those who are not of our faith will not patronize the college. Very well, then, let them go to other colleges, where they will find a system of education that suits their taste. Our school was established, not merely to teach the sciences, but for the purpose of giving instruction in the great principles of God’s word and in the practical duties of everyday life.

5T 555, 556 The larger part of those who would be induced to come because of low tuition, would be of not benefit to other students or to the church. The larger the number, the more tact, skill, and vigilance is required in their management.

6T 208, 209 Some have felt reluctant to let the students know of the financial embarrassment of the schools; but it will be far better for the students to see and understand our lack of means, for they will thus be able to help in the practice of economy.

6T 209 What influence will our example have on these? Let us teach them that while we have so many ways in which to use our means; while thousands are starving, dying of the plague, of famine, of bloodshed, and of fire, it becomes every one of us to consider carefully, to get nothing that is needless, simply to gratify appetite or to make an appearance.

6T 211 One of the results of low tuition at Battle Creek has been the gathering together in one place of a larger number of students and a larger number of families than was wise.

6T 215 Wherever schools are established, wise managers must be provided, “able men, such as fear God, men of truth, hating covetousness,” men who will do their very best in the various responsibilities of their positions. Business ability they should have, but it is of still greater importance that they walk humbly with God and are guided by the Holy Spirit.

6T 216 Too often ministers have been brought in to carry responsibilities which they were in no way fitted to bear. Lay these responsibilities upon men who have business tact, men who can give themselves to business, who can visit the schools and keep an account of the financial condition, and who can also give instruction regarding the keeping of the accounts. The work of the school should be inspected several times each year. Let the ministers act as counselors, but lay not on them the financial responsibilities.

6T 216 The light given me by the Lord is that wise men, men of financial ability, should visit our schools in every country and keep an account of their financial standing. This matter should not be left to ministers or committee-men, who have no time to take this burden. The teachers are not to be left with this responsibility. These matters of school business call for talent which has not been provided.

6T 217 Men of financial ability should look over the accounts once, twice, or thrice a year, to ascertain the true standing of the school and see that enormous expenses, which will result in the accumulation of indebtedness, do not exist. We should shun debt as we should shun the leprosy.

9T 83 Our schools and sanitariums must be conducted on a high plane of efficiency, and a solemn responsibility rests upon us all to help place these institutions on vantage ground by giving the relief books a wide circulation.

CH 310 There is constant danger that even Seventh-day Adventists will be overcome with selfish ambition and will desire to center all the means and power in the interests over which they especially preside. There is danger that men will permit a jealous feeling to arise in their hearts and that they will become envious of interests that are as important as those which they are handling. Those who cherish the grace of pure Christianity cannot look with indifference upon any part of the work in the Lord’s great vineyard. Those who are truly converted will have an equal interest in the work in all parts of the vineyard and will be ready to help wherever help is needed.

CS 270 Economy must be practiced in every line to keep afloat, and not be drowned with debts; but there is to be an increase in the sum paid for tuition. This was presented to me while in Europe, and has been presented since to you and our schools. And the problem, “How shall our schools keep out of debt?” will always remain a problem until there are wiser calculations. Charge higher rates for students’ educational advantages, and then let persons have the management in cooking who know how to save and economize.

CS 270 Let the best talent be secured, even if good, reasonable wages have to be paid.

CS 270 Some will say, “We shall have fewer students.” This may be; but those that you do have will appreciate their time, and see the necessity of diligent work to qualify them for the positions they must fill.

CS 270 Lay the matter before the students themselves. Inquire who of them will practice self-denial and make sacrifice to cancel the debt already incurred. With some students only the willing mind is needed.

CS 271 God helps the managers of our schools never to allow the outgo to exceed the income, if the school has to be closed. There has not been the talent that is needed in the management of our schools financially.

CS 271 Especially should the president of a school look carefully after the finances of the institution. He should understand the underlying principles of bookkeeping. He is faithfully to report the use of all monies passing through his hands for the use of the school. The funds of the school are not to be overdrawn, but every effort is to be made to increase the usefulness of the school. Those entrusted with the financial management of our educational institutions, must allow no carelessness in the expenditure of means.

CT 92 “Counsel together” is the message which has been again and again repeated to me by the angel of God. By influencing one man’s judgment, Satan may endeavor to control matters to suit himself. He may succeed in misleading the minds of two persons; but when several consult together, there is more safety. Every plan will be more closely criticized, every advance move more carefully studied. Hence there will be less danger of precipitate, ill-advised moves, which would bring confusion and perplexity. In union there is strength; in division there is weakness and defeat.

EV 93 Success can only attend order and harmonious action. God requires order and system in His work now no less than in the days of Israel. All who are working for Him are to labor intelligently, not in a careless, haphazard manner. He would have His work done with faith and exactness, that He may place the seal of His approval upon it.

EV 94 Well-defined plans should be freely presented to all whom they may concern, and it should be ascertained that they are understood. Then require of all those who are at the head of the various departments to cooperate in the execution of these plans. If this sure and radical method is properly adopted and followed up with interest and good will, it will avoid much work being done without any definite object, much useless friction.

EV 94 It is a sin to be heedless, purposeless, and indifferent in any work in which we may engage, but especially in the work of God. Every enterprise connected with His cause should be carried forward with order, forethought, and earnest prayer.

FE 510, 511 If you are tempted to appropriate the money coming into the school, in ways that bring no special benefit to the school, your standard of principle needs to be carefully criticized, that the time may not come when you will have to be criticized and found wanting. Who is your bookkeeper? Who is your treasurer? Who is your business manager? Are they careful and competent? Look to this. It is possible for money to be misappropriated without anyone’s understanding clearly how it came about; and it is possible for a school to be losing continually because of unwise expenditures. Those in charge may feel this loss keenly, and yet suppose they have done their best.

FE 511 But why do they permit debts to accumulate? Let those in charge of a school find out each month the true financial standing of the school.

GW 457 In their efforts to economize, our brethren should be careful lest they restrict the investment of means where wise investment is needed. In establishing schools and sanitariums, enough land should be purchased to provide for the carrying out of the plans that the Lord has outlined for these institutions. Provision should be made for the raising of fruit and vegetables, and, wherever possible, sufficient land should be secured so that others may not erect, near the institution, buildings of an objectionable character.

Economy

6T 208 Not only for the financial welfare of the schools, but also as an education to the students, economy should be faithfully studied and conscientiously and diligently practiced. The managers must guard carefully every point, that there may be no needless expense, to bring a burden of debt upon the school.

6T 209 If our schools are conducted on right lines, debts will not be piling up, and still the students will be made comfortable, and the table will be supplied with plenty of good, substantial food. Our economy must never be of that kind which would lead to providing meager meals. Students should have an abundance of wholesome food. But let those in charge of the cooking gather up the fragments that nothing be lost.

6T 209 Students should be taught to guard carefully their own property and that of the school. They should be made to understand the duty to bind about every needless expense at the school and while traveling to and from their homes. Self-denial is essential.

6T 209 As individuals and as managers of the Lord's institutions we shall necessarily have to cut away everything intended for display and bring our expenses within the narrow compass of our income.

CH 276 We must also remember that our work is to correspond with our faith. We believe that the Lord is soon to come, and should not our faith be represented in the buildings we erect? Shall we put a large outlay of money into a building that will soon be consumed in the great conflagration? Our money means souls, and it is to be used to bring a knowledge of the truth to those who, because of sin, are under the condemnation of God. Then let us bind about our ambitious plans; let us guard against extravagance or improvidence, lest the Lord's treasury become empty and the builders have not means to do their appointed work.

CH 281 All who are connected with our institutions should have a jealous care that nothing be wasted, even if the matter does not come under the very part of the work assigned them. Everyone can do something towards economizing.

CS 270 Economy must be practiced in every line to keep afloat, and not be drowned with debts; but there is to be an increase in the sum paid for tuition. This was presented to me while in Europe, and has been presented since to you and our schools. And the problem, "How shall our schools keep out of debt?" will always remain a problem until there are wiser calculations. Charge higher rates for students' educational advantages, and then let persons have the management in cooking who know how to save and economize.

CS 270 Some will say, "We shall have fewer students." This may be; but those that you do have will appreciate their time, and see the necessity of diligent work to qualify them for the positions they must fill.

CS 271 Every needless, expensive habit is to be laid aside, every unnecessary indulgence cut away.

CT 69, 70 Those who plead for low tuition should carefully weigh matters on all sides. If students cannot of themselves command sufficient means to pay the actual expense of good and faithful work in their education, is it not better that their parents, their friends, or the churches to which they belong, or largehearted, benevolent brethren in their conference, should assist them, than that a burden of debt should be brought upon the school? It would be far better to let the many patrons of the institution share the expense, than for the school to run in debt.

The churches in different localities should feel that a solemn responsibility rests upon them to train youth and educate talent to engage in missionary work. When they see those in the church who give promise of making useful workers, but who are not able to support themselves in the school, they should assume the responsibility of sending them to one of our training schools. There is excellent ability in the churches that needs to be brought into service. There are persons who would do good service in the Lord's vineyard, but many are too poor to obtain

without assistance the education that they require. The churches should feel it a privilege to take a part in defraying the expenses of such.

Those who have the truth in their hearts are always openhearted, helping where it is necessary. They lead out, and others imitate their example. If there are some who should have the benefit of the school, but who cannot pay full price for their tuition, let the churches show their liberality by helping them.

Besides this, in each conference a fund should be raised to lend to worthy poor students who desire to give themselves to the missionary work; in some cases such students should even receive donations. When the Battle Creek College was first opened, there was a fund placed in the Review and Herald office for the benefit of those who wished to obtain an education, but had not the means. This was used by several students until they could get a good start; then from their earnings they would replace what they had drawn, so that others might be benefited by the fund.

Debt

6T 207 That our schools may nobly accomplish the purpose for which they are established, they should be free from debt. They should not be left to bear the burden of paying interest.

6T 207 In the establishment of training schools for workers, and especially in new fields where the brethren are few and their means limited, rather than delay the work it may be better to hire some money from the friends of the enterprise; but whenever it is possible, let our institutions be dedicated free from debt.

6T 207 The Lord has means for His work in the hands of His stewards; and as long as our schools have debts which were incurred in their establishment, in the erection of necessary buildings, and in providing necessary facilities, it is our duty to present the case to our brethren and ask them to lessen these debts. Our ministers should feel a burden for this work. They should encourage all to labor harmoniously and to lift in proportion to their ability.

6T 211 When one year after another passes, and there is no sign of diminishing the debt, but it is rather increased, a halt should be called. Let the managers say: “We refuse to run the school any longer unless some sure system is devised.” It would be better, far better, to close the school until the managers learn the science of conducting it on a paying basis.

6T 213 Let all who have acted a part in allowing this cloud of debt to cover them now feel it their duty to do what they can to remove it.

6T 217 As church schools are established, the people of God will find it a valuable education for themselves to learn how to conduct the school on a basis of financial success. If this cannot be done, close the school until, with the help of God, plans can be devised to carry it on without the blot of debt upon it.

6T 217 Men of financial ability should look over the accounts once, twice, or thrice a year, to ascertain the true standing of the school and see that enormous expenses, which will result in the accumulation of indebtedness, do not exist. We should shun debt as we should shun the leprosy.

FE 511 But why do they permit debts to accumulate? Let those in charge of a school find out each month the true financial standing of the school.

PH164 37, 38 If the brethren and sisters in each union conference will labor with perseverance and faith, they will be able to free their school from debt, and also to provide the necessary facilities for successful manual training.

It is the duty of the managers and teachers in our colleges and schools to take an active part in the continued effort to sell “Object Lessons.” Let them take the burden of this work upon their hearts. Not only are

they to co-operate with the conference officers in carrying the work forward; they are to lead out in it, training the students to engage successfully in it.

Salary

5T 85 The compensation of well-qualified teachers is much higher than that of our ministers, and the teacher does not labor nearly so hard or subject himself to so great inconvenience as the minister who gives himself wholly to the work. These things have been presented before the youth, and they have been encouraged to distrust God and disbelieve His promises. Many have chosen the easier course and have prepared themselves to teach the sciences or to engage in some other employment instead of preaching the truth.

7T 208 Workers should receive compensation according to the hours they give in honest labor. The one who gives full time is to receive according to the time. If one enlists mind, soul, and strength in bearing the burdens, he is to be paid accordingly.

7T 250 When ministers and teachers, pressed under the burden of financial responsibility, enter the pulpit or the schoolroom with wearied brain and overtaxed nerves, what else can be expected than that common fire will be used instead of the sacred fire of God's kindling? The strained, tattered efforts disappoint the listeners and hurt the speaker. He has had no time to seek the Lord, no time to ask in faith for the unction of the Holy Spirit.

AA 340, 341 Those who are called to the work of the ministry, and at the call of duty give up all to engage in God's service, should receive for their self-sacrificing efforts wages sufficient to support themselves and their families.

AA 341 In the various departments of secular labor, mental and physical, faithful workmen can earn good wages. Is not the work of disseminating truth, and leading souls to Christ, of more importance than any ordinary business? And are not those who faithfully engage in this work justly entitled to ample remuneration? By our estimate of the relative value of labor for moral and for physical good, we show our appreciation of the heavenly in contrast with the earthly.

CH 302 Service is service, and one kind of work is as essential as the other. To every man is given his work. There is stern, taxing labor to be performed, labor involving disagreeable taxation and requiring skill and tact. In the work of God, the physical as well as the mental powers are drawn upon, and both are essential. One is as necessary as the other. Should we attempt to draw a line between mental and physical work, we would place ourselves in very difficult positions.

CH 305 Yet there are cases where a difference must be made. There are men connected with the publishing houses who carry heavy responsibilities, and whose work is of great value to the institution. In many other positions they would have far less care, and, financially, much greater profit. All can see the injustice of paying such men no higher wages than are paid to mere mechanical workers.

CH 305, 306 If a woman is appointed by the Lord to do a certain work, her work should be estimated according to its value.

CH 312 I wish to say particularly to the board of directors: "Remember that the workers should be paid according to their faithfulness. God requires us to deal with one another in the strictest faithfulness. Some of you are overburdened with cares and responsibilities, and I have been instructed that there is danger of your becoming selfish and wronging those whom you employ."

Student Aid

6T 183 The Lord would have the grounds about the school dedicated to Him as His own schoolroom. We are located where there is plenty of land, and the grounds near the school and the church should not be occupied with private dwellings.

6T 184 The greater the number of families that settle around the school buildings, the more difficulties there will be in the way of teachers and students. The natural selfishness of the children of men is ready to spring into life if everything is not convenient for them.

6T 198 Many families who, for the purpose of educating their children, move to places where our large schools are established, would do better service for the Master by remaining where they are. They should encourage the church of which they are members to establish a church school where the children within their borders could receive an all-round, practical Christian education.

6T 213 The churches in different localities should feel that a solemn responsibility rests upon them to train youth and educate talent to engage in missionary work. When they see those in the church who give promise of making useful workers, but who are not able to support themselves in the school, they should assume the responsibility of sending them to one of our training schools. There is excellent ability in the churches that needs to be brought into service. There are persons who would do good service in the Lord's vineyard, but many are too poor to obtain without assistance the education that they require. The churches should feel it a privilege to take a part in defraying the expenses of such.

CT 69, 70 Those who plead for low tuition should carefully weigh matters on all sides. If students cannot of themselves command sufficient means to pay the actual expense of good and faithful work in their education, is it not better that their parents, their friends, or the churches to which they belong, or largehearted, benevolent brethren in their conference, should assist them, than that a burden of debt should be brought upon the school? It would be far better to let the many patrons of the institution share the expense, than for the school to run in debt.

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Those who have the truth in their hearts are always openhearted, helping where it is necessary. They lead out, and others imitate their example. If there are some who should have the benefit of the school, but who cannot pay full price for their tuition, let the churches show their liberality by helping them.

Besides this, in each conference a fund should be raised to lend to worthy poor students who desire to give themselves to the missionary work; in some cases such students should even receive donations. When the Battle Creek College was first opened, there was a fund placed in the Review and Herald office for the benefit of those who wished to obtain an education, but had not the means. This was used by several students until they could get a good start; then from their earnings they would replace what they had drawn, so that others might be benefited by the fund.

CT 405 Instead of overeducating a few, enlarge the sphere of your charities. Resolve that the means which you 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.

CT 527 Let wise plans now be laid to help worthy students to earn their own schooling by handling these books, if they so desire. Those who earn sufficient means in this way to pay their way through a course at one of our training schools will gain a most valuable practical experience that will help fit them for pioneer missionary work in other fields.

MM 323 In every place where schools are established we are to study what industries can be started that will give the students employment.

Student Self-Support

6T 214 The youth should have it plainly set before them that they must work their own way as far as possible, thus partly defray their expenses.

CT 526 In many instances if promising youth were wisely encouraged and properly directed, they could be led to earn their own schooling by taking up the sale of *Christ's Object Lessons* or *The Ministry of Healing*. In selling these books they would be acting as missionaries, for they would be bringing light to the notice of the people of the world. At the same time they would be earning money to enable them to attend school where they could continue their preparation for wider usefulness in the Lord's cause.

CT 527 On the other hand, how much might be gained if the self-supporting plan were followed! The student would often be enabled to leave the educational institution, nearly or wholly free from personal indebtedness; the finances of the school would be in a more prosperous condition; and the lessons learned by the student while passing through these experiences in the home field would be of untold value to him in foreign fields.

ED 221 In acquiring an education, many students would gain a most valuable training if they would become self-sustaining. Instead of incurring debts, or depending on the self-denial of their parents, let young men and young women depend on themselves. They will thus learn the value of money, the value of time, strength, and opportunities, and will be under far less temptation to indulge idle and spendthrift habits. The lessons of economy, industry, self-denial, practical business management, and steadfastness of purpose, thus mastered, would prove a most important part of their equipment for the battle of life. And the lesson of self-help learned by the student would go far toward preserving institutions of learning from the burden of debt under which so many schools have struggled, and which has done so much toward crippling their usefulness.

PP 593 The pupils of these schools sustained themselves by their own labor in tilling the soil or in some mechanical employment.

12 - Curriculum

Agriculture

6T 179, 180 Working the soil is one of the best kinds of employment, calling the muscles into action and resting the mind. Study in agricultural lines should be the A, B, and C of the education given in our schools. This is the very first work that should be entered upon. Our schools should not depend upon imported produce, for grain and vegetables, and the fruits so essential to health. Our youth need an education in felling trees and tilling the soil as well as in literary lines. Different teachers should be appointed to oversee a number of students in their work and should work with them. Thus the teachers themselves will learn to carry responsibilities as burden bearers. Proper students also should in this way be educated to bear responsibilities and to be laborers together with the teachers. All should counsel together as to the very best methods of carrying on the work.

Time is too short now to accomplish that which might have been done in past generations. But even in these last days we can do much to correct the existing evils in the education of youth. And because time is short, we should be in earnest and work zealously to give the young an education consistent with our faith. We are reformers. We desire that our children should study to the best advantage. In order to do this, employment should be given them which will call into exercise the muscles. Daily, systematic labor should constitute a part of the

education of youth even at this late period. Much can now be gained in this way. In following this plan the students will realize elasticity of spirit and vigor of thought, and in a given time can accomplish more mental labor than they could by study alone. And thus they can leave school with constitutions unimpaired and with strength and courage to persevere in any position where the providence of God may place them.

CL 18 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.

COL 87 It would be well if there were, connected with every school, lands for cultivation. Such lands should be regarded as God's own schoolroom.

CT 124 If possible, the home should be out of the city, where the children can have ground to cultivate. Let them each have a piece of ground of their own; and as you teach them how to make a garden, how to prepare the soil for seed, and the importance of keeping all the weeds pulled out, teach them also how important it is to keep unsightly, injurious practices out of the life.

CT 186, 187 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, there should be, as far as possible, in connection with our schools, large flower gardens and extensive lands for cultivation.

CT 288, 289 Had there been agricultural and manufacturing establishments connected with our schools, and had competent teachers been employed to educate the youth in the different branches of study and labor, devoting a portion of each day to mental improvement and a portion to physical labor, there would now be a more elevated class of youth to come upon the stage of action, to have influence in molding society. Many of the youth graduated from such institutions would come forth with stability of character. They would have perseverance, fortitude, and courage to surmount obstacles, and such principles that they would not be swayed by a wrong influence however popular.

CT 311 Students should be given a practical education in agriculture. This will be of inestimable value to many in their future work. The training to be obtained in felling trees and in tilling the soil, as well as in literary lines, is the education that our youth should seek to obtain. Agriculture will open resources for self-support. Other lines of work, adapted to different students, may also be carried on. But the cultivation of the land will bring a special blessing to the workers. We should so train the youth that they will love to engage in the cultivation of the soil.

CT 312 For the lady students there are many employments which should be provided, that they may have a comprehensive and practical education. They should be taught dressmaking and gardening. Flowers should be cultivated and strawberries planted. Thus, while being educated in useful labor, they will have healthful outdoor exercise.

CT 532, 533 For this reason, God bids us establish schools away from the cities, where, without let or hindrance, we can carry on the education of students upon plans that are in harmony with the solemn message committed to us for the world. Such an education as this can best be worked out where there is land to cultivate and where the physical exercise taken by the students can be of such a nature as to act a valuable part in their character building and fit them for usefulness in the fields to which they shall go.

ED 219 No line of manual training is of more value than agriculture. A greater effort should be made to create and to encourage an interest in agricultural pursuits.

ED 220 Such an ambition, together with the invigorating effect of exercise, sunshine, and pure air, will create a love for agricultural labor that with many youth will determine their choice of an occupation. Thus might be set on

foot influences that would go far in turning the tide of migration which now sets so strongly toward the great cities.

FE 318 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.

FE 323 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.

FE 375 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.

MH 192 If they ever become industrious and self-supporting, very many must have assistance, encouragement, and instruction. There are multitudes of poor families for whom no better missionary work could be done than to assist them in settling on the land and in learning how to make it yield them a livelihood.

MH 265 Exercise in the open air should be prescribed as a life-giving necessity. And for such exercises there is nothing better than the cultivation of the soil.

TM 243, 244 The cultivation of our lands requires the exercise of all the brainpower and tact we possess. The lands around us testify to the indolence of men. We hope to arouse to action the dormant senses.

TM 244 We hope to see intelligent farmers, who will be rewarded for their earnest labor. The hand and heart must cooperate, bringing new and sensible plans into operation in the cultivation of the soil.

TM 244, 245 There will be a new presentation of men as breadwinners, possessing educated, trained ability to work the soil to advantage. Their minds will not be overtaxed and strained to the uttermost with the study of the sciences. Such men will break down the foolish sentiments that have prevailed in regard to manual labor. An influence will go forth, not in loud-voiced oratory, but in real inculcation of ideas. We shall see farmers who are not coarse and rough and slack, careless of their apparel and of the appearance of their homes; but they will bring taste into farmhouses. Rooms will be sunny and inviting. We shall not see blackened ceilings, covered with cloth full of dust and dirt. Science, genius, intelligence, will be manifest in the home. The cultivation of the soil will be regarded as elevating and ennobling. Pure, practical religion will be manifested in treating the earth as God's treasure-house. The more intelligent a man becomes, the more should religious influence be radiating from him. And the Lord would have us treat the earth as a precious treasure, lent us in trust.

Electives

5T 60 The primary object of our college was to afford young men an opportunity to study for the ministry and to prepare young persons of both sexes to become workers in the various branches of the cause. These students needed a knowledge of the common branches of education and, above all else, of the word of God.

CT 168, 169 When very young, children should be educated to read, to write, to understand figures, to keep their own accounts.

CT 215 It is a mistake to allow students in our preparatory schools to choose their own studies. This mistake has been made in the past, and as a result students who had not mastered the common branches have sought to climb higher than they were prepared to go. Some who could not speak the English language correctly have desired to take up the study of foreign languages.

CT 216 Teachers should be careful to give the students what they most need, instead of allowing them to take what studies they choose. They should test the accuracy and knowledge of the students; then they can tell whether they have reached the heights to which they think they have attained.

CT 217 Let all guard against becoming annoyed in spirit because they have to be drilled in these common branches. It should be impressed upon students that they will themselves be educators of others, and for this reason they should strive earnestly to improve.

Fundamental Learnings

CT 214 Do thorough work in whatever you undertake. If you are faithful in teaching the common branches, many of your students could go directly into the work as canvassers, colporteurs, and evangelists. We need not feel that all workers must have an advanced education.

CT 215 In education the work of climbing must begin at the lowest round of the ladder. The common branches should be fully and prayerfully taught. Many who feel that they have finished their education are faulty in spelling and in writing, and can neither read nor speak correctly. Not a few who study the classics and other higher branches of learning, and who reach certain standards, finally fail because they have neglected to do thorough work in the common branches. They have never obtained a good knowledge of the English language. They need to go back and begin to climb from the first round of the ladder.

CT 215 It is a mistake to allow students in our preparatory schools to choose their own studies. This mistake has been made in the past, and as a result students who had not mastered the common branches have sought to climb higher than they were prepared to go. Some who could not speak the English language correctly have desired to take up the study of foreign languages.

CT 215 Students who, on coming to school, ask to be allowed to take the higher studies, should first be examined in the elementary branches.

CT 216 One of the fundamental branches of learning is language study. In all our schools special care should be taken to teach the students to use the English language correctly in speaking, reading, and writing. Too much cannot be said in regard to the importance of thoroughness in these lines. One of the most essential qualifications of a teacher is the ability to speak and read distinctly and forcibly. He who knows how to use the English language fluently and correctly can exert a far greater influence than one who is unable to express his thought readily and clearly.

CT 457 The psalmist declares, “When Thou saidst, Seek ye My face; my heart said unto Thee, Thy face, Lord, will I seek.” Psalm 27:8. The whole of this psalm should find a place in the reading and spelling lessons of the school.

MYP 184 Do not spend time in learning that which will be of little use to you in your after life. Instead of reaching out for a knowledge of the classics, learn first to speak the English language correctly. Learn how to keep accounts. Gain a knowledge of those lines of study that will help you to be useful wherever you are.

Religious Education

4T 427 The precepts and principles of religion are the first steps in the acquisition of knowledge, and lie at the very foundation of true education.

4T 273 "The fear of the Lord is the beginning of wisdom." A knowledge of God and His requirements will open the understanding of the student to realize his responsibilities to God and to the world. To this end he will feel that his talents must be developed in that way which will produce the very best results. This cannot be done unless all the precepts and principles of religion are connected with his school education. In no case should he disconnect God from his studies. In the pursuit of knowledge he is searching for truth; and all truth comes from God, the source of truth. Students who are virtuous and are imbued with the Spirit of Christ will grasp knowledge with all their faculties.

5T 24 The religion of the Bible is the only safeguard for the young. Morality and religion should receive special attention in our educational institutions.

CE 174 In giving them these lessons in physiology and in good cooking, you are giving them the first steps in some of the most useful branches of education, and inculcating principles which are needful elements in a religious education.

CS 293 While parents are making sacrifices for the sake of advancing the cause of God, they should teach their children also to take part in this work. The children may learn to show their love for Christ by denying themselves needless trifles, for the purchase of which much money slips through their fingers.

CSW 107, 108 Parents and teachers should seek to impress the minds of the children from their earliest years with the importance of salvation. They should teach the children that God is their heavenly Father, that His love is expressed to them in the gift of His only-begotten Son, and that the Saviour of the world manifested His love toward them in coming to our world to die that we might live. If these lessons are presented in love and tenderness, they will leave a lasting impression upon the minds and hearts of the youth. As images and objects are reflected from the face of the mirror, when revealed by the sunlight, so these themes will be mirrored in the mind when illumined by the love of Christ.

CT 23 The cross of Christ—teach it to every student over and over again. How many believe it to be what it is? How many bring it into their studies and know its true significance? Could there be a Christian in our world without the cross of Christ? Then keep the cross upheld in your school as the foundation of true education. The cross of Christ is just as near our teachers, and should be as perfectly understood by them, as it was by Paul, who could say, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Galatians 6:14.

CT 119 From their infancy the youth need to have a firm barrier built up between them and the world, that its corrupting influence may not affect them.

CT 365 The religion of Christ never degrades the receiver. It never makes him coarse or rough, discourteous or self-important, passionate or hardhearted. On the contrary, it refines the taste, sanctifies the judgment, and purifies and ennobles the thoughts, bringing them into captivity to Jesus Christ.

ED 242, 243 Another precious grace that should be carefully cherished is reverence. True reverence for God is inspired by a sense of His infinite greatness and a realization of His presence. With this sense of the Unseen the heart of every child should be deeply impressed. The hour and place of prayer and the services of public worship the child should be taught to regard as sacred because God is there. And as reverence is manifested in attitude and demeanor, the feeling that inspires it will be deepened.

ED 255 Only the sense of God's presence can banish the fear that, for the timid child, would make life a burden.

ED 256 Let the self-distrustful, whose lack of self-reliance leads them to shrink from care and responsibility, be taught reliance upon God.

ED 256, 257 For the child also who is quick to resent injuries, faith has precious lessons. The disposition to resist evil or to avenge wrong is often prompted by a keen sense of justice and an active, energetic spirit. Let such a child be taught that God is the eternal guardian of right.

ED 257, 258 Prayer and faith are closely allied, and they need to be studied together. In the prayer of faith there is a divine science; it is a science that everyone who would make his lifework a success must understand. Christ says, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11:24. He makes it plain that our asking must be according to God's will; we must ask for the things that He has promised, and whatever we receive must be used in doing His will. The conditions met, the promise is unequivocal.

FE 83, 84 Says the wise man, "Remember now thy Creator in the days of thy youth." But do not for a moment suppose that religion will make you sad and gloomy and will block up the way to success. The religion of Christ does not obliterate or even weaken a single faculty. It in no way incapacitates you for the enjoyment of any real happiness; it is not designed to lessen your interest in life, or to make you indifferent to the claims of friends and society. It does not mantle the life in sackcloth; it is not expressed in deep-drawn sighs and groans. No, no; those who in everything make God first and last and best, are the happiest people in the world.

FE 111 Knowledge is power, either for good or for evil. Bible religion is the only safeguard for human beings.

FE 436 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.

MH 460 The knowledge of God as revealed in His word is the knowledge to be given to our children. From the earliest dawn of reason they should be made familiar with the name and the life of Jesus.

MH 460 Their first lessons should teach them that God is their Father. Their first training should be that of loving obedience. Reverently and tenderly let the word of God be read and repeated to them in portions suited to their comprehension and adapted to awaken their interest.

MM 94 Let no one teach things that the Redeemer, He who owns man, body, soul, and spirit, has not taught. We need not any fanciful teaching regarding the personality of God. What God desires us to know of Him is revealed in His word and His works. The beautiful things of nature reveal His character and His power as Creator. They are His gift to the race, to show His power and to show that He is a God of love.

MYP 172 Those who give themselves to learn the way and will of God are receiving the highest education that it is possible for mortals to receive. They are building their experience, not on the sophistries of the world, but upon principles that are eternal.

PP 504 Greater attention should be given by religious teachers to instructing the people in the facts and lessons of Bible history and the warnings and requirements of the Lord. These should be presented in simple language, adapted to the comprehension of children. It should be a part of the work both of ministers and parents to see that the young are instructed in the Scriptures.

PP 600 The opinion which prevails in some classes of society, that religion is not conducive to health or to happiness in this life, is one of the most mischievous of errors.

PP 600 Religion ennobles the mind, refines the taste, and sanctifies the judgment. It makes the soul a partaker of the purity of heaven. Faith in God's love and overruling providence lightens the burdens of anxiety and care. It fills the heart with joy and contentment in the highest or the lowliest lot. Religion tends directly to promote health, to lengthen life, and to heighten our enjoyment of all its blessings. It opens to the soul a never-failing fountain of happiness.

SPTED 20 Enlargement of mind will come to a nation only as men return to their allegiance to God.

TM 486 A religious education is greatly needed by all who act a part in the work of Jesus Christ.

Bible

4T 427 The precepts and principles of religion are the first steps in the acquisition of knowledge, and lie at the very foundation of true education.

8T 311 Heart education is of more importance than the education gained from books.

COL 23 Christ did not deal in abstract theories, but in that which is essential to the development of character, that which will enlarge man's capacity for knowing God, and increase his efficiency to do good. He spoke to men of those truths that relate to the conduct of life, and that take hold upon eternity.

COL 334 While the study of the sciences is not to be neglected, there is a higher training to be obtained through a vital connection with God.

CT 13 The divine mind and hand have preserved through the ages the record of creation in its purity.

CT 52 As an educator, the Holy Scriptures are without a rival. The Bible is the most ancient and the most comprehensive history that men possess. It came fresh from the Fountain of eternal truth, and throughout the ages a divine hand has preserved its purity. It lights up the far-distant past, where human research seeks in vain to penetrate. In God's word only do we behold the power that laid the foundations of the earth and that stretched out the heavens. Here only do we find an authentic account of the origin of nations. Here only is given a history of our race unsullied by human pride or prejudice.

CT 52, 53 In the word of God the mind finds subjects for the deepest thought, the loftiest aspirations. Here we may hold communion with patriarchs and prophets, and listen to the voice of the Eternal as He speaks with men. Here we behold the Majesty of heaven as He humbled Himself to become our substitute and surety, to cope singlehanded with the powers of darkness and to gain the victory in our behalf. A reverent contemplation of such themes as these cannot fail to soften, purify, and ennoble the heart, and at the same time to inspire the mind with new strength and vigor.

CT 225, 226 A good character is a capital of more value than gold or silver. It is unaffected by panics or failures, and in that day when earthly possessions shall be swept away, it will bring rich returns.

CT 388 What we need is knowledge that will strengthen mind and soul, that will make us better men and women. Heart education is of far more importance than mere book learning. It is well, even essential, to have a knowledge of the world in which we live; but if we leave eternity out of our reckoning we shall make a failure from which we can never recover....

CT 389 The education needed is that which will qualify students for practical service, by teaching them to bring every faculty under the control of the Spirit of God. The study book of the highest value is that which contains the instruction of Christ, the Teacher of teachers.

CT 396 When the Bible is made the guide and counselor, it exerts an ennobling influence upon the mind. Its study more than any other will refine and elevate. It will enlarge the mind of the candid student, endowing it with new impulses and fresh vigor. It will give greater efficiency to the faculties by bringing them in contact with grand, far-reaching truths. If the mind becomes dwarfed and inefficient, it is because it is left to deal with commonplace subjects only. Let the Bible be received as the food of the soul, the best and most effectual means of purifying and strengthening the intellect.

CT 433 God’s word is true philosophy, true science.

CT 448 The Bible contains all that is needful for the saving of the soul, and at the same time it is adapted to strengthen and discipline the mind. Used as a textbook in our schools, it will be found far more effective than any other book in guiding wisely in the affairs of this life, as well as in aiding the soul to climb the ladder that reaches to heaven. The Bible gives the true seeker an advanced mental drill; he comes from the contemplation of divine things with his faculties enriched. Self is humbled, while God and His truth are exalted. It is because men are unacquainted with the truths of the Bible that there is so much lifting up of man and so little honor given to God.

CT 500 Ministerial labor should not be entrusted to boys, neither should the work of giving Bible readings be entrusted to young girls, because they offer their services and are willing to take responsible positions, while they are wanting in religious experience and lack a thorough education and training.

CT 519 In connection with our larger schools there should be provided facilities for giving students thorough instruction regarding gospel medical missionary work. This line of work is to be brought into our colleges and training schools as a part of the regular instruction. The students should learn how to care for the sick, for many of them will have to engage in this kind of work when they take up missionary labor in the fields to which they shall be called. They are to be taught how to use nature’s remedies in the treatment of disease.

CT 539 A great injury is often done our young men by permitting them to begin to preach when they have not sufficient knowledge of the Scriptures to present our faith in an intelligent manner.

ED 124, 125 And even greater is the power of the Bible in the development of the spiritual nature. Man, created for fellowship with God, can only in such fellowship find his real life and development. Created to find in God his highest joy, he can find in nothing else that which can quiet the cravings of the heart, can satisfy the hunger and thirst of the soul. He who with sincere and teachable spirit studies God's word, seeking to comprehend its truths, will be brought in touch with its Author; and, except by his own choice, there is no limit to the possibilities of his development.

ED 125, 126 The central theme of the Bible, the theme about which every other in the whole book clusters, is the redemption plan, the restoration in the human soul of the image of God. From the first intimation of hope in the sentence pronounced in Eden to that last glorious promise of the Revelation, “They shall see His face; and His name shall be in their foreheads” (Revelation 22:4), the burden of every book and every passage of the Bible is the unfolding of this wondrous theme,—man’s uplifting,—the power of God, “which giveth us the victory through our Lord Jesus Christ.” 1 Corinthians 15:57

ED 126 The science of redemption is the science of all sciences; the science that is the study of the angels and of all the intelligences of the unfallen worlds; the science that engages the attention of our Lord and Saviour; the science that enters into the purpose brooded in the mind of the Infinite—“kept in silence through times eternal” (Romans 16:25, R.V.); the science that will be the study of God’s redeemed throughout endless ages. This is the highest study in which it is possible for man to engage. As no other study can, it will quicken the mind and uplift the soul.

ED 190 The Bible is its own expositor. Scripture is to be compared with scripture. The student should learn to view the word as a whole, and to see the relation of its parts. He should gain a knowledge of its grand central theme, of God's original purpose for the world, of the rise of the great controversy, and of the work of redemption. He should understand the nature of the two principles that are contending for supremacy, and should learn to trace their working through the records of history and prophecy, to the great consummation. He should see how this controversy enters into every phase of human experience; how in every act of life he himself reveals the one or the other of the two antagonistic motives; and how, whether he will or not, he is even now deciding upon which side of the controversy he will be found.

ED 241 The essence of true politeness is consideration for others.

ED 249 The choicest productions of human skill possess no beauty that can bear comparison with that beauty of character which in His sight is of "great price."

FE 61 God’s works in nature have lessons of wisdom and gifts of healing for all. The ever-varying scenes of the recurring seasons constantly present fresh tokens of His glory, His power, and His love. Well were it for older students, while they labor to acquire the arts and learning of men, to also seek more of the wisdom of God,—to learn more of the divine laws, both natural and moral. In obedience to these are life and happiness, in this world and in the world to come.— The Review and Herald, January 10, 1882.

FE 129, 130 An understanding of the revealed will of God, enlarges the mind, expands, elevates, and endows it with new vigor, by bringing its faculties in contact with stupendous truths. If the study of the Scriptures is made a secondary consideration, great loss is sustained. The Bible was for a time excluded from our schools, and Satan found a rich field, in which he worked with marvelous rapidity, and gathered a harvest to his liking.

FE 180 The themes of redemption are momentous themes, and only those who are spiritually minded can discern their depth and significance. It is our safety, our life, our joy, to dwell upon the truths of the plan of salvation.

FE 231 The students are to be educated in practical Christianity, and the Bible must be regarded as the highest, the most important textbook.

FE 328 True education is a grand science; for it is founded on the fear of the Lord, which is the beginning of wisdom.

FE 349, 350 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.

FE 384 The word of God is to stand as the highest educating book in our world, and is to be treated with reverential awe.

FE 390 The word is the great lesson book for the students in our schools.

FE 420 The children and youth should have the lesson continually before them at home and in school, by precept and example, to be truthful, unselfish, and industrious.

FE 536 Upon the mind of every student should be impressed the thought that education is a failure unless the understanding has learned to grasp the truths of divine revelation, and unless the heart accepts the teachings of the gospel of Christ.

FE 542, 543 The word of God should have a place—the first place—in every system of education. As an educating power, it is of more value than the writings of all the philosophers of all ages. In its wide range of style and subjects there is something to interest and instruct every mind, to ennoble every interest. The light of revelation shines undimmed into the distant past where human annals cast not a ray of light. There is poetry which has called forth the wonder and admiration of the world. In glowing beauty, in sublime and solemn majesty, in touching pathos, it is unequaled by the most brilliant productions of human genius. There is sound logic and impassioned eloquence. There are portrayed the noble deeds of noble men, examples of private virtue and public honor, lessons of piety and purity.

There is no position in life, no phase of human experience, for which the Bible does not contain valuable instruction. Ruler and subject, master and servant, buyer and seller, borrower and lender, parent and child, teacher and student,—all may here find lessons of priceless worth.

But above all else, the word of God sets forth the plan of salvation: shows how sinful man may be reconciled to God, lays down the great principles of truth and duty which should govern our lives, and promises us divine aid in their observance. It reaches beyond this fleeting life, beyond the brief and troubled history of our race. It opens to our view the long vista of eternal ages,—ages undarkened by sin, undimmed by sorrow. It teaches us how we may share the habitations of the blessed, and bids us anchor our hopes and fix our affections there.

HP 133 In the Word of God is contained everything essential to the perfecting of the man of God. It is like a treasure house, full of valuable and precious stores, but we do not appreciate its riches nor realize the necessity of equipping ourselves with the treasures of truth. We do not realize the great necessity of searching the Scriptures for ourselves. Many neglect the study of the Word of God in order to pursue some worldly interest or to indulge in some trifling pleasure.... Oh, we might better put off anything of an earthly character than the investigation of the Word of God, which is able to make us wise unto life eternal. “Given by inspiration of God,” ... the Book of books has the highest claims to our reverent attention....

HP 135 God has given us His Word as a lamp to our feet and a light to our path. Its teachings have a vital bearing on our prosperity in all the relations of life. Even in our temporal affairs it will be a wiser guide than any other counselor....

The appreciation of the Bible grows with its study. Whichever way the student may turn he will find displayed the infinite wisdom and love of God. To him who is truly converted the Word of God is the joy and consolation of the life. The Spirit of God speaks to him, and his heart becomes like a watered garden.

There is nothing more calculated to strengthen the intellect than a study of the Bible. No other book is so potent to elevate the thoughts, to give vigor to the faculties, as the broad, ennobling truths of the Bible. If God’s Word were studied as it should be, men would have a breath of mind, a nobility of character, that is rarely seen in these times.

No knowledge is so firm, so consistent, so far reaching, as that obtained from a study of the Word of God. 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 in all. Thank God for the possibilities set before humanity.

MYP 172 Those who give themselves to learn the way and will of God are receiving the highest education that it is possible for mortals to receive. They are building their experience, not on the sophistries of the world, but upon principles that are eternal.

MYP 189 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.

History, Philosophy, Biography, and Geography

5T 525 Prophecy and history should form a part of the studies in our schools, and all who accept positions as educators should prize more and more the revealed will of God.

CT 52 As an educator, the Holy Scriptures are without a rival. The Bible is the most ancient and the most comprehensive history that men possess. It came fresh from the Fountain of eternal truth, and throughout the ages a divine hand has preserved its purity. It lights up the far-distant past, where human research seeks in vain to penetrate. In God's word only do we behold the power that laid the foundations of the earth and that stretched out the heavens. Here only do we find an authentic account of the origin of nations. Here only is given a history of our race unsullied by human pride or prejudice.

CT 379, 380 There is a study of history that is not to be condemned. Sacred history was one of the studies in the schools of the prophets. In the record of His dealings with the nations were traced the footsteps of Jehovah. So today we are to consider the dealings of God with the nations of the earth. We are to see in history the fulfillment of prophecy, to study the workings of Providence in the great reformatory movements, and to understand the progress of events in the marshaling of the nations for the final conflict of the great controversy.

Such study will give broad, comprehensive views of life. It will help us to understand something of its relations and dependencies, how wonderfully we are bound together in the great brotherhood of society and nations, and to how great an extent the oppression and degradation of one member means loss to all.

But history, as commonly studied, is concerned with man's achievements, his victories in battle, his success in attaining power and greatness. God's agency in the affairs of men is lost sight of. Few study the working out of His purpose in the rise and fall of nations.

CT 388 What we need is knowledge that will strengthen mind and soul, that will make us better men and women. Heart education is of far more importance than mere book learning. It is well, even essential, to have a knowledge of the world in which we live; but if we leave eternity out of our reckoning we shall make a failure from which we can never recover....

CT 421 The Bible is of the highest value because it is the word of the living God. Of all the books in 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.

CT 433 God's word is true philosophy, true science.

CT 453 The lessons of Bible history should be kept before the youth in our schools, that those who have no love for God and no interest in spiritual things may become interested, and learn to love the word.

ED 146 As an educator no part of the Bible is of greater value than are its biographies. These biographies differ from all others in that they are absolutely true to life. It is impossible for any finite mind to interpret rightly, in all things, the workings of another. None but He who reads the heart, who discerns the secret springs of motive and action, can with absolute truth delineate character, or give a faithful picture of a human life. In God's word alone is found such delineation.

No truth does the Bible more clearly teach than that what we do is the result of what we are. To a great degree the experiences of life are the fruition of our own thoughts and deeds.

ED 173 In the annals of human history the growth of nations, the rise and fall of empires, appear as dependent on the will and prowess of man. The shaping of events seems, to a great degree, to be determined by his power, ambition, or caprice. But in the word of God the curtain is drawn aside, and we behold, behind, above, and through all the play and counterplay of human interests and power and passions, the agencies of the all-merciful One, silently, patiently working out the counsels of His own will.

ED 173, 174 The Bible reveals the true philosophy of history. In those words of matchless beauty and tenderness spoken by the apostle Paul to the sages of Athens is set forth God's purpose in the creation and distribution of races and nations: He "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after Him, and find Him." Acts 17:26, 27. God declares that whosoever will may come "into the bond of the covenant." Ezekiel 20:37. In the creation it was His purpose that the earth be inhabited by beings whose existence should be a blessing to themselves and to one another, and an honor to their Creator.

ED 174 The power exercised by every ruler on the earth is Heaven-imparted; and upon his use of the power thus bestowed, his success depends. To each the word of the divine Watcher is, "I girded thee, though thou hast not known Me." Isaiah 45:5. And to each the words spoken to Nebuchadnezzar of old are the lesson of life: "Break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if it may be a lengthening of thy tranquility." Daniel 4:27.

ED 175 To understand these things,—to understand that "righteousness exalteth a nation;" that "the throne is established by righteousness" and "upholden by mercy" (Proverbs 14:34; 16:12; 20:28); to recognize the outworking of these principles in the manifestation of His power who "removeth kings, and setteth up kings" (Daniel 2: 21),—this is to understand the philosophy of history.

ED 175 In the word of God only is this clearly set forth. Here it is shown that the strength of nations, as of individuals, is not found in the opportunities or facilities that appear to make them invincible; it is not found in their boasted greatness. It is measured by the fidelity with which they fulfill God's purpose.

ED 176, 177 Every nation that has come upon the stage of action has been permitted to occupy its place on the earth, that it might be seen whether it would fulfill the purpose of "the Watcher and the Holy One." Prophecy has traced the rise and fall of the world's great empires—Babylon, Medo-Persia, Greece, and Rome. With each of these, as with nations of less power, history repeated itself. Each had its period of test, each failed, its glory faded, its power departed, and its place was occupied by another.

ED 178 The history of nations that one after another have occupied their allotted time and place, unconsciously witnessing to the truth of which they themselves knew not the meaning, speaks to us. To every nation and to every individual of today God has assigned a place in His great plan. Today men and nations are being measured by the plummet in the hand of Him who makes no mistake. All are by their own choice deciding their destiny, and God is overruling all for the accomplishment of His purposes.

ED 179 The present is a time of overwhelming interest to all living. Rulers and statesmen, men who occupy positions of trust and authority, thinking men and women of all classes, have their attention fixed upon the events taking place about us. They are watching the strained, restless relations that exist among the nations. They observe the intensity that is taking possession of every earthly element, and they recognize that something great and decisive is about to take place—that the world is on the verge of a stupendous crisis.

ED 180 The Bible, and the Bible only, gives a correct view of these things. Here are revealed the great final scenes in the history of our world, events that already are casting their shadows before, the sound of their approach causing the earth to tremble and men's hearts to fail them for fear.

ED 184 We need to study the working out of God's purpose in the history of nations and in the revelation of things to come, that we may estimate at their true value things seen and things unseen; that we may learn what is the true aim of life; that, viewing the things of time in the light of eternity, we may put them to their truest and noblest use. Thus, learning here the principles of His kingdom and becoming its subjects and citizens, we may be prepared at His coming to enter with Him into its possession.

ED 238 Such study will give broad, comprehensive views of life. It will help the youth to understand something of its relations and dependencies, how wonderfully we are bound together in the great brotherhood of society and nations, and to how great an extent the oppression or degradation of one member means loss to all.

ED 238 As too often taught, history is little more than a record of the rise and fall of kings, the intrigues of courts, the victories and defeats of armies—a story of ambition and greed, of deception, cruelty, and bloodshed. Thus taught, its results cannot but be detrimental. The heart-sickening reiteration of crimes and atrocities, the enormities, the cruelties portrayed, plant seeds that in many lives bring forth fruit in a harvest of evil.

Far better is it to learn, in the light of God's word, the causes that govern the rise and fall of kingdoms. Let the youth study these records, and see how the true prosperity of nations has been bound up with an acceptance of the divine principles. Let him study the history of the great reformatory movements, and see how often these principles, though despised and hated, their advocates brought to the dungeon and the scaffold, have through these very sacrifices triumphed.

ED 269 It is acquaintance that awakens sympathy, and sympathy is the spring of effective ministry. To awaken in the children and youth sympathy and the spirit of sacrifice for the suffering millions in the "regions beyond," let them become acquainted with these lands and their peoples. In this line much might be accomplished in our schools. Instead of dwelling on the exploits of the Alexanders and Napoleons of history, let the pupils study the lives of such men as the apostle Paul and Martin Luther, as Moffat and Livingstone and Carey, and the present daily-unfolding history of missionary effort.

FE 192 It is right that you should feel that you must climb to the highest round of the educational ladder. Philosophy and history are important studies; but your sacrifice of time and money will avail nothing, if you do not use your attainments for the honor of God and the good of humanity. Unless the knowledge of science is a steppingstone to the attainment of the highest purposes, it is worthless.

FE 377 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.

FE 395, 396 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 them the most correct ideas and ample understanding.

MH 441, 442 We are to see in history the fulfillment of prophecy, to study the workings of Providence in the great reformatory movements, and to understand the progress of events in the marshaling of the nations for the final conflict of the great controversy.

MM 89 We are dependent on the Bible for a knowledge of the early history of our world, of the creation of man, and of his fall. Remove the word of God, and what can we expect than to be left to fables and conjectures, and to that enfeebling of the intellect which is the sure result of entertaining error. We need the authentic history of the origin of the earth, of the fall of the covering cherub, and of the introduction of sin into our world. Without the Bible, we should be bewildered by false theories. The mind would be subjected to the tyranny of superstition and falsehood. But having in our possession an authentic history of the beginning of our world, we need not hamper ourselves with human conjectures and unreliable theories.

PK 501 In the history of nations the student of God's word may behold the literal fulfillment of divine prophecy.

PP 596, 599 The Bible is the most instructive history that men possess. It came fresh from the fountain of eternal truth, and a divine hand has preserved its purity through all the ages. It lights up the far-distant past, where human research seeks vainly to penetrate. In God's word we behold the power that laid the foundation of the earth and that stretched out the heavens. Here only can we find a history of our race unsullied by human prejudice or human pride. Here are recorded the struggles, the defeats, and the victories of the greatest men this world has ever known. Here the great problems of duty and destiny are unfolded. The curtain that separates the visible from the invisible world is lifted, and we behold the conflict of the opposing forces of good and evil, from the first entrance of sin to the final triumph of righteousness and truth; and all is but a revelation of the character of God. In the reverent contemplation of the truths presented in His word the mind of the student is brought into communion with the infinite mind. Such a study will not only refine and ennoble the character, but it cannot fail to expand and invigorate the mental powers.

Science

4T 274 The college at Battle Creek was established for the purpose of teaching the sciences and at the same time leading the students to the Saviour, whence all true knowledge flows. Education acquired without Bible religion is disrobed of its true brightness and glory.

4T 274 The great object in the establishment of our College was to give correct views, showing the harmony of science and Bible religion.

8T 259 In dwelling upon the laws of matter and the laws of nature, many lose sight of, if they do not deny, the continual and direct agency of God. They convey the idea that nature acts independently of God, having in and of itself its own limits and its own powers wherewith to work. In their minds there is a marked distinction between the natural and the supernatural. The natural is ascribed to ordinary causes, unconnected with the power of God. Vital power is attributed to matter, and nature is made a deity. It is supposed that matter is placed in certain relations and left to act from fixed laws with which God Himself cannot interfere; that nature is endowed with certain properties and placed subject to laws, and is then left to itself to obey these laws and perform the work originally commanded.

CE 51 God wants the teachers in our schools to be efficient. If they are advanced in spiritual understanding, they will feel that it is important that they should not be deficient in the knowledge of the sciences. Piety and a religious experience lie at the very foundation of true education. But let none feel that having an earnestness in religious matters is all that is essential in order to become educators. While they need no less of piety, they also need a thorough knowledge of the sciences.

COL 107 The Bible is God's great lesson book, His great educator. The foundation of all true science is contained in the Bible. Every branch of knowledge may be found by searching the word of God. And above all else it contains the science of all sciences, the science of salvation. The Bible is the mine of the unsearchable riches of Christ.

CT 66 If men could see for a moment beyond the range of 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.

CT 185 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.

CT 185, 186 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 valleys fruitful and "grass to grow upon the mountains;" Psalm 147:8. It is through His power that vegetation flourishes, that the leaves appear and the flowers bloom.

CT 187 In the natural world, God has 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.

CT 425, 426 His word is given for our instruction; 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.

CT 426 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.

CT 465 When Jesus sent forth the Twelve on their first mission of mercy, He commissioned them "to preach the kingdom of God, and to heal the sick." Luke 9:2.

CT 465 The Seventy who were sent out a little later were also commissioned to "heal the sick" (Luke 10:9) as well as to announce the advent of the promised Redeemer. In their work of teaching and healing, the disciples followed the example of the Master Teacher, who ministered to both soul and body.

CT 474 While seeking a preparation for his lifework, the medical student should be encouraged to attain the highest possible development of all his powers. His studies, taxing though they are, need not necessarily undermine his physical health or lessen his enjoyment of spiritual things.

ED 17 Upon every page of the great volume of His created words may still be traced his hand writing. Nature still speaks of her Creator. Yet these revelations are partial and imperfect.

ED 99, 100 The same power that upholds nature, is working also in man. The same great laws that guide alike the star and the atom control human life. The laws that govern the heart's action, regulating the flow of the current of life to the body, are the laws of the mighty Intelligence that has the jurisdiction of the soul. From Him all life proceeds. Only in harmony with Him can be found its true sphere of action. For all the objects of His creation the condition is the same—a life sustained by receiving the life of God, a life exercised in harmony with the Creator's will. To transgress His law, physical, mental, or moral, is to place one's self out of harmony with the universe, to introduce discord, anarchy, ruin.

ED 101 “I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil.” Jeremiah 29:11. This is the message that, in the light from the cross, may be read upon all the face of nature. The heavens declare His glory, and the earth is full of His riches.

ED 128 Inferences erroneously drawn from facts observed in nature have, however, led to supposed conflict between science and revelation; and in the effort to restore harmony, interpretations of Scripture have been adopted that undermine and destroy the force of the word of God.

ED 130 Akin to the theory concerning the evolution of the earth is that which attributes to an ascending line of germs, mollusks, and quadrupeds the evolution of man, the crowning glory of the creation.

When consideration is given to man’s opportunities for research; how brief his life; how limited his sphere of action; how restricted his vision; how frequent and how great the errors in his conclusions, especially as concerns the events thought to antedate Bible history; how often the supposed deductions of science are revised or cast aside; with what readiness the assumed period of the earth’s development is from time to time increased or diminished by millions of years; and how the theories advanced by different scientists conflict with one another,—considering all this, shall we, for the privilege of tracing our descent from germs and mollusks and apes, consent to cast away that statement of Holy Writ, so grand in its simplicity, “God created man in His own image, in the image of God created He him”? Genesis 1:27. Shall we reject that genealogical record,—prouder than any treasured in the courts of kings,—"which was the son of Adam, which was the son of God"? Luke 3:38.

Rightly understood, both the revelations of science and the experiences of life are in harmony with the testimony of Scripture to the constant working of God in nature.

ED 131 But the power of God is still exercised in upholding the objects of His creation. It is not because the mechanism once set in motion continues to act by its own inherent energy that the pulse beats, and breath follows breath. Every breath, every pulsation of the heart, is an evidence of the care of Him in whom we live and move and have our being. From the smallest insect to man, every living creature is daily dependent upon His providence.

ED 134 The deepest students of science are constrained to recognize in nature the working of infinite power. But to man’s unaided reason, nature’s teaching cannot but be contradictory and disappointing. Only in the light of revelation can it be read aright. “Through faith we understand.” Hebrews 11:3.

FE 21 As fast as their minds can comprehend it, the parents should open before them God’s book of nature.

FE 136 A knowledge of science of all kinds is power, and it is in the purpose of God that advanced science shall be taught in our schools as a preparation for the work that is to precede the closing scenes of earth’s history.

FE 186 Science, falsely so called, has been exalted above God, nature above its Maker, and how can God look upon such wisdom?

FE 192 It is right that you should feel that you must climb to the highest round of the educational ladder. Philosophy and history are important studies; but your sacrifice of time and money will avail nothing, if you do not use your attainments for the honor of God and the good of humanity. Unless the knowledge of science is a steppingstone to the attainment of the highest purposes, it is worthless.

FE 285 As the knowledge and fear of the Lord is the beginning of wisdom, it was necessary that the study of the Bible should have a prominent place among the various branches of scientific education.

FE 376 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.

FE 409 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.

FE 443 Every child may gain knowledge as Jesus did, from the works of nature and the pages of God's holy word.

HL 256, 257 Knowledge and science must be vitalized by the Spirit of God in order to serve the noblest purposes. The Christian alone can make the right use of knowledge. Science, in order to be fully appreciated, must be viewed from a religious standpoint.

MH 413 The mighty power that works through all nature and sustains all things is not, as some men of science represent, merely an all-pervading principle, an actuating energy. God is a Spirit; yet He is a personal Being; for so He has revealed Himself.

MH 461 He who has gained a knowledge of God and His word through personal experience is prepared to engage in the study of natural science.

MH 462 Whatever in so-called scientific teachings contradicts the testimony of God's word is mere human guesswork.

MH 462 To such a student, scientific research will open vast fields of thought and information. As he contemplates the things of nature, a new perception of truth comes to him. The book of nature and the written word shed light upon each other. Both make him better acquainted with God by teaching him of His character and of the laws through which He works.

PP 115 God is the foundation of everything. All true science is in harmony with His works; all true education leads to obedience to His government. Science opens new wonders to our view; she soars high, and explores new depths; but she brings nothing from her research that conflicts with divine revelation. Ignorance may seek to support false views of God by appeals to science, but the book of nature and the written word shed light upon each other.

PP 599 In the study of the sciences also we are to obtain a knowledge of the Creator. All true science is but an interpretation of the handwriting of God in the material world. Science brings from her research only fresh evidences of the wisdom and power of God. Rightly understood, both the book of nature and the written word make us acquainted with God by teaching us something of the wise and beneficent laws through which He works.

Physiology, Hygiene, Health, and Physical Education

2T 536, 537 Continue to teach your children in regard to their own bodies and how to take care of them. Recklessness in regard to bodily health tends to recklessness in moral character.

3T 138 There should be rules regulating their studies to certain hours, and then a portion of their time should be spent in physical labor. And if their habits of eating, dressing, and sleeping are in accordance with physical law, they can obtain an education without sacrificing physical and mental health.

3T 141 I was shown that one great cause of the existing deplorable state of things is that parents do not feel under obligation to bring up their children to conform to physical law. Mothers love their children with an idolatrous love and indulge their appetite when they know that it will injure their health and thereby bring upon them disease and unhappiness.

3T 142 The first study of the young should be to know themselves and how to keep their bodies in health.

3T 149, 150 Some students put their whole being into their studies and concentrate their mind upon the object of obtaining an education. They work the brain, but allow the physical powers to remain inactive. The brain is overworked, and the muscles become weak because they are not exercised. When these students graduate, it is evident that they have obtained their education at the expense of life. They have studied day and night, year after year, keeping their minds continually upon the stretch, while they have failed to sufficiently exercise their muscles. They sacrifice all for a knowledge of the sciences, and pass to their graves.

3T 155 A constant strain upon the brain while the muscles are inactive, enfeebles the nerves, and students have an almost uncontrollable desire for change and exciting amusements.

4T 424, 425 Educators should understand how to guard the health of their students. They should restrain them from taxing their minds with too many studies. If they leave college with a knowledge of the sciences but with shattered constitutions, it would have been better had they not entered the school at all. Some parents feel that their children are being educated at considerable expense, and they urge them forward in their studies. Students are desirous of taking many studies in order to complete their education in as short a time as possible. The professors have allowed some to advance too rapidly. While some may need urging, others need holding back. Students should ever be diligent, but they ought not to crowd their minds so as to become intellectual dyspeptics. They should not be so pressed with studies as to neglect the culture of the manners; and, above all, they should let nothing interfere with their seasons of prayer, which bring them in connection with Jesus Christ, the best teacher the world has ever known. In no case should they deprive themselves of religious privileges. Many students have made their studies the first great object and have neglected prayer and absented themselves from the Sabbath school and the prayer meeting, and from neglect of religious duties they have returned to their homes backslidden from God. A most important part of their education has been neglected. That which lies at the foundation of all true knowledge should not have been made a secondary consideration. The fear of the Lord is the beginning of wisdom. “Seek ye first the kingdom of God, and His righteousness.” This must not be made last, but first. The student must have opportunities to become conversant with his Bible. He needs time for this.

5T 523 Gymnasium exercises may in some instances be an advantage. They were brought in to supply the want of useful physical training, and have become popular with educational institutions; but they are not without drawbacks. Unless carefully regulated, they are productive of more harm than good. Some have suffered lifelong physical injury through these gymnasium sports. The manual training connected with our schools, if rightly conducted, will largely take the place of the gymnasium.

5T 523 Teachers should give far more attention to the physical, mental, and moral influences in our schools. Although the study of the sciences may carry the students to high literary attainments, it does not give a full, perfect education.

6T 205 Teachers should sometimes enter into the sports and plays of the little children and teach them how to play. In this way they may be able to check unkind feelings and actions without seeming to criticize or find fault. This companionship will bind together the hearts of teachers and pupils, and school will be a delight to all.

6T 224 The people are to be instructed in regard to the needs of the physical organism and the value of healthful living as taught in the Scriptures, that the bodies which God has created may be presented to Him a living sacrifice, fitted to render Him acceptable service.

7T 267 For many years I have kept before our people the need, in the education of the youth, of an equal taxation of the physical and mental powers.

8T 148 Rally workers who possess true missionary zeal, and let them go forth to diffuse light and knowledge far and near. Let them take the living principles of health reform into the communities that to a large degree are ignorant of these principles. Let classes be formed, and instruction be given regarding the treatment of disease.

CD 455 Neither principal nor teachers should be entrusted with the education of the youth until they have a practical knowledge of this subject.

CE 124 It is essential that students exercise their physical powers in such a way that their physical strength shall not be disproportionate to their mental development, and therefore a judicious system of physical culture should be combined with school discipline, that there may be a harmonious development of all the powers of mind and body.

CE 125 There should be exercised much patience and perseverance in instructing the youth how to preserve their health.

CE 185 Our institutions of learning should be provided with every facility for instruction regarding the mechanism of the human system.

CH 38 So closely is health related to our happiness, that we cannot have the latter without the former. A practical knowledge of the science of human life is necessary in order to glorify God in our bodies. It is therefore of the highest importance that among the studies selected for childhood, physiology should occupy the first place.

CH 183 Daily, systematic labor should constitute a part of the education of the youth, even at this late period.

CH 428 Parents should seek to interest their children in the study of physiology.

CH 429 Parents, teach your children to reason from cause to effect. Show them that, if they violate the laws of health, they must pay the penalty by suffering. Show them that recklessness in regard to bodily health tends to recklessness in morals.

CH 431 Our ministers should become intelligent on health reform. They need to become acquainted with physiology and hygiene; they should understand the laws that govern physical life and their bearing upon the health of mind and soul.

CH 445 The physical life is to be carefully educated, cultivated, and developed, that through men and women the divine nature may be revealed in its fullness. Both the physical and the mental powers, with the affections, are to be so trained that they can reach the highest efficiency.

CH 446 Those who act as teachers are to be intelligent in regard to disease and its causes, understanding that every action of the human agent should be in perfect harmony with the laws of life.

CME 40 There is work for mothers in helping their children to form correct habits and pure tastes. Educate the appetite; teach the children to abhor stimulants.

COL 348 All should have an intelligent knowledge of the human frame, that they may keep their bodies in the condition necessary to do the work of the Lord.

CT 127 Teach your children from the cradle to practice self-denial and self-control. Teach them to enjoy the beauties of nature, and in useful employment to exercise all the powers of mind and body. Bring them up to have sound constitutions and good morals, to have sunny dispositions and sweet tempers. Teach them that to yield to temptation is weak and wicked; to resist is noble and manly.

CT 138 Take time to read to your children from the health books, as well as from the books treating more particularly on religious subjects. Teach them the importance of caring for the body, the house they live in.

CT 251 The teachings of health reform are to stand out clearly and brightly, that all the youth in attendance may learn to practice them. All our educators should be strict health reformers.

CT 294 There is an important work to be done in our schools in teaching the youth the principles of health reform.

CT 294 The youth should be taught that all their powers are from God; that He has a claim upon every faculty; and that by abusing their health in any way they slight one of God's choicest blessings.

CT 295 The importance of caring for the health should be taught as a Bible requirement.

CT 295 He who remains in sinful ignorance of the laws of life and health, or who willfully violates these laws, sins against God.

ED 195 Since the mind and the soul find expression through the body, both mental and spiritual vigor are in great degree dependent upon physical strength and activity; whatever promotes physical health, promotes the development of a strong mind and a well-balanced character. Without health no one can as distinctly understand or as completely fulfill his obligations to himself, to his fellow beings, or to his Creator. Therefore the health should be as faithfully guarded as the character. A knowledge of physiology and hygiene should be the basis of all educational effort.

ED 196 Children should be early taught, in simple, easy lessons, the rudiments of physiology and hygiene. The work should be begun by the mother in the home and should be faithfully carried forward in the school. As the pupils advance in years, instruction in this line should be continued until they are qualified to care for the house they live in. They should understand the importance of guarding against disease by preserving the vigor of every organ and should also be taught how to deal with common diseases and accidents. Every school should give instruction in both physiology and hygiene, and, so far as possible, should be provided with facilities for illustrating the structure, use, and care of the body.

ED 196, 197 There are matters not usually included in the study of physiology that should be considered—matters of far greater value to the student than are many of the technicalities commonly taught under this head. As the foundation principle of all education in these lines, the youth should be taught that the laws of nature are the laws of God—as truly divine as are the precepts of the Decalogue. The laws that govern our physical organism, God has written upon every nerve, muscle, and fiber of the body. Every careless or willful violation of these laws is a sin against our Creator.

ED 197 The principles of hygiene as applied to diet, exercise, the care of children, the treatment of the sick, and many like matters, should be given much more attention than they ordinarily receive.

ED 198 As the mechanism of the body is studied, attention should be directed to its wonderful adaptation of means to ends, the harmonious action and dependence of the various organs. As the interest of the student is thus awakened, and he is led to see the importance of physical culture, much can be done by the teacher to secure proper development and right habits.

ED 199 Next in importance to right position are respiration and vocal culture. The one who sits and stands erect is more likely than others to breathe properly. But the teacher should impress upon his pupils the importance of deep breathing. Show how the healthy action of the respiratory organs, assisting the circulation of the blood, invigorates the whole system, excites the appetite, promotes digestion, and induces sound, sweet sleep, thus not only refreshing the body, but soothing and tranquilizing the mind. And while the importance of deep breathing is

shown, the practice should be insisted upon. Let exercises be given which will promote this, and see that the habit becomes established.

ED 199 The training of the voice has an important place in physical culture, since it tends to expand and strengthen the lungs, and thus to ward off disease. To ensure correct delivery in reading and speaking, see that the abdominal muscles have full play in breathing and that the respiratory organs are unrestricted. Let the strain come on the muscles of the abdomen rather than on those of the throat.

ED 200 In the study of hygiene the earnest teacher will improve every opportunity to show the necessity of perfect cleanliness both in personal habits and in all one's surroundings. The value of the daily bath in promoting health and in stimulating mental action, should be emphasized.

ED 200 The student of physiology should be taught that the object of his study is not merely to gain a knowledge of facts and principles. This alone will prove of little benefit. He may understand the importance of ventilation, his room may be supplied with pure air; but unless he fills his lungs properly he will suffer the results of imperfect respiration. So the necessity of cleanliness may be understood, and needful facilities may be supplied; but all will be without avail unless put to use. The great requisite in teaching these principles is to impress the pupil with their importance so that he will conscientiously put them in practice.

ED 202 Every student needs to understand the relation between plain living and high thinking. It rests with us individually to decide whether our lives shall be controlled by the mind or by the body. The youth must, each for himself, make the choice that shapes his life; and no pains should be spared that he may understand the forces with which he has to deal, and the influences which mold character and destiny.

ED 202 The practice of giving instruction on temperance topics in the schools is a move in the right direction. Instruction in this line should be given in every school and in every home. The youth and children should understand the effect of alcohol, tobacco, and other like poisons in breaking down the body, beclouding the mind, and sensualizing the soul. It should be made plain that no one who uses these things can long possess the full strength of his physical, mental, or moral faculties.

ED 203 Let the student be taught the value of a simple, healthful diet in preventing the desire for unnatural stimulants.

ED 204 In the study of hygiene, students should be taught the nutrient value of different foods. The effect of a concentrated and stimulating diet, also of foods deficient in the elements of nutrition, should be made plain.

ED 206 The observance of temperance and regularity in all things has a wonderful power. It will do more than circumstances or natural endowments in promoting that sweetness and serenity of disposition which count so much in smoothing life's pathway. At the same time the power of self-control thus acquired will be found one of the most valuable of equipments for grappling successfully with the stern duties and realities that await every human being.

ED 206 Wisdom's "ways are ways of pleasantness, and all her paths are peace." Proverbs 3:17. Let every youth in our land, with the possibilities before him of a destiny higher than that of crowned kings, ponder the lesson conveyed in the words of the wise man, "Blessed art thou, O land, when ... thy princes eat in due season, for strength, and not for drunkenness!" Ecclesiastes 10:17.

ED 209 Teach the students that right living depends on right thinking, and physical activity is essential to purity of though.

EV 530 The subject of temperance should be strongly and clearly presented. Let the people be shown what a blessing the practice of health principles will be to them.

FE 26 The managers and teachers of schools should have been those who understood physiology, and who had an interest, not only to educate the youth in the sciences, but to teach them how to preserve health, so that they might use their knowledge to the best account after they had obtained it. There should have been connected with the schools, establishments for carrying on various branches of labor, that the students might have employment, and the necessary exercise out of school hours.

FE 34, 35 Young ladies frequently give themselves up to study, to the neglect of other branches of education even more essential for practical life than the study of books. And after having obtained their education, they are often invalids for life. They neglected their health by remaining too much indoors, deprived of the pure air of heaven, and of the God-given sunlight. These young ladies might have come from their schools in health, had they combined with their studies household labor and exercise in the open air.

FE 59 Physical training should occupy an important place in every system of education.

FE 59 It is the duty of parents and teachers to become acquainted with the human organism and the laws by which it is governed, and so far as possible, to secure to their children and pupils that greatest of all earthly blessings, “a sound mind in a sound body.” Myriads of children die annually, and many more are left to drag out a life of wretchedness, perhaps of sin, because of the ignorance or neglect of parents and teachers.

FE 72 Physical health lies at the very foundation of all the student’s ambitions and his hopes. Hence the pre-eminent importance of gaining a knowledge of those laws by which health is secured and preserved. Every youth should learn how to regulate his dietetic habits,—what to eat, when to eat, and how to eat. He should learn how many hours to give to study, and how much time to spend in physical exercise. The human body may be compared to nicely adjusted machinery, which needs care to keep it in running order. One part should not be subjected to constant wear and pressure, while another part is rusting from inaction. While the mind is tasked, the muscles also should have their proportion of exercise.

FE 75 Many ladies, accounted well-educated, having graduated with honors at some institution of learning, are shamefully ignorant of the practical duties of life. They are destitute of the qualifications necessary for the proper regulation of the family, and hence essential to its happiness. They may talk of woman’s elevated sphere, and of her rights, yet they themselves fall far below the true sphere of woman. It is the right of every daughter of Eve to have a thorough knowledge of household duties, to receive training in every department of domestic labor. Every young lady should be so educated that if called to fill the position of wife and mother, she may preside as a queen in her own domain. She should be fully competent to guide and instruct her children and to direct her servants, or, if need be, to minister with her own hands to the wants of her household. It is her right to understand the mechanism of the human body and the principles of hygiene, the matters of diet and dress, labor and recreation, and countless others that intimately concern the well-being of her household. It is her right to obtain such a knowledge of the best methods of treating disease that she can care for her children in sickness, instead of leaving her precious treasures in the hands of stranger nurses and physicians.

FE 146, 147 When students leave college, they should have better health and a better understanding of the laws of life than when they entered it. The health should be as sacredly guarded as the character.

FE 147 Students should be taught how to breathe, how to read and speak that the strain will not come on the throat and lungs, but on the abdominal muscles.

FE 153 Intemperance in eating and drinking, intemperance in labor, intemperance in almost everything, exists on every hand. Those who make great exertions to accomplish just so much work in a given time, and continue to labor when their judgment tells them they should rest, are never gainers.

FE 159 Parents should seek to awaken in their children an interest in the study of physiology. Youth need to be instructed in regard to their own bodies.

FE 160 Thousands of children die through ignorance of the laws of their being.

FE 228 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, which simply give exercise, without being any special blessing in doing good and righteous actions, which is the education and training essential.

FE 321 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.

FE 425 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.

FE 425 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.

FE 426 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.

FE 426 The work of physical training, begun in the home, should be carried on in the schools. 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.

FE 426, 427 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.

HL 13 It is well that physiology is introduced into the common schools as a branch of education. All children should study it. It should be regarded as the basis of all educational effort. And then parents should see to it that practical hygiene be added. This will make their knowledge of physiology of practical benefit.

HL 13, 14 We should be acquainted with our physical structure and the laws controlling natural life. While Greek and Latin, which are seldom of any advantage, are made a study by many, physiology and hygiene are barely touched upon.

HL 14 While the schools we have established have taken up the study of physiology, they have not taken hold with the decided energy they should. They have not practised intelligently that which they have received in knowledge, and do not realize that unless it is practised, the body will decay.... This living machinery should be understood. Every part of its wonderful mechanism should be carefully studied.

HL 151 During the first six or seven years of a child's life, special attention should be given to its physical training, rather than to the intellect. After this period, if the physical constitution is good, the education of both should receive attention.... Parents, especially mothers, should be the only teachers of such infant minds. They should not educate from books. The children generally will be inquisitive to learn the things of nature. They will ask questions in regard to the things they see and hear, and parents should improve the opportunity to instruct and patiently answer these little inquiries.

MH 125, 126 Education in health principles was never more needed than now. Notwithstanding the wonderful progress in so many lines relating to the comforts and conveniences of life, even to sanitary matters and to the treatment of disease, the decline in physical vigor and power of endurance is alarming. It demands the attention of all who have at heart the well-being of their fellow men.

Our artificial civilization is encouraging evils destructive of sound principles. Custom and fashion are at war with nature. The practices they enjoin, and the indulgences they foster, are steadily lessening both physical and mental strength, and bringing upon the race an intolerable burden. Intemperance and crime, disease and wretchedness, are everywhere.

Many transgress the laws of health through ignorance, and they need instruction. But the greater number know better than they do. They need to be impressed with the importance of making their knowledge a guide of life. The physician has many opportunities both of imparting a knowledge of health principles and of showing the importance of putting them in practice. By right instruction he can do much to correct evils that are working untold harm.

MH 146 In teaching health principles, keep before the mind the great object of reform—that its purpose is to secure the highest development of body and mind and soul.

MM 78 Our institutions of learning should be provided with every facility for instruction regarding the mechanism of the human system.

SPTED 32 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.

TM 241 The physical training will, if properly conducted, prepare for mental taxation. But the one alone always makes a deficient man.

Language

CT 207 If your students, besides studying God's word, learn no more than how to use correctly the English language in reading, writing, and speaking, a great work will have been accomplished.

CT 208 A thorough training in the use of the English language is of far more value to a youth than a superficial study of foreign languages, to the neglect of his mother tongue.

CT 215 In education the work of climbing must begin at the lowest round of the ladder. The common branches should be fully and prayerfully taught. Many who feel that they have finished their education are faulty in spelling and in writing, and can neither read nor speak correctly. Not a few who study the classics and other higher branches of learning, and who reach certain standards, finally fail because they have neglected to do thorough work in the common branches. They have never obtained a good knowledge of the English language. They need to go back and begin to climb from the first round of the ladder.

CT 219 Before attempting to study the higher branches of literary knowledge, be sure that you thoroughly understand the simple rules of English grammar and have learned to read and write and spell correctly. Climb the lower rounds of the ladder before reaching for the higher rounds.

Do not spend time in learning that which will be of little use to you in your afterlife. Instead of reaching out for a knowledge of the classics, learn first to speak the English language correctly. Learn how to keep accounts. Gain a knowledge of those lines of study that will help you to be useful wherever you are.

ED 226, 227 What are the works on which, throughout the most susceptible years of life, the minds of the youth are led to dwell? In the study of language and literature, from what fountains are the youth taught to drink?—From the wells of paganism; from springs fed by the corruptions of ancient heathendom. They are bidden to study authors, of whom, without dispute, it is declared that they have no regard for the principles of morality.

And of how many modern authors also might the same be said! With how many are grace and beauty of language but a disguise for principles that in their real deformity would repel the reader!

Besides these there is a multitude of fiction writers, luring to pleasant dreams in palaces of ease. These writers may not be open to the charge of immorality, yet their work is no less really fraught with evil. It is robbing thousands upon thousands of the time and energy and self-discipline demanded by the stern problems of life.

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ED 227 Even Bible study, as too often conducted in the schools, is robbing the world of the priceless treasure of the word of God. The work of “higher criticism,” in dissecting, conjecturing, reconstructing, is destroying faith in the Bible as a divine revelation; it is robbing God’s word of power to control, uplift, and inspire human lives.

ED 234 And in every branch of education there are objects to be gained more important than those secured by mere technical knowledge. Take language, for example. More important than the acquirement of foreign languages, living or dead, is the ability to write and speak one's mother tongue with ease and accuracy; but no training gained through a knowledge of grammatical rules can compare in importance with the study of language from a higher point of view. With this study, to a great degree, is bound up life's weal or woe.

ED 235 The chief requisite of language is that it be pure and kind and true—"the outward expression of an inward grace." God says: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Philippians 4:8. And if such are the thoughts, such will be the expression.

The best school for this language study is the home; but since the work of the home is so often neglected, it devolves on the teacher to aid his pupils in forming right habits of speech.

ED 238 As with language, so with every other study; it may be so conducted that it will tend to the strengthening and upbuilding of the character.

FE 256 The great educating book is the Bible, and yet it is little read or practiced. O that every individual would seek to make of himself all that he could, improving his opportunities to the very best of his ability, purposing to use every power which God has given him, not simply to advance his temporal affairs, but to advance his spiritual

interests. O that all might search diligently to know what is truth, to study earnestly that they might have correct language and cultivated voices, that they might present the truth in all its elevated and ennobling beauty. Let no one imagine that he will drift into some position of usefulness. If men would be used to work for God, let them put to the stretch their powers, and concentrate their minds in earnest application.

FE 383 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.

FE 468 There are times when Greek and Latin scholars are needed. Some must study these languages. This is well. But not all, and not many should study them. Those who think that a knowledge of Greek and Latin is essential to a higher education, cannot see afar off.

FE 537 I do not say that there should be no study of the languages. The languages should be studied. Before long there will be a positive necessity for many to leave their homes and go to work among those of other languages; and those who have some knowledge of foreign languages will thereby be able to communicate with those who know not the truth. Some of our people will learn the languages in the countries to which they are sent. This is the better way. And there is One who will stand right by the side of the faithful worker to open the understanding and to give wisdom. The Lord can make their work fruitful where men do not know the foreign language. As they go among the people, and present the publications, the Lord will work upon minds, imparting an understanding of the truth. Some who take up the work in foreign fields can teach the word through an interpreter. As the result of faithful effort there will be a harvest gathered, the value of which we do not now understand.

Foreign Languages

3T 204 Young men should be qualifying themselves by becoming familiar with other languages, that God may use them as mediums to communicate His saving truth to those of other nations. These young men may obtain a knowledge of other languages even while engaged in laboring for sinners.

7T 169 In connection with our mission schools there should be facilities for printing and for training workers in this line. Where there are in training persons of various nationalities, speaking different languages, each should learn to print in his own tongue, also to translate into that tongue from the English. And while he is learning English, he should be teaching his language to such English-speaking students as may need to acquire it. Thus some of the foreign-born students might defray the expense of their education, and workers might be prepared to give valuable help in missionary enterprises.

CE 206 It is a great undertaking for a man of middle age to learn a foreign language; and with all his efforts it will be next to impossible for him to speak it so readily and correctly as to render him an efficient laborer.

CT 207 If your students, besides studying God's word, learn no more than how to use correctly the English language in reading, writing, and speaking, a great work will have been accomplished.

CT 216 One of the fundamental branches of learning is language study. In all our schools special care should be taken to teach the students to use the English language correctly in speaking, reading, and writing. Too much cannot be said in regard to the importance of thoroughness in these lines. One of the most essential qualifications of a teacher is the ability to speak and read distinctly and forcibly. He who knows how to use the English language fluently and correctly can exert a far greater influence than one who is unable to express his thought readily and clearly.

CT 219 Before attempting to study the higher branches of literary knowledge, be sure that you thoroughly understand the simple rules of English grammar and have learned to read and write and spell correctly. Climb the lower rounds of the ladder before reaching for the higher rounds.

Do not spend time in learning that which will be of little use to you in your afterlife. Instead of reaching out for a knowledge of the classics, learn first to speak the English language correctly. Learn how to keep accounts. Gain a knowledge of those lines of study that will help you to be useful wherever you are.

CT 497 It is not necessary that all know several languages; but it is necessary that all have an experience in the things of God.

CT 515, 516 It may in some cases be necessary that young men learn foreign languages. This they can do with most success by associating with the people, at the same time devoting a portion of each day to studying the language. This should be done, however, only as a necessary step preparatory to educating such as are found in the missionary fields themselves, and who, with proper training, can become workers.

CT 518 A familiarity with the languages of the different nations is a help in missionary work.

ED 234 And in every branch of education there are objects to be gained more important than those secured by mere technical knowledge. Take language, for example. More important than the acquirement of foreign languages, living or dead, is the ability to write and speak one's mother tongue with ease and accuracy; but no training gained through a knowledge of grammatical rules can compare in importance with the study of language from a higher point of view. With this study, to a great degree, is bound up life's weal or woe.

ED 235 The chief requisite of language is that it be pure and kind and true—"the outward expression of an inward grace." God says: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Philippians 4:8. And if such are the thoughts, such will be the expression.

The best school for this language study is the home; but since the work of the home is so often neglected, it devolves on the teacher to aid his pupils in forming right habits of speech.

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MH 444 There are callings in which a knowledge of Greek and Latin is needed. Some must study these languages. But the knowledge of them essential for practical uses might be gained without a study of literature that is corrupt and corrupting.

Literature

CT 381 In the colleges and universities, thousands of youth devote a large part of the best years of life to the study of Greek and Latin. And while they are engaged in these studies, mind and character are molded by the evil sentiments of pagan literature, the readings of which is generally regarded as an essential part of the study of these languages.

CT 382 In casting off restraint, and plunging into reckless amusement, dissipation, and vice, students are but imitating that which is kept before their minds by these studies. There are callings in which a knowledge of Greek and Latin is needed. Some must study these languages. But the knowledge of them essential for practical uses might be gained without a study of literature that is corrupt and corrupting.

CT 383 Even fiction which contains no suggestion of impurity, and which may be intended to teach excellent principles, is harmful.

CT 383 By fostering a love for mere amusement, the reading of fiction creates a distaste for life's practical duties. Through its exciting, intoxicating power it is not infrequently a cause of both mental and physical disease. Many a miserable, neglected home, many a lifelong invalid, many an inmate of the insane asylum, has become such through the habit of novel reading.

CT 384 In the education of children and youth, fairy tales, myths, and fictitious stories are now given a large place. Books of this character are used in the schools, and they are to be found in many homes. How can Christian parents permit their children to use books so filled with falsehood? When the children ask the meaning of stories so contrary to the teaching of their parents, the answer is that the stories are not true; but this does not do away with the evil results of their use. The ideas presented in these books mislead the children. They impart false views of life and beget and foster a desire for the unreal.

ED 188 Many books of no real value, books that are exciting and unhealthful, are recommended, or at least permitted to be used, because of their supposed literary value.

ED 227 Besides these there is a multitude of fiction writers, luring to pleasant dreams in palaces of ease. These writers may not be open to the charge of immorality, yet their work is no less really fraught with evil. It is robbing thousands upon thousands of the time and energy and self-discipline demanded by the stern problems of life.

ED 227 Evolution and its kindred errors are taught in schools of every grade, from the kindergarten to the college.

ED 227 Even Bible study, as too often conducted in the schools, is robbing the world of the priceless treasure of the word of God. The work of "higher criticism," in dissecting, conjecturing, reconstructing, is destroying faith in the Bible as a divine revelation; it is robbing God's word of power to control, uplift, and inspire human lives.

FE 92, 93 Cheap works of fiction do not profit. They impart no real knowledge; they inspire no great and good purpose; they kindle in the heart no earnest desires for purity; they excite no soul hunger for righteousness. On the contrary, they take time which should be given to the practical duties of life and to the service of God,—time which should be devoted to prayer, to visiting the sick, caring for the needy, and educating yourself for a useful life. When you commence reading a storybook, how frequently the imagination is so excited that you are betrayed into sin. You disobey your parents, and bring confusion into the domestic circle by neglecting the simple duties devolving upon you. And worse than this, prayer is forgotten, and the Bible is read with indifference or entirely neglected.

FE 93 Suffer not yourselves to open the lids of a book that is questionable. There is a hellish fascination in the literature of Satan. It is the powerful battery by which he tears down a simple religious faith. Never feel that you are strong enough to read infidel books; for they contain a poison like that of asps. They can do you no good, and will assuredly do you harm. In reading them, you are inhaling the miasmas of hell. They will be to your soul like a

corrupt stream of water, defiling the mind, keeping it in the mazes of skepticism, and making it earthly and sensual. These books are written by men whom Satan employs as his agents; and by this means he designs to confuse the mind, withdraw the affections from God, and rob your Creator of the reverence and gratitude which His works demand.

FE 199, 200 Science and literature cannot bring into the darkened mind of men the light which the glorious gospel of the Son of God can bring.

FE 407 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.

FE 484 In our schools science, literature, painting and music, and all that the world's learning can teach are not to be made first.

Music, Speech, and Voice Culture

6T 380 Students who expect to become workers in the cause of God should be trained to speak in a clear, straightforward manner, else they will be shorn of half their influence for good. The ability to speak plainly and clearly, in full, round tones, is invaluable in any line of work. This qualification is indispensable in those who desire to become ministers, evangelists, Bible-workers, or canvassers.

6T 381 Instruction in vocal culture should be given in the home. Parents should teach their children to speak so plainly that the listeners can understand every word.

6T 381 Parents, train yourselves to speak in a way that will be a blessing to your children.

CE 126 Ministers and teachers should give especial attention to the voice, and learn the art of speaking, not in a nervous, hurried manner, but in a slow, clear, distinct manner, preserving the music of the voice.

COL 335 The power of speech is a talent that should be diligently cultivated.

CT 216 One of the fundamental branches of learning is language study. In all our schools special care should be taken to teach the students to use the English language correctly in speaking, reading, and writing. Too much cannot be said in regard to the importance of thoroughness in these lines. One of the most essential qualifications of a teacher is the ability to speak and read distinctly and forcibly. He who knows how to use the English language fluently and correctly can exert a far greater influence than one who is unable to express his thought readily and clearly.

CT 216 Voice culture should be taught in the reading class; and in other classes the teacher should insist that the students speak distinctly and use words which express their thoughts clearly and forcibly.

CT 217 Unless we can clothe our ideas in appropriate language, of what avail is our education? Knowledge will be of little value to us unless we cultivate the talent of speech; but it is a wonderful power when combined with the ability to speak wise, helpful words, and to speak them in a way that will command attention.

CT 217 The ability to speak plainly and distinctly, in full, round tones, is invaluable in any line of work, and it is indispensable to those who desire to become ministers, evangelists, Bible workers, or canvassers.

CT 218 When voice culture, reading, writing, and spelling take their rightful place in our schools, there will be seen a great change for the better. These subjects have been neglected because teachers have not recognized their value. But they are more important than Latin and Greek. I do not say that it is wrong to study Latin and Greek, but I do say that it is wrong to neglect the subjects that lie at the foundation of education in order to tax the mind with the study of these higher branches.

CT 238 There is a large class who are careless in the way they speak, yet by careful, painstaking attention these may become representatives of the truth. Every day they should make advancement. They should not detract from their usefulness and influence by cherishing defects of manner, tone, or language. Common, cheap expressions should be replaced by sound, pure words. By constant watchfulness and earnest discipline the Christian youth may keep his tongue from evil and his lips from speaking guile.

CT 239, 240 Ministers and teachers should give special attention to the cultivation of the voice. They should learn to speak, not in a nervous, hurried manner, but with a slow, distinct, clear utterance, preserving the music of the voice.

The Saviour's voice was as music to the ears of those who had been accustomed to the monotonous, spiritless preaching of the scribes and Pharisees.

CT 240 The power of speech is of great value, and the voice should be cultivated for the blessing of those with whom we come in contact.

CT 246 Let the voices of the followers of Christ be so trained that instead of crowding words together in a thick, indistinct way, their utterance may be clear, forcible, and edifying. Do not let the voice fall after each word, but keep it up so that each sentence will be full and complete.

CT 247 Those who gain correct ideas on the subject of voice culture will see the necessity of educating and training themselves so that they may honor God and bless others.

CT 297 Voice culture is a subject that has much to do with the health of students.

CT 547 There is power in the ministry of song. Students who have learned to sing sweet gospel songs with melody and distinctness can do much good as singing evangelists.

ED 167 Music is often perverted to serve purposes of evil, and it thus becomes one of the most alluring agencies of temptation. But, rightly employed, it is a precious gift of God, designed to uplift the thoughts to high and noble themes, to inspire and elevate the soul.

ED 167, 168 There are few means more effective for fixing His words in the memory than repeating them in song. And such song has wonderful power. It has power to subdue rude and uncultivated natures; power to quicken thought and to awaken sympathy, to promote harmony of action, and to banish the gloom and foreboding that destroy courage and weaken effort.

ED 168 The value of song as a means of education should never be lost sight of. Let there be singing in the home, of songs that are sweet and pure, and there will be fewer words of censure and more of cheerfulness and hope and joy. Let there be singing in the school, and the pupils will be drawn closer to God, to their teachers, and to one another.

As a part of religious service, singing is as much an act of worship as is prayer. Indeed, many a song is prayer. If the child is taught to realize this, he will think more of the meaning of the words he sings and will be more susceptible to their power.

ED 199 The training of the voice has an important place in physical culture, since it tends to expand and strengthen the lungs, and thus to ward off disease. To ensure correct delivery in reading and speaking, see that the abdominal muscles have full play in breathing and that the respiratory organs are unrestricted. Let the strain come on the muscles of the abdomen rather than on those of the throat.

FE 97, 98 The art of sacred melody was diligently cultivated. No frivolous waltz was heard, nor flippant song that should extol man and divert the attention from God; but sacred, solemn psalms of praise to the Creator, exalting His name and recounting His wondrous works. Thus music was made to serve a holy purpose, to lift the thoughts to that which was pure and noble and elevating, and to awaken in the soul devotion and gratitude to God.

FE 147, 148 Our institutions of learning should be provided with every facility for instruction regarding the mechanism of the human system. Students should be taught how to breathe, how to read and speak so that the strain will not come on the throat and lungs, but on the abdominal muscles. Teachers need to educate themselves in this direction.

FE 214 If you are defective in manner, in voice, in education, you need not always remain in this condition. You must continually strive that you may reach a higher standard both in education and in religious experience, that you may become teachers of good things.

FE 256 The great educating book is the Bible, and yet it is little read or practiced. O that every individual would seek to make of himself all that he could, improving his opportunities to the very best of his ability, purposing to use every power which God has given him, not simply to advance his temporal affairs, but to advance his spiritual interests. O that all might search diligently to know what is truth, to study earnestly that they might have correct language and cultivated voices, that they might present the truth in all its elevated and ennobling beauty. Let no one imagine that he will drift into some position of usefulness. If men would be used to work for God, let them put to the stretch their powers, and concentrate their minds in earnest application.

FE 267 There is the correct influence to be exerted upon them for their spiritual good. Instruction is to be constantly given to encourage the children in the formation of correct habits in speech, in voice, in deportment.

FE 416 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 bend 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.

HL 174 The human voice is a precious gift of God; it is a power for good, and the Lord wants his servants to preserve its pathos and melody. The voice should be cultivated so as to promote its musical quality, that it may fall pleasantly upon the ear and impress the heart. But the vocal organs are strangely abused, greatly to the injury of the speaker and the discomfort of the hearers.

Business

3T 142 Then a practical knowledge of business could have been obtained while their literary education was being gained.

7T 248 Men of promise in business lines should develop and perfect their talents by most thorough study and training. They should be encouraged to place themselves where, as students, they can rapidly gain a knowledge of right business principles and methods.

CT 83, 84 There should have been connected with the schools, establishments for carrying on various branches of labor, that the students might have employment and the necessary exercise out of school hours. The students' employment and amusements should have been regulated with reference to physical law, and should have been adapted to preserve to them the healthy tone of all the powers of body and mind. Then a practical knowledge of business could have been obtained while their literary education was being gained.

CT 218 It is a matter of great importance that students obtain an education that will fit them for successful business life. We must not be satisfied with the one-sided education given in many schools. The common branches must be thoroughly mastered, and a knowledge of bookkeeping should be considered as important as a knowledge of grammar. All who expect to engage in the work of the Lord should learn how to keep accounts. In the world there are many who have made a failure of business and are looked upon as dishonest, who are true at heart, but who have failed to succeed because they did not know how to keep accounts.

To spell correctly, to write a clear, fair hand, and to keep accounts, are necessary accomplishments. Bookkeeping has strangely dropped out of school work in many places but this should be regarded as a study of primary importance. A thorough preparation in these studies will fit students to stand in positions of trust.

CT 219 Before attempting to study the higher branches of literary knowledge, be sure that you thoroughly understand the simple rules of English grammar and have learned to read and write and spell correctly. Climb the lower rounds of the ladder before reaching for the higher rounds.

Do not spend time in learning that which will be of little use to you in your afterlife. Instead of reaching out for a knowledge of the classics, learn first to speak the English language correctly. Learn how to keep accounts. Gain a knowledge of those lines of study that will help you to be useful wherever you are.

ED 137 That which lies at the foundation of business integrity and of true success is the recognition of God's ownership. The Creator of all things, He is the original proprietor. We are His stewards. All that we have is a trust from Him, to be used according to His direction.

This is an obligation that rests upon every human being. It has to do with the whole sphere of human activity. Whether we recognize it or not, we are stewards, supplied from God with talents and facilities, and placed in the world to do a work appointed by Him.

ED 238, 239 In the study of figures the work should be made practical. Let every youth and every child be taught, not merely to solve imaginary problems, but to keep an accurate account of his own income and outgoes. Let him learn the right use of money by using it. Whether supplied by their parents or by their own earnings, let boys and girls learn to select and purchase their own clothing, their books, and other necessities; and by keeping an account of their expenses they will learn, as they could learn in no other way, the value and the use of money. This training will help them to distinguish true economy from niggardliness on the one hand and prodigality on the other. Rightly directed it will encourage habits of benevolence. It will aid the youth in learning to give, not from the mere impulse of the moment, as their feelings are stirred, but regularly and systematically.

FE 26 The students' employment and amusements should have been regulated with reference to physical law, and should have been adapted to preserve to them the healthy tone of all the powers of body and mind. Then a practical knowledge of business could have been obtained while their literary education was being gained.

FE 37, 38 All the powers of the mind should be called into use and developed, in order for men and women to have well-balanced minds. The world is full of one-sided men and women, who have become such because one set of their faculties was cultivated, while others were dwarfed from inaction. The education of most youth is a failure. They overstudy, while they neglect that which pertains to practical business life.

FE 151, 152 Parents should be an example to their children in the expenditure of money. There are those who, as soon as they get money, spend it for dainties to eat, or for needless adornments of dress, and when the supply of money becomes reduced, they feel the need of that which they have wasted. If they have an abundant income,

they use every dollar of it; if small, it is not sufficient for the habits of extravagance they have acquired, and they borrow to supply the demand. They gather from any source possible to meet their fancied necessities.

FE 417 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.

FE 468 Of many who have received the so-called higher education, God declares, "Thou art weighed in the balances, and art found wanting,"—wanting in a knowledge of practical business, wanting in a knowledge of how to make the best use of time, wanting in a knowledge of how to labor for Jesus.

Vocations

3T 153 Provision should have been made in past generations for education upon a larger scale. In connection with the schools should have been agricultural and manufacturing establishments. There should also have been teachers of household labor.

3T 153 If schools had been established upon the plan we have mentioned, there would not now be so many unbalanced minds.

CT 122 When children reach a suitable age, they should be provided with tools. They will be found to be apt pupils. If the father is a carpenter, he should give his boys lessons in carpentry.

CT 208 The instructors will find it greatly to their advantage to take hold disinterestedly with the students in manual labor, showing them how to work. By co-operating with the youth in this practical way, the teachers can bind the hearts of the students to themselves by the cords of sympathy and brotherly love. Christian kindness and sociability are powerful factors in winning the affections of the youth.

CT 279 The essential lesson of contented industry in the necessary duties of life is yet to be learned by many of Christ's followers. It requires more grace, more stern discipline of character, to work for God in the capacity of mechanic, merchant, lawyer, or farmer, carrying the precepts of Christianity into the ordinary business of life, than to labor as an acknowledged missionary in the open field. It requires a strong spiritual nerve to bring religion into the workshop and the business office, sanctifying the details of everyday life, and ordering every transaction according to the standard of God's word.

CT 281, 282 All the teachers in a school need exercise, a change of employment. God has pointed out what this should be—useful, practical work. But many have turned away from God's plan to follow human inventions to the detriment of spiritual life. Amusements are doing more to counteract the working of the Holy Spirit than anything else, and the Lord is grieved.

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

CT 307 Useful manual labor is a part of the gospel plan. The Great Teacher, enshrouded in the pillar of cloud, gave directions to Israel that every youth should be taught some line of useful employment. Therefore it was the custom of the Jews, the wealthy as well as the poorer classes, to teach their sons and daughters some useful trade, so that, should adverse circumstances arise, they would not be dependent upon others, but would be able to

provide for their own necessities. They might be instructed in literary lines, but they must also be trained to some craft. This was deemed an indispensable part of their education.

CT 307 Now, as in the days of Israel, every youth should be instructed in the duties of practical life. Each should acquire a knowledge of some branch of manual labor by which, if need be, he may obtain a livelihood. This is essential, not only as a safeguard against the vicissitudes of life, but from its bearing upon physical, mental, and moral development. Even if it were certain that one would never need to resort to manual labor for support, still he should be taught to work. Without physical exercise no one can have a sound constitution and vigorous health; and the discipline of well-regulated labor is no less essential to the securing of a strong, active mind and a noble character.

CT 309, 310 In establishing our schools out of the cities, we shall give the students an opportunity to train the muscles to work as well as the brain to think. Students should be taught how to plant, how to gather the harvest, how to build, how to become acceptable missionary workers in practical lines. By their knowledge of useful industries they will often be enabled to break down prejudice; often they will be able to make themselves so useful that the truth will be recommended by the knowledge they possess.

CT 310 Various industries should be carried on in our schools. The industrial instruction given should include the keeping of accounts, carpentry, and all that is comprehended in farming. Preparation should be made for the teaching of blacksmithing, painting, shoemaking, and for cooking, baking, washing, mending, typewriting, and printing. Every power at our command is to be brought into this training work, that students may go forth well equipped for the duties of practical life.

CT 311 Students should be given a practical education in agriculture. This will be of inestimable value to many in their future work. The training to be obtained in felling trees and in tilling the soil, as well as in literary lines, is the education that our youth should seek to obtain. Agriculture will open resources for self-support. Other lines of work, adapted to different students, may also be carried on. But the cultivation of the land will bring a special blessing to the workers. We should so train the youth that they will love to engage in the cultivation of the soil.

CT 311 “There should be opened to the youth means whereby many may, while attending school, learn the trade of carpentry. Under the guidance of experienced workmen, carpenters who are apt to teach, patient, and kind, the youth should be taught how to build substantially and economically. Cottages and other buildings essential to the various lines of schoolwork are to be erected by the students themselves. These buildings should not be crowded close together, or built near the school buildings proper. In the management of the schoolwork, small companies should be formed, who should be taught to carry a full sense of their responsibility. All these things cannot be accomplished at once, but we can begin to work in faith.”

CT 387 A practical training is worth far more than any amount of mere theorizing.

ED 111, 112 No one can succeed in agriculture or gardening without attention to the laws involved. The special needs of every variety of plant must be studied. Different varieties require different soil and cultivation, and compliance with the laws governing each is the condition of success.

ED 214 The youth should be led to see the true dignity of labor. Show them that God is a constant worker. All things in nature do their allotted work. Action pervades the whole creation, and in order to fulfill our mission we, too, must be active.

ED 215 Notwithstanding all that has been said and written concerning the dignity of labor, the feeling prevails that it is degrading. Young men are anxious to become teachers, clerks, merchants, physicians, lawyers, or to occupy some other position that does not require physical toil. Young women shun housework and seek an education in

other lines. These need to learn that no man or woman is degraded by honest toil. That which degrades is idleness and selfish dependence.

ED 216 Many of the branches of study that consume the student's time are not essential to usefulness or happiness; but it is essential for every youth to have a thorough acquaintance with everyday duties. If need be, a young woman can dispense with a knowledge of French and algebra, or even of the piano; but it is indispensable that she learn to make good bread, to fashion neatly-fitting garments, and to perform efficiently the many duties that pertain to homemaking.

ED 217 For every child the first industrial school should be the home. And, so far as possible, facilities for manual training should be connected with every school. To a great degree such training would supply the place of the gymnasium, with the additional benefit of affording valuable discipline.

ED 218 Manual training is deserving of far more attention than it has received. Schools should be established that, in addition to the highest mental and moral culture, shall provide the best possible facilities for physical development and industrial training. Instruction should be given in agriculture, manufactures,—covering as many as possible of the most useful trades,—also in household economy, healthful cookery, sewing, hygienic dressmaking, the treatment of the sick, and kindred lines. Gardens, workshops, and treatment rooms should be provided, and the work in every line should be under the direction of skilled instructors.

The work should have a definite aim and should be thorough. While every person needs some knowledge of different handicrafts, it is indispensable that he become proficient in at least one. Every youth, on leaving school, should have acquired a knowledge of some trade or occupation by which, if need be, he may earn a livelihood.

The objection most often urged against industrial training in the schools is the large outlay involved. But the object to be gained is worthy of its cost. No other work committed to us is so important as the training of the youth, and every outlay demanded for its right accomplishment is means well spent.

ED 219 As a relaxation from study, occupations pursued in the open air, and affording exercise for the whole body, are the most beneficial. No line of manual training is of more value than agriculture. A greater effort should be made to create and to encourage an interest in agricultural pursuits. Let the teacher call attention to what the Bible says about agriculture: that it was God's plan for man to till the earth; that the first man, the ruler of the whole world, was given a garden to cultivate; and that many of the world's greatest men, its real nobility, have been tillers of the soil.

ED 219 In the study of agriculture, let pupils be given not only theory, but practice. While they learn what science can teach in regard to the nature and preparation of the soil, the value of different crops, and the best methods of production, let them put their knowledge to use.

ED 219, 220 Let teachers share the work with the students, and show what results can be achieved through skillful, intelligent effort. Thus may be awakened a genuine interest, an ambition to do the work in the best possible manner. Such an ambition, together with the invigorating effect of exercise, sunshine, and pure air, will create a love for agricultural labor that with many youth will determine their choice of an occupation. Thus might be set on foot influences that would go far in turning the tide of migration which now sets so strongly toward the great cities.

ED 220 The benefit of manual training is needed also by professional men. A man may have a brilliant mind; he may be quick to catch ideas; his knowledge and skill may secure for him admission to his chosen calling; yet he may still be far from possessing a fitness for its duties. An education derived chiefly from books leads to superficial thinking. Practical work encourages close observation and independent thought. Rightly performed, it tends to develop that practical wisdom which we call common sense. It develops ability to plan and execute, strengthens courage and perseverance, and calls for the exercise of tact and skill.

ED 221 The minister, the missionary, the teacher, will find their influence with the people greatly increased when it is manifest that they possess the knowledge and skill required for the practical duties of everyday life. Often the success, perhaps the very life, of the missionary depends on his knowledge of practical things. The ability to prepare food, to deal with accidents and emergencies, to treat disease, to build a house, or a church if need be—often these make all the difference between success and failure in his lifework.

ED 221, 222 Let the youth be impressed with the thought that education is not to teach them how to escape life's disagreeable tasks and heavy burdens; that its purpose is to lighten the work by teaching better methods and higher aims. Teach them that life's true aim is not to secure the greatest possible gain for themselves, but to honor their Maker in doing their part of the world's work, and lending a helpful hand to those weaker or more ignorant.

ED 222 One great reason why physical toil is looked down on is the slipshod, unthinking way in which it is so often performed. It is done from necessity, not from choice. The worker puts no heart into it, and he neither preserves self-respect nor wins the respect of others. Manual training should correct this error. It should develop habits of accuracy and thoroughness. Pupils should learn tact and system; they should learn to economize time and to make every move count. They should not only be taught the best methods, but be inspired with ambition constantly to improve. Let it be their aim to make their work as nearly perfect as human brains and hands can make it.

Such training will make the youth masters and not slaves of labor.

ED 277 Experience in practical life is indispensable. Order, thoroughness, punctuality, self-control, a sunny temper, evenness of disposition, self-sacrifice, integrity, and courtesy are essential qualifications.

FE 38 Provision should have been made in past generations for education upon a larger scale. In connection with the schools should have been agricultural and manufacturing establishments. There should also have been teachers of household labor. And a portion of the time each day should have been devoted to labor, that the physical and mental powers might be equally exercised. If schools had been established upon the plan we have mentioned, there would not now be so many unbalanced minds.

FE 227 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.

FE 228 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, which simply give exercise, without being any special blessing in doing good and righteous actions, which is the education and training essential.

FE 229 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.

FE 316 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.

FE 317 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.

FE 318 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.

FE 324 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.

FE 417 When the child is old enough to be sent to school, the teacher should cooperate with the parents, and manual training should be continued as part of his school duties.

FE 417 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.

FE 487 Good singing is an important part of the worship of God.I am glad that Brother Beardslee is training the students, so that they can be singing evangelists.

FE 489 The youth are to be encouraged to attend our schools, which should become more and more like the schools of the prophets. Our schools have been established by the Lord; and if they are conducted in harmony with His purpose, the youth sent to them will quickly be prepared to engage in various branches of missionary work. Some will be trained to enter the field as missionary nurses, some as canvassers, some as evangelists, some as teachers, and some as gospel ministers.

MYP 178 Education does not consist in using the brain alone. Physical employment is a part of the training essential for every youth. An important phase of education is lacking if the student is not taught how to engage in useful labor.

MYP 213 It was through God's purpose to alleviate by toil the evil brought into the world by man's disobedience. By toil the temptations of Satan might be made ineffectual, and the tide of evil stayed. And though attended with anxiety, weariness, and pain, labor is still a source of happiness and development, and a safeguard against temptation.

PP 601 And now, as in the days of Israel, every youth should be instructed in the duties of practical life. Each should acquire a knowledge of some branch of manual labor by which, if need be, he may obtain a livelihood. This is essential, not only as a safeguard against the vicissitudes of life, but from its bearing upon physical, mental, and moral development. Even if it were certain that one would never need to resort to manual labor for his support,

still he should be taught to work. Without physical exercise, no one can have a sound constitution and vigorous health; and the discipline of well-regulated labor is no less essential to the securing of a strong and active mind and a noble character.

PP 601 Every student should devote a portion of each day to active labor. Thus habits of industry would be formed and a spirit of self-reliance encouraged, while the youth would be shielded from many evil and degrading practices that are so often the result of idleness.

Home Economics

1T 682 It is a religious duty for those who cook to learn how to prepare healthful food in different ways, so that it may be eaten with enjoyment. Mothers should teach their children how to cook. What branch of the education of a young lady can be so important as this? The eating has to do with the life. Scanty, impoverished, ill-cooked food is constantly depraving the blood by weakening the blood-making organs. It is highly essential that the art of cookery be considered one of the most important branches of education.

1T 687 "Mothers should take their daughters with them into the kitchen and patiently educate them. Their constitution will be better for such labor, their muscles will gain tone and strength, and their meditations will be more healthy and elevated at the close of the day. They may be weary, but how sweet is rest after a proper amount of labor. Sleep, nature's sweet restorer, invigorates the weary body, and prepares it for the next day's duties. Do not intimate to your children that it is no matter whether they labor or not. Teach them that their help is needed, that their time is of value, and that you depend on their labor."

2T 298, 299 A wife and mother cannot make home agreeable and happy unless she possesses a love for order, preserves her dignity, and has good government; therefore all who fail on these points should begin at once to educate themselves in this direction and cultivate the very things wherein is their greatest lack.

2T 373 It is of vital importance to you to know how to cook. There are more souls lost from poor cooking than you have any idea of. It produces sickness, disease, and bad tempers; the system becomes deranged, and heavenly things cannot be discerned. There is more religion in a loaf of good bread than many of you think. There is more religion in good cooking than you have any idea of. We want you to learn what good religion is, and to carry it out in your families.

2T 537 Do not neglect to teach your children how to cook. In so doing, you impart to them principles which they must have in their religious education. In giving your children lessons in physiology, and teaching them how to cook with simplicity and yet with skill, you are laying the foundation for the most useful branches of education. Skill is required to make good light bread. There is religion in good cooking, and I question the religion of that class who are too ignorant and too careless to learn to cook.

2T 538 Teach them all the mysteries of cooking. Show them that this is part of their education, and essential for them in order to become Christians.

3T 80 The highest duty that devolves upon youth is in their own homes, blessing father and mother, brothers and sisters, by affection and true interest. Here they can show self-denial and self-forgetfulness in caring and doing for others. Never will woman be degraded by this work. It is the most sacred, elevated office that she can fill.

3T 156 There are very many girls who have married and have families who have but little practical knowledge of the duties devolving upon a wife and mother.

3T 158 But there can be no employment more important than that of housework. To cook well, to present healthful food upon the table in an inviting manner, requires intelligence and experience. The one who prepares the food that is to be placed in our stomachs, to be converted into blood to nourish the system, occupies a most important and elevated position.

7T 113 It has been presented to me that men and women of capability were being taught of God how to prepare wholesome, palatable foods in an acceptable manner. Many of these were young, and there were also those of mature age. I have been instructed to encourage the conducting of cooking schools in all places where medical missionary work is being done. Every inducement to lead the people to reform must be held out before them. Let as much light as possible shine upon them. Teach them to make every improvement that they can in the preparation of food, and encourage them to impart to others that which they learn.

CD 252 The cook fills an important place in the household. She is preparing food to be taken into the stomach, to form brain, bone, and muscle. The health of all members of the family depends largely upon her skill and intelligence. Household duties will never receive the attention they demand until those who faithfully perform them are held in proper respect.

CD 255 More cooking schools should be established, and some should labor from house to house, giving instruction in the art of cooking wholesome foods.

CD 474 In all our schools there should be those who are fitted to teach cooking. Classes for instruction in this subject should be held.

CD 475 The science of cooking is not a small matter. The skillful preparation of food is one of the most essential arts. It should be regarded as among the most valuable of all the arts, because it is so closely connected with the life.

CD 475 Both young men and young women should be taught how to cook economically, and to dispense with everything in the line of flesh food.

CH 145 Young ladies should be thoroughly instructed in cooking. Whatever may be their circumstances in life, here is knowledge which may be put to a practical use. It is a branch of education which has the most direct influence upon human life, especially the lives of those held most dear.

CH 149 Some of you send your daughters, who have nearly grown to womanhood, to school to learn the sciences before they know how to cook, when this should be made of the first importance.

CT 289 There should have been experienced teachers to give lessons to young ladies in the cooking department. Young ladies should have been taught how to cut, make, and mend garments, and thus become educated for the practical duties of life.

CT 294 The teachers should exert a reformatory influence in the matter of eating, drinking, and dressing, and should encourage their students to practice self-denial and self-control.

CT 312 For the lady students there are many employments which should be provided, that they may have a comprehensive and practical education. They should be taught dressmaking and gardening. Flowers should be cultivated and strawberries planted. Thus, while being educated in useful labor, they will have healthful outdoor exercise.

CT 312 In all our schools there should be those who are fitted to teach cooking. Classes for instruction in this subject should be held. Those who are receiving a training for service suffer a great loss when they do not gain a knowledge of how to prepare food so that it is both wholesome and palatable.

CT 313 Both young men and young women should be taught how to cook economically, and to dispense with everything in the line of flesh food. Let no encouragement be given to the preparation of dishes which are composed in any degree of flesh food; for this is pointing to the darkness and ignorance of Egypt, rather than to the purity of health reform.

CT 313 Women especially should learn how to cook. What part of the education of a girl is so important as this? Whatever may be her circumstances in life, here is knowledge that she may put to practical use. It is a branch of education which has a most direct influence upon health and happiness. There is practical religion in a loaf of good bread.

ED 38 The education of the Israelites included all their habits of life. Everything that concerned their well-being was the subject of divine solicitude, and came within the province of divine law. Even in providing their food, God sought their highest good.

ED 196 Children should be early taught, in simple, easy lessons, the rudiments of physiology and hygiene. The work should be begun by the mother in the home and should be faithfully carried forward in the school. As the pupils advance in years, instruction in this line should be continued until they are qualified to care for the house they live in. They should understand the importance of guarding against disease by preserving the vigor of every organ and should also be taught how to deal with common diseases and accidents. Every school should give instruction in both physiology and hygiene, and, so far as possible, should be provided with facilities for illustrating the structure, use, and care of the body.

ED 204 The relation of diet to intellectual development should be given far more attention than it has received. Mental confusion and dullness are often the result of errors in diet.

ED 204 In the study of hygiene, students should be taught the nutrient value of different foods. The effect of a concentrated and stimulating diet, also of foods deficient in the elements of nutrition, should be made plain.

ED 216 Many of the branches of study that consume the student's time are not essential to usefulness or happiness; but it is essential for every youth to have a thorough acquaintance with everyday duties. If need be, a young woman can dispense with a knowledge of French and algebra, or even of the piano; but it is indispensable that she learn to make good bread, to fashion neatly-fitting garments, and to perform efficiently the many duties that pertain to homemaking.

ED 216 Since both men and women have a part in home-making, boys as well as girls should gain a knowledge of household duties.

ED 218 Manual training is deserving of far more attention than it has received. Schools should be established that, in addition to the highest mental and moral culture, shall provide the best possible facilities for physical development and industrial training. Instruction should be given in agriculture, manufactures,—covering as many as possible of the most useful trades,—also in household economy, healthful cookery, sewing, hygienic dressmaking, the treatment of the sick, and kindred lines. Gardens, workshops, and treatment rooms should be provided, and the work in every line should be under the direction of skilled instructors.

The work should have a definite aim and should be thorough. While every person needs some knowledge of different handicrafts, it is indispensable that he become proficient in at least one. Every youth, on leaving school, should have acquired a knowledge of some trade or occupation by which, if need be, he may earn a livelihood.

The objection most often urged against industrial training in the schools is the large outlay involved. But the object to be gained is worthy of its cost. No other work committed to us is so important as the training of the youth, and every outlay demanded for its right accomplishment is means well spent.

ED 248, 249 A person's character is judged by his style of dress. A refined taste, a cultivated mind, will be revealed in the choice of simple and appropriate attire. Chaste simplicity in dress, when united with modesty of demeanor, will go far toward surrounding a young woman with that atmosphere of sacred reserve which will be to her a shield from a thousand perils.

Let girls be taught that the art of dressing well includes the ability to make their own clothing.

FE 41 There should have been experienced teachers to give lessons to young ladies in the cooking department. Young girls should have been instructed to manufacture wearing apparel, to cut, make, and mend garments, and thus become educated for the practical duties of life.

FE 43 But there can be no employment more important than that of housework. To cook well, to present healthful food upon the table in an inviting manner, requires intelligence and experience. The one who prepares the food that is to be placed in our stomachs, to be converted into blood to nourish the system, occupies a most important and elevated position.

FE 74 In institutions of learning, experienced teachers should be employed to instruct young ladies in the mysteries of the kitchen.

FE 74 A knowledge of domestic duties is beyond price to every woman. There are families without number whose happiness is wrecked by the inefficiency of the wife and mother. It is not so important that our daughters learn painting, fancy work, music, or even “cube root,” or the figures of rhetoric, as that they learn how to cut, make, and mend their own clothing, or to prepare food in a wholesome and palatable manner.

FE 74 When a little girl is nine or ten years old, she should be required to take her regular share in household duties, as she is able, and should be held responsible for the manner in which she does her work.

FE 75 Many ladies, accounted well-educated, having graduated with honors at some institution of learning, are shamefully ignorant of the practical duties of life. They are destitute of the qualifications necessary for the proper regulation of the family, and hence essential to its happiness. They may talk of woman’s elevated sphere, and of her rights, yet they themselves fall far below the true sphere of woman. It is the right of every daughter of Eve to have a thorough knowledge of household duties, to receive training in every department of domestic labor. Every young lady should be so educated that if called to fill the position of wife and mother, she may preside as a queen in her own domain. She should be fully competent to guide and instruct her children and to direct her servants, or, if need be, to minister with her own hands to the wants of her household. It is her right to understand the mechanism of the human body and the principles of hygiene, the matters of diet and dress, labor and recreation, and countless others that intimately concern the well-being of her household. It is her right to obtain such a knowledge of the best methods of treating disease that she can care for her children in sickness, instead of leaving her precious treasures in the hands of stranger nurses and physicians.

FE 160 Do not neglect to teach your children how to prepare healthful food. In giving them these lessons in physiology and in good cooking, you are giving them the first steps in some of the most useful branches of education, and inculcating principles which are needful elements in a religious education.

FE 227 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.

MH 185, 186 The greatest men in Israel were trained to industrial pursuits. A knowledge of the duties pertaining to housewifery was considered essential for every woman. And skill in these duties was regarded as an honor to women of the highest station.

MH 302, 303 Cooking is no mean science, and it is one of the most essential in practical life. It is a science that all women should learn, and it should be taught in a way to benefit the poorer classes.

Knowledge

CE 51, 52 All those who give all diligence to make their calling and election sure, will feel that a superficial knowledge will not fit them for positions of usefulness.

CE 247 If by obtaining knowledge you increase your love of yourselves, and your inclination to excuse yourselves from bearing responsibilities, you are better without an education.

CT 38 Knowledge is power, but it is a power for good only when united with true piety. It must be vitalized by the Spirit of God in order to serve the noblest purposes.

Nature

8T 260 The mechanism of the human body cannot be fully understood; it presents mysteries that baffle the most intelligent. It is not as the result of a mechanism, which, once set in motion, continues its work, that the pulse beats and breath follows breath.

8T 326 As the student thus contemplates the things of nature, a new perception of truth comes to him. The teachings in God's great book of nature bear testimony to the truth of the written word.

8T 326 Fathers and mothers, teach your children of the wonder-working power of God. His power is manifest in every plant, in every tree that bears fruit. Take the children into the garden and explain to them how He causes the seed to grow. The farmer plows his land and sows the seed, but he cannot make the seed grow. He must depend upon God to do that which no human power can do. The Lord puts His own Spirit into the seed, causing it to spring into life. Under His care the germ breaks through the case enclosing it and springs up to develop and bear fruit.

CH 177 The only schoolroom for children from eight to ten years of age should be in the open air, amid the opening flowers and nature's beautiful scenery. And their only textbook should be the treasures of nature.

COL 24 In itself the beauty of nature leads the soul away from sin and worldly attractions, and toward purity, peace, and God.

CT 185 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.

CT 185, 186 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 valleys fruitful and "grass to grow upon the mountains;" Psalm 147:8. It is through His power that vegetation flourishes, that the leaves appear and the flowers bloom.

CT 187 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.

CT 188 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.

CT 188 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.

CTBH 68 As fast as their minds can comprehend it, the parents should open before them God's great book of nature.

DA 516, 517 Teach the children to see Christ in nature. Take them out into the open air, under the noble trees, into the garden; and in all the wonderful works of creation teach them to see an expression of His love. Teach them that He made the laws which govern all living things, that He has made laws for us, and that these laws are for our happiness and joy. Do not weary them with long prayers and tedious exhortations, but through nature's object lessons teach them obedience to the law of God.

ED 27 This intimation also nature repeats to us. Though marred by sin, it speaks not only of creation but of redemption.

ED 99 Upon all created things is seen the impress of the Deity. Nature testifies of God. The susceptible mind, brought in contact with the miracle and mystery of the universe, cannot but recognize the working of infinite power. Not by its own inherent energy does the earth produce its bounties, and year by year continue its motion around the sun. An unseen hand guides the planets in their circuit of the heavens. A mysterious life pervades all nature—a life that sustains the unnumbered worlds throughout immensity, that lives in the insect atom which floats in the summer breeze, that wings the flight of the swallow and feeds the young ravens which cry, that brings the bud to blossom and the flower to fruit.

ED 99, 100 The same power that upholds nature, is working also in man. The same great laws that guide alike the star and the atom control human life. The laws that govern the heart's action, regulating the flow of the current of life to the body, are the laws of the mighty Intelligence that has the jurisdiction of the soul. From Him all life proceeds. Only in harmony with Him can be found its true sphere of action. For all the objects of His creation the condition is the same—a life sustained by receiving the life of God, a life exercised in harmony with the Creator's will. To transgress His law, physical, mental, or moral, is to place one's self out of harmony with the universe, to introduce discord, anarchy, ruin.

ED 100 To him who learns thus to interpret its teachings, all nature becomes illuminated; the world is a lesson book, life a school. The unity of man with nature and with God, the universal dominion of law, the results of transgression, cannot fail of impressing the mind and molding the character.

ED 100, 101 So far as possible, let the child from his earliest years be placed where this wonderful lesson book shall be open before him. Let him behold the glorious scenes painted by the great Master Artist upon the shifting canvas of the heavens, let him become acquainted with the wonders of earth and sea, let him watch the unfolding mysteries of the changing seasons, and, in all His works, learn of the Creator.

ED 101 Yet even the child, as he comes in contact with nature, will see cause for perplexity. He cannot but recognize the working of antagonistic forces. It is here that nature needs an interpreter. Looking upon the evil manifest even in the natural world, all have the same sorrowful lesson to learn—"An enemy hath done this."

ED 102, 103 The birds of the air, the lilies of the field, the sower and the seed, the shepherd and the sheep—with these Christ illustrated immortal truth. He drew illustrations also from the events of life, facts of experience familiar to the hearers—the leaven, the hid treasure, the pearl, the fishing net, the lost coin, the prodigal son, the houses on the rock and the sand. In His lessons there was something to interest every mind, to appeal to every heart. Thus the daily task, instead of being a mere round of toil, bereft of higher thoughts, was brightened and uplifted by constant reminders of the spiritual and the unseen.

So we should teach. Let the children learn to see in nature an expression of the love and the wisdom of God; let the thought of Him be linked with bird and flower and tree; let all things seen become to them the interpreters of the unseen, and all the events of life be a means of divine teaching.

ED 103 All things both in heaven and in earth declare that the great law of life is a law of service. The infinite Father ministers to the life of every living thing.

ED 108 By the laws of God in nature, effect follows cause with unvarying certainty. The reaping testifies to the sowing. Here no pretense is tolerated. Men may deceive their fellow men and may receive praise and compensation for service which they have not rendered. But in nature there can be no deception.

ED 112 In cultivating carefulness, patience, attention to detail, obedience to law, it imparts a most essential training. The constant contact with the mystery of life and the loveliness of nature, as well as the tenderness called forth in ministering to these beautiful objects of God's creation, tends to quicken the mind and refine and elevate the character; and the lessons taught prepare the worker to deal more successfully with other minds.

ED 117 We are not merely to tell the child about these creatures of God. The animals themselves are to be hisol teachers. The ants teach lessons of patient industry, of perseverance in surmounting obstacles, of providence for the future.

ED 119 Thus while the children and youth gain a knowledge of facts from teachers and textbooks, let them learn to draw lessons and discern truth for themselves. In their gardening, question them as to what they learn from the care of their plants. As they look on a beautiful landscape, ask them why God clothed the fields and woods with such lovely and varied hues. Why was not all colored a somber brown? When they gather the flowers, lead them to think why He spared us the beauty of these wanderers from Eden. Teach them to notice the evidences everywhere manifest in nature of God's thought for us, the wonderful adaptation of all things to our need and happiness.

ED 120 Many illustrations from nature are used by the Bible writers, and as we observe the things of the natural world, we shall be enabled, under the guiding of the Holy Spirit, more fully to understand the lessons of God's word. It is thus that nature becomes a key to the treasure house of the word.

ED 120 Children should be encouraged to search out in nature the objects that illustrate Bible teachings, and to trace in the Bible the similitudes drawn from nature. They should search out, both in nature and in Holy Writ, every object representing Christ, and those also that He employed in illustrating truth. Thus may they learn to see Him in tree and vine, in lily and rose, in sun and star. They may learn to hear His voice in the song of birds, in the sighing of the trees, in the rolling thunder, and in the music of the sea.

ED 128 Since the book of nature and the book of revelation bear the impress of the same master mind, they cannot but speak in harmony. By different methods, and in different languages, they witness to the same great truths. Science is ever discovering new wonders; but she brings from her research nothing that, rightly understood,

conflicts with divine revelation. The book of nature and the written word shed light upon each other. They make us acquainted with God by teaching us something of the laws through which He works.

ED 133 He who studies most deeply into the mysteries of nature will realize most fully his own ignorance and weakness. He will realize that there are depths and heights which he cannot reach, secrets which he cannot penetrate, vast fields of truth lying before him unentered. He will be ready to say, with Newton, "I seem to myself to have been like a child on the seashore finding pebbles and shells, while the great ocean of truth lay undiscovered before me."

LS 353 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.

MH 461, 462 He who has gained a knowledge of God and His word through personal experience is prepared to engage in the study of natural science. Of Christ it is written, "In Him was life; and the life was the light of men." John 1:4. Before the entrance of sin, Adam and Eve in Eden were surrounded with a clear and beautiful light, the light of God. This light illuminated everything which they approached. There was nothing to obscure their perception of the character or the works of God. But when they yielded to the tempter, the light departed from them. In losing the garments of holiness, they lost the light that had illuminated nature. No longer could they read it aright. They could not discern the character of God in His works. So today man cannot of himself read aright the teaching of nature. Unless guided by divine wisdom, he exalts nature and the laws of nature above nature's God. This is why mere human ideas in regard to science so often contradict the teaching of God's word. But for those who receive the light of the life of Christ, nature is again illuminated. In the light shining from the cross, we can rightly interpret nature's teaching.

Other Relevant Quotations

3T 32 It is duty to so educate the mind as to bring out the energies of the soul, and develop every faculty. When all the faculties are in exercise, the intellect will be strengthened, and the purpose for which they were given will be accomplished.

3T 223 But, young men, if you gain ever so much knowledge, and yet fail to put that knowledge to practical use, you fail of your object.

5T 24 The religion of the Bible is the only safeguard for the young. Morality and religion should receive special attention in our educational institutions.

5T 28 In the system of instruction used in the common schools the most essential part of education is neglected, namely, the religion of the Bible.

6T 128 Let our lessons be appropriate for the day in which we live, and let our religious instruction be given in accordance with the messages God sends.

6T 135 Young men who design to enter the ministry should not spend a number of years solely in obtaining an education. Teachers should be able to comprehend the situation and to adapt their instruction to the wants of this class, and special advantages should be given them for a brief yet comprehensive study of the branches most needed to fit them for their work.

6T 150 With tenacity and firmness some cling to old habits and a love of various studies which are not essential, as if their salvation depended upon these things.

6T 167 In no case should students be allowed to take so many studies that they will be prevented from attending religious exercises.

6T 180 We desire that our children should study to the best advantage. In order to do this, employment should be given them which will call into exercise the muscles. Daily, systematic labor should constitute a part of the education of youth even at this late period. Much can now be gained in this way.

6T 208 The students are in our schools for a special training to become acquainted with all lines of work that should they go out as missionaries they could be self-reliant and able, through their educated ability, to furnish themselves with necessary conveniences and facilities. Whether men or women, they should learn to mend, wash, and keep their own clothes in order. They should be able to cook their own meals. They should be familiar with agriculture and with mechanical pursuits.

9T 76 Our educational institutions can do much toward meeting the demand for trained workers for these mission fields. Wise plans should be laid to strengthen the work done in our training centers. Study should be given to the best methods for fitting consecrated young men and young women to bear responsibility and to win souls for Christ. They should be taught how to meet the people and how to present the third angel's message in an attractive manner.

9T 76, 77 The Lord has instituted a plan whereby many of the students in our schools can learn practical lessons needful to success in afterlife. He has given them the privilege of handling precious books that have been dedicated for the advancement of our educational and sanitarium work. In the very handling of these books, the youth will meet with many experiences that will teach them how to cope with problems that await them in the regions beyond. During their school life, as they canvass for these books, many may learn how to approach people courteously and how to exercise tact in conversing with them on different points of present truth. And as they meet with a degree of success financially, some will learn lessons of thrift and economy, which will be of great advantage to them when they are sent out as missionaries.

CD 476 Many of the branches of study that consume the student's time are not essential to usefulness or happiness; but it is essential for every youth to have a thorough acquaintance with everyday duties. If need be, a young woman can dispense with a knowledge of French and algebra, or even of the piano; but it is indispensable that she learn to make good bread, to fashion neatly fitting garments, and to perform efficiently the many duties that pertain to homemaking.

CE 101 This kind of knowledge is below par in the estimation of the world, and yet it is essential for every youth to become wise in the Scriptures, if he would have eternal life.

CH 38 So closely is health related to our happiness, that we cannot have the latter without the former. A practical knowledge of the science of human life is necessary in order to glorify God in our bodies. It is therefore of the highest importance that among the studies selected for childhood, physiology should occupy the first place.

CH 177 As fast as their minds can comprehend it, the parents should open before them God's great book of nature.

CH 180 For young men, there should be establishments where they could learn different trades, which would bring into exercise their muscles as well as their mental powers. If the youth can have but a one-sided education, which is of the greater consequence—a knowledge of the sciences, with all the disadvantages to health and life, or a knowledge of labor for practical life? We unhesitatingly answer, The latter. If one must be neglected, let it be the study of books.

COL 41 But in too many schools of our day God's word is set aside. Other subjects occupy the mind. The study of infidel authors holds a large place in the educational system. Skeptical sentiments are interwoven in the matter

placed in school books. Scientific research becomes misleading, because its discoveries are misinterpreted and perverted. The word of God is compared with the supposed teachings of science, and is made to appear uncertain and untrustworthy. Thus the seeds of doubt are planted in the minds of the youth, and in time of temptation they spring up.

CS 294 In the study of figures the work should be made practical. Let every youth and every child be taught, not merely to solve imaginary problems, but to keep an accurate account of his own income and outgoes. Let him learn the right use of money by using it. Whether supplied by their parents or by their own earnings, let boys and girls learn to select and purchase their own clothing, their books, and other necessities; and by keeping an account of their expenses they will learn, as they could learn in no other way, the value and the use of money.

This training will help them to distinguish true economy from niggardliness on the one hand and prodigality on the other. Rightly directed, it will encourage habits of benevolence. It will aid the youth in learning to give, not from the mere impulse of the moment, as their feelings are stirred, but regularly and systematically.

CT 14 The science of salvation, the science of true godliness, the knowledge which has been revealed from eternity, which enters into the purpose of God, expresses His mind, and reveals His purpose—this Heaven deems all-important. If our youth obtain this knowledge, they will be able to gain all else that is essential; but if not, all the knowledge they may acquire from the world will not place them in the ranks of the Lord. They may gather all the knowledge that books can give, and yet be ignorant of the first principles of that righteousness which will give them characters approved of God.

CT 25, 26 Is it the Lord's purpose that false principles, false reasoning, and the sophistries of Satan should be kept before the minds of our youth and children? Shall pagan and infidel sentiments be presented to our students as valuable additions to their store of knowledge? The works of the most intellectual skeptic are the works of a mind prostituted to the service of the enemy; and shall those who claim to be reformers, who seek to lead the children and youth in the right way, in the path cast up for the ransomed of the Lord to walk in, imagine that God would have them present to the youth for their study that which will misrepresent His character and place Him in a false light? Shall the sentiments of unbelievers, the expressions of dissolute men, be advocated as worthy of the student's attention, because they are the productions of men whom the world admires as great thinkers? Shall men professing to believe in God gather from these unsanctified authors their expressions and sentiments, and treasure them up as precious jewels to be stored away among the riches of the mind? God forbid!

CT 44 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, qualified for places of responsibility in both 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 as teachers, that others may be trained and disciplined for the great work of the future.

CT 51 Infinite Wisdom sets before us the great lessons of life—lessons of duty and happiness. These are often hard to learn, but without them we can make no real progress. They may cost us effort and tears, and even agony, but we must not falter or grow weary. We shall at last hear the Master's call, "Child, come up higher."

CT 56 We are rapidly nearing the final crisis in this world's history, and it is important that we understand that the educational advantages offered by our schools are to be different from those offered by the schools of the world. Neither are we to follow the routine of worldly schools. The instruction given in Seventh-day Adventist schools is to be such as to lead to the practice of true humility. In speech, in dress, in diet, and in the influence exerted, is to be seen the simplicity of true godliness.

CT 87, 88 A more comprehensive education is needed—an education which will demand from teachers and principal such thought and effort as mere instruction in the sciences does not require. The character must receive proper discipline for its fullest and noblest development. The students should receive at college such training as

will enable them to maintain a respectable, honest, virtuous standing in society, against the demoralizing influences which are corrupting the youth.

CT 108, 109 The Bible should be the child's first textbook. From this book, parents are to give wise instruction. The word of God is to be made the rule of the life. From it the children are to learn that God is their Father; and from the beautiful lessons of His word they are to gain a knowledge of His character. Through the inculcation of its principles they are to learn to do justice and judgment.

CT 149 But their domestic education should keep pace with their education in missionary lines. In childhood and youth practical and literary training should be combined.

CT 173 The church has a special work to do in educating and training its children that they may not, in attending school or in any other association, be influenced by those of corrupt habits. The world is full of iniquity and disregard of the requirements of God.

CT 204 Efforts to educate our children and youth in the fear of the Lord without making a study of the word prominent, are sadly misdirected. Unless there is such a training as will lead to a recognition and an abhorrence of sin, moral deformity will result. Our children should be removed from the evil influences of the public school and placed where thoroughly converted teachers may educate them in the Holy Scriptures. Thus students will be taught to make the word of God the grand rule of their lives.

CT 215 It is a mistake to allow students in our preparatory schools to choose their own studies. This mistake has been made in the past, and as a result students who had not mastered the common branches have sought to climb higher than they were prepared to go. Some who could not speak the English language correctly have desired to take up the study of foreign languages.

CT 216 Teachers should be careful to give the students what they most need, instead of allowing them to take what studies they choose. They should test the accuracy and knowledge of the students; then they can tell whether they have reached the heights to which they think they have attained.

CT 218 When voice culture, reading, writing, and spelling take their rightful place in our schools, there will be seen a great change for the better. These subjects have been neglected because teachers have not recognized their value. But they are more important than Latin and Greek. I do not say that it is wrong to study Latin and Greek, but I do say that it is wrong to neglect the subjects that lie at the foundation of education in order to tax the mind with the study of these higher branches.

CT 218 It is a matter of great importance that students obtain an education that will fit them for successful business life. We must not be satisfied with the one-sided education given in many schools. The common branches must be thoroughly mastered, and a knowledge of bookkeeping should be considered as important as a knowledge of grammar. All who expect to engage in the work of the Lord should learn how to keep accounts. In the world there are many who have made a failure of business and are looked upon as dishonest, who are true at heart, but who have failed to succeed because they did not know how to keep accounts.

To spell correctly, to write a clear, fair hand, and to keep accounts, are necessary accomplishments. Bookkeeping has strangely dropped out of school work in many places but this should be regarded as a study of primary importance. A thorough preparation in these studies will fit students to stand in positions of trust.

CT 219 The instruction which the Lord has sent us, warning students and teachers against spending years of study in school, does not apply to young boys and girls. These need to go through the proper period of thorough discipline and study of the common branches and the Bible until they have reached an age of more mature and reliable judgment.

CT 308 Education does not consist in using the brain alone. Physical employment is a part of the training essential for every youth. An important phase of education is lacking if the student is not taught how to engage in useful labor.

CT 380 And to a large degree theology, as studied and taught, is but a record of human speculation, serving only to darken "counsel by words without knowledge." Job 38:2. Too often the motive in accumulating these many books is not so much a desire to obtain food for mind and soul, as it is an ambition to become acquainted with philosophers and theologians, a desire to present Christianity to the people in learned terms and propositions.

CT 384 In the education of children and youth, fairy tales, myths, and fictitious stories are now given a large place. Books of this character are used in the schools, and they are to be found in many homes. How can Christian parents permit their children to use books so filled with falsehood? When the children ask the meaning of stories so contrary to the teaching of their parents, the answer is that the stories are not true; but this does not do away with the evil results of their use. The ideas presented in these books mislead the children. They impart false views of life and beget and foster a desire for the unreal.

CT 388 The time, means, and study that so many expand for a comparatively useless education should be devoted to gaining an education that would make them practical men and women, fitted to bear life's responsibilities. Such and education would be of the highest value.

CT 389 The education needed is that which will qualify students for practical service, by teaching them to bring every faculty under the control of the Spirit of God. The study book of the highest value is that which contains the instruction of Christ, the Teacher of teachers.

CT 391 The student obtains a slender store of information upon many subjects that are of little value to him, a limited knowledge along many lines that he will never use, when he might obtain knowledge that would be of the highest service in practical life, and which would be a storehouse of wisdom from which to draw in time of need.

CT 411 None should be allowed to pursue a course of study that will weaken their faith in the truth or 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 influences of the Holy Spirit and have obtained His counsel concerning the contemplated course of study. Let every unholy ambition be blotted out. Let every selfish desire to distinguish yourselves be set aside; let every suggestion from humanity be taken to God, and trust in the guidance of His Spirit….

CT 416 Understand that I say nothing in these words to depreciate education, but I speak 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 a Christian experience, for without this the education of the student will be of no avail.

CT 422 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 textbook in our schools, the Bible will do for mind and morals what cannot be done by books of science and philosophy.

CT 444 The Bible has not been made a vital matter in their education, but books tainted with infidelity and propagating unsound theories have been placed before them.

CT 444 The Creator of the heavens and the earth, the Source of all wisdom, is second to none. But supposedly great authors, whose works are used as textbooks for study, are received and glorified, though they have no vital

connection with God. By such study man has been led 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.

Today young men and women spend years in acquiring an education which is as wood and stubble, to be consumed in the last great conflagration. Upon such an education God places no value. Many students leave school unable to receive the word of God with the reverence and respect which they gave it before they entered. Their faith has been eclipsed in the effort to excel in the various studies. The Bible has not been made a vital matter in their education, but books tainted with infidelity and propagating unsound theories have been placed before them.

CT 444 All unnecessary matters should be weeded from the courses of study, and only such studies placed before the student as will be of real value to him.

CT 531 The blessings of an all-round education will bring success in Christian Missionary work.

CT 532 God has revealed to me that we are in positive danger of bringing into our educational work the customs and fashions that prevail in the schools of the world. If teachers are not guarded, they will place on the necks of their students worldly yokes instead of the yoke of Christ. The plan of the schools we shall establish in these closing years of the message is to be of an entirely different order from those we have instituted.

ED 13, 14 The world has had its great teachers, men of giant intellect and extensive research, men whose utterances have stimulated thought and opened to view vast fields of knowledge; and these men have been honored as guides and benefactors of their race; but there is One who stands higher than they. We can trace the line of the world's teachers as far back as human records extend; but the Light was before them. As the moon and the stars of our solar system shine by the reflected light of the sun, so, as far as their teaching is true, do the world's great thinkers reflect the rays of the Sun of Righteousness. Every gleam of thought, every flash of the intellect, is from the Light of the world.

ED 17 The Holy Scriptures are the perfect standard of truth, and as such should be given the highest place in education.

ED 20 As an illustration of its principles a model school was established in Eden, the home of our first parents. The Garden of Eden was the schoolroom, nature was the lesson book, the Creator Himself was the instructor, and the parents of the human family were the students.

ED 37 Thus in labor and in giving they were taught to co-operate with God and with one another. And they were to co-operate also in the preparation of the spiritual building—God’s temple in the soul.

ED 130 Akin to the theory concerning the evolution of the earth is that which attributes to an ascending line of germs, mollusks, and quadrupeds the evolution of man, the crowning glory of the creation.

When consideration is given to man’s opportunities for research; how brief his life; how limited his sphere of action; how restricted his vision; how frequent and how great the errors in his conclusions, especially as concerns the events thought to antedate Bible history; how often the supposed deductions of science are revised or cast aside; with what readiness the assumed period of the earth’s development is from time to time increased or diminished by millions of years; and how the theories advanced by different scientists conflict with one another,—considering all this, shall we, for the privilege of tracing our descent from germs and mollusks and apes, consent to cast away that statement of Holy Writ, so grand in its simplicity, “God created man in His own image, in the image of God created He him”? Genesis 1:27. Shall we reject that genealogical record,—prouder than any treasured in the courts of kings,—"which was the son of Adam, which was the son of God"? Luke 3:38.

Rightly understood, both the revelations of science and the experiences of life are in harmony with the testimony of Scripture to the constant working of God in nature.

ED 184 We need to study the working out of God's purpose in the history of nations and in the revelation of things to come, that we may estimate at their true value things seen and things unseen; that we may learn what is the true aim of life; that, viewing the things of time in the light of eternity, we may put them to their truest and noblest use. Thus, learning here the principles of His kingdom and becoming its subjects and citizens, we may be prepared at His coming to enter with Him into its possession.

ED 232, 233 Every youth should be taught the necessity and the power of application. Upon this, far more than upon genius or talent, does success depend. Without application the most brilliant talents avail little, while with rightly directed effort persons of very ordinary natural abilities have accomplished wonders. And genius, at whose achievements we marvel, is almost invariably united with untiring, concentrated effort.

The youth should be taught to aim at the development of all their faculties, the weaker as well as the stronger. With many there is a disposition to restrict their study to certain lines, for which they have a natural liking. This error should be guarded against. The natural aptitudes indicate the direction of the lifework, and, when legitimate, should be carefully cultivated. At the same time it must be kept in mind that a well-balanced character and efficient work in any line depend, to a great degree, on that symmetrical development which is the result of thorough, all-round training.

ED 234 So long as the great purpose of education is kept in view, the youth should be encouraged to advance just as far as their capabilities will permit. But before taking up the higher branches of study, let them master the lower. This is too often neglected. Even among students in the higher schools and the colleges there is great deficiency in knowledge of the common branches of education. Many students devote their time to higher mathematics when they are incapable of keeping simple accounts. Many study elocution with a view to acquiring the graces of oratory when they are unable to read in an intelligible and impressive manner. Many who have finished the study of rhetoric fail in the composition and spelling of an ordinary letter.

A thorough knowledge of the essentials of education should be not only the condition of admission to a higher course, but the constant test for continuance and advancement.

ED 238 Such study will give broad, comprehensive views of life. It will help the youth to understand something of its relations and dependencies, how wonderfully we are bound together in the great brotherhood of society and nations, and to how great an extent the oppression or degradation of one member means loss to all.

ED 269 It is acquaintance that awakens sympathy, and sympathy is the spring of effective ministry. To awaken in the children and youth sympathy and the spirit of sacrifice for the suffering millions in the "regions beyond," let them become acquainted with these lands and their peoples. In this line much might be accomplished in our schools. Instead of dwelling on the exploits of the Alexanders and Napoleons of history, let the pupils study the lives of such men as the apostle Paul and Martin Luther, as Moffat and Livingstone and Carey, and the present daily-unfolding history of missionary effort.

EV 107, 108 The labor in these schools should be varied. The study of the Bible should be made of primary importance, and at the same time there should be a systematic training of the mind and manners, that they may learn to approach people in the best possible way. All should learn how to labor with tact and with courtesy, and with the Spirit of Christ.

FE 71, 72 They apply themselves to the study of mathematics or the languages, while they neglect a study far more essential to the happiness and success of life. Many who can explore the depths of the earth with the geologist, or traverse the heavens with the astronomer, show not the slightest interest in the wonderful mechanism of their own bodies. Others can tell just how many bones there are in the human frame, and correctly describe every organ of the body, and yet they are as ignorant of the laws of health, and the cure of disease, as though life were controlled by blind fate, instead of definite and unvarying law.

FE 97 The chief subjects of study were the law of God with the instructions given to Moses, sacred history, sacred music, and poetry. It was the grand object of all study to learn the will of God and the duties of His people. In the

records of sacred history were traced the footsteps of Jehovah. From the events of the past were drawn lessons of instruction for the future.

FE 97 The Hebrew language

e was cultivated as the most sacred tongue in the world. A spirit of devotion was cherished. Not only were students taught the duty of prayer, but they were taught how to pray, how to approach their Creator, how to exercise faith in Him, and how to understand and obey the teachings of His Spirit. Sanctified intellects brought forth from the treasure house of God things new and old.

FE 108 There should be connected with our missions training-schools for those who are about to enter the fields as laborers. They should feel that they must become as apprentices to learn the trade of laboring for the conversion of souls. The labor in these schools should be varied. The study of the Bible should be made of primary importance, and at the same time there should be a systematic training of the mind and manners that they may learn to approach people in the best possible way. All should learn how to labor with tact and with courtesy, and with the Spirit of Christ. They should never cease to become learners, but should ever continue to dig for truth and for the best ways of working, as they would dig for buried gold.

FE 114 Our schools are to be educating schools and training schools; and if men and women come forth from them fitted in any sense for the missionary field, they must have impressed upon them the greatness of the work, and that practical godliness must be brought into their daily experience, to be fitted for any place of usefulness in our world, or in the church, or in God's great moral vineyard, now calling for laborers in foreign lands.

FE 115 The world's maxims, the world's customs and practices, are not the teaching they need; but they are to see that the teachers in the schools care for their souls, that they will take a decided interest in their spiritual welfare, and religion is to be the great principle inculcated; for the love and fear of God are the beginning of wisdom.

FE 157 Cleanliness and order are Christian duties, yet even these may be carried too far, and made the one essential, while matters of greater importance are neglected. Those who neglect the interests of the children for these considerations are tithing the mint and cummin, while they neglect the weightier matters of the law,—justice, mercy, and the love of God.

FE 256 The great educating book is the Bible, and yet it is little read or practiced. O that every individual would seek to make of himself all that he could, improving his opportunities to the very best of his ability, purposing to use every power which God has given him, not simply to advance his temporal affairs, but to advance his spiritual interests. O that all might search diligently to know what is truth, to study earnestly that they might have correct language and cultivated voices, that they might present the truth in all its elevated and ennobling beauty. Let no one imagine that he will drift into some position of usefulness. If men would be used to work for God, let them put to the stretch their powers, and concentrate their minds in earnest application.

FE 328 True education is a grand science; for it is founded on the fear of the Lord, which is the beginning of wisdom.

FE 357 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.

FE 375 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.

FE 384 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.

FE 387 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.

FE 397 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.

FE 414 The first great lesson in all education is to know and understand the will of God.

FE 425 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.

FE 489 The youth are to be encouraged to attend our schools, which should become more and more like the schools of the prophets. Our schools have been established by the Lord; and if they are conducted in harmony with His purpose, the youth sent to them will quickly be prepared to engage in various branches of missionary work. Some will be trained to enter the field as missionary nurses, some as canvassers, some as evangelists, some as teachers, and some as gospel ministers.

FE 516 The work of our schools must bear a different stamp from that borne by some of our most popular schools.

FE 535 To many who place their children in our schools, strong temptations will come, because they desire them to secure what the world regards as the most essential education. Who knows what constitutes the most essential education, unless it is the education to be obtained from that Book which is the foundation of all true knowledge? Those who regard as essential the knowledge to be gained along the line of worldly education are making a great mistake, one which will cause them to be swayed by individual opinions that are human and erring.

FE 536 Heart and mind are to be trained to preserve their purity by receiving daily supplies from the fountain of eternal truth. The divine Mind and Hand has preserved through the ages the record of creation in its purity. It is the word of God alone that gives to us an authentic account of the creation of our world. This word is to be the chief study in our schools.

FE 539 Instruct the students not to regard as most essential the theoretical part of their education. Let it be more and more deeply impressed upon every student that we should have an intelligent understanding of how to treat the physical system.

FE 542, 543 The word of God should have a place—the first place—in every system of education. As an educating power, it is of more value than the writings of all the philosophers of all ages. In its wide range of style and subjects there is something to interest and instruct every mind, to ennoble every interest. The light of revelation shines undimmed into the distant past where human annals cast not a ray of light. There is poetry which has called forth the wonder and admiration of the world. In glowing beauty, in sublime and solemn majesty, in touching pathos, it is unequaled by the most brilliant productions of human genius. There is sound logic and impassioned eloquence. There are portrayed the noble deeds of noble men, examples of private virtue and public honor, lessons of piety and purity.

There is no position in life, no phase of human experience, for which the Bible does not contain valuable instruction. Ruler and subject, master and servant, buyer and seller, borrower and lender, parent and child, teacher and student,—all may here find lessons of priceless worth.

But above all else, the word of God sets forth the plan of salvation: shows how sinful man may be reconciled to God, lays down the great principles of truth and duty which should govern our lives, and promises us divine aid in their observance. It reaches beyond this fleeting life, beyond the brief and troubled history of our race. It opens to our view the long vista of eternal ages,—ages undarkened by sin, undimmed by sorrow. It teaches us how we may share the habitations of the blessed, and bids us anchor our hopes and fix our affections there.

GW92 318 There is danger of attaching too much importance to the matter of etiquette, and diverting much time to education upon the subject of manner and form, that can never be of any great use to many youth. Some are in danger of making the externals all-important, of overestimating the value of mere conventionalities. The results will not warrant the expenditure of time and thought given to these matters.

GW92 319 The most essential, enduring education is that which will develop the nobler qualities, which will encourage a spirit of universal kindliness, leading the youth to think no evil of any one lest they shall misjudge motives and misinterpret words and actions.

HL 139 Wherever the students may go, they need education in the science of how to treat the sick. This will give them a welcome in any place, because there is suffering of every kind in every part of the world. Education, true education, means much.

MH 395 True education is missionary training. Every son and daughter of God is called to be a missionary; we are called to the service of God and our fellow men; and to fit us for the service should be the object of our education.

MH 401 Above any other agency, service for Christ's sake in the little things of everyday experience has power to mold the character and to direct the life into lines of unselfish ministry. To awaken this spirit, to encourage and rightly to direct it, is the parents' and the teacher's work.

MH 402 Every child and every youth should have a knowledge of himself. He should understand the physical habitation that God has given him, and the laws by which it is kept in health. All should be thoroughly grounded in the common branches of education. And they should have industrial training that will make them men and women of practical ability, fitted for the duties of everyday life. To this should be added training and practical experience in various lines of missionary effort.

MH 441 As a preparation for Christian work, many think it essential to acquire an extensive knowledge of historical and theological writings. They suppose that this knowledge will be an aid to them in teaching the gospel. But their laborious study of the opinions of men tends to the enfeebling of their ministry, rather than to its strengthening.

MH 444 The only education worthy of the name is that which leads young men and young women to be Christlike, which fits them to bear life's responsibilities, fits them to stand at the head of their families. Such an education is not to be acquired by a study of heathen classics.

MH 450 What we need is knowledge that will strengthen mind and soul, that will make us better men and women. Heart education is of far more importance than mere book learning. It is well, even essential, to have a knowledge of the world in which we live; but if we leave eternity out of our reckoning, we shall make a failure from which we can never recover.

A student may devote all his powers to acquiring knowledge; but unless he has a knowledge of God, unless he obeys the laws that govern his own being, he will destroy himself. By wrong habits, he loses the power of self-appreciation; he loses self-control. He cannot reason correctly about matters that concern him most deeply. He is reckless and irrational in his treatment of mind and body. Through his neglect to cultivate right principles, he is ruined both for this world and for the world to come.

If the youth understood their own weakness, they would find in God their strength. If they seek to be taught by Him they will become wise in His wisdom, and their lives will be fruitful of blessing to the world. But if

they give up their minds to mere worldly and speculative study, and thus separate from God, they will lose all that enriches life.

MH 466 Our lifework here is a preparation for the life eternal. The education begun here will not be completed in this life; it will be going forward through all eternity—ever progressing, never completed. More and more fully will be revealed the wisdom and love of God in the plan of redemption. The Saviour, as He leads His children to the fountains of living waters, will impart rich stores of knowledge. And day by day the wonderful works of God, the evidences of His power in creating and sustaining the universe, will open before the mind in new beauty. In the light that shines from the throne, mysteries will disappear, and the soul will be filled with astonishment at the simplicity of the things that were never before comprehended.

MYP 173 God requires the training of the mental faculties. He designs that His servants shall possess more intelligence and clearer discernment than the worldling, and He is displeased with those who are too careless or too indolent to become efficient, well-informed workers.

MYP 174 Let the youth who need an education set to work with a determination to obtain it. Do not wait for an opening; make one for yourselves. Take hold in any small way that presents itself. Practice economy. Do not spend your means for the gratification of appetite or in pleasure-seeking. Be determined to become as useful and efficient as God calls you to be. Be thorough and faithful in whatever you undertake. Procure every advantage within your reach for strengthening the intellect. Let the study of books be combined with useful manual labor, and by faithful endeavor, watchfulness, and prayer, secure the wisdom that is from above. This will give you an all-round education.

MYP 184 Do not spend time in learning that which will be of little use to you in your after life. Instead of reaching out for a knowledge of the classics, learn first to speak the English language correctly. Learn how to keep accounts. Gain a knowledge of those lines of study that will help you to be useful wherever you are.

MYP 239 In order for men and women to have well-balanced minds, all the powers of the being should be called into use and developed. There are in this world many who are one-sided because only one set of faculties has been cultivated, while others are dwarfed from inaction. The education of many youth is a failure. They overstudy, while they neglect that which pertains to the practical life. That the balance of the mind may be maintained, a judicious system of physical work should be combined with mental work, that there may be a harmonious development of all the powers.

MYP 405 Christian sociability is altogether too little cultivated by God’s people. This branch of education should not be neglected or lost sight of in our schools.

13 - The Guidance in a Christian School

3T 147, 148 Children frequently begin a piece of work with enthusiasm, but, becoming perplexed or wearied with it, they wish to change and take hold of something new. Thus they may take hold of several things, meet with a little discouragement, and give them up; and so they pass from one thing to another, perfecting nothing. Parents should not allow the love of change to control their children. They should not be so much engaged with other things that they will have no time to patiently discipline the developing minds. A few words of encouragement, or a little help at the right time, may carry them over their trouble and discouragement, and the satisfaction they will derive from seeing the task completed that they undertook will stimulate them to greater exertion.

3T 534 There are many who need our sympathy and advice, but not that advice which implies superiority in the giver and inferiority in the receiver.

4T 240 True, refined independence never disdains to seek counsel of the experienced and of the wise, and it treats the counsel of others with respect.

4T 328 The city of God will open its golden gates to receive him who learned while on earth to lean on God for guidance and wisdom, for comfort and hope amid loss and affliction.

5T 31 The teacher should ever conduct himself as a Christian gentleman. He should ever stand in the attitude of a friend and counselor to his pupils. If all our people—teachers, ministers, and lay members—would cultivate the spirit of Christian courtesy, they would far more readily find access to the hearts of the people; many more would be led to examine and receive the truth. When every teacher shall forget self and feel a deep interest in the success and prosperity of his pupils, realizing that they are God's property and that he must render an account for his influence upon their minds and character, then we shall have a school in which angels will love to linger. Jesus will look approvingly upon the work of the teachers and will send His grace into the hearts of the students.

5T 55 How little we can know of the heart anguish of another. How few understand another's circumstances. Hence the difficulty of giving wise counsel. What may appear to us to be appropriate, may, in reality, be quite the reverse.

5T 87 Your Saviour will guide you into the position best suited to your talents, and where you can be most useful.

5T 243 He warned them that if they indulged hatred and strife, dividing into parties, and like the brutes biting and devouring one another, they would bring upon themselves present unhappiness and future ruin. There was but one way to prevent these terrible evils and that was, as the apostle enjoined upon them, to "walk in the Spirit." They must by constant prayer seek the guidance of the Holy Spirit, which would lead them to love and unity.

5T 653 Allow the children under your care to have an individuality, as well as yourselves. Ever try to lead them, but never drive them.

6T 197 What selection would we be able to make from 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, who, when sent to find the anointed of the Lord, looked upon the outward appearance. 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 seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." 1 Samuel 16:7.

6T 197 Who can determine which one of a family will prove to be efficient in the work of God? All the 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.

6T 154 Teachers should lead students to think, and clearly to understand the truth for themselves. It is not enough for the teacher to explain or for the student to believe; inquiry must be awakened, and the student must be drawn out to state the truth in his own language, thus making it evident that he sees its force and makes the application. By painstaking effort the vital truths should thus be impressed upon the mind. This may be a slow process; but it is of more value than rushing over important subjects without due consideration.

6T 206, 207 Some would be content with the thorough education of a few of the most promising of our youth; but they all need an education that they may be fitted for usefulness in this life, qualified for places of responsibility in both private and public life.

7T 44 One brief day is given you. As if it were your last on earth, work during its hours for the Master. Lay all your plans before God, to be carried out or given up, as His providence shall indicate.

AA 283 He who will give himself fully to God, will be guided by the divine hand.

CH 178 Work in the garden and field will be an agreeable change from the wearisome routine of abstract lessons to which the young minds should never be confined. To the nervous child or youth, 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.

CH 590, 591 Those selected to take the nurses' course in our sanitariums should be wisely chosen. Young girls of a superficial mold of character should not be encouraged to take up this work. Many of the young men who present themselves as being desirous of being educated as physicians have not those traits of character which will enable them to withstand the temptations so common to the work of a physician. Only those should be accepted who give promise of becoming qualified for the great work of imparting the principles of true health reform.

CH 631 There are persons with a diseased imagination to whom religion is a tyrant, ruling them as with a rod of iron. Such are constantly mourning over their depravity and groaning over supposed evil. Love does not exist in their hearts; a frown is ever upon their countenances. They are chilled with the innocent laugh from the youth or from anyone. They consider all recreation or amusement a sin and think that the mind must be constantly wrought up to just such a stern, severe pitch. This is one extreme. Others think that the mind must be ever on the stretch to invent new amusements and diversions in order to gain health. They learn to depend on excitement, and are uneasy without it. Such are not true Christians. They go to another extreme.

COL 173 Whatever may be our situation, we have a Guide to direct our way; whatever our perplexities, we have a sure Counselor; whatever our sorrow, bereavement, or loneliness, we have a sympathizing Friend.

COL 327 Not more surely is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God.

CSW 112 Make every point of truth clear and distinct to the minds of the children. Do not crowd upon their minds an accumulated amount of matter at one time.

CSW 118 The teacher should not confine himself to the repetition of the set words of the lesson, yet he wants to be perfectly familiar with the words as well as the ideas.

CSW 119 Those who instruct children should avoid tedious remarks. Short remarks and to the point will have a happy influence. If much is to be said, make up for briefness by frequency. A few words of interest now and then will be more beneficial than to have it all at once. Long speeches burden the small minds of the children.

CT 44 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, qualified for places of responsibility in both 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 as teachers, that others may be trained and disciplined for the great work of the future.

CT 60 Let the child and the youth be taught that every mistake, every fault, every difficulty, conquered, becomes a steppingstone to better and higher things. It is through such experiences that all who have ever made life worth the living have achieved success.

CT 85 Children should be so trained and educated that they will expect temptations, and calculate to meet difficulties and dangers.

CT 110 In every Christian home God should be honored by the morning and evening sacrifices of prayer and praise. Children should be taught to respect and reverence the hour of prayer. It is the duty of Christian parents, morning and evening, by earnest prayer and persevering faith, to make a hedge about their children.

CT 120 Parents, guard the principles and habits of your children as the apple of the eye.

CT 122 In the home school the children should be taught how to perform the practical duties of every-day life. While they are still young, the mother should give them some simple task to do each day.

CT 130 Upon parents rests the responsibility of developing in their children those capabilities which will enable them to do good service for God.

CT 150 To shield their children from contaminating influences, parents should instruct them in the principles of purity. Those children who in the home form habits of obedience and self-control will have little difficulty in their school life, and will escape many of the temptations that beset the youth. Parents should train their children to be true to God under all circumstances and in all places. They should surround them with influences that tend to strengthen character. With such a training, children, when sent away to school, will not be a cause of disturbance or anxiety. They will be a support to their teachers and an example and encouragement to their fellow pupils.

CT 170 The children who are properly instructed will be witnesses to the truth.

CT 180 In His teaching He came down to their level.

CT 181, 182 In order to do effective study, the interest of the child must be enlisted. Especially by the one who has to do with children and youth differing widely in disposition, training, and habits of thought, this is a matter not to be lost sight of. In teaching children the Bible, we may gain much by observing the bent of their minds, the things in which they are interested, and by arousing their interest to see what the Bible says about these things. He who created us with our various aptitudes has in His word given something for everyone. As the pupils see that the lessons of the Bible apply to their own lives, teach them to look to it as a counselor.

CT 188 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.

CT 215 Students who, on coming to school, ask to be allowed to take the higher studies, should first be examined in the elementary branches.

CT 216 Teachers should be careful to give the students what they most need, instead of allowing them to take what studies they choose. They should test the accuracy and knowledge of the students; then they can tell whether they have reached the heights to which they think they have attained.

CT 229 To the teacher is committed a most important work—a work upon which he should not enter without careful and thorough preparation. He should feel the sacredness of his calling and give himself to it with zeal and devotion. The more of true knowledge a teacher has, the better will be his work. The schoolroom is no place for surface work. No teacher who is satisfied with superficial knowledge will attain a high degree of efficiency.

But it is not enough that the teacher possess natural ability and intellectual culture. These are indispensable, but without a spiritual fitness for the work he is not prepared to engage in it. He should see in every pupil the handiwork of God—a candidate for immortal honors. He should seek so to educate, train, and discipline the youth that each may reach the high standard of excellence to which God calls him.

CT 231 The teacher should carefully study the disposition and character of his pupils, that he may adapt his teaching to their peculiar needs.

CT 232 No one branch of study should receive special attention to the neglect of others equally important. Some teachers devote much time to a favorite branch, drilling students upon every point, and praising them for their progress, while in other essential studies these students may be deficient. Such instructors are doing their pupils a great wrong.

CT 254 Teach by illustrations. Ask God to give you words to speak that all can understand.

CT 254 Make your explanations clear; for I know that there are many who do not understand many of the things said to them.

CT 258 The Christian youth should be trained to bear responsibilities with brave heart and willing hand.

CT 270 More harm than good results from the practice of offering prizes and rewards. By it the ambitious pupil is stimulated to greater effort. Those whose mental powers are already too active for their physical strength are urged on to grasp subjects too difficult for the young mind.

CT 318 Let not teachers have favorites among their students, or give to the bright, quick students the most attention. Those who are apparently the most unpromising most need the tact and kindly words that will bind their hearts to the heart of the teacher.

CT 398 The Savior in His teachings ever showed the relation between cause and effect.

CT 411 None should be allowed to pursue a course of study that will weaken their faith in the truth or 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 influences of the Holy Spirit and have obtained His counsel concerning the contemplated course of study. Let every unholy ambition be blotted out. Let every selfish desire to distinguish yourselves be set aside; let every suggestion from humanity be taken to God, and trust in the guidance of His Spirit….

CT 540 Many teachers are in danger of making their training mechanical.

DA 209 Whatever our position, we are dependent upon God, who holds all destinies in His hands. He has appointed us our work, and has endowed us with faculties and means for that work. So long as we surrender the will to God, and trust in His strength and wisdom, we shall be guided in safe paths, to fulfill our appointed part in His great plan. But the one who depends upon his own wisdom and power is separating himself from God.

DA 250 Jesus chose unlearned fishermen because they had not been schooled in the traditions and erroneous customs of their time. They were men of native ability, and they were humble and teachable,—men whom He could educate for His work. In the common walks of life there is many a man patiently treading the round of daily toil, unconscious that he possesses powers which, if called into action, would raise him to an equality with the world's most honored men. The touch of a skillful hand is needed to arouse those dormant faculties. It was such men that Jesus called to be His colaborers; and He gave them the advantage of association with Himself. Never had the world's great men such a teacher. When the disciples came forth from the Saviour's training, they were no longer ignorant and uncultured. They had become like Him in mind and character, and men took knowledge of them that they had been with Jesus.

DA 250 It is not the highest work of education to communicate knowledge merely, but to impart that vitalizing energy which is received through the contact of mind with mind, and soul with soul. It is only life that can beget life. What privilege, then, was theirs who for three years were in daily contact with that divine life from which has flowed every life-giving impulse that has blessed the world!

DA 668 As Christ lived the law in humanity, so we may do if we will take hold of the Strong for strength. But we are not to place the responsibility of our duty upon others, and wait for them to tell us what to do. We cannot depend for counsel upon humanity. The Lord will teach us our duty just as willingly as He will teach somebody else.

DA 823 The humblest worker, moved by the Holy Spirit, will touch invisible chords, whose vibrations will ring to the ends of the earth, and make melody through eternal ages.

ED 29, 30 The true teacher is not satisfied with second-rate work. He is not satisfied with directing his students to a standard lower than the highest which it is possible for them to attain. He cannot be content with imparting to them only technical knowledge, with making them merely clever accountants, skillful artisans, successful tradesmen. It is his ambition to inspire them with principles of truth, obedience, honor, integrity, and purity—principles that will make them a positive force for the stability and uplifting of society. He desires them, above all else, to learn life's great lesson of unselfish service.

These principles become a living power to shape the character, through the acquaintance of the soul with Christ, through an acceptance of His wisdom as the guide, His power as the strength, of heart and life. This union formed, the student has found the Source of wisdom. He has within his reach the power to realize in himself his noblest ideals. The opportunities of the highest education for life in this world are his. And in the training here gained, he is entering upon that course which embraces eternity.

In the highest sense the work of education and the work of redemption are one, for in education, as in redemption, “other foundation can no man lay than that is laid, which is Jesus Christ.” “It was the good pleasure of the Father that in Him should all the fullness dwell.” 1 Corinthians 3:11; Colossians 1:19.

ED 39 Thus their thoughts were uplifted from the trials and difficulties of the way, the restless, turbulent spirit was soothed and calmed, the principles of truth were implanted in the memory, and faith was strengthened. Concert of action taught order and unity, and the people were brought into closer touch with God and with one another.

ED 80 In every human being He discerned infinite possibilities. He saw men as they might be, transfigured by His grace—in “the beauty of the Lord our God.” Psalm 90:17. Looking upon them with hope, He inspired hope. Meeting them with confidence, He inspired trust. Revealing in Himself man’s true ideal, He awakened, for its attainment, both desire and faith. In His presence souls despised and fallen realized that they still were men, and they longed to prove themselves worthy of His regard. In many a heart that seemed dead to all things holy, were awakened new impulses. To many a despairing one there opened the possibility of a new life.

ED 85 The first pupils of Jesus were chosen from the ranks of the common people. They were humble, unlettered men, these fishers of Galilee; men unschooled in the learning and customs of the rabbis, but trained by the stern discipline of toil and hardship. They were men of native ability and of teachable spirit; men who could be instructed and molded for the Saviour's word. In the common walks of life there is many a toiler patiently treading the round of his daily tasks, unconscious of latent powers that, roused to action, would place him among the world's great leaders. Such were the men who were called by the Saviour to be His colaborers. And they had the advantage of three years' training by the greatest educator this world has ever known.

ED 88 Patiently, with discriminating love, the Saviour dealt with His impetuous disciple, seeking to check his self-confidence, and to teach him humility, obedience, and trust.

ED 91 Jesus reproved His disciples, He warned and cautioned them; but John and Peter and their brethren did not leave Him. Notwithstanding the reproofs, they chose to be with Jesus. And the Saviour did not, because of their

errors, withdraw from them. He takes men as they are, with all their faults and weaknesses, and trains them for His service, if they will be disciplined and taught by Him.

But there was one of the twelve to whom, until very near the close of His work, Christ spoke no word of direct reproof.

ED 100, 101 So far as possible, let the child from his earliest years be placed where this wonderful lesson book shall be open before him. Let him behold the glorious scenes painted by the great Master Artist upon the shifting canvas of the heavens, let him become acquainted with the wonders of earth and sea, let him watch the unfolding mysteries of the changing seasons, and, in all His works, learn of the Creator.

ED 119 Thus while the children and youth gain a knowledge of facts from teachers and textbooks, let them learn to draw lessons and discern truth for themselves. In their gardening, question them as to what they learn from the care of their plants. As they look on a beautiful landscape, ask them why God clothed the fields and woods with such lovely and varied hues. Why was not all colored a somber brown? When they gather the flowers, lead them to think why He spared us the beauty of these wanderers from Eden. Teach them to notice the evidences everywhere manifest in nature of God's thought for us, the wonderful adaptation of all things to our need and happiness.

ED 120 Children should be encouraged to search out in nature the objects that illustrate Bible teachings, and to trace in the Bible the similitudes drawn from nature. They should search out, both in nature and in Holy Writ, every object representing Christ, and those also that He employed in illustrating truth. Thus may they learn to see Him in tree and vine, in lily and rose, in sun and star. They may learn to hear His voice in the song of birds, in the sighing of the trees, in the rolling thunder, and in the music of the sea.

ED 145 "What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" Mark 8:36, 37.

This is a question that demands consideration by every parent, every teacher, every student—by every human being, young or old. No scheme of business or plan of life can be sound or complete that embraces only the brief years of this present life and makes no provision for the unending future. Let the youth be taught to take eternity into their reckoning. Let them be taught to choose the principles and seek the possessions that are enduring—to lay up for themselves that "treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth;" to make to themselves friends "by means of the mammon of unrighteousness," that when it shall fail, these may receive them "into the eternal tabernacles." Luke 12:33; 16:9, R.V.

ED 226 God's plan of life has a place for every human being. Each is to improve his talents to the utmost; and faithfulness in doing this, be the gifts few or many, entitles one to honor. In God's plan there is no place for selfish rivalry.

ED 231 In all true teaching the personal element is essential. Christ in His teaching dealt with men individually. It was by personal contact and association that He trained the Twelve. It was in private, often to but one listener, that He gave His most precious instruction.

ED 232 Christ discerned the possibilities in every human being. He was not turned aside by an unpromising exterior or by unfavorable surroundings. He called Matthew from the tollbooth, and Peter and his brethren from the fishing boat, to learn of Him.

The same personal interest, the same attention to individual development, are needed in educational work today. Many apparently unpromising youth are richly endowed with talents that are put to no use. Their faculties lie hidden because of a lack of discernment on the part of their educators. In many a boy or girl outwardly as unattractive as a rough-hewn stone, may be found precious material that will stand the test of heat and storm and pressure. The true educator, keeping in view what his pupils may become, will recognize the value of the material upon which he is working. He will take a personal interest in each pupil and will seek to develop all his powers. However imperfect, every effort to conform to right principles will be encouraged.

ED 232, 233 Every youth should be taught the necessity and the power of application. Upon this, far more than upon genius or talent, does success depend. Without application the most brilliant talents avail little, while with rightly directed effort persons of very ordinary natural abilities have accomplished wonders. And genius, at whose achievements we marvel, is almost invariably united with untiring, concentrated effort.

The youth should be taught to aim at the development of all their faculties, the weaker as well as the stronger. With many there is a disposition to restrict their study to certain lines, for which they have a natural liking. This error should be guarded against. The natural aptitudes indicate the direction of the lifework, and, when legitimate, should be carefully cultivated. At the same time it must be kept in mind that a well-balanced character and efficient work in any line depend, to a great degree, on that symmetrical development which is the result of thorough, all-round training.

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ED 233, 234 Every teacher should see to it that his work tends to definite results. Before attempting to teach a subject, he should have a distinct plan in mind, and should know just what he desires to accomplish. He should not rest satisfied with the presentation of any subject until the student understands the principle involved, perceives its truth, and is able to state clearly what he has learned.

ED 234 So long as the great purpose of education is kept in view, the youth should be encouraged to advance just as far as their capabilities will permit. But before taking up the higher branches of study, let them master the lower. This is too often neglected. Even among students in the higher schools and the colleges there is great deficiency in knowledge of the common branches of education. Many students devote their time to higher mathematics when they are incapable of keeping simple accounts. Many study elocution with a view to acquiring the graces of oratory when they are unable to read in an intelligible and impressive manner. Many who have finished the study of rhetoric fail in the composition and spelling of an ordinary letter.

A thorough knowledge of the essentials of education should be not only the condition of admission to a higher course, but the constant test for continuance and advancement.

ED 238 As with language, so with every other study; it may be so conducted that it will tend to the strengthening and upbuilding of the character.

ED 238, 239 In the study of figures the work should be made practical. Let every youth and every child be taught, not merely to solve imaginary problems, but to keep an accurate account of his own income and outgoes. Let him learn the right use of money by using it. Whether supplied by their parents or by their own earnings, let boys and girls learn to select and purchase their own clothing, their books, and other necessities; and by keeping an account of their expenses they will learn, as they could learn in no other way, the value and the use of money. This training will help them to distinguish true economy from niggardliness on the one hand and prodigality on the other. Rightly directed it will encourage habits of benevolence. It will aid the youth in learning to give, not from the mere impulse of the moment, as their feelings are stirred, but regularly and systematically.

ED 255 As a shield from temptation and an inspiration to purity and truth, no other influence can equal the sense of God's presence.

ED 265 Many parents err in discriminating between their children in the matter of education. They make almost any sacrifice to secure the best advantages for one that is bright and apt. But these opportunities are not thought a necessity for those who are less promising. Little education is deemed essential for the performance of life's ordinary duties.

ED 266 So today, in many a child whom the parents would pass by, God sees capabilities far above those revealed by others who are thought to possess great promise

ED 267 Many do not become what they might, because they do not put forth the power that is in them. They do not, as they might, lay hold on divine strength. Many are diverted from the line in which they might reach the truest success. Seeking greater honor or a more pleasing task, they attempt something for which they are not fitted. Many a man whose talents are adapted for some other calling, is ambitious to enter a profession; and he who might have been successful as a farmer, an artisan, or a nurse, fills inadequately the position of a minister, a lawyer, or a physician. There are others, again, who might have filled a responsible calling, but who, for want of energy, application, or perseverance, content themselves with an easier place.

ED 267 To do our best in the work that lies nearest, to commit our ways to God, and to watch for the indications of His providence—these are rules that ensure safe guidance in the choice of an occupation.

ED 277 Experience in practical life is indispensable. Order, thoroughness, punctuality, self-control, a sunny temper, evenness of disposition, self-sacrifice, integrity, and courtesy are essential qualifications.

ED 278 Outdoor exercise, especially in useful labor, is one of the best means of recreation for body and mind; and the teacher's example will inspire his pupils with interest in, and respect for, manual labor.

ED 279 The children and youth under the teacher's care differ widely in disposition, habits, and training. Some have no definite purpose or fixed principles. They need to be awakened to their responsibilities and possibilities. Few children have been rightly trained at home.

ED 280, 281 Great is the responsibility of those who take upon themselves the guidance of a human soul. The true father and mother count theirs a trust from which they can never be wholly released. The life of the child, from his earliest to his latest day, feels the power of that tie which binds him to the parent's heart; the acts, the words, the very look of the parent, continue to mold the child for good or for evil. The teacher shares this responsibility, and he needs constantly to realize its sacredness, and to keep in view the purpose of his work. He is not merely to accomplish the daily tasks, to please his employers, to maintain the standing of the school; he must consider the highest good of his pupils as individuals, the duties that life will lay upon them, the service it requires, and the preparation demanded. The work he is doing day by day will exert upon his pupils, and through them upon others, an influence that will not cease to extend and strengthen until time shall end. The fruits of his work he must meet in that great day when every word and deed shall be brought in review before God.

ED 285 In the home training of the youth the principle of co-operation is invaluable. From their earliest years children should be led to feel that they are a part of the home firm. Even the little ones should be trained to share in the daily work and should be made to feel that their help is needed and is appreciated. The older ones should be their parents' assistants, entering into their plans and sharing their responsibilities and burdens. Let fathers and mothers take time to teach their children, let them show that they value their help, desire their confidence, and enjoy their companionship, and the children will not be slow to respond. Not only will the parents' burden be lightened, and the children receive a practical training of inestimable worth, but there will be a strengthening of the home ties and a deepening of the very foundations of character.

ED 285, 286 Let the older assist the younger, the strong the weak; and, so far as possible, let each be called upon to do something in which he excels.

ED 288 To direct the child’s development without hindering it by undue control should be the study of both parent and teacher. Too much management is as bad as too little. The effort to “break the will” of a child is a terrible mistake. Minds are constituted differently; while force may secure outward submission, the result with many

children is a more determined rebellion of the heart. Even should the parent or teacher succeed in gaining the control he seeks, the outcome may be no less harmful to the child.

ED 289 The will should be guided and molded, but not ignored or crushed. Save the strength of the will; in the battle of life it will be needed.

ED 292 But in dealing with them he should never forget that he himself was once a child, in need of discipline. Even now, with all his advantages of ages, education, and experience, he often errs, and is in need of mercy and forbearance. In training the youth he should consider that he is dealing with those who have inclinations to evil similar to his own. They have almost everything to learn, and it is much more difficult for some to learn than for others. With the dull pupil he should bear patiently, not censuring his ignorance, but improving every opportunity to give him encouragement. With sensitive, nervous pupils he should deal very tenderly. A sense of his own imperfections should lead him constantly to manifest sympathy and forbearance toward those who also are struggling with difficulties.

ED 293 Christ's rule should be sacredly observed toward the dullest, the youngest, the most blundering, and even toward the erring and rebellious.

ED 294 Many youth who are thought incorrigible are not at heart so hard as they appear. Many who are regarded as hopeless may be reclaimed by wise discipline. These are often the ones who most readily melt under kindness. Let the teacher gain the confidence of the tempted one, and by recognizing and developing the good in his character, he can, in many cases, correct the evil without calling attention to it.

EV 55 Christ's teaching was simplicity itself.

EV 57 Christ was always ready to answer the sincere inquirer after truth. When His disciples came to Him for an explanation of some word He had spoken to the multitude, He gladly repeated His lesson.

EV 123 His messages of mercy were varied to suit His audience.

EV 148 The Prince of teachers sought access to the people by the pathway of their most familiar associations. He presented the truth in such a way that ever after it was to His hearers intertwined with their most hallowed recollections and sympathies. He taught in a way that made them feel the completeness of His identification with their interests and happiness.

EV 171 In Christ's teaching there is no long, far-fetched, complicated reasoning. He comes right to the point.

EV 482 Never search for words that will give the impression that you are learned. The greater your simplicity, the better will your words be understood.

EV 565 In His teachings He used the simplest terms and the plainest symbols.

EV 584 After the morning lesson, on pleasant days, teachers and children took a long walk, and during the walk, by the banks of the river, or in the grassy fields, a halt was called, and a short lesson from nature given. It was noticeable that on those days when the children had a ramble in the fields, they were very quiet and orderly in the camp.

FE 15 It is the nicest work ever assumed by men and women to deal with youthful minds. The greatest care should be taken in the education of youth to so vary the manner of instruction as to call forth the high and noble powers of the mind.

FE 15 The training which Solomon enjoins is to direct, educate, and develop. In order for parents and teachers to do this work, they must themselves understand “the way” the child should go. This embraces more than merely having a knowledge of books. It takes in everything that is good, virtuous, righteous, and holy. It comprehends the practice of temperance, godliness, brotherly kindness, and love to God and to one another. In order to attain this object, the physical, mental, moral, and religious education of children must have attention.

FE 15, 16 The education of children, at home or at school, should not be like the training of dumb animals; for children have an intelligent will, which should be directed to control all their powers. Dumb animals need to be trained; for they have not reason and intellect. But the human mind must be taught self-control. It must be educated to rule the human being, while animals are controlled by a master, and are trained to be submissive to him. The master is mind, judgment, and will for his beast. A child may be so trained as to have, like the beast, no will of his own. Even his individuality may be merged in the one who superintends his training; his will, to all intents and purposes, is subject to the will of the teacher.

FE 17 The severe training of youth, without properly directing them to think and act for themselves as their own capacity and turn of mind will allow, that by this means they may have growth of thought, feelings of self-respect, and confidence in their own ability to perform, will ever produce a class who are weak in mental and moral power.

FE 18 God never designed that one human mind should be under the complete control of another.

FE 18 There is danger of both parents and teachers commanding and dictating too much, while they fail to come sufficiently into social relation with their children or scholars. They often hold themselves too much reserved, and exercise their authority in a cold, unsympathizing manner which cannot win the hearts of their children and pupils. If they would gather the children close to them, and show that they love them, and would manifest an interest in all their efforts, and even in their sports, sometimes even being a child among children, they would make the children very happy, and would gain their love and win their confidence.

FE 19 In order to exert the right influence, he should have perfect control over himself, and his own heart should be richly imbued with love for his pupils, which will be seen in his looks, words, and acts. He should have firmness of character, and then he can mold the minds of his pupils, as well as instruct them in the sciences.

FE 20 God wanted the little ones to live and be disciplined, that they might have beautiful characters, and glorify Him in this world, and praise Him in the better world.

FE 22 There should be rules regulating their studies to certain hours, and then a portion of their time should be spent in physical labor. And if their habits of eating, dressing, and sleeping are in accordance with physical law, they can obtain an education without sacrificing physical and mental health.

FE 32 Children frequently begin a piece of work with enthusiasm, but, becoming perplexed or wearied with it, they wish to change and take hold of something new. Thus they may take hold of several things, meet with a little discouragement, and give them up; and so they pass from one thing to another, perfecting nothing. Parents should not allow the love of change to control their children. They should not be so much engaged with other things that they will have no time to patiently discipline the developing minds. A few words of encouragement, or a little help at the right time, may carry them over their trouble and discouragement, and the satisfaction they will derive from seeing the task completed that they undertook, will stimulate them to greater exertion.

FE 37 Physical labor will not prevent the cultivation of the intellect. Far from it. The advantages gained by physical labor will balance a person and prevent the mind from being overworked. The toil will come upon the muscles, and relieve the wearied brain.

FE 51 Let the followers of Christ make the word of God attractive to the youth. Let your own characters, softened and subdued by the beauties of holiness be a daily, hourly sermon to the youth. Manifest no spirit of grumbling; but win them to holiness of life and obedience to God. Some professors, by their sourness, repel the young.

FE 55 Let them know by your words that you love them, and have a care for their souls.

FE 57 A wise instructor will give special attention to the development of the weaker traits, that the child may form a well-balanced, harmonious character.

FE 57 No work ever undertaken by man requires greater care and skill than the proper training and education of youth and children. There are no influences so potent as those which surround us in our early years. Says the wise man, "Train up a child in the way he should go: and when he is old, he will not depart from it."

FE 57 The nature of man is threefold, and the training enjoined by Solomon comprehends the right development of the physical, intellectual, and moral powers. To perform this work aright, parents and teachers must themselves understand "the way the child should go." This embraces more than a knowledge of books or the learning of the schools. It comprehends the practice of temperance, brotherly kindness, and godliness: the discharge of our duty is to ourselves, to our neighbors, and to God.

FE 58 Those who train their pupils to feel that the power lies in themselves to become men and women of honor and usefulness, will be the most permanently successful.

FE 58 Both parents and teachers are in danger of commanding and dictating too much, while they fail to come sufficiently into social relation with their children or their scholars. They maintain too great a reserve, and exercise their authority in a cold, unsympathizing manner, which tends to repel instead of winning confidence and affection. If they would oftener gather the children about them, and manifest an interest in their work, and even in their sports, they would gain the love and confidence of the little ones, and the lesson of respect and obedience would be far more readily learned; for love is the best teacher. A similar interest manifested for the youth will secure like results. The young heart is quick to respond to the touch of sympathy.

FE 62, 63 The rules of this college strictly guard the association of young men and young women during the school term. It is only when these rules are temporarily suspended, as is sometimes the case, that gentlemen are permitted to accompany ladies to and from public gatherings. Our own College at Battle Creek has similar regulations, though not so stringent. Such rules are indispensable to guard the youth from the danger of premature courtship and unwise marriage. Young people are sent to school by their parents to obtain an education, not to flirt with the opposite sex. The good of society, as well as the highest interest of the students, demands that they shall not attempt to select a life partner while their own character is yet undeveloped, their judgment immature, and while they are at the same time deprived of parental care and guidance.

It is because the home training is defective that the youth are so unwilling to submit to proper authority. I am a mother; I know whereof I speak, when I say that youth and children are not only safer but happier under wholesome restraint than when following their own inclination. Parents, your sons and daughters are not properly guarded. They should never be permitted to go and come when they please, without your knowledge and consent. The unbounded freedom granted to children at this age has proved the ruin of thousands. How many are allowed to be in the streets at night, and parents are content to be ignorant of the associates of their children. Too often, companions are chosen whose influence tends only to demoralize.

FE 66 Fathers and mothers should carefully and prayerfully study the characters of their children. They should seek to repress and restrain those traits that are too prominent, and to encourage others which may be deficient, thus securing harmonious development.

FE 67 The young should be taught that both their present and their future well-being depend to a great degree on the habits they form in childhood and youth. They should be early accustomed to submission, self-denial, and a regard for others' happiness. They should be taught to subdue the hasty temper, to withhold the passionate word, to manifest unvarying kindness, courtesy, and self-control.

FE 82 The true object of education should be carefully considered. God has intrusted to each one capacities and powers, that they may be returned to Him enlarged and improved. All His gifts are granted to us to be used to the utmost. He requires every one of us to cultivate our powers, and attain the highest possible capacity for usefulness, that we may do noble work for God, and bless humanity.

FE 90 The teachers in our schools have a heavy responsibility to bear. They must be in words and character what they wish their students to be,—men and women that fear God and work righteousness.

FE 94 His word is a sure guide; if it is carefully studied, there is no danger of falling under the power of the temptations that surround the youth, and crowd in upon them.

FE 104 Take God and your God-fearing parents into your counsel, young friends.

FE 119 He has given us talents, and has made it possible for us to acquire more, in order that we may be able to help ourselves and others onward in the way to life.

FE 129 If the truths of the Bible are woven into practical life, they will bring the mind up from its earthliness and debasement.

FE 141 Our youth need mothers who will teach them from the cradle, to control passion, to deny appetite, and to overcome selfishness. They need line upon line, precept upon precept, here a little and there a little.

FE 141 The Hebrews were taught how to train their children so that they might avoid the idolatry and wickedness of the heathen nations: "Therefore shall ye lay up these My words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up."

FE 146 Students should not be permitted to take so many studies that they will have no time for physical training. The health cannot be preserved unless some portion of each day is given to muscular exertion in the open air. Stated hours should be devoted to manual labor of some kind, anything which will call into action all parts of the body. Equalize the taxation of the mental and physical powers, and the mind of the student will be refreshed. If he is diseased, physical exercise will often help the system to recover its normal condition.

FE 152, 153 Set a guard over the appetite; teach your children by example as well as by precept to use a simple diet. Teach them to be industrious, not merely busy, but engaged in useful labor. Seek to arouse the moral sensibilities. Teach them that God has claims upon them, even from the early years of their childhood. Tell them that there are moral corruptions to be met on every hand, that they need to come to Jesus and give themselves to Him, body and spirit, and that in Him they will find strength to resist every temptation.

FE 155 Self-control on the part of all the members of the family will make home almost a paradise. Make your rooms as cheerful as possible. Let the children find home the most attractive place on earth. Throw about them such influences that they will not seek for street companions, nor think of the haunts of vice except with horror. If the home life is what it should be, the habits formed there will be a strong defense against the assaults of temptation when the young shall leave the shelter of home for the world.

FE 156 Every act of the parents tells on the future of the children. In devoting time and money to the outward adorning and the gratification of perverted appetite, they are cultivating vanity, selfishness, and lust in the children.

FE 159 Parents should seek to awaken in their children an interest in the study of physiology. Youth need to be instructed in regard to their own bodies.

FE 160 Show them that if they violate the laws of their being, they must pay the penalty by suffering. If you cannot see as rapid improvement as you desire, do not be discouraged, but instruct them patiently, and press on until victory is gained.

FE 191 In dress, in deportment, in all their ways, they should exemplify the Christian character, revealing the fact that they are under wise disciplinary rules of the great Teacher. The Christian youth should be in earnest, trained to bear responsibilities with brave heart and willing hand. He should be ready to encounter the trials of life with patience and fortitude. He should seek to form a character after the model of the divine One, following maxims of worth, confirming himself in habits that will enable him to win the victor's crown.

FE 193 Let our young men be sober, and ponder the ways of their feet. Let them shun sin because it is destructive in its tendencies and displeasing to God. Let them discern what possibilities are within their reach, and seek God for grace to keep in the paths of righteousness. Let them seek the counsel and guidance of the Lord, that they may spend their lives for His glory in the world.

FE 204 They should use their God-given talents for the attainment of high scholarship, becoming workmen that need not to be ashamed, rightly dividing the word of truth, wise unto salvation.

FE 213 And let no one make the mistake of regarding himself as so well educated as to have no more need of studying books or nature. Let everyone improve every opportunity with which in the providence of God he is favored, to acquire all that is possible in revelation or science.

FE 214 We are to compare our characters with the infallible standard of God's law. In order to do this, we must search the Scriptures, measuring our attainments by the word of God.

FE 215 There are thousands today who are unqualified for the work of the ministry, who cannot take a position of sacred trust, and are lost to the cause, because they have failed to value the talents given them of God, and have not cultivated their powers of mind and body, so that they may fill positions of trust in the Master's work. Individually we are here as probationers, and the Lord is testing and proving our fidelity to Him.

FE 216 It is a perilous mistake to imagine that unless a young man has decided to give himself to the ministry, no special effort is required to fit him for the work of God.

FE 228 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, which simply give exercise, without being any special blessing in doing good and righteous actions, which is the education and training essential.

FE 231 The youth should be educated by precept and example that they are to be agents for God, messengers of mercy, ready for every good word and work, that they are to be blessings to those who are ready to perish.

FE 231 There is a great demand in all parts of the world for Christian teachers and for medical missionaries.

FE 233 They should be taught what are the encouragements held out to them in the word of God. They should have delineated before them the peril of taking a step into the by-paths of evil.

FE 245 Let the students remember that to form characters that will stand the test of the judgment, is very serious business. You yourselves are responsible for the kind of character you build.

FE 248 For the youth who have gone from New Zealand to America, much has been ventured; and I will say to these students, Set your aim high, and then step by step ascend to reach the standard, even though it may be by painful effort, through self-denial and self-sacrifice.

FE 253 Formality, pride, and love of display have taken the place of true piety and humble godliness.

FE 260 Everyone who has to do with educating the younger class of students, should consider that these children are affected by, and feel the impressions of, the atmosphere, whether it be pleasant or unpleasant.

FE 263 Heaven sees in the child, the undeveloped man or woman, with capabilities and powers that, if correctly guided and developed with heavenly wisdom, will become the human agencies through whom the divine influences can cooperate to be laborers together with God.

FE 266 There are all kinds of characters to deal with in the children and youth. Their minds are impressible. Any thing like a hasty, passionate exhibition on the part of the teacher may cut off her influence for good over the students whom she is having the name of educating.

FE 267 There is the correct influence to be exerted upon them for their spiritual good. Instruction is to be constantly given to encourage the children in the formation of correct habits in speech, in voice, in deportment.

FE 268 The instructor must persevere, giving line upon line, precept upon precept, here a little and there a little, in all long-suffering and patience, sympathy and love, binding these children to his heart by the love of Christ revealed in himself.

FE 269 Let your light shine in good works, in faithful watching and caring for the lambs of the flock, with patience, with tenderness, and the love of Jesus in your own hearts.

FE 271 Lead the children whom you are instructing in the day and the Sabbath school to Jesus.

FE 275 Bear in mind, every teacher who takes the responsibility of dealing with human minds, that every soul who is inclined to err and is easily tempted, is the special object for whom Christ is solicitor.

FE 277, 278 Teachers are to consider that they are not dealing with angels, but human beings with like passions as they themselves have. Characters are not formed in one mold. There is every phase of character received by children as an inheritance. The defects and virtues in traits of character are thus revealed. Let every instructor take this into consideration.

FE 281 He that dwelleth in love, dwelleth in God. Give love to them that need it most. The most unfortunate, those who have the most disagreeable temperaments need our love, our tenderness, our compassion. Those who try our patience need most love.

FE 305 Let the erring one be encouraged to climb step by step, round by round. The effort may be painful to him, but it will be by far the best lesson he has ever learned; for by so doing he will become acquainted with his own weakness, and thus be enabled to avoid in the future the errors of the past.

FE 414 The first great lesson in all education is to know and understand the will of God.

FE 543 The true motives of service are to be kept before old and young. The students are to be taught in such a way that they will develop into useful men and women. Every means that will elevate and ennoble them is to be employed.

GW 133 Individual character need not be sacrificed, but it should be modulated, refined, elevated....

GW 484 No human being is to seek to bind other human beings to himself, as if he were to control them, telling them to do this, and forbidding them to do that, commanding, dictating, acting like an officer over a company of soldiers.

GW92 324 Object lessons, pictures, and blackboards are used to make difficult lessons clear to the youthful mind.

GW92 385 In the ordinary walks of life there is many a man patiently treading the round of daily toil, all unconscious that he possesses powers, which, if called into action, would raise him to an equality with the world's most honored men. The touch of a skillful hand is needed to arouse and develop those dormant faculties.

GW92 393 Christ reached the people where they were. He presented the plain truth to their minds in the most forcible and simple language. The humble poor, the most unlearned, could comprehend, through faith in him, the most exalted truths of God. No one needed to consult the learned doctors as to his meaning. He did not perplex the ignorant with mysterious inferences, or use unaccustomed and learned words, of which they had no knowledge. The greatest Teacher the world has ever known, was the most definite, simple, and practical in his instruction.

MH 354, 355 These youth need a hand stretched out to them in sympathy. Kind words simply spoken, little attentions simply bestowed, will sweep away the clouds of temptation which gather over the soul. The true expression of heaven-born sympathy has power to open the door of hearts that need the fragrance of Christlike words, and the simple, delicate touch of the spirit of Christ's love. If we would show an interest in the youth, invite them to our homes, and surround them with cheering, helpful influences, there are many who would gladly turn their steps into the upward path.

MH 396 God's word does not repress activity, but guides it aright. God does not bid the youth to be less aspiring. The elements of character that make a man truly successful and honored among men—the irrepressible desire for some greater good, the indomitable will, the strenuous application, the untiring perseverance—are not to be discouraged. By the grace of God they are to be directed to the attainment of objects as much higher than mere selfish and worldly interests as the heavens are higher than the earth.

MH 479 Too many, in planning for a brilliant future, make an utter failure. Let God plan for you. As a little child, trust to the guidance of Him who will "keep the feet of His saints." 1 Samuel 2:9. God never leads His children otherwise than they would choose to be led, if they could see the end from the beginning and discern the glory of the purpose which they are fulfilling as co-workers with Him.

MYP 465 If there is any subject which should be carefully considered, and in which the counsel of older and more experienced persons should be sought, it is the subject of marriage; if ever the Bible was needed as a counselor, if ever divine guidance should be sought in prayer, it is before taking a step that binds persons together for life.

TSS 16 It is a wise educator who seeks to call out the ability and powers of the student, instead of constantly endeavoring to impart instruction.

14 – Health as an Educational Consideration

3T 143 It has been the custom to encourage children to attend school when they are mere babies, needing a mother's care. When of a delicate age they are frequently crowded into ill-ventilated schoolrooms, where they sit in wrong positions upon poorly constructed benches, and as the result the young and tender frames of some have become deformed.

3T 486 To neglect the body is to neglect the mind. It cannot be to the glory of God for His children to have sickly bodies or dwarfed minds. To indulge the taste at the expense of health is a wicked abuse of the senses. Those who engage in any species of intemperance, either in eating or drinking, waste their physical energies and weaken moral power. They will feel the retribution which follows the transgression of physical law.

3T 489, 490 Ministers, teachers, and students do not become as intelligent as they should in regard to the necessity of physical exercise in the open air. They neglect this duty, which is most essential for the preservation of health. They closely apply their minds to books and eat the allowance of a laboring man. Under such habits some grow corpulent, because the system is clogged. Others become lean, feeble, and weak because their vital powers are exhausted in throwing off the excess of food; the liver becomes burdened and unable to throw off the impurities in the blood, and sickness is the result. If physical exercise were combined with mental exertion, the blood would be quickened in its circulation, the action of the heart would be more perfect, impure matter would be thrown off, and new life and vigor would be experienced in every part of the body.

4T 424, 425 Educators should understand how to guard the health of their students. They should restrain them from taxing their minds with too many studies. If they leave college with a knowledge of the sciences but with shattered constitutions, it would have been better had they not entered the school at all. Some parents feel that their children are being educated at considerable expense, and they urge them forward in their studies. Students are desirous of taking many studies in order to complete their education in as short a time as possible. The professors have allowed some to advance too rapidly. While some may need urging, others need holding back. Students should ever be diligent, but they ought not to crowd their minds so as to become intellectual dyspeptics. They should not be so pressed with studies as to neglect the culture of the manners; and, above all, they should let nothing interfere with their seasons of prayer, which bring them in connection with Jesus Christ, the best teacher the world has ever known. In no case should they deprive themselves of religious privileges. Many students have made their studies the first great object and have neglected prayer and absented themselves from the Sabbath school and the prayer meeting, and from neglect of religious duties they have returned to their homes backslidden from God. A most important part of their education has been neglected. That which lies at the foundation of all true knowledge should not have been made a secondary consideration. The fear of the Lord is the beginning of wisdom. "Seek ye first the kingdom of God, and His righteousness." This must not be made last, but first. The student must have opportunities to become conversant with his Bible. He needs time for this.

6T 179 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.

9T 153, 154 I am instructed to bear a message to all our people on the subject of health reform, for many have backslidden from their former loyalty to health reform principles.

God's purpose for His children is that they shall grow up to the full stature of men and women in Christ. In order to do this, they must use aright every power of mind, soul, and body. They cannot afford to waste any mental or physical strength.

The question of how to preserve the health is one of primary importance. When we study this question in the fear of God we shall learn that it is best, for both our physical and our spiritual advancement, to observe simplicity in diet. Let us patiently study this question. We need knowledge and judgment in order to move wisely in this matter. Nature's laws are not to be resisted, but obeyed.

Those who have received instruction regarding the evils of the use of flesh foods, tea and coffee, and rich and unhealthful food preparations, and who are determined to make a covenant with God by sacrifice, will not continue to indulge their appetite for food that they know to be unhealthful. God demands that the appetites be cleansed, and that self-denial be practiced in regard to those things which are not good. This is a work that will have to be done before His people can stand before Him a perfected people.

The remnant people of God must be a converted people. The presentation of this message is to result in the conversion and sanctification of souls. We are to feel the power of the Spirit of God in this movement. This is a wonderful, definite message; it means everything to the receiver, and it is to be proclaimed with a loud cry. We must have a true, abiding faith that this message will go forth with increasing importance till the close of time.

There are some professed believers who accept certain portions of the *Testimonies* as the message of God, while they reject those portions that condemn their favorite indulgences. Such persons are working contrary to their own welfare and the welfare of the church. It is essential that we walk in the light while we have the light. Those who claim to believe in health reform, and yet work counter to its principles in the daily life practice, are hurting their own souls and are leaving wrong impressions upon the minds of believers and unbelievers.

AH 494, 495 Those who are engaged in study should have relaxation. The mind must not be constantly confined to close thought, for the delicate mental machinery becomes worn. The body as well as the mind must have exercise.

BLJ 303 Our youth should be taught from their very childhood how to exercise the body and the mind proportionately.

CE 124, 125 The student who desires to put the work of two terms into one, should not be permitted to have his own way in this matter. To undertake to do double work means with many, overtaxation of the mind, and a neglect of proper physical exercise. It is not reasonable to suppose that the mind can grasp and digest an oversupply of mental food, and it is as great a sin to overfeed the mind as it is to load the digestive organs, giving the stomach no periods of rest.

CE 183 Many children have been ruined for life, and some have died, as the result of the injudicious course of parents and teachers, in forcing the young intellect while neglecting the physical nature.

CE 183 The hours of study and recreation should be carefully regulated, and a portion of the time should be spent in physical labor. When the habits of students in eating and drinking, dressing and sleeping are in accordance with physical law, they can obtain an education without sacrificing health.

CH 23 It is impossible for a man to present his body a living sacrifice, holy, acceptable to God, while continuing to indulge habits that are depriving him of physical, mental, and moral vigor.

CH 40 Many seem to think they have a right to treat their own bodies as they please, but they forget that their bodies are not their own. Their Creator, who formed them, has claims upon them that they cannot rightly throw off. Every needless transgression of the laws which God has established in our being is virtually a violation of the law of God, and is as great a sin in the sight of Heaven as to break the Ten Commandments. Ignorance upon this important subject is sin; the light is now beaming upon us, and we are without excuse if we do not cherish the light and become intelligent in regard to these things, which it is our highest earthly interest to understand.

CH 41 Life is a gift of God. Our bodies have been given us to use in God's service, and He desires that we shall care for and appreciate them. We are possessed of physical as well as mental faculties. Our impulses and passions have their seat in the body, and therefore we must do nothing that would defile this entrusted possession. Our bodies must be kept in the best possible condition physically, and under the most spiritual influences, in order that we may make the best use of our talents.

A misuse of the body shortens that period of time which God designs shall be used in His service. By allowing ourselves to form wrong habits, by keeping late hours, by gratifying appetite at the expense of health, we lay the foundation for feebleness. By neglecting to take physical exercise, by overworking mind or body, we unbalance the nervous system.

CT 80 The only schoolroom for children until eight or ten years of age should be in the open air, amid the opening flowers and nature's beautiful scenery, and their most familiar textbook the treasures of nature.

CT 83 The managers and teachers of schools should have been those who understood physiology, and who had an interest, not only to educate the youth in the sciences, but teach them how to preserve health, so that they might use their knowledge to the best account after they had obtained it....

CT 84 Students at school should have had their moral sensibilities aroused to see and feel that society has claims upon them, and that they should live in obedience to natural law, so that they can, by their existence and influence, by precept and example, be an advantage and blessing to society. It should be impressed upon the youth that all have an influence that is constantly telling upon society, to improve and elevate, or to lower and debase. The first study of the young should be to know themselves and how to keep their bodies in health.

CT 281, 282 All the teachers in a school need exercise, a change of employment. God has pointed out what this should be—useful, practical work. But many have turned away from God's plan to follow human inventions to the detriment of spiritual life. Amusements are doing more to counteract the working of the Holy Spirit than anything else, and the Lord is grieved.

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

CT 286 Health is a great treasure. It is the richest possession that mortals can have. Wealth, honor, or learning is dearly purchased if it be at the loss of the vigor of health. None of these attainments can secure happiness if health is wanting....

CT 294 Health is an inestimable blessing and one more closely related to conscience and religion than many realize. It has a great deal to do with one's capability for service and should be as sacredly guarded as the character, for the more perfect the health the more perfect will be our efforts for the advancement of God's cause and for the blessing of humanity.

CT 295 He who remains in sinful ignorance of the laws of life and health, or who willfully violates these laws, sins against God.

CT 295 The time spent in physical exercise is not lost. The student who is constantly poring over his books, while he takes but little exercise in the open air, does himself an injury.

CT 297 In regulating the hours for sleep, there should be no haphazard work. Students should not form the habit of burning the midnight oil and taking the hours of the day for sleep. If they have been accustomed to doing this at home, they should correct the habit, going to bed at a seasonable hour. They will then rise in the morning refreshed for the duties of the day. In our schools the lights should be put out at half past nine.

CT 297, 298 The character of the food and the manner in which it is eaten exert a powerful influence on the health. Many students have never made a determined effort to control the appetite or to observe proper rules in regard to eating. Some eat too much at their meals, and some eat between meals whenever the temptation is presented.

CT 298 The need of carefulness in habits of diet should be impressed on the minds of all students.

CT 298, 299 Special attention should be paid to ventilation and sanitation. The teacher should put into practical use in the schoolroom the knowledge of the principles of physiology and hygiene. He may thus guard his pupils from many dangers to which they would be exposed through ignorance or neglect of sanitary laws. Many lives have been sacrificed because teachers have not given attention to these things.

CT 299 Sudden changes of temperature should be avoided. Care should be taken to see that the students do not become chilled by sitting in drafts. It is not safe for the teacher to regulate the heat of the schoolroom by his own feelings. His own good, as well as that of the students, demands that a uniform temperature be maintained.

CT 299, 300 A student may devote all his powers to acquiring knowledge, but as he disobeys the laws that govern his being he will weaken his efficiency. By cherishing wrong habits, he loses the power of self-appreciation, and he loses self-control. He cannot reason correctly about matters that concern him most deeply, and becomes reckless and irrational in his treatment of mind and body.

CT 300 The teacher whose physical powers are already enfeebled by disease or overwork should pay especial attention to the laws of health. He should take time for recreation. When a teacher sees that his health is not sufficient to stand the pressure of heavy study, he should heed the admonition of nature and lighten the load. He should not take upon himself responsibilities outside of his schoolwork which will so tax him physically and mentally that his nervous system will be unbalanced, for by this course he will be unfitted to deal with minds and cannot do justice either to himself or to his students.

CT 301 Sometimes the teacher carries into the schoolroom the shadow of darkness that has been gathering on his soul. He has been overtaxed and is nervous, or dyspepsia has colored everything a gloomy hue. He enters the schoolroom with quivering nerves and irritated stomach. Nothing seems to be done to please him; he thinks that his pupils are bent on showing him disrespect; and his sharp criticisms and censure are given on the right hand and on the left. Perhaps one or more of the students commits errors or is unruly. The case is exaggerated in his mind, and he is severe and cutting in his reproof of the one whom he thinks at fault. And the same injustice afterward prevents him from admitting that he has taken a wrong course. To maintain the dignity of his position, he has lost a golden opportunity to manifest the spirit of Christ, perhaps to gain a soul for heaven.

CT 308 The healthful exercise of the whole being will give an education that is broad and comprehensive.

CT 308 The greatest benefit is not gained from exercise that is taken as play or exercise merely. There is some benefit in 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 useful work, and the benefit will be greater. A feeling of satisfaction will be realized, for such exercise carries with it a sense of helpfulness and the approval of conscience for duty well done.

DA 824 Christ had been the guide and teacher of ancient Israel, and He taught them that health is the reward of obedience to the laws of God.

ED 55 Daniel and his companions had been faithfully instructed in the principles of the word of God. They had learned to sacrifice the earthly to the spiritual, to seek the highest good. And they reaped the reward. Their habits of temperance and their sense of responsibility as representatives of God called to noblest development the powers of body, mind, and soul.

ED 195 Since the mind and the soul find expression through the body, both mental and spiritual vigor are in great degree dependent upon physical strength and activity; whatever promotes physical health, promotes the development or a strong mind and a well-balanced character. Without health no one can as distinctly understand or as completely fulfill his obligations to himself, to his fellow beings, or to his Creator. Therefore the health should be as faithfully guarded as the character. A knowledge of physiology and hygiene should be the basis of all educational effort.

ED 195 Though the facts of physiology are now so generally understood, there is an alarming indifference in regard to the principles of health. Even of those who have a knowledge of these principles, there are few who put them in practice. Inclination or impulse is followed as blindly as if life were controlled by mere chance rather than by definite and unvarying laws.

ED 196 In the study of physiology, pupils should be led to see the value of physical energy and how it can be so preserved and developed as to contribute in the highest degree to success in life's great struggle.

ED 196 Children should be early taught, in simple, easy lessons, the rudiments of physiology and hygiene. The work should be begun by the mother in the home and should be faithfully carried forward in the school. As the pupils advance in years, instruction in this line should be continued until they are qualified to care for the house they live in. They should understand the importance of guarding against disease by preserving the vigor of every organ and should also be taught how to deal with common diseases and accidents. Every school should give instruction in both physiology and hygiene, and, so far as possible, should be provided with facilities for illustrating the structure, use, and care of the body.

ED 196, 197 There are matters not usually included in the study of physiology that should be considered—matters of far greater value to the student than are many of the technicalities commonly taught under this head. As the foundation principle of all education in these lines, the youth should be taught that the laws of nature are the laws of God—as truly divine as are the precepts of the Decalogue. The laws that govern our physical organism, God has written upon every nerve, muscle, and fiber of the body. Every careless or willful violation of these laws is a sin against our Creator.

ED 197 The principles of hygiene as applied to diet, exercise, the care of children, the treatment of the sick, and many like matters, should be given much more attention than they ordinarily receive.

ED 197 The influence of the mind on the body, as well as of the body on the mind, should be emphasized. The electric power of the brain, promoted by mental activity, vitalizes the whole system, and is thus an invaluable aid in resisting disease. This should be made plain. The power of the will and the importance of self-control, both in the preservation and in the recovery of health, the depressing and even ruinous effect of anger, discontent, selfishness, or impurity, and, on the other hand, the marvelous life-giving power to be found in cheerfulness, unselfishness, gratitude, should also be shown.

ED 197 There is a physiological truth—truth that we need to consider—in the scripture, "A merry [rejoicing] heart doeth good like a medicine." Proverbs 17:22.

ED 197, 198 It is His life that we receive in the sunshine, in the pure, sweet air, in the food which builds up our bodies and sustains our strength.

ED 198, 199 Among the first things to be aimed at should be a correct position, both in sitting and in standing. God made man upright, and He desires him to possess not only the physical but the mental and moral benefit, the grace and dignity and self-possession, the courage and self-reliance, which an erect bearing so greatly tends to promote. Let the teacher give instruction on this point by example and by precept. Show what a correct position is, and insist that it shall be maintained.

Next in importance to right position are respiration and vocal culture. The one who sits and stands erect is more likely than others to breathe properly. But the teacher should impress upon his pupils the importance of deep breathing. Show how the healthy action of the respiratory organs, assisting the circulation of the blood, invigorates the whole system, excites the appetite, promotes digestion, and induces sound, sweet sleep, thus not only refreshing the body, but soothing and tranquilizing the mind. And while the importance of deep breathing is shown, the practice should be insisted upon. Let exercises be given which will promote this, and see that the habit becomes established.

ED 200 In the study of hygiene the earnest teacher will improve every opportunity to show the necessity of perfect cleanliness both in personal habits and in all one's surroundings. The value of the daily bath in promoting health and in stimulating mental action, should be emphasized.

ED 200 Attention should be given also to sunlight and ventilation, the hygiene of the sleeping room and the kitchen. Teach the pupils that a healthful sleeping room, a thoroughly clean kitchen, and a tastefully arranged, wholesomely supplied table, will go further toward securing the happiness of the family and the regard of every sensible visitor than any amount of expensive furnishing in the drawing room.

ED 201 Let pupils be impressed with the thought that the body is a temple in which God desires to dwell, that it must be kept pure, the abiding place of high and noble thoughts.

ED 201 As in the study of physiology they see that they are indeed "fearfully and wonderfully made" (Psalm 139:14), they will be inspired with reverence. Instead of marring God's handiwork, they will have an ambition to make all that is possible of themselves, in order to fulfill the Creator's glorious plan. Thus they will come to regard obedience to the laws of health, not as a matter of sacrifice or self-denial, but as it really is, an inestimable privilege and blessing.

ED 202 Every student needs to understand the relation between plain living and high thinking. It rests with us individually to decide whether our lives shall be controlled by the mind or by the body. The youth must, each for himself, make the choice that shapes his life; and no pains should be spared that he may understand the forces with which he has to deal, and the influences which mold character and destiny.

ED 203 The downfall of many a promising youth might be traced to unnatural appetites created by an unwholesome diet.

Tea and coffee, condiments, confectionery, and pastries are all active causes of indigestion. Flesh food is also harmful.

ED 203 Those who accustom themselves to a rich, stimulating diet, find after a time that the stomach is not satisfied with simple food.

ED 203 Let the student be taught the value of a simple, healthful diet in preventing the desire for unnatural stimulants.

ED 204 The relation of diet to intellectual development should be given far more attention than it has received. Mental confusion and dullness are often the result of errors in diet.

ED 204 In the study of hygiene, students should be taught the nutrient value of different foods. The effect of a concentrated and stimulating diet, also of foods deficient in the elements of nutrition, should be made plain.

ED 204, 205 Tea and coffee, fine-flour bread, pickles, coarse vegetables, candies, condiments, and pastries fail of supplying proper nutriment. Many a student has broken down as the result of using such foods. Many a puny child, incapable of vigorous effort of mind or body, is the victim of an impoverished diet. Grains, fruits, nuts, and

vegetables, in proper combination, contain all the elements of nutrition; and when properly prepared, they constitute the diet that best promotes both physical and mental strength.

ED 205 Often food that can be eaten freely by persons engaged in physical labor must be avoided by those whose work is chiefly mental. Attention should be given also to the proper combination of foods. By brain workers and others of sedentary pursuits, but few kinds should be taken at a meal.

And overeating, even of the most wholesome food, is to be guarded against. Nature can use no more than is required for building up the various organs of the body, and excess clogs the system. Many a student is supposed to have broken down from overstudy, when the real cause was overeating. While proper attention is given to the laws of health, there is little danger from mental taxation; but in many cases of so-called mental failure it is the overcrowding of the stomach that wearies the body and weakens the mind.

ED 205 The importance of regularity in the time for eating and sleeping should not be overlooked.

ED 206 So far as possible we should avoid hurried eating. The shorter the time for a meal, the less should be eaten. It is better to omit a meal than to eat without proper mastication.

ED 207 The whole body is designed for action; and unless the physical powers are kept in health by active exercise, the mental powers cannot long be used to their highest capacity.

ED 207 Ill-formed seats encourage unnatural positions, thus cramping the action of the lungs and the heart. Here little children have to spend from three to five hours a day, breathing air that is laden with impurity and perhaps infected with the germs of disease. No wonder that in the schoolroom the foundation of lifelong illness is so often laid.

ED 207, 208 The brain, the most delicate of all the physical organs, and that from which the nervous energy of the whole system is derived, suffers the greatest injury. By being forced into premature or excessive activity, and this under unhealthful conditions, it is enfeebled, and often the evil results are permanent.

ED 208 Children should not be long confined within doors, nor should they be required to apply themselves closely to study until a good foundation has been laid for physical development. For the first eight or ten years of a child's life the field or garden is the best schoolroom, the mother the best teacher, nature the best lesson book.

ED 208 Even when the child is old enough to attend school, his health should be regarded as of greater importance than a knowledge of books.

ED 208 They might have come from school with increased physical as well as mental strength, had they pursued their studies under proper conditions, with regular exercise in the sunlight and the open air.

ED 208, 209 The student who with limited time and means is struggling to gain an education should realize that time spent in physical exercise is not lost. He who continually pores over his books will find, after a time, that the mind has lost its freshness. Those who give proper attention to physical development will make greater advancement in literary lines than they would if their entire time were devoted to study.

ED 209 Those who give proper attention to physical development will make greater advancement in literary lines than they would if their entire time were devoted to study.

ED 210, 211 The question of suitable recreation for their pupils is one that teachers often find perplexing. Gymnastic exercises fill a useful place in many schools; but without careful supervision they are often carried to excess. In the gymnasium many youth, by their attempted feats of strength, have done themselves lifelong injury.

Exercise in a gymnasium, however well conducted, cannot supply the place of recreation in the open air, and for this our schools should afford better opportunity. Vigorous exercise the pupils must have. Few evils are more to be dreaded than indolence and aimlessness. Yet the tendency of most athletic sports is a subject of anxious thought to those who have at heart the well-being of the youth. Teachers are troubled as they consider the influence of these sports both on the student's progress in school and on his success in afterlife. The games that occupy so much of his time are diverting the mind from study. They are not helping to prepare the youth for practical, earnest work in life. Their influence does not tend toward refinement, generosity, or real manliness.

They tend to destroy a relish for life's sober realities and its tranquil enjoyments. Thus the door is opened to dissipation and lawlessness, with their terrible results.

ED 213 Attention to recreation and physical culture will at times, no doubt, interrupt the regular routine of school-work; but the interruption will prove no real hindrance. In the invigoration of mind and body, the fostering of an unselfish spirit, and the binding together of pupil and teacher by the ties of common interest and friendly association, the expenditure of time and effort will be repaid a hundredfold.

ED 216 To the health and happiness of the whole family nothing is more vital than skill and intelligence on the part of the cook.

ED 219 As a relaxation from study, occupations pursued in the open air, and affording exercise for the whole body, are the most beneficial. No line of manual training is of more value than agriculture. A greater effort should be made to create and to encourage an interest in agricultural pursuits. Let the teacher call attention to what the Bible says about agriculture: that it was God’s plan for man to till the earth; that the first man, the ruler of the whole world, was given a garden to cultivate; and that many of the world’s greatest men, its real nobility, have been tillers of the soil.

ED 219, 220 Let teachers share the work with the students, and show what results can be achieved through skillful, intelligent effort. Thus may be awakened a genuine interest, an ambition to do the work in the best possible manner. Such an ambition, together with the invigorating effect of exercise, sunshine, and pure air, will create a love for agricultural labor that with many youth will determine their choice of an occupation. Thus might be set on foot influences that would go far in turning the tide of migration which now sets so strongly toward the great cities.

ED 248 Lead the youth to see that in dress, as in diet, plain living is indispensable to high thinking.

ED 248 In dress, as in all things else, it is our privilege to honor our creator. He desires our clothing to be not only neat and healthful, but appropriate and becoming.

ED 277 For almost every other qualification that contributes to his success, the teacher is in great degree dependent upon physical vigor. The better his health, the better will be his work.

So wearing are his responsibilities that special effort on his part is required to preserve vigor and freshness. Often he becomes heart-weary and brain-weary, with the almost irresistible tendency to depression, coldness, or irritability. It is his duty not merely to resist such moods but to avoid their cause. He needs to keep the heart pure and sweet and trustful and sympathetic. In order to be always firm and calm and cheerful, he must preserve the strength of brain and nerve.

ED 278 Since in his work quality is so much more important than quantity, he should guard against overlabor—against attempting too much in his own line of duty; against accepting other responsibilities that would unfit him for his work; and against engaging in amusements and social pleasures that are exhausting rather than recuperative.

ED 278 Outdoor exercise, especially in useful labor, is one of the best means of recreation for body and mind; and the teacher's example will inspire his pupils with interest in, and respect for, manual labor.

ED 278 In every line the teacher should scrupulously observe the principles of health. He should do this not only because of its bearing upon his own usefulness, but also because of its influence upon his pupils. He should be temperate in all things; in diet, dress, labor, recreation, he is to be an example.

ED 278 With physical health and uprightness of character should be combined high literary qualifications. The more of true knowledge the teacher has, the better will be his work. The schoolroom is no place for surface work. No teacher who is satisfied with superficial knowledge will attain a high degree of efficiency.

FE 19 The system of education carried out for generations back has been destructive to health and even life itself. Many young children have passed five hours each day in schoolrooms not properly ventilated, nor sufficiently large for the healthful accommodation of the scholars. The air of such rooms soon becomes poison to the lungs that inhale it. Little children, whose limbs and muscles are not strong, and whose brains are undeveloped, have been kept confined indoors to their injury. Many have but a slight hold on life to begin with. Confinement in school from day to day makes them nervous and diseased.

FE 20 Parents and teachers, in taking the responsibility of training these children, do not feel their accountability before God to become acquainted with the physical organism, that they may treat the bodies of their children and pupils in a manner to preserve life and health.

FE 20 To become acquainted with the wonderful human organism, the bones, muscles, stomach, liver, bowels, heart, and pores of the skin, and to understand the dependence of one organ upon another for the healthful action of all, is a study in which most mothers take no interest.

FE 21, 22 In order for children and youth to have health, cheerfulness, vivacity, and well-developed muscles and brains, they should be much in the open air, and have well-regulated employment and amusement. Children and youth who are kept at school and confined to books, cannot have sound physical constitutions. The exercise of the brain in study, without corresponding physical exercise, has a tendency to attract the blood to the brain, and the circulation of the blood through the system becomes unbalanced.

FE 22 There should be rules regulating their studies to certain hours, and then a portion of their time should be spent in physical labor. And if their habits of eating, dressing, and sleeping are in accordance with physical law, they can obtain an education without sacrificing physical and mental health.

FE 24 The strange absence of principle which characterizes this generation, and which is shown in their disregard of the laws of life and health, is astonishing. Ignorance prevails upon this subject, while light is shining all around them.

FE 25 I inquired if this tide of woe could not be prevented, and something be done to save the youth of this generation from the ruin which threatens them. I was shown that one great cause of the existing deplorable state of things is that parents do not feel under obligation to bring up their children to conform to physical law. Mothers love their children with an idolatrous love, and indulge their appetite when they know that it will injure their health, and thereby bring upon them disease and unhappiness. This cruel kindness is manifested to a great extent in the present generation. The desires of children are gratified at the expense of health and happy tempers, because it is easier for the mother, for the time being, to gratify them than to withhold that for which they clamor.

FE 26 Students at school should have had their moral sensibilities aroused to see and feel that society has claims upon them, and that they should live in obedience to natural law, so that they can, by their existence and influence, by precept and example, be an advantage and blessing to society. It should be impressed upon the

youth that all have an influence that is constantly telling upon society, to improve and elevate, or to lower and debase. The first study of the young should be to know themselves and how to keep their bodies in health.

FE 27 In the early education of children, many parents and teachers fail to understand that the greatest attention needs to be given to the physical constitution, that a healthy condition of body and brain may be secured.

FE 34 Some students put their whole being into their studies, and concentrate their mind upon the object of obtaining an education. They work the brain, but allow the physical powers to remain inactive. The brain is overworked, and the muscles become weak because they are not exercised. When these students graduate, it is evident that they have obtained their education at the expense of life. They have studied day and night, year after year, keeping their minds continually upon the stretch, while they have failed to sufficiently exercise their muscles. They sacrifice all for a knowledge of the sciences, and pass to their graves.

FE 34, 35 Young ladies frequently give themselves up to study, to the neglect of other branches of education even more essential for practical life than the study of books. And after having obtained their education, they are often invalids for life. They neglected their health by remaining too much indoors, deprived of the pure air of heaven, and of the God-given sunlight. These young ladies might have come from their schools in health, had they combined with their studies household labor and exercise in the open air.

FE 35 Health is a great treasure. It is the richest possession mortals can have.

FE 36 The physical as well as the mental powers should be cultivated and properly developed.

FE 42 Those of sedentary and literary habits should take physical exercise, even if they have no need to labor so far as means are concerned. Health should be a sufficient inducement to lead them to unite physical with mental labor.

FE 43 But there can be no employment more important than that of housework. To cook well, to present healthful food upon the table in an inviting manner, requires intelligence and experience. The one who prepares the food that is to be placed in our stomachs, to be converted into blood to nourish the system, occupies a most important and elevated position.

FE 44 Daily, systematic labor should constitute a part of the education of the youth, even at this late period. Much can now be gained by connecting labor with schools. In following this plan, the students will realize elasticity of spirit and vigor of thought, and will be able to accomplish more mental labor in a given time than they could by study alone. And they can leave school with their constitutions unimpaired, and with strength and courage to persevere in any position in which the providence of God may place them.

FE 54 Reckless sport, boisterous laughter, and late hours should not be tolerated by those who rent rooms. If they allow this conduct in the students, they do them a serious wrong, and make themselves, in a great degree, responsible for the misconduct. The rooms of students should be frequently visited, to see if they are favorable to health and comfort, and to ascertain if all are living in accordance with the rules of the school. Any remissness should be pointed out, and the students should be faithfully labored with. If they are *insubordinate and will not be controlled*, they are better off at home, and the school is better off without them.

FE 59 Physical training should occupy an important place in every system of education.

FE 59, 60 And here the little ones, with their active, restless bodies, and no less active and restless minds, have been kept unoccupied during the long summer days, when the fair world without called them to gather health and happiness with the birds and flowers.

FE 60 Instead of urging them on with every possible incentive, a judicious instructor will rather restrain the too active mind until the physical constitution has become strong enough to sustain mental effort.

FE 60 That the youth may have health and cheerfulness, which are dependent upon normal physical and mental development, care must be given to the proper regulation of study, labor, and amusement. Those who are closely confined to study to the neglect of physical exercise, are injuring the health by so doing. The circulation is unbalanced, the brain having too much blood and the extremities too little. Their studies should be restricted to a proper number of hours, and then time should be given to active labor in the open air.

FE 71 All the powers of mind and body should be called into active exercise, that the youth may become strong, well-balanced men and women.

FE 72 Physical health lies at the very foundation of all the student's ambitions and his hopes. Hence the pre-eminent importance of gaining a knowledge of those laws by which health is secured and preserved. Every youth should learn how to regulate his dietetic habits,—what to eat, when to eat, and how to eat. He should learn how many hours to give to study, and how much time to spend in physical exercise. The human body may be compared to nicely adjusted machinery, which needs care to keep it in running order. One part should not be subjected to constant wear and pressure, while another part is rusting from inaction. While the mind is tasked, the muscles also should have their proportion of exercise.

FE 72 The proper regulation of his habits of eating, sleeping, study, and exercise, is a duty which every student owes to himself, to society, and to God. The education which will make the young a blessing to the world, is that which enables them to attain a true and noble manhood or womanhood. That student who is studying hard, sleeping little, exercising little, and eating irregularly of an improper or inferior quality of food, is obtaining mental training at the expense of health and morals, of spirituality, and, it may be, of life.

FE 73 Those who combine useful labor with study have no need of gymnastic exercises. And work performed in the open air is tenfold more beneficial to health than in-door labor. Both the mechanic and the farmer have physical exercise, yet the farmer is the healthier of the two. Nothing short of nature's invigorating air and sunshine will fully meet the demands of the system. The tiller of the soil finds in his labor all the movements that were ever practiced in the gymnasium.

FE 74 Let the student take regular exercise that will cause him to breathe deep and full, taking into his lungs the pure invigorating air of heaven, and he will be a new being. It is not hard study that is destroying the health of students, so much as it is their disregard of nature's laws.

FE 75 Many ladies, accounted well-educated, having graduated with honors at some institution of learning, are shamefully ignorant of the practical duties of life. They are destitute of the qualifications necessary for the proper regulation of the family, and hence essential to its happiness. They may talk of woman's elevated sphere, and of her rights, yet they themselves fall far below the true sphere of woman. It is the right of every daughter of Eve to have a thorough knowledge of household duties, to receive training in every department of domestic labor. Every young lady should be so educated that if called to fill the position of wife and mother, she may preside as a queen in her own domain. She should be fully competent to guide and instruct her children and to direct her servants, or, if need be, to minister with her own hands to the wants of her household. It is her right to understand the mechanism of the human body and the principles of hygiene, the matters of diet and dress, labor and recreation, and countless others that intimately concern the well-being of her household. It is her right to obtain such a knowledge of the best methods of treating disease that she can care for her children in sickness, instead of leaving her precious treasures in the hands of stranger nurses and physicians.

FE 80 In order to reach the highest standard of moral and intellectual attainments, it is necessary to seek wisdom and strength from God, and to observe strict temperance in all the habits of life.

FE 114 The healthfulness of youth requires exercise, cheerfulness, and a happy, pleasant atmosphere surrounding them for the development of physical health and symmetrical, character.

FE 139 God has permitted the light of health reform to shine upon us in these last days, that by walking in the light we may escape many of the dangers to which we shall be exposed.

FE 139 Intemperance saps the energies of both mind and body.

FE 139, 140 In some families, flesh-meats constitute the principal article of the diet, and in consequence, the blood is filled with cancerous and scrofulous humors.

FE 140 I repeat: Intemperance begins at the table, and, with the majority, appetite is indulged until indulgence becomes second nature.

FE 140 Whoever eats too much, or of food that is not healthful, is weakening his power to resist the clamors of other appetites and passions.

FE 143 It will pay you, mothers, to use the precious hours which are given you by God in forming the characters of your children, and in teaching them to adhere strictly to the principles of temperance in eating and drinking.

FE 143 The diet affects both physical and moral health. How carefully, then, should mothers study to supply the table with most simple, healthful food, in order that the digestive organs may not be weakened, the nerves unbalanced, or the instruction which they give their children counteracted.

FE 143, 144 Under the influence of unhealthful food, the conscience becomes stupefied, the mind is darkened, and its susceptibility to impressions is impaired.

FE 144 Since a healthy state of mind depends upon the normal condition of the vital forces, what care should be exercised that neither stimulants nor narcotics be used! Yet we see that a large number of those who profess to be Christians are using tobacco. They deplore the evils of intemperance; yet while speaking against the use of liquors, these very men will eject the juice of tobacco. There must be a change of sentiment with reference to tobacco-using before the root of the evil will be reached. We press the subject still closer. Tea and coffee are fostering the appetite for stronger stimulants.

FE 146 The lesson must be often repeated, and pressed home to the conscience, that education will be of little value if there is no physical strength to use it after it is gained.

FE 146 Students should not be permitted to take so many studies that they will have no time for physical training. The health cannot be preserved unless some portion of each day is given to muscular exertion in the open air. Stated hours should be devoted to manual labor of some kind, anything which will call into action all parts of the body. Equalize the taxation of the mental and physical powers, and the mind of the student will be refreshed. If he is diseased, physical exercise will often help the system to recover its normal condition.

FE 146, 147 When students leave college, they should have better health and a better understanding of the laws of life than when they entered it. The health should be as sacredly guarded as the character.

FE 147 Many students are deplorably ignorant of the fact that diet exerts a powerful influence upon the health.

FE 147 The teacher whose physical powers are already enfeebled by disease or overwork, should pay special attention to the laws of life. He should take time for recreation.

FE 147, 148 Our institutions of learning should be provided with every facility for instruction regarding the mechanism of the human system. Students should be taught how to breathe, how to read and speak so that the strain will not come on the throat and lungs, but on the abdominal muscles. Teachers need to educate themselves in this direction.

FE 150 Regularity should be the rule in all the habits of children. Mothers make a great mistake in permitting them to eat between meals.

FE 152, 153 Set a guard over the appetite; teach your children by example as well as by precept to use a simple diet. Teach them to be industrious, not merely busy, but engaged in useful labor. Seek to arouse the moral sensibilities. Teach them that God has claims upon them, even from the early years of their childhood. Tell them that there are moral corruptions to be met on every hand, that they need to come to Jesus and give themselves to Him, body and spirit, and that in Him they will find strength to resist every temptation.

FE 153 Intemperance in eating and drinking, intemperance in labor, intemperance in almost everything, exists on every hand. Those who make great exertions to accomplish just so much work in a given time, and continue to labor when their judgment tells them they should rest, are never gainers.

FE 154 Every one who violates the laws of health must some time be a sufferer to a greater or less degree.

FE 154 He may need the counsel of his wife in difficult matters, and they may both obtain relief in their perplexities by unitedly seeking wisdom of God; but to keep the mind constantly strained upon business affairs will injure the health of both mind and body.

FE 159 Parents should seek to awaken in their children an interest in the study of physiology. Youth need to be instructed in regard to their own bodies.

FE 160 Do not neglect to teach your children how to prepare healthful food. In giving them these lessons in physiology and in good cooking, you are giving them the first steps in some of the most useful branches of education, and inculcating principles which are needful elements in a religious education.

FE 160 Recklessness in regard to bodily health tends to recklessness in morals.

FE 226, 227 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.

FE 227 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.

FE 227 When teachers and learners shall consecrate soul, body, and spirit of God, and purify their thoughts by obedience to the laws of God, they will continually receive a new endowment of physical and mental power.

FE 288 The school is to supplement the home training, and both at home and at school, simplicity of dress, diet, and amusement must be maintained.

FE 319, 320 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: "Consider 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.

FE 321 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.

FE 321 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 practice 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.

FE 340 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.

FE 340 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 cooperate with them.

FE 416 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.

FE 416 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 bend to this artificial line of education. This course is not wise.

FE 418 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.

FE 418 A proportionate exercise of all the organs and faculties of the body is essential to the best work of each.

FE 418 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.

FE 419 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.

FE 425 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.

FE 425 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.

FE 425 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.

FE 426 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.

FE 426, 427 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.

FE 428 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.

FE 428 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. —Special Testimonies On Education, May 11, 1896.

GW 112 Those who consecrate body, soul, and spirit to God, will constantly receive a new endowment of physical, mental, and spiritual power. The inexhaustible supplies of heaven are at their command.

HL 21 It is just as much sin to violate the laws of our being as to break one of the Ten Commandments, for we cannot do either without breaking God's law.

HL 150 The schoolroom is a hard place for children who have inherited enfeebled constitutions. Schoolrooms generally have not been constructed in reference to health, but in regard to cheapness. The rooms have not been arranged so they could be ventilated as they should be without exposing the children to severe cold. The seats have seldom been made so that the children can sit with ease, and keep their little, growing frames in a proper posture to insure healthy action of the lungs and heart. Young children can grow into almost any shape, and can, by habits of proper exercise and positions of the body, obtain healthy forms.

HL 197 In the schoolroom the foundation has been too surely laid for diseases of various kinds. But more especially the most delicate of all organs, the brain, had often been permanently injured by too great exercise.

MH 125, 126 Education in health principles was never more needed than now. Notwithstanding the wonderful progress in so many lines relating to the comforts and conveniences of life, even to sanitary matters and to the

treatment of disease, the decline in physical vigor and power of endurance is alarming. It demands the attention of all who have at heart the well-being of their fellow men.

Our artificial civilization is encouraging evils destructive of sound principles. Custom and fashion are at war with nature. The practices they enjoin, and the indulgences they foster, are steadily lessening both physical and mental strength, and bringing upon the race an intolerable burden. Intemperance and crime, disease and wretchedness, are everywhere.

Many transgress the laws of health through ignorance, and they need instruction. But the greater number know better than they do. They need to be impressed with the importance of making their knowledge a guide of life. The physician has many opportunities both of imparting a knowledge of health principles and of showing the importance of putting them in practice. By right instruction he can do much to correct evils that are working untold harm.

MH 130 The body is to be brought into subjection. The higher powers of the being are to rule. The passions are to be controlled by the will, which is itself to be under the control of God. The kingly power of reason, sanctified by divine grace, is to bear sway in our lives.

The requirements of God must be brought home to the conscience. Men and women must be awakened to the duty of self-mastery, the need of purity, freedom from every depraving appetite and defiling habit. They need to be impressed with the fact that all their powers of mind and body are the gift of God, and are to be preserved in the best possible condition for His service.

MH 238 Ministers, teachers, students, and other brain workers often suffer from illness as the result of severe mental taxation, unrelieved by physical exercise. What these persons need is a more active life. Strictly temperate habits, combined with proper exercise, would ensure both mental and physical vigor, and would give power of endurance to all brain workers.

MH 274 In the construction of buildings, whether for public purposes or as dwellings, care should be taken to provide for good ventilation and plenty of sunlight.

MH 333, 334 In the light of what the Scriptures, nature, and reason teach concerning the use of intoxicants, how can Christians engage in the raising of hops for beer making, or in the manufacture of wine or cider for the market? If they love their neighbor as themselves, how can they help to place in his way that which will be a snare to him?

MH 402 Every child and every youth should have a knowledge of himself. He should understand the physical habitation that God has given him, and the laws by which it is kept in health.

MYP 232 Without health, no one can as distinctly understand or as completely fulfill his obligations to himself, to his fellow-beings, or to his Creator. Therefore the health should be as faithfully guarded as the character.

MYP 233 One of the greatest aids in perfecting pure and noble characters in the young, strengthening them to control appetite and refrain from debasing excesses, is sound physical health. And, on the other hand, these very habits of self-control are essential to the maintenance of health.

MYP 240 They work the brain, but allow the physical powers to remain inactive. Thus the brain is overworked, and the muscles become weak because they are not exercised. When these students are graduated, it is evident that they have obtained their education at the expense of life.

MYP 242 Right physical habits promote mental superiority. Intellectual power, physical stamina, and length of life depend upon immutable laws.

MYP 364 It is the privilege and duty of Christians to seek to refresh their spirits and invigorate their bodies by innocent recreation, with the purpose of using their physical and mental powers to the glory of God.

MYP 385 While we are seeking to refresh our spirits and invigorate our bodies, we are required of God to use all our powers at all times to the best purpose. We can, and should, conduct our recreations in such a manner that we shall be better fitted for the more successful discharge of the duties devolving upon us, and our influence will be more beneficial upon those with whom we associate. We can return from such occasions to our homes improved in mind and refreshed in body, and prepared to engage in the work anew with better hope and better courage...

MYP 445 The young have many lessons to learn, and the most important one is to learn to know themselves.

15 – Discipline in Education

2T 259 You should control yourself. Never correct your children while impatient or fretful, or while under the influence of passion. Punish them in love, manifesting the unwillingness you feel to cause them pain.

2T 259, 260 Never raise your hand to give them a blow unless you can with a clear conscience bow before God and ask His blessing upon the correction you are about to give.

2T 260 Present before them high and correct motives for self-restraint. Do not give them the impression that they must submit to control because it is your arbitrary will; because they are weak, and you are strong; because you are the father, they the children. If you wish to ruin your family, continue to govern by brute force, and you will surely succeed.

3T 132, 133 There are many families of children who appear to be well trained while under the training discipline; but when the system which has held them to set rules is broken up, they seem to be incapable of thinking, acting, or deciding for themselves. These children have been so long under iron rule, not allowed to think and act for themselves in those things in which it was highly proper that they should, that they have no confidence in themselves to move out upon their own judgment, having an opinion of their own. And when they go out from their parents to act for themselves, they are easily led by others' judgment in the wrong direction. They have not stability of character. They have not been thrown upon their own judgment as fast and as far as practicable, and therefore their minds have not been properly developed and strengthened. They have so long been absolutely controlled by their parents that they rely wholly upon them; their parents are mind and judgment for them.

3T 133, 134 Those parents and teachers who boast of having complete control of the minds and wills of the children under their care would cease their boastings could they trace out the future lives of the children who are thus brought into subjection by force or through fear. These are almost wholly unprepared to share in the stern responsibilities of life. When these youth are no longer under their parents and teachers, and are compelled to think and act for themselves, they are almost sure to take a wrong course and yield to the power of temptation. They do not make this life a success, and the same deficiencies are seen in their religious life.

3T 134 Could the instructors of children and youth have the future result of their mistaken discipline mapped out before them, they would change their plan of education. That class of teachers who are gratified that they have almost complete control of the wills of their scholars are not the most successful teachers, although the appearance for the time being may be flattering.

3T 532 Children have sensitive, loving natures. They are easily pleased and easily made unhappy.

3T 532 It will pay to manifest affection in your association with your children. Do not repel them by lack of sympathy in their childish sports, joys, and griefs. Never let a frown gather upon your brow or a harsh word escape your lips. God writes all these words in His book of records. Harsh words sour the temper and wound the hearts of children, and in some cases these wounds are difficult to heal. Children are sensitive to the least injustice, and

some become discouraged under it and will neither heed the loud, angry voice of command nor care for threatenings of punishment.

4T 65 Mild measures, soft answers, and pleasant words are much better fitted to reform and save, than severity and harshness.

4T 92 Many souls will be eternally lost because of the neglect of parents to properly discipline their children, and to teach them submission to authority in their youth.

4T 192 The neglect of parents to properly discipline their children has been a fruitful source of evil in many families.

4T 199 Indulgent parents, who justify their children in their wrong-doing, are thereby creating an element that will bring discord into society, and subvert the authority of both school and church.

4T 200 Children should be taught by precepts and example. Parents should meet their grave responsibilities with fear and trembling.

4T 313 The Bible lays down rules for the correct discipline of children.

4T 368, 369 But while many err upon the side of indulgence, others go to the opposite extreme, and rule their children with a rod of iron. Neither of these follow out the Bible directions; but both are doing a fearful work.

4T 419 To destroy one's influence over a human soul through impatience, or in order to maintain undue dignity and supremacy, is a terrible mistake, for it may be the means of losing that soul for Christ.

4T 422 They have no respect for the rules of the school, and they demoralize all who associate with them. After the teachers have done all they can do to reform this class, after they have, by personal effort, by entreaties and prayer, endeavored to reach them, and they refuse all the efforts made in their behalf and continue in their course of sin, then it will be necessary to separate them from the school, that others may not be contaminated by their evil influence.

4T 422, 423 To maintain proper discipline and yet exercise pitying love and tenderness for the souls of those under his care, the teacher needs a constant supply of the wisdom and grace of God. Order must be maintained. But those who love souls, the purchase of the blood of Christ, should do their utmost to save the erring.

4T 429 They should consider that some children have never been disciplined at home. Having always been indulged and never trained to obedience, it would be greatly for their advantage to be removed from their injudicious parents and placed under as severe regulations and drilling as soldiers in an army.

5T 38 Children who are allowed to come up to manhood or womanhood with the will undisciplined and the passions uncontrolled, will generally in afterlife pursue a course which God condemns.

5T 89 To deal successfully with these different minds, the teacher needs to exercise great tact and delicacy in management, as well as firmness in government.

5T 89 One of the greatest difficulties with which teachers have had to contend is the failure on the part of parents to cooperate in administering the discipline of the college. If the parents would stand pledged to sustain the authority of the teacher, much insubordination, vice, and profligacy would be prevented. Parents should require their children to respect and obey rightful authority. They should labor with unremitting care and diligence to

instruct, guide, and restrain their children until right habits are firmly established. With such training the youth would be in subjection to the institutions of society and the general restraints of moral obligation.

5T 654 There is need of laying aside these cast-iron rules, of coming down from these stilts, to the humbleness of the child. Oh, that some of the spirit of severity may change to a spirit of love, that happiness and sunshine may take the place of discouragement and grief!

6T 169 The teachers need great managing ability; they must be true to principle, and yet wise and tender, linking love and Christlike sympathy with discipline. They should not manifest stern, unbending dignity, but should mingle with the youth, becoming one with them in their joys and sorrows as well as in their daily routine of work. Cheerful, loving obedience will generally be the fruit of such effort.

6T 378 No man should be set apart as a teacher of the people while his own teaching or example contradicts the testimony God has given His servants to bear in regard to diet, for this will bring confusion. His disregard of health reform unfits him to stand as the Lord's messenger.

7T 47 In the training of a child there are times when the firm, matured will of the mother meets the unreasoning, undisciplined will of the child. At such times there is need of great wisdom on the part of the mother. By unwise management, by stern compulsion, great harm may be done the child.

7T 48 The mother should keep herself under perfect control, doing nothing that will arouse in the child a spirit of defiance. She is to give no loud-voiced commands. She will gain much by keeping the voice low and gentle. She is to deal with the child in a way that will draw him to Jesus. She is to realize that God is her Helper; love, her power. If she is a wise Christian she does not attempt to force the child to submit.

CE 154 They are children who have everything to learn, and it is much more difficult for some to learn than others. The dull scholar needs much more encouragement than he receives. If teachers are placed over these varied minds, who naturally love to order and dictate and magnify themselves in their authority, who will deal with partiality, having favorites to whom they will show preferences, while others are treated with exactitude and severity, it will create a state of confusion and insubordination.

CE 163 Their fretfulness may have been caused by unwholesome food, still undigested; but the mother feels that she cannot spend time to reason upon the matter and correct her injurious management. Neither can she stop to soothe their impatient worrying. She gives the little sufferers a piece of cake or some other dainty to quiet them, but this only increases the evil. Some mothers, in their anxiety to do a great amount of work, get wrought up into such nervous haste that they are more irritable than the children, and by scolding and even blows they try to terrify the little ones into quietude.

CE 237 If parents would place themselves in the position of the teachers, and see how difficult it must necessarily be to manage and discipline a school of hundreds of students of every grade and class of minds, they might upon reflection see things differently. They should consider that some children have never been disciplined at home.

CSW 100 Remember that you cannot read hearts. You do not know the motives which prompted the actions that to you look wrong. There are many who have not received a right education; their characters are warped, they are hard and gnarled, and seem to be crooked in every way.

CT 99, 100 The wild, reckless character of many of the youth in this age of the world is heartsickening. If the youth could see that in complying with the laws and regulations of our institutions, they are only doing that which will improve their standing in society, elevate the character, ennoble the mind, and increase their happiness, they would not rebel against just rules and wholesome requirements, nor engage in creating suspicion and prejudice against these institutions.

CT 101 In all our dealings with students, age and character must be taken into account. We cannot treat the young and the old just alike. There are circumstances under which men and women of sound experience and good standing may be granted some privileges not given to the younger students.

CT 102 I told the principal and teachers that God had laid -upon them the responsibility of watching for souls as they that must give account. I showed them that the wrong course pursued by some of the students would mislead other students, if it were continued, and for this God would hold the teachers responsible. Some students would attend school who had not been disciplined at home, and whose ideas of proper education and its value were perverted. If these were allowed to carry things in their way, the object for which the school was established would be defeated, and the sin would be charged against the guardians of the schools, as if they had committed it themselves.

CT 112 Never should they be allowed to show their parents disrespect. Self-will should never be permitted to go unrebuked. The future well-being of the child requires kindly, loving, but firm discipline.

CT 112 It is impossible to depict the evil that results from leaving a child to its own will. Some who go astray because of neglect in childhood will later, through the inculcation of practical lessons, come to their senses; but many are lost forever because in childhood and youth they received only a partial, one-sided culture. The child who is spoiled has a heavy burden to carry throughout his life. In trial, in disappointment, in temptation, he will follow his undisciplined, misdirected will.

CT 114 Administer the rules of the home in wisdom and love, not with a rod of iron. Children will respond with willing obedience to the rule of love.

CT 115 There are some children who need more patient discipline and kindly training than others. They have received as a legacy unpromising traits of character, and because of this they need the more of sympathy and love.

CT 116 The mother may ask, “Shall I never punish my child?” Whipping may be necessary when other resorts fail; yet she should not use the rod if it is possible to avoid doing so. But if milder measures prove insufficient, punishment that will bring the child to its senses should in love be administered. Frequently one such correction will be enough for a lifetime, to show the child that he does not hold the lines of control.

CT 117 And when this step becomes necessary, the child should be seriously impressed with the thought that this is not done for the gratification of the parent, or to indulge arbitrary authority, but for the child’s own good.

CT 152 The teacher should bring true self-respect into all that he does. He should not allow himself to be quick-tempered. He should not punish harshly children that are in need of reform.

CT 153 Sometimes there is in the school a disorderly element that makes the work very hard. Children who have not received a right education make much trouble, and by their perversity make the heart of the teacher sad. But let him not become discouraged. Test and trial bring experience. If the children are disobedient and unruly, there is all the more need of strenuous effort. The fact that there are children with such characters is one of the reasons why church schools should be established. The children whom parents have neglected to educate and discipline must be saved if possible.

CT 153 The teacher must make rules to guide the conduct of his pupils. These rules should be few and well considered, and once made they should be enforced. Every principle involved in them should be so placed before the student that he will be convinced of its justice. Thus he will feel a responsibility to see that the rules which he himself has helped to frame are obeyed.

CT 155 Should they neglect to correct the children for doing wrong, God will hold them accountable for their neglect. But let them be sparing of censure. Let kindness be the law of the home and of the school. Let the children be taught to keep the law of the Lord, and let a firm, loving influence restrain them from evil.

CT 192 Many of the children who attend our schools have not had proper training at home. Some have been left to do as they pleased; others have been found fault with and discouraged. Very little pleasantness and cheerfulness have been shown them; few words of approval have been spoken to them. They have inherited the defective characters of their parents, and the discipline of the home has been no help in the formation of right character. To place as teachers of these children and youth, young men and women who have not developed a deep, earnest love for God and for the souls for whom Christ has died, is to make a mistake that may result in the loss of many souls. Those who easily become impatient and irritated should not be educators.

CT 192 Teachers should remember that they are not dealing with men and women, but with children who have everything to learn.

CT 192, 193 If there are placed over these varied minds teachers who love to order and dictate and to magnify their authority, teachers who deal with partiality, having favorites to whom they show preference, while others are treated with exactitude and severity, confusion and insubordination will result.

CT 193, 194 When a teacher manifests impatience or fretfulness toward a child, the fault may not be with the child one half so much as with the teacher. Teachers become tired with their work, and something the children say or do does not accord with their feelings.

CT 195 Do not show impatience or harshness. If these children did not need educating, they would not be in school.

CT 195 Sharp words and continual censure bewilder the child, but do not reform him.

CT 196, 197 If the children err and misbehave, then it is all the more essential that those who are placed over them should be able to teach them, by precept and example, how to act.

CT 197 In no case are teachers to lose self-control, to manifest impatience and harshness, and a want of sympathy and love. Those who are naturally fretful, easily provoked, and who have cherished the habit of criticism and evil thinking, should find some other kind of work, where their unlovely traits of character will not be reproduced in the children and youth.

CT 212 Let it be a settled maxim that in all school discipline, faithfulness and love are to reign. When a student is corrected in such a way that he is not made to feel that the teacher desires to humiliate him, love for the teacher springs up in his heart.

CT 213, 214 Secure a strong man to stand as principal of your school, a man whose physical strength will support him in doing thorough work as a disciplinarian; a man who is qualified to train the students in habits of order, neatness, and industry.

CT 214 The youth in all our institutions are to be molded and fashioned and disciplined for God; and in this work the Lord's mercy and love and tenderness are ever to be revealed.

CT 214 God wants us to demonstrate His love by showing a living interest in the youth under our care. Hold them up before the Lord, and ask Him to do for them what you cannot do. Let them see that you realize your need of divine help.

CT 264 Dealing with human minds is the most delicate work ever entrusted to mortals, and teachers need constantly the help of the Spirit of God, that they may do their work aright.

CT 264 To deal successfully with these different minds, the teacher needs to exercise great tact and delicacy in management, as well as firmness in government.

CT 265 No student should think that because he has been allowed to rule in the home, he can rule in the school. Each student entering one of our schools should place himself under discipline. Those who refuse to obey the regulations should return to their homes.

CT 265 The teachers are to bind the students to their hearts by the cords of love and kindness and strict discipline. Love and kindness are worth nothing unless united with the discipline that God has said should be maintained.

CT 265 Students come to school to be disciplined for service, trained to make the best use of their powers.

CT 266 Let Christ's methods be followed in dealing with those who make mistakes.

CT 266 A Christlike nature is not selfish, unsympathetic, cold. It enters into the feelings of those who are tempted and helps the one who has fallen to make the trial a stepping-stone to higher things. The Christian teacher will pray for and with an erring student, but he will not get angry with him.

CT 266 He will not speak sharply to the wrongdoer, thus discouraging a soul who is struggling with the powers of darkness. He will let his heart ascend to God for help, and angels will come to his side to help him in lifting up the standard against the enemy; thus instead of cutting off the erring one from help, he will be enabled to gain a soul for Christ.

CT 267 Great care should be shown in regard to making public the errors of students. To make public exposure of wrong is harmful in every respect to the wrongdoer and has no beneficial influence upon the school. It never helps a student to humiliate him before his fellow students. This heals nothing, cures nothing, but makes a wound that mortifies.

CT 267 The love of Jesus covers a multitude of sins. His grace never leads to the exposing of another's wrongs unless it is a positive necessity.

CT 268 Great care should be exercised in the matter of expelling students. There are times when this must be done. It is a painful task to separate from the school the one who incites others to disobedience and disloyalty, but for the sake of the other students this is sometimes necessary.

CT 269 In dealing with their students, teachers are to show the love of Christ.

CT 269 Let them remember that every one of our schools is to be an asylum for the sorely tried youth, where their follies will be wisely and patiently dealt with.

CT 269 Teachers and students are to come close together in Christian fellowship. The youth will make many mistakes, and the teacher is never to forget to be compassionate and courteous. Never is he to seek to show his superiority. The greatest of teachers are those who are most patient, most kind. By their simplicity and their willingness to learn they encourage their students to climb higher and still higher.

CT 269, 270 Teachers, treat your students as Christ's children, whom He wants you to help in every time of need. Make friends of them. Give them practical evidence of your unselfish interest in them. Help them over the rough places.

CT 301 Sometimes the teacher carries into the schoolroom the shadow of darkness that has been gathering on his soul. He has been overtaxed and is nervous, or dyspepsia has colored everything a gloomy hue. He enters the schoolroom with quivering nerves and irritated stomach. Nothing seems to be done to please him; he thinks that his pupils are bent on showing him disrespect; and his sharp criticisms and censure are given on the right hand and on the left. Perhaps one or more of the students commits errors or is unruly. The case is exaggerated in his mind, and he is severe and cutting in his reproof of the one whom he thinks at fault. And the same injustice afterward prevents him from admitting that he has taken a wrong course. To maintain the dignity of his position, he has lost a golden opportunity to manifest the spirit of Christ, perhaps to gain a soul for heaven.

CT 331 Hundreds of youth of various dispositions and of different education are associated in the school, and great care as well as much patience is required to balance in the right direction minds that have been warped by bad management. Some have never been disciplined, and others have been governed too much and have felt, when away from the vigilant hands that held the reigns of control, perhaps too tightly, that they were free to do as they pleased. They despise the very thought of restraint. These varying elements brought together in our college, bring care, burdens, and weighty responsibility, not only upon teachers, but on the entire church.

CT 335 Do not bind down the young to rigid rules and restraints that will lead them to feel themselves oppressed and to break over and rush into paths of folly and destruction.

CT 410 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.

CT 553 Students, co-operate with your teachers. As you do this, you give them hope and courage, and at the same time you are helping yourselves to advance. Remember that it rests largely with you whether your teachers stand on vantage ground, their work an acknowledged success. They will appreciate every effort made by you to co-operate with their work.

ED 37 From the outset of the journey from Egypt, lessons had been given for their training and discipline. Even before they left Egypt a temporary organization had been affected, and the people were arranged in companies under appointed leaders.

ED 38 The education of the Israelites included all their habits of life. Everything that concerned their well-being was the subject of divine solicitude, and came within the province of divine law. Even in providing their food, God sought their highest good.

ED 57 A noble character is the result of self-discipline, of the subjection of the lower to the higher nature—the surrender of self for the service of love to God and man.

ED 61 The lesson is for all. None can know what may be God’s purpose in His discipline; but all may be certain that faithfulness in little things is the evidence of fitness for greater responsibilities.

ED 85 The first pupils of Jesus were chosen from the ranks of the common people. They were humble, unlettered men, these fishers of Galilee; men unschooled in the learning and customs of the rabbis, but trained by the stern discipline of toil and hardship. They were men of native ability and of teachable spirit; men who could be instructed and molded for the Saviour's word. In the common walks of life there is many a toiler patiently treading the round of his daily tasks, unconscious of latent powers that, roused to action, would place him among the world's great leaders. Such were the men who were called by the Saviour to be His colaborers. And they had the advantage of three years' training by the greatest educator this world has ever known.

ED 151 All who in this world render true service to God or man receive a preparatory training in the school of sorrow. The weightier the trust and the higher the service, the closer is the test and the more severe the discipline.

ED 213 As a safeguard against evil, the preoccupation of the mind with good is worth more than unnumbered barriers of law and discipline.

ED 240 Cheerfulness and courtesy should especially be cultivated by parents and teachers. All may possess a cheerful countenance, a gentle voice, a courteous manner, and these are elements of power. Children are attracted by a cheerful, sunny demeanor. Show them kindness and courtesy, and they will manifest the same spirit toward you and toward one another.

ED 242, 243 Another precious grace that should be carefully cherished is reverence. True reverence for God is inspired by a sense of His infinite greatness and a realization of His presence. With this sense of the Unseen the heart of every child should be deeply impressed. The hour and place of prayer and the services of public worship the child should be taught to regard as sacred because God is there. And as reverence is manifested in attitude and demeanor, the feeling that inspires it will be deepened.

ED 277 Experience in practical life is indispensable. Order, thoroughness, punctuality, self-control, a sunny temper, evenness of disposition, self-sacrifice, integrity, and courtesy are essential qualifications.

ED 280 He must have also the tact and skill, the patience and firmness, that will enable him to impart to each the needed help—to the vacillating and ease loving, such encouragement and assistance as will be a stimulus to exertion; to the discouraged, sympathy and appreciation that will create confidence and thus inspire effort.

Teachers often fail of coming sufficiently into social relation with their pupils. They manifest too little sympathy and tenderness, and too much of the dignity of the stern judge. While the teacher must be firm and decided, he should not be exacting or dictatorial. To be harsh and censorious, to stand aloof from his pupils or treat them indifferently, is to close the avenues through which he might influence them for good.

ED 283 In the formation of character, no other influences count so much as the influence of the home. The teacher's work should supplement that of the parents, but is not to take its place. In all that concerns the well-being of the child, it should be the effort of the parents and teachers to co-operate.

ED 284 Many parents whose children have been spoiled by indulgence, leave to the teacher the unpleasant task of repairing their neglect; and then by their own course they make his task almost hopeless. Their criticism and censure of the school management encourage insubordination in the children, and confirm them in wrong habits.

ED 284 If the criticism or suggestion in regard to the teacher's work becomes necessary, it should be made to him in private. Nothing should be said or done to weaken the children's respect for the one upon whom their well-being in so great degree depends.

ED 285, 286 Co-operation should be the spirit of the schoolroom, the law of its life. The teacher who gains the co-operation of his pupils secures an invaluable aid in maintaining order. In service in the schoolroom many a boy whose restlessness leads to disorder and insubordination would find an outlet for his superfluous energy. Let the older assist the younger, the strong the weak; and, so far as possible, let each be called upon to do something in which he excels. This will encourage self-respect and a desire to be useful.

ED 287 One of the first lessons a child needs to learn is the lesson of obedience. Before he is old enough to reason, he may be taught to obey. By gentle, persistent effort, the habit should be established. Thus, to a great degree, may be prevented those later conflicts between will and authority that do so much to create alienation and bitterness toward parents and teachers, and too often resistance of all authority, human and divine.

ED 287 The object of discipline is the training of the child for self-government. He should be taught self-reliance and self-control. Therefore as soon as he is capable of understanding, his reason should be enlisted on the side of

obedience. Let all dealing with him (the child) be such as to show obedience to be just and reasonable. Help him to see that all things are under law, and that disobedience leads, in the end, to disaster and suffering.

ED 287 Help the child to see that parents and teachers are representatives of God, and that, as they act in harmony with Him, their laws in the home and the school are also His.

ED 288 To direct the child's development without hindering it by undue control should be the study of both parent and teacher. Too much management is as bad as too little. The effort to "break the will" of a child is a terrible mistake. Minds are constituted differently; while force may secure outward submission, the result with many children is a more determined rebellion of the heart. Even should the parent or teacher succeed in gaining the control he seeks, the outcome may be no less harmful to the child.

ED 288 The discipline of a human being who has reached the years of intelligence should differ from the training of a dumb animal. The beast is taught only submission to its master. For the beast, the master is mind, judgment, and will. This method, sometimes employed in the training of children, makes them little more than automatons. Mind, will, conscience, are under the control of another. It is not God's purpose that any mind should be thus dominated. Those who weaken or destroy individuality assume a responsibility that can result only in evil.

ED 288 While under authority, the children may appear like well-drilled soldiers; but when the control ceases, the character will be found to lack strength and steadfastness. Having never learned to govern himself, the youth recognizes no restraint except the requirement of parents or teacher. This removed, he knows not how to use his liberty, and often gives himself up to indulgence that proves his ruin.

Since the surrender of the will is so much more difficult for some pupils than for others, the teacher should make obedience to his requirements as easy as possible.

ED 289 The parent or teacher who by such instruction trains the child to self-control will be the most useful and permanently successful.

ED 289, 290 The wise educator, in dealing with his pupils, will seek to encourage confidence and to strengthen the sense of honor. Children and youth are benefited by being trusted. Many, even of the little children, have a high sense of honor; all desire to be treated with confidence and respect, and this is their right. They should not be led to feel that they cannot go out or come in without being watched. Suspicion demoralizes, producing the very evils it seeks to prevent. Instead of watching continually, as if suspecting evil, teachers who are in touch with their pupils will discern the workings of the restless mind, and will set to work influences that will counteract evil. Lead the youth to feel that they are trusted, and there are few who will not seek to prove themselves worthy of the trust.

ED 290 On the same principle it is better to request than to command; the one thus addressed has opportunity to prove himself loyal to right principles. His obedience is the result of choice rather than compulsion.

The rules governing the schoolroom should, so far as possible, represent the voice of the school. Every principle involved in them should be so placed before the student that he may be convinced of its justice. Thus he will feel a responsibility to see that the rules which he himself has helped to frame are obeyed.

Rules should be few and well considered; and when once made, they should be enforced. Whatever it is found impossible to change, the mind learns to recognize and adapt itself to; but the possibility of indulgence induces desire, hope, and uncertainty, and the results are restlessness, irritably, and insubordination.

ED 290 Neither in the home nor in the school should disobedience be tolerated. No parent or teacher who has at heart the well-being of those under his care will compromise with the stubborn self-will that defies authority or resorts to subterfuge or evasion in order to escape obedience. It is not love but sentimentalism that palters with wrongdoing, seeks by coaxing or bribes to secure compliance, and finally accepts some substitute in place of the thing required.

ED 291 In our efforts to correct evil, we should guard against a tendency to faultfinding or censure. Continual censure bewilders, but does not reform. With many minds, and often those of the finest susceptibility, an atmosphere of unsympathetic criticism is fatal to effort. Flowers do not unfold under the breath of a blighting wind.

ED 291 A child frequently censured for some special fault, comes to regard that fault as his peculiarity, something against which it is vain to strive. Thus are created discouragement and hopelessness, often concealed under an appearance of indifference or bravado.

ED 291, 292 The true object of reproof is gained only when the wrongdoer himself is led to see his fault and his will is enlisted for its correction. When this is accomplished, point him to the source of pardon and power. Seek to preserve his self-respect and to inspire him with courage and hope.

ED 292 Those who desire to control others must first control themselves . To deal passionately with a child or youth will only arouse his resentment. When a parent or teacher becomes impatient and is in danger of speaking unwisely, let him remain silent. There is wonderful power in silence.

ED 292 But in dealing with them he should never forget that he himself was once a child, in need of discipline. Even now, with all his advantages of ages, education, and experience, he often errs, and is in need of mercy and forbearance. In training the youth he should consider that he is dealing with those who have inclinations to evil similar to his own. They have almost everything to learn, and it is much more difficult for some to learn than for others. With the dull pupil he should bear patiently, not censuring his ignorance, but improving every opportunity to give him encouragement. With sensitive, nervous pupils he should deal very tenderly. A sense of his own imperfections should lead him constantly to manifest sympathy and forbearance toward those who also are struggling with difficulties.

ED 292, 293 The Saviour's rule—"As ye would that men should do to you, do ye also to them likewise" (Luke 6:31)—should be the rule of all who undertake the training of children and youth. They are the younger members of the Lord's family, heirs with us of the grace of life. Christ's rule should be sacredly observed toward the dullest, the youngest, the most blundering, and even toward the erring and rebellious.

ED 293 This rule will lead the teacher to avoid, so far as possible, making public the faults or errors of a pupil. He will seek to avoid giving reproof or punishment in the presence of others. He will not expel a student until every effort has been put forth for his reformation. But when it becomes evident that the student is receiving no benefit himself, while his defiance or disregard of authority tends to overthrow the government of the school, and his influence is contaminating others, then his expulsion becomes a necessity. Yet with many the disgrace of public expulsion would lead to utter recklessness and ruin. In most cases when removal is unavoidable, the matter need not be made public. By counsel and co-operation with the parents, let the teacher privately arrange for the student's withdrawal.

ED 293, 294 Love and tenderness, patience and self-control, will at all times be the law of their speech. Mercy and compassion will be blended with justice. When it is necessary to give reproof, their language will not be exaggerated, but humble. In gentleness they will set before the wrongdoer his errors and help him to recover himself. Every true teacher will feel that should he err at all, it is better to err on the side of mercy than on the side of severity.

ED 294 When it is necessary to give reproof, their language will not be exaggerated, but humble. In gentleness they will set before the wrongdoer his errors and help him to recover himself. Every true teacher will feel that should he err at all, it is better to err on the side of mercy than on the side of severity.

ED 294 Many youth who are thought incorrigible are not at heart so hard as they appear. Many who are regarded as hopeless may be reclaimed by wise discipline. These are often the ones who most readily melt under kindness. Let the teacher gain the confidence of the tempted one, and by recognizing and developing the good in his character, he can, in many cases, correct the evil without calling attention to it.

ED 294 The divine Teacher bears with the erring through all their perversity. His love does not grow cold; His efforts to win them do not cease. With outstretched arms He waits to welcome again and again the erring, the rebellious, and even the apostate. His heart is touched with the helplessness of the little child subject to rough usage. The cry of human suffering never reaches His ear in vain. Though all are precious in His sight, the rough, sullen, stubborn dispositions draw most heavily upon His sympathy and love; for He traces from cause to effect. The one who is most easily tempted, and is most inclined to err, is the special object of His solicitude.

ED 294, 295 Every parent and every teacher should cherish the attributes of Him who makes the cause of the afflicted, the suffering, and the tempted His own. He should be one who can have “compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.” Hebrews 5:2. Jesus treats us far better than we deserve; and as He has treated us, so we are to treat others. The course of no parent or teacher is justifiable if it is unlike that which under similar circumstances the Savior would pursue.

ED 295 Beyond the discipline of the home and the school, all have meet the stern discipline of life. How to meet this wisely is a lesson that should be made plain to every child and to every youth.

ED 295 They should be taught that this world is not a parade ground, but a battlefield. All are called to endure hardness, as good soldiers. They are to be strong and quit themselves like men. Let them be taught that the true test of character is found in the willingness to bear burdens, to take the hard place, to do the work that needs to be done, though it bring no earthly recognition or reward.

ED 296 Let the child and the youth be taught that every mistake, every fault, every difficulty, conquered, becomes a stepping-stone to better and higher things. It is through such experiences that all who have ever made life worth the living have achieved success.

ED 297 Arbitrary measures or direct denunciation may not avail in leading these youth to relinquish that which they hold dear. Let them be directed to something better than display, ambition, or self-indulgence. Bring them in contact with truer beauty, with loftier principles, and with nobler lives. Lead them to behold the One "altogether lovely."

EV 582 Never act from impulse in governing children. Let authority and affection be blended.

FE 15 Parents and school-teachers are certainly disqualified to properly educate children, if they have not first learned the lesson of self-control, patience, forbearance, gentleness, and love.

FE 17 The severe training of youth, without properly directing them to think and act for themselves as their own capacity and turn of mind will allow, that by this means they may have growth of thought, feelings of self-respect, and confidence in their own ability to perform, will ever produce a class who are weak in mental and moral power.

FE 18 There is danger of both parents and teachers commanding and dictating too much, while they fail to come sufficiently into social relation with their children or scholars. They often hold themselves too much reserved, and exercise their authority in a cold, unsympathizing manner which cannot win the hearts of their children and pupils. If they would gather the children close to them, and show that they love them, and would manifest an interest in all their efforts, and even in their sports, sometimes even being a child among children, they would make the children very happy, and would gain their love and win their confidence.

FE 19 The early education of youth generally shapes their characters for life.

FE 54 Reckless sport, boisterous laughter, and late hours should not be tolerated by those who rent rooms. If they allow this conduct in the students, they do them a serious wrong, and make themselves, in a great degree, responsible for the misconduct. The rooms of students should be frequently visited, to see if they are favorable to health and comfort, and to ascertain if all are living in accordance with the rules of the school. Any remissness should be pointed out, and the students should be faithfully labored with. If they are *insubordinate and will not be controlled*, they are better off at home, and the school is better off without them.

FE 54 Our College should not become depraved for the sake of a few lawless students. The colleges in our land are many of them places where the youth are in danger of becoming immoral and depraved through these evil associations.

FE 57 The nature of man is threefold, and the training enjoined by Solomon comprehends the right development of the physical, intellectual, and moral powers. To perform this work aright, parents and teachers must themselves understand "the way the child should go." This embraces more than a knowledge of books or the learning of the schools. It comprehends the practice of temperance, brotherly kindness, and godliness: the discharge of our duty is to ourselves, to our neighbors, and to God.

FE 58 He who seeks to have the individuality of his scholars merged in his own, so that reason, judgment, and conscience shall be subject to his control, assumes an unwarranted and fearful responsibility.

FE 58 Let it never be forgotten that the teacher must *be* what he desires his pupils to *become*.

FE 59 To gain their love, he must show by look and word and act that his heart is filled with love for them. At the same time, firmness and decision are indispensable in the work of forming right habits, and developing noble characters.

FE 62, 63 The rules of this college strictly guard the association of young men and young women during the school term. It is only when these rules are temporarily suspended, as is sometimes the case, that gentlemen are permitted to accompany ladies to and from public gatherings. Our own College at Battle Creek has similar regulations, though not so stringent. Such rules are indispensable to guard the youth from the danger of premature courtship and unwise marriage. Young people are sent to school by their parents to obtain an education, not to flirt with the opposite sex. The good of society, as well as the highest interest of the students, demands that they shall not attempt to select a life partner while their own character is yet undeveloped, their judgment immature, and while they are at the same time deprived of parental care and guidance.

It is because the home training is defective that the youth are so unwilling to submit to proper authority. I am a mother; I know whereof I speak, when I say that youth and children are not only safer but happier under wholesome restraint than when following their own inclination. Parents, your sons and daughters are not properly guarded. They should never be permitted to go and come when they please, without your knowledge and consent. The unbounded freedom granted to children at this age has proved the ruin of thousands. How many are allowed to be in the streets at night, and parents are content to be ignorant of the associates of their children. Too often, companions are chosen whose influence tends only to demoralize.

FE 64 It is the boast of the present age that never before did men possess so great facilities for the acquirement of knowledge, or manifest so general an interest in education. Yet despite this vaunted progress, there exists an unparalleled spirit of insubordination and recklessness in the rising generation; mental and moral degeneracy are well-nigh universal. Popular education does not remedy the evil. The lax discipline in many institutions of learning has nearly destroyed their usefulness, and in some cases rendered them a curse rather than a blessing. This fact has been seen and deplored, and earnest efforts have been made to remedy the defects in our educational system. There is urgent need of schools in which the youth may be trained to habits of self-control, application,

and self-reliance, of respect for superiors and reverence for God. With such training, we might hope to see the young prepared to honor their Creator and to bless their fellow men.

FE 64 Many fathers and mothers err in failing to second the efforts of the faithful teacher.

FE 67 Parents must see that their own hearts and lives are controlled by the divine precepts, if they would bring up their children in the nurture and admonition of the Lord. They are not authorized to fret and scold and ridicule. They should never taunt their children with perverse traits of character, which they themselves have transmitted to them. This mode of discipline will never cure the evil.

FE 67, 68 Parents, bring the precepts of God's word to admonish and reprove your wayward children. Show them a "thus saith the Lord" for your requirements. A reproof which comes as the word of God is far more effective than one falling in harsh, angry tones from the lips of parents.

FE 68 Wherever it seems necessary to deny the wishes or oppose the will of a child, he should be seriously impressed with the thought that this is not done for the gratification of the parents, or to indulge arbitrary authority, but for his own good. He should be taught that every fault uncorrected will bring unhappiness to himself, and will displease God.

FE 68 Some parents—and some teachers, as well—seem to forget that they themselves were once children. They are dignified, cold, and unsympathetic. Wherever they are brought in contact with the young,—at home, in the day school, the Sabbath school, or the church,—they maintain the same air of authority, and their faces habitually wear a solemn, reproving expression. Childish mirth or waywardness, the restless activity of the young life, finds no excuse in their eyes. Trifling misdemeanors are treated as grave sins. Such discipline is not Christlike.

FE 103 This underhand way in which courtships and marriages are carried on, is the cause of a great amount of misery, the full extent of which is known only to God.

FE 114 The youth must be impressed with the idea that they are trusted. They have a sense of honor, and they want to be respected, and it is their right.

FE 117 After all these efforts teachers may find that some under their charge will develop unprincipled characters. They are lax in morals as a result, in many cases, of vicious example and neglected parental discipline.

FE 164 The best way to prevent the growth of evil is to preoccupy the soil.

FE 222 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.

FE 246, 247 Those who have shown disrespect for rules, and who have sought to break down authority, whether they are believers or unbelievers, are registered in the books of heaven as those who cannot be trusted as members of the royal family, children of the heavenly King.

FE 249 Teachers have their own natural weaknesses of character to contend with, and they are capable of moving unwisely under the stress of temptation. They may think they are doing right when they are enforcing strict discipline, and yet they may be making mistakes in the case with which they are dealing.

FE 267 There is no more important work that can be done than the educating and training of these youth and children. The teachers who work in this part of the Lord's vineyard need to learn first how to be self-possessed, keeping their own temper and feelings under control, in subjection to the Holy Spirit of God.

FE 277 One thing I wish you to understand, that I have not been in harmony with the expelling of students from the school, unless human depravity and gross licentiousness make it necessary, that others shall not be corrupted. There has been an error in sending students from the school as in the case of—, of—, and other cases, which has been a great evil, and souls thus treated have opened before them a course of action that has secured them in the ranks of the enemy as armed and equipped enemies.

FE 281 If we wish to do good to souls, our success with these souls will be in proportion to their belief in our belief in, and appreciation of, them. Respect shown to the struggling human soul is the sure means through Christ Jesus of the restoration of the self-respect the man has lost.

FE 281 He that dwelleth in love, dwelleth in God. Give love to them that need it most. The most unfortunate, those who have the most disagreeable temperaments need our love, our tenderness, our compassion. Those who try our patience need most love.

FE 281 The rough, stubborn, sullen dispositions are the ones who need help the most. How can they be helped? Only by the love practiced in dealing with them which Christ revealed to fallen man.

FE 282 Be careful what you do in the line of suspending students. This is a solemn business. It should be a very grave fault which requires this discipline. There should be a careful consideration of all the circumstances connected with the case. Students sent from home a short distance or a long distance, thousands and thousands of miles, are away from and deprived of the advantages of home, and if expelled are refused the privileges of school. All their expenses have to be met by someone who has had hope and confidence in these subjects that their money would not be invested in vain. The student enters into, or falls into, temptation, and he is to be disciplined for his wrong. He feels keenly that his record is marred, and he disappoints those who have trusted him to develop a character under the influence of his training in his scholastic life, which will pay all that has been invested in his behalf. But he is suspended for his foolish course of action. What will he do? Courage is at the lowest ebb, courage and even manliness are not cherished. He is on expense, and precious time is lost.

FE 302 Even though the rules and regulations seem needlessly exacting, be obedient to them; for you may err in your experience. Do your best in everything you undertake. Jesus is your Saviour, and rely upon Him to help you day by day, that you may not sow tares, but the good seed of the kingdom.

FE 454 Some acting as teachers did not exert a correct influence. When every jot of influence should have been placed on the side of discipline and order, these teachers, though knowing all the trials that disorderly students were bringing upon the principal and his co-workers, who were burdened and oppressed, and who were seeking the Lord most earnestly, showed sympathy for the ones who were serving the enemy most earnestly.

FE 454, 455 The school faculty held private consultations to consider what was best to be done. There was a voice in these counsels that tried to counterwork the plans introduced to keep discipline and order. By this sympathizing voice indiscreet words were dropped to the students in reference to the matters under consideration in the council. These things were caught up by the students. They thought that such a teacher was all right; that she was a clever teacher. She would have sympathy for the wrongdoer.

FE 456, 457 None who deal with the youth should be iron-hearted, but affectionate, tender, pitiful, courteous, winning, and companionable; yet they should know that reproofs must be given, and that even rebuke may have to be spoken to cut off some evildoing.

MH 495 When we meet with ingratitude and betrayal of sacred trusts, we are roused to show our contempt or indignation. This the guilty expect; they are prepared for it. But kind forbearance takes them by surprise and often awakens their better impulses and arouses a longing for a nobler life.

MM 76, 77 The first appearance of irregularity in conduct should be repressed, and the young should be taught to be frank, yet modest and dignified in all their associations. They should be taught to respect just rules of authority.

PP 594 How few schools are to be found that are not governed by the maxims and customs of the world! There is a deplorable lack of proper restraint and judicious discipline.

TM 182 My Guide said: "Elevate the standard in all school education. You must set up no lower standard. Discipline must be maintained. Teach the youth by precept and example." There has not been too much strictness but too much laxness of action tolerated.

TM 182 Expect that the wrongdoers will have the sympathy of wrongdoers; but faithful shepherds of the flock have lessons to learn in order to keep on an elevated standard and yet teach that the star of hope is still shining. Work on patiently; but rebuke sin firmly, and give it no sanction.

TSS 69 It will do no good to reprimand, and accuse, and fret at your scholars when they manifest a spirit of unrest and mischievousness.

TSS 78 Although the misconduct of the scholar is trying, although the evil must be corrected, the rules observed, and justice respected, yet let the teacher keep the way of the Lord, and mingle mercy with justice.

TSS 79 If teachers see that it is impossible to bring a student under the discipline of the class, let him be removed to another class, for it may be that another teacher may be able to supply the deficiency. What one teacher lacks, another may possess; but if you can obtain the confidence of the youth, and bind him to your heart through cords of sympathy and love, you may win a soul to Christ.

TSS 80 Let teachers feel that, whatever the character of the difficulty, they must meet it in the spirit of Jesus. Do not meet combativeness with combativeness.

TSS 80 Visit them at their homes, and invite them to your home. Let it be seen that you love them not only in word, but in deed and in truth.

TSS 80 The teacher need lay no special claims to dignity, since he can gain the respect of his pupils in no other way than by a Christlike deportment, in manifesting kindness and Christian courtesy.

TSS 119 Those who desire to control others must first control themselves. To deal passionately with a child or youth will only arouse his resentment. When a parent or teacher becomes impatient, and is in danger of speaking unwisely, let him remain silent. There is wonderful power in silence.

16 - Social

Choosing Associates

AH 81 Counsel to a Teen-age Youth—Your boyish ideas of love for young girls does not give anyone a high opinion of you. By letting your mind run in this channel, you spoil your thoughts for study. You will be led to form impure

associations; your ways and the ways of others will be corrupted. This is just as your case is presented to me, and as long as you persist in following your own way, whoever will seek to guide, influence, or restrain you will meet with the most determined resistance because your heart is not in harmony with truth and righteousness.

FE 297 Every soul is surrounded with an atmosphere peculiar to the individual. This atmosphere may be full of spiritual malaria that is poisonous to the principles of righteousness. But when brought into association with others, it need not take us days or weeks to ascertain whether the atmosphere of the spirit is of Christ or of Satan. The influence of association is never stronger than in school life; but the student who comes to school with an earnest desire to be a help and a blessing to his fellows, will be careful to cast his influence on the right side, and seek companions who will join with him in cultivating right principles and practices.

FE 62, 63 The rules of this college strictly guard the association of young men and young women during the school term. It is only when these rules are temporarily suspended, as is sometimes the case, that gentlemen are permitted to accompany ladies to and from public gatherings. Our own College at Battle Creek has similar regulations, though not so stringent. Such rules are indispensable to guard the youth from the danger of premature courtship and unwise marriage. Young people are sent to school by their parents to obtain an education, not to flirt with the opposite sex. The good of society, as well as the highest interest of the students, demands that they shall not attempt to select a life partner while their own character is yet undeveloped, their judgment immature, and while they are at the same time deprived of parental care and guidance.

It is because the home training is defective that the youth are so unwilling to submit to proper authority. I am a mother; I know whereof I speak, when I say that youth and children are not only safer but happier under wholesome restraint than when following their own inclination. Parents, your sons and daughters are not properly guarded. They should never be permitted to go and come when they please, without your knowledge and consent. The unbounded freedom granted to children at this age has proved the ruin of thousands. How many are allowed to be in the streets at night, and parents are content to be ignorant of the associates of their children. Too often, companions are chosen whose influence tends only to demoralize.

MYP 330 The impressions made upon the mind and character in early life are deep and abiding. Injudicious training or evil associations will often exert upon the young mind an influence for evil that all after-effort is powerless to efface.

MYP 414 By the choice of evil companions many have been led step by step from the path of virtue into depths of disobedience and dissipation to which at one time they would have thought it impossible for them to sink.

The student who yields to temptation weakens his influence for good, and he who by a wrong course of action becomes the agent of the adversary of souls, must render to God an account for the part he has acted in laying stumbling-blocks in the way of others.

MYP 417, 418 The life of Christ was an ever-widening, shoreless influence, an influence that bound Him to God and to whole human family. Through Christ, God has invested man with an influence that makes it impossible for him to live to himself. Individually we are connected with our fellow men, a part of God's great whole, and we stand under mutual obligations. No man can be independent of his fellow men; for the well-being of each affects others. It is God's purpose that each shall feel himself necessary to others' welfare, and seek to promote their happiness.

Every soul is surrounded by an atmosphere of its own,—an atmosphere, it may be, charged with the lifegiving power of faith, courage, and hope, and sweet with the fragrance of love. Or it may be heavy and chill with the gloom of discontent and selfishness, or poisonous with the deadly taint of cherished sin. By the atmosphere surrounding us, every person with whom we come in contact is consciously or unconsciously affected.

This is a responsibility from which we cannot free ourselves. Our words, our acts, our dress, our deportment, even the expression of the countenance, has an influence. Upon the impression thus made there hang results for good or evil which no man can measure. Every impulse thus imparted is seed sown which will produce its harvest. It is a link in the long chain of human events, extending we know not whither. If by our example we aid others in the development of good principles, we give them power to do good. In their turn they

exert the same influence upon others, and they upon still others. Thus by our unconscious influence thousands may be blessed.

Throw a pebble into the lake, and a wave is formed; and another and another; and as they increase, the circle widens, until it reaches the very shore. So with our influence. Beyond our knowledge or control it tells upon others in blessing or in cursing.

Character is power. The silent witness of a true, unselfish, godly life carries an almost irresistible influence. By revealing in our own life the character of Christ, we co-operate with Him in the work of saving souls. It is only by revealing in our life His character that we can co-operate with Him.

And the wider the sphere of our influence, the more good we may do.

MYP 454, 455 The enemy of souls is filled with intense hatred against every endeavor to influence the youth in the right direction. He hates everything that will give correct views of God and of Christ. His efforts are especially directed against those who are placed in a position favorable for receiving light from heaven; for he knows that any movement on their part to come into connection with God will give them power to resist his temptations. As an angel of light he comes to the youth with his specious devices, and too often succeeds in winning them, step by step, from the path of duty.

Young persons who are thrown into one another's society may make their association a blessing or a curse. They may edify, strengthen, and bless one another, improving in deportment, in disposition, in knowledge; or, by permitting themselves to become careless and unfaithful, they may exert only a demoralizing influence.

Satan is constantly busy to hurry inexperienced youth into a marriage alliance. But the less we glory in the marriages which are now taking place, the better. When the sacred nature and the claims of marriage are understood, it will even now be approved of Heaven, and the result will be happiness to both parties, and God will be glorified....

True religion ennobles the mind, refines the taste, sanctifies the judgment, and makes its possessor partaker of the purity and influences of Heaven; it brings angels near, and separates more and more from the spirit and influence of the world.

Student-Teacher Relationships

3T 155 Their influence over other students is demoralizing. Those students who have had the benefits of religious teaching at home, and who are ignorant of the vices of society, frequently become the best acquainted with those whose minds have been cast in an inferior mold, and whose advantages for mental culture and religious training have been very limited. And they are in danger, by mingling in the society of this class and by breathing an atmosphere that is not elevating but that tends to lower and degrade the morals, of sinking to the same low level as their companions. It is the delight of a large class of students, in their unemployed hours, to have a high time. And very many of those who leave their homes innocent and pure become corrupted by their associations at school.

4T 432 Those students who profess to love God and obey the truth should possess that degree of self-control and strength of religious principle that will enable them to remain unmoved amid temptations and to stand up for Jesus in the college, at their boardinghouses, or wherever they may be. Religion is not to be worn merely as a cloak in the house of God, but religious principle must characterize the entire life. Those who are drinking at the fountain of life will not, like the worldling, manifest a longing desire for change and pleasure. In their deportment and character will be seen the rest and peace and happiness that they have found in Jesus by daily laying their perplexities and burdens at His feet. They will show that there is contentment and even joy in the path of obedience and duty. Such will exert an influence over their fellow students which will tell upon the entire school. Those who compose this faithful army will refresh and strengthen the teachers and professors in their efforts by discouraging every species of unfaithfulness, of discord, and of neglect to comply with the rules and regulations. Their influence will be saving, and their works will not perish in the great day of God, but will follow them into the future world; and the influence of their life here will tell throughout the ceaseless ages of eternity.

4T 434 If youth could see that in complying with the laws and regulations of our institutions they are only doing that which will improve their standing in society, elevate the character, ennoble the mind, and increase their happiness, they would not rebel against just rules and wholesome requirements, nor engage in creating suspicion and prejudice against these institutions.

5T 36 Students should not be encouraged in their faultfinding. This complaining spirit will increase as it is encouraged, and students will feel at liberty to criticize the teachers who do not meet their liking, and a spirit of dissatisfaction and strife will rapidly increase. This must be frowned down until it shall become extinct.

6T 171 To each student in the home I would say, Be true to home duties. Be faithful in the discharge of little responsibilities. Be a real living Christian in the home. Let Christian principles rule your heart and control your conduct. Heed every suggestion made by the teacher, but do not make it a necessity always to be told what to do. Discern for yourself. Notice for yourself if all things in your own room are spotless and in order, that nothing there may be an offense to God, but that when holy angels shall pass through your room, they may be led to linger because attracted by the prevailing order and cleanliness. In doing your duties promptly, neatly, faithfully, you are missionaries. You are bearing witness for Christ.

6T 172 Students should be taught that they are not independent atoms, but that each one is a thread which is to unite with other threads in composing a fabric. In no department can this instruction be more effectually given than in the school home. Here students are daily surrounded by opportunities which, if improved, will greatly aid in developing the social traits of their characters. It lies in their own power so to improve their time and opportunities as to develop a character that will make them happy and useful. Those who shut themselves up within themselves, who are unwilling to be drawn upon to bless others by friendly associations, lose many blessings; for by mutual contact minds receive polish and refinement; by social intercourse, acquaintances are formed and friendships contracted which result in a unity of heart and an atmosphere of love which is pleasing in the sight of heaven.

6T 172, 173 Students are to be taught the Christlikeness of exhibiting a kindly interest, a social disposition, toward those who are in the greatest need, even though these may not be their own chosen companions. At all times and in all places Jesus manifested a loving interest in the human family and shed about Him the light of a cheerful piety. Students should be taught to follow in His steps. They should be taught to manifest Christian interest, sympathy, and love for their youthful companions, and endeavor to draw them to Jesus; Christ should be in their hearts as a well of water springing up into everlasting life, refreshing all with whom they come in contact.

It is this willing, loving ministry for others in times of necessity that is accounted precious with God. Thus even while attending school, students may, if true to their profession, be living missionaries for God. All this will take time; but the time thus employed is profitably spent, for in this way the student is learning how to present Christianity to the world.

6T 174 If every student composing the school family would make an effort to restrain all unkind and uncourteous words, and speak with respect to all; if he would bear in mind that he is preparing to become a member of the heavenly family; if he would guard his influence by sacred sentinels, that it should not scatter away from Christ; if he would endeavor to have every act of his life show forth the praises of Him who has called him out of darkness into His marvelous light, what a reformatory influence would go forth from every school home!

6T 178, 179 More depends upon consecrated activity and perseverance than upon genius and book learning.

6T 179, 180 Working the soil is one of the best kinds of employment, calling the muscles into action and resting the mind. Study in agricultural lines should be the A, B, and C of the education given in our schools. This is the very first work that should be entered upon. Our schools should not depend upon imported produce, for grain and vegetables, and the fruits so essential to health. Our youth need an education in felling trees and tilling the soil as well as in literary lines. Different teachers should be appointed to oversee a number of students in their work and should work with them. Thus the teachers themselves will learn to carry responsibilities as burden bearers. Proper

students also should in this way be educated to bear responsibilities and to be laborers together with the teachers. All should counsel together as to the very best methods of carrying on the work.

Time is too short now to accomplish that which might have been done in past generations. But even in these last days we can do much to correct the existing evils in the education of youth. And because time is short, we should be in earnest and work zealously to give the young an education consistent with our faith. We are reformers. We desire that our children should study to the best advantage. In order to do this, employment should be given them which will call into exercise the muscles. Daily, systematic labor should constitute a part of the education of youth even at this late period. Much can now be gained in this way. In following this plan the students will realize elasticity of spirit and vigor of thought, and in a given time can accomplish more mental labor than they could by study alone. And thus they can leave school with constitutions unimpaired and with strength and courage to persevere in any position where the providence of God may place them.

7T 275 Students, co-operate with your teachers. As you do this you give them hope and courage. You are helping them, and at the same time you are helping yourselves to advance. Remember that it rests largely with you whether your teachers stand on vantage ground, their work an acknowledged success.

7T 275 Precious are the opportunities offered you during the time you spend in school. Make your student life as perfect as possible. You will pass over the way but once. And it rests with you yourself whether your work shall be a success or a failure.

7T 275, 276 If you have a fellow student who is backward, explain to him the lesson that he does not understand. This will aid your own understanding. Use simple words; state your ideas in language that is clear and easy to be understood.

By helping your fellow student, you help your teachers. And often one whose mind is apparently stolid will catch ideas more quickly from a fellow student than from a teacher.

This is the co-operation that Christ commends. The Great Teacher stands beside you, helping you to help the one who is backward.

In your school life you may have opportunity to tell the poor and ignorant of the wonderful truths of God's word. Improve every such opportunity. The Lord will bless every moment spent in this way.

CT 76 There is danger that both parents and teachers will command and dictate too much while, they fail to come sufficiently into social relation with their children or scholars.

CT 98 Those who are drinking at the fountain of life will not, like the worldling, manifest a longing desire for change and pleasure. In their deportment and character will be seen the rest and peace and happiness that they have found in Jesus by daily laying their perplexities and burdens at His feet. They will show that in the path of obedience and duty there is contentment and even joy. Such ones will exert an influence over their fellow students which will tell upon the entire school.

Those who compose this faithful army will refresh and strengthen the teachers by discouraging every species of unfaithfulness, of discord, and of neglect to comply with the rules and regulations.

CT 98 One earnest, conscientious, faithful young man in a school is an inestimable treasure.

CT 99 Upon Christian youth depend in a great measure the preservation and perpetuity of the institutions which God has devised as a means by which to advance His work.

CT 100 Students can do much to make the school a success by working with their teachers to help other students, and by zealously endeavoring to lift themselves above cheap, low standards.

CT 103 Be determined that you will make the school a success.

CT 219 You can do more for yourselves than anyone can do for you. And if you do all that you can do for yourselves, what a burden you will lift from the principal and teachers!

CT 220, 221 The matter of choosing associates is one which students should learn to consider seriously. Among the youth who attend our schools there will always be found two classes, those who seek to please God and to obey their teachers, and those who are filled with a spirit of lawlessness.

CT 223 Students cannot afford to pass off with jest or ridicule the cautious instruction of parents and teachers.

CT 224 By the choice of evil companions many have been led step by step from the path of virtue into depths of disobedience and dissipation to which at one time they would have thought it impossible for them to sink.

CT 225 The student who has a conscientious regard for truth and a true conception of duty can do much to influence his fellow students for Christ. The youth who are yoked up with the Saviour will not be unruly; they will not study their own selfish pleasure and gratification. Because they are one with Christ in spirit, they will be one with Christ in action. The older students in our schools should remember that it is in their power to mold the habits and practices of the younger students; and they should seek to make the best of every opportunity.

CT 264, 265 Rules for the conduct of those who attend are necessary, and the students should act in harmony with these regulations. No student should think that because he has been allowed to rule in the home he can rule in the school. Suppose that this were allowed; how could the youth be trained to be missionaries? Each student entering one of our schools should place himself under discipline. Those who refuse to obey the regulations should return to their homes.

CT 265 Let them give the teachers their sympathy and co-operation. Let them take firm hold of the arm of divine power, determining not to turn aside from the path of duty. Let them harness their wrong habits and exert all their influence on the right side. Let them remember that the success of the school depends upon their consecration and sanctification, upon the holy influence they feel bound to exert. Let them set their mark high and be determined to reach it. When asked to go contrary to the rules of the school, let them answer with a decided No.

CT 269 Teachers and students are to come close together in Christian fellowship. The youth will make many mistakes, and the teacher is never to forget to be compassionate and courteous. ~~Never is he to seek to show his superiority.~~ The greatest of teachers are those who are most patient, most kind. By their simplicity and their willingness to learn they encourage their students to climb higher and still higher.

CT 411 None should be allowed to pursue a course of study that will weaken their faith in the truth or 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 influences of the Holy Spirit and have obtained His counsel concerning the contemplated course of study. Let every unholy ambition be blotted out. Let every selfish desire to distinguish yourselves be set aside; let every suggestion from humanity be taken to God, and trust in the guidance of His Spirit….

CT 431 Early in their experience our students should be taught to become Bible workers. Those who are consecrated and teachable may have success in active service for Christ while pursuing their courses of study.

DA 153 Christ is pleased with His followers when they show that, though human, they are partakers of the divine nature. They are not statues, but living men and women. Their hearts, refreshed by the dews of divine grace, open and expand to the Sun of Righteousness. The light that shines upon them they reflect upon others in works that are luminous with the love of Christ.

ED 212 In lines of recreation for the student the best results will be attained through the personal co-operation of the teacher. The true teacher can impart to his pupils few gifts so valuable as the gift of his own companionship. It is true of men and women, and how much more of youth and children, that only as we come in touch through sympathy can we understand them; and we need to understand in order most effectively to benefit. To strengthen the tie of sympathy between teacher and student there are few means that count so much as pleasant association together outside the schoolroom. In some schools the teacher is always with his pupils in their hours of recreation. He unites in their pursuits, accompanies them in their excursions, and seems to make himself one with them. Well would it be for our schools were this practice more generally followed.

ED 280 He must have also the tact and skill, the patience and firmness, that will enable him to impart to each the needed help—to the vacillating and ease loving, such encouragement and assistance as will be a stimulus to exertion; to the discouraged, sympathy and appreciation that will create confidence and thus inspire effort.

Teachers often fail of coming sufficiently into social relation with their pupils. They manifest too little sympathy and tenderness, and too much of the dignity of the stern judge. While the teacher must be firm and decided, he should not be exacting or dictatorial. To be harsh and censorious, to stand aloof from his pupils or treat them indifferently, is to close the avenues through which he might influence them for good.

FE 68 Smile, parents; smile, teachers. If your heart is sad, let not your face reveal the fact. Let the sunshine from a loving, grateful heart light up the countenance. Unbend from your iron dignity, adapt yourselves to the children's needs, and make them love you. You must win their affection, if you would impress religious truth upon their heart.

FE 114 The youth must be impressed with the idea that they are trusted. They have a sense of honor, and they want to be respected, and it is their right.

FE 116 Let the teachers so far unbend from their dignity as to be one with the children in their exercises and amusements, without leaving the impression that you are watching them, and without going round and round in stately dignity, as though you were like a uniformed soldier on guard over them.

FE 246 Obligations between teachers and pupils are mutual. Teachers should make diligent effort that their own souls may be sanctified through the grace of Christ, and that they may labor in Christ's lines for the salvation of their pupils. On the other hand, students should not pursue such a course of action as will make it hard and trying to their teachers, and bring upon them temptations hard to resist. Pupils should not, by a wrong course of action, lower the high standing and reputation of the school, and give reason for the report to go abroad among believers and unbelievers, that Seventh-day Adventist schools, though purporting to be established for giving the best of education to those who attend, are no better than the common schools throughout the world. This is not the character nor the reputation that God would have our schools bear; and those who have lent the influence with which God has intrusted them, to give such a character or reputation to the school, have lent it in a wrong direction.

FE 247 One student who feels his accountability to be faithful in helping his instructors, will help himself more than he helps all others.

FE 250 Let students carefully consider this phase of the subject, and let them rather study how to encourage and sustain their teachers, than how to bring discouragement and temptation upon them.

FE 250, 251 Students will be tempted to do lawless things, when it is only to please themselves and to have what they call "fun." If they will put themselves upon their honor, and consider the fact that in doing these things they bless no one, they benefit no one, but involve others as well as themselves in difficulty, they will be more likely to take a manly and honorable course, and put their will on the side of Christ's will. They will work in Christ's lines, and help their teachers to carry their burdens, which Satan would make more discouraging by employing

thoughtless minds in vain tricks. They will seek to make an atmosphere in the school, which, instead of being depressing and enfeebling to the moral powers, will be healthful and exhilarating. In thus doing, students can have a consciousness that they have acted their part on Christ's side of the question, and have not given one jot of influence or ability to the great adversary of all that is good. With how much more satisfaction can students recall such a course of action, than a course of action where they have sanctioned secret plans to disrespect and disregard authority. They will have reason to praise God that they have resisted the clamorings of inclination, and have put their influence on the side of order, diligence, and obedience. Let every student remember that it is in his power to help, and not hinder, the cause of education.

FE 292 If they are students in the school, they will feel that they are enlisted to make the school the most orderly, elevated, and praiseworthy institution in the world. They will put every jot of their influence on the side of God, on the side of Christ, and on the side of heavenly intelligences. They will feel it to be their duty to form a Christian endeavor society, that they may help every student to see the inconsistency of a course of action that God will not approve. They will draw with Christ, and do their utmost to perfect Christian characters. They will take upon themselves the work of leading the lame and the weak into the safe, upward path. They will form Christian endeavor meetings to make plans that will be a blessing to the institution of learning, and do all in their power to make the school what God designed and signified that it should be.

FE 293 Students should have their own seasons of prayer, where they may offer fervent, simple petitions that God shall bless the president of the school with physical strength, mental clearness, moral power, and spiritual discernment, and that every teacher shall be qualified by the grace of Christ to do his work with fidelity and with fervent love.

FE 293 Never be found disparaging the schools which God has established.

FE 293 Let everyone who loves God seek to win those who have not yet confessed Christ. Every day they may exert a silent, prayerful influence, and co-operate with Jesus Christ, the missionary-in-chief to our world.

FE 297 Every soul is surrounded with an atmosphere peculiar to the individual. This atmosphere may be full of spiritual malaria that is poisonous to the principles of righteousness. But when brought into association with others, it need not take us days or weeks to ascertain whether the atmosphere of the spirit is of Christ or of Satan. The influence of association is never stronger than in school life; but the student who comes to school with an earnest desire to be a help and a blessing to his fellows, will be careful to cast his influence on the right side, and seek companions who will join with him in cultivating right principles and practices.

FE 297 Students should feel their responsibility in the matter of making their school life a success. They should bend every effort in the right direction, so that they may not disappoint their parents or guardians who work hard to keep them in school, and who are deeply anxious for their present and eternal welfare. Students should determine that they will make a record that they will not be ashamed to meet in the day of judgment. A student who is circumspect in his deportment, who will not be swayed to the right or left by wrong influences, will exercise a restraining power over those in the school who take pleasure in showing their independence, and in engaging in wicked sports in disobedience to the rules, and who fill the hearts of their teachers with sorrow and discouragement.

FE 464 Let all students seek to take as broad a view as possible of their obligations to God. They are not to look forward to a time after the school term closes,-when they will do some large, noted work. But they are to study earnestly how they can commence practical working in their student life by yoking up with Christ. Let every impulse be on the Lord's side. Do not pull down and discourage those who are your teachers. Do not burden their souls by manifesting a spirit of levity and a careless disregard of rules.

MH 402 Let the youth advance as fast and as far as they can in the acquisition of knowledge. Let their field of study be as broad as their powers can compass. And, as they learn, let them impart their knowledge. It is thus that their minds will acquire discipline and power. It is the use they make of knowledge that determines the value of their education. To spend a long time in study, with no effort to impart what is gained, often proves a hindrance rather than a help to real development.

MH 495, 496 All who profess to be children of God should bear in mind that as missionaries they will be brought into contact with all classes of minds. There are the refined and the coarse, the humble and the proud, the religious and the skeptical, the educated and the ignorant, the rich and the poor. These varied minds cannot be treated alike; yet all need kindness and sympathy. By mutual contact our minds should receive polish and refinement. We are dependent upon one another, closely bound together by the ties of human brotherhood.

"Heaven forming each on other to depend,
A master or a servant or a friend,
Bids each on other for assistance call,
Till one man's weakness grows the strength of all."

It is through the social relations that Christianity comes in contact with the world. Every man or woman who has received the divine illumination is to shed light on the dark pathway of those who are unacquainted with the better way. Social power, sanctified by the Spirit of Christ, must be improved in bringing souls to the Saviour. Christ is not to be hid away in the heart as a coveted treasure, sacred and sweet, to be enjoyed solely by the possessor. We are to have Christ in us as a well of water, springing up into everlasting life, refreshing all who come in contact with us.

MYP 403 The example of Christ in linking Himself with the interests of humanity should be followed by all who preach His word, and by all who have received the gospel of His grace. We are not to renounce social communion. We should not seclude ourselves from others. In order to reach all classes, we must meet them where they are. They will seldom seek us of their own accord. Not alone from the pulpit are the hearts of men touched by divine truth. There is another field of labor, humbler, it may be, but fully as promising. It is found in the home of the lowly, and in the mansion of the great; at the hospitable board, and in gatherings for innocent social enjoyment.

As disciples of Christ we shall not mingle with the world from a mere love of pleasure, to unite with them in folly. Such associations can result only in harm. We should never give sanction to sin by our words or our deeds, our silence or our presence. Wherever we go, we are to carry Jesus with us, and to reveal to others the preciousness of our Saviour. But those who try to preserve their religion by hiding it within stone walls lose precious opportunities of doing good. Through the social relations, Christianity comes in contact with the world. Everyone who has received the divine illumination is to brighten the pathway of those who know not the Light of life.

Other Relevant Quotations

1T 514 Recreation is needful to those who are engaged in physical labor and is still more essential for those whose labor is principally mental. It is not essential to our salvation, nor for the glory of God, to keep the mind laboring constantly and excessively, even upon religious themes.

2T 585 We want to have these gatherings so conducted, and to so conduct ourselves, that we can return to our homes with a conscience void of offense toward God and man; a consciousness that we have not wounded nor injured in any manner those with whom we have associated, or had an injurious influence over them.

6T 162 One who has long been our Instructor was speaking to the people. He said: "The subject of education should interest the whole Seventh-day Adventist body. The decisions regarding the character of our school work should not be left wholly to principal and teachers."

6T 172 Especially should those who have tasted the love of Christ develop their social powers, for in this way they may win souls to the Saviour.

6T 172 Students should be taught that they are not independent atoms, but that each one is a thread which is to unite with other threads in composing a fabric. In no department can this instruction be more effectually given than in the school home. Here students are daily surrounded by opportunities which, if improved, will greatly aid in developing the social traits of their characters. It lies in their own power so to improve their time and opportunities as to develop a character that will make them happy and useful. Those who shut themselves up within themselves, who are unwilling to be drawn upon to bless others by friendly associations, lose many blessings; for by mutual contact minds receive polish and refinement; by social intercourse, acquaintances are formed and friendships contracted which result in a unity of heart and an atmosphere of love which is pleasing in the sight of heaven.

6T 172, 173 Students are to be taught the Christlikeness of exhibiting a kindly interest, a social disposition, toward those who are in the greatest need, even though these may not be their own chosen companions. At all times and in all places Jesus manifested a loving interest in the human family and shed about Him the light of a cheerful piety. Students should be taught to follow in His steps. They should be taught to manifest Christian interest, sympathy, and love for their youthful companions, and endeavor to draw them to Jesus; Christ should be in their hearts as a well of water springing up into everlasting life, refreshing all with whom they come in contact.

It is this willing, loving ministry for others in times of necessity that is accounted precious with God. Thus even while attending school, students may, if true to their profession, be living missionaries for God. All this will take time; but the time thus employed is profitably spent, for in this way the student is learning how to present Christianity to the world.

CH 192 Attention to recreation and physical culture will at times, no doubt, interrupt the regular routine of school-work; but the interruption will prove no real hindrance. In the invigoration of mind and body, the fostering of an unselfish spirit and the binding together of pupil and teacher by the ties of common interest and friendly association, the expenditure of time and effort will be repaid a hundredfold. A blessed outlet will be afforded for that restless energy which is so often a source of danger to the young.

CH 627 Other modes of recreation are innocent and healthful; but useful labor that affords physical exercise will often have a more beneficial influence upon the mind, while at the same time it will strengthen the muscles, improve the circulation, and prove a powerful agent in the recovery of health.

CH 631 There are persons with a diseased imagination to whom religion is a tyrant, ruling them as with a rod of iron. Such are constantly mourning over their depravity and groaning over supposed evil. Love does not exist in their hearts; a frown is ever upon their countenances. They are chilled with the innocent laugh from the youth or from anyone. They consider all recreation or amusement a sin and think that the mind must be constantly wrought up to just such a stern, severe pitch. This is one extreme. Others think that the mind must be ever on the stretch to invent new amusements and diversions in order to gain health. They learn to depend on excitement, and are uneasy without it. Such are not true Christians. They go to another extreme.

CSW 48 They rejected the heavenly Teacher, they crucified the Lord of glory, that they might retain their own customs and inventions. The very same spirit is manifested in the world today. Men are averse to investigating truth, lest their traditions should be disturbed, and a new order of things should be brought in.

CT 55 Let us never lose sight of the fact that Jesus is a wellspring of joy. He does not delight in the misery of human beings, but loves to see them happy.

CT 222 By association with those who walk according to principle, even the careless will learn to love righteousness.

CT 256 Our relations to one another are not to be governed by human standards, but by divine love, and love expressed in the gift of God to our world.

CT 338, 339 Gatherings for social intercourse may be made in the highest degree profitable and instructive when those who meet together have the love of God glowing in their hearts, when they meet to exchange thoughts in regard to the word of God, or to consider methods for advancing His work and doing good to their fellow men. When nothing is said or done to grieve the Holy Spirit of God, but He is regarded as a welcome guest, then God is honored, and those who meet together will be refreshed and strengthened.

CT 339 But there has been a class of social gatherings in—of an entirely different character, parties of pleasure that have been a disgrace to our institutions and to the church. They encourage pride of dress, pride of appearance, self-gratification, hilarity, and trifling. Satan is entertained as an honored guest and takes possession of those who patronize these gatherings.

CT 342 They may enjoy such recreations as will not dissipate the mind or debase the soul, such as will not disappoint and leave a sad after influence to destroy self-respect or bar the way to usefulness.

CT 346, 347 Let several families living in a city or village unite and leave the occupations which have taxed them physically and mentally, and take an excursion into the country, to the side of a fine lake or to a nice grove, where the scenery of nature is beautiful. They should provide themselves with plain, hygienic food, the very best fruits and grains, and spread their table under the shade of some tree or under the canopy of heaven. The ride, the exercise, and the scenery will quicken the appetite, and they can enjoy a repast which kings might envy.

CT 347 On such occasions parents and children should feel free from care, labor, and perplexity. Parents should become children with their children, making everything as pleasant for them as possible. Let the whole day be given to recreation.

CT 502 All the pleasantness possible should be brought into the religious exercises. Those who prolong these exercises to weariness are leaving wrong impressions upon the minds of the youth, leading them to associate religion with that which is dry, unsocial, and uninteresting.... Ardent, active piety in the teacher is essential.

CT 549 “We can occupy our minds and our time profitably without trying to devise methods for amusing ourselves. Instead of spending time in playing the games that so many students play, strive to do something for the Master.”

ED 41 The Author of all beauty, Himself a lover of the beautiful, God provided to gratify in His children the love of beauty. He made provision also for their social needs, for the kindly and helpful associations that do so much to cultivate sympathy and to brighten and sweeten life.

ED 41, 42 As a means of education an important place was filled by the feasts of Israel. In ordinary life the family was both a school and a church, the parents being the instructors in secular and in religious lines. But three times a year seasons were appointed for social intercourse and worship.

ED 210, 211 The question of suitable recreation for their pupils is one that teachers often find perplexing. Gymnastic exercises fill a useful place in many schools; but without careful supervision they are often carried to excess. In the gymnasium many youth, by their attempted feats of strength, have done themselves lifelong injury.

Exercise in a gymnasium, however well conducted, cannot supply the place of recreation in the open air, and for this our schools should afford better opportunity. Vigorous exercise the pupils must have. Few evils are more to be dreaded than indolence and aimlessness. Yet the tendency of most athletic sports is a subject of anxious thought to those who have at heart the well-being of the youth. Teachers are troubled as they consider the influence of these sports both on the student's progress in school and on his success in afterlife. The games

that occupy so much of his time are diverting the mind from study. They are not helping to prepare the youth for practical, earnest work in life. Their influence does not tend toward refinement, generosity, or real manliness.

Some of the most popular amusements, such as football and boxing, have become schools of brutality. They are developing the same characteristics as did the games of ancient Rome. The love of domination, the pride in mere brute force, the reckless disregard of life, are exerting upon the youth a power to demoralize that is appalling.

Other athletic games, though not so brutalizing, are scarcely less objectionable because of the excess to which they are carried. They stimulate the love of pleasure and excitement, thus fostering a distaste for useful labor, a disposition to shun practical duties and responsibilities.

They tend to destroy a relish for life's sober realities and its tranquil enjoyments. Thus the door is opened to dissipation and lawlessness, with their terrible results.

ED 211 As ordinarily conducted, parties of pleasure also are a hindrance to real growth, either of mind or of character. Frivolous associations, habits of extravagance, of pleasure seeking, and too often of dissipation, are formed, that shape the whole life for evil. In place of such amusements, parents and teachers can do much to supply diversions wholesome and life-giving.

ED 241 The essence of true politeness is consideration for others.

ED 251 In His own day He preserves for the family opportunity for communion with Him, with nature, and with one another.

Since the Sabbath is a memorial of creative power, it is the day above all days when we should acquaint ourselves with God through His works. In the minds of the children the very thought of the Sabbath should be bound up with the beauty of natural things. Happy is the family who can go to the place of worship on the Sabbath as Jesus and His disciples went to the synagogue—across the fields, along the shores of the lake, or through the groves.

FE 72 The young naturally desire activity, and if they find no legitimate scope for their pent-up energies after the confinement of the schoolroom, they become restless and impatient of control, and thus are led to engage in the rude, unmanly sports that disgrace so many schools and colleges, and even to plunge into scenes of actual dissipation. Many of the youth who left their homes innocent, are corrupted by their associations at school.

FE 83, 84 Says the wise man, “Remember now thy Creator in the days of thy youth.” But do not for a moment suppose that religion will make you sad and gloomy and will block up the way to success. The religion of Christ does not obliterate or even weaken a single faculty. It in no way incapacitates you for the enjoyment of any real happiness; it is not designed to lessen your interest in life, or to make you indifferent to the claims of friends and society. It does not mantle the life in sackcloth; it is not expressed in deep-drawn sighs and groans. No, no; those who in everything make God first and last and best, are the happiest people in the world.

FE 84 Let us never lose sight of the fact that Jesus is a wellspring of joy.

FE 115 Then, wherever a school is established, there should be warm hearts to take a lively interest in our youth. Fathers and mothers are needed with warm sympathy, and with kindly admonitions, and all the pleasantness possible should be brought into the religious exercises.

FE 116 The social meetings should be managed with plans and devices to make them not only seasons of pleasantness, but positively attractive.

FE 146 The hours of study and recreation should be carefully regulated, and a portion of the time should be spent in physical labor.

FE 154 Let parents devote the evenings to their families. Lay off care and perplexity with the labors of the day.

FE 154 He may need the counsel of his wife in difficult matters, and they may both obtain relief in their perplexities by unitedly seeking wisdom of God; but to keep the mind constantly strained upon business affairs will injure the health of both mind and body.

FE 154 Let the evenings be spent as happily as possible. Let home be a place where cheerfulness, courtesy, and love exist.

FE 155 Self-control on the part of all the members of the family will make home almost a paradise. Make your rooms as cheerful as possible. Let the children find home the most attractive place on earth. Throw about them such influences that they will not seek for street companions, nor think of the haunts of vice except with horror. If the home life is what it should be, the habits formed there will be a strong defense against the assaults of temptation when the young shall leave the shelter of home for the world.

FE 378 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.

FE 500 Great care should be taken by Christian youth in the formation of friendships and in the choice of companions. Take heed, lest what you now think to be pure gold turns out to be base metal. Worldly associations tend to place obstructions in the way of your service to God, and many souls are ruined by unhappy unions, either business or matrimonial, with those who can never elevate or ennoble. Never should God's people venture upon forbidden ground. Marriage between believers and unbelievers is forbidden by God.

GW 171 The prayer and social meeting should be a season of special help and encouragement. All should feel it a privilege to take part.

GW 333 They should be taught that the gospel of Christ tolerates no spirit of caste, that it gives no place to unkind judgment of others, which tends directly to self-exaltation.

LS 351 "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 practices 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...."

MYP 362 There is a distinction between recreation and amusement. Recreation, when true to its name, re-creation, tends to strengthen and build up. Calling us aside from our ordinary cares and occupations, it affords refreshment for mind and body, and thus enables us to return with new vigor to the earnest work of life. Amusement, on the other hand, is sought for the sake of pleasure, and is often carried to excess; it absorbs the energies that are required for useful work, and thus proves a hindrance to life's true success.

MYP 371 All the teachers in a school need exercise, a change of employment. God has pointed out what this should be,—useful, practical work. But many have turned away from God's plan to follow human inventions, to the detriment of spiritual life. Amusements are doing more to counteract the working of the Holy Spirit than anything else, and the Lord is grieved....

17 - Competition

1SM 259, 260 Then as the children of God are one in Christ, how does Jesus look upon caste, upon society distinctions, upon the division of man from his fellow man, because of color, race, position, wealth, birth, or attainments? The secret of unity is found in the equality of believers in Christ. The reason for all division, discord, and difference is found in separation from Christ. Christ is the center to which all should be attracted; for the nearer we approach the center, the closer we shall come together in feeling, in sympathy, in love, growing into the character and image of Jesus. With God there is no respect of persons.

Jesus knew the worthlessness of earthly pomp, and He gave no attention to its display. In His dignity of soul, His elevation of character, His nobility of principle, He was far above the vain fashions of the world. Although the prophet describes Him as "despised and rejected of men; a man of sorrows and acquainted with grief" (Isaiah 53:3), He might have been esteemed as the highest among the noble of the earth. The best circles of human society would have courted Him, had He condescended to accept their favor, but He desired not the applause of men, but moved independent of all human influence. Wealth, position, worldly rank in all its varieties and distinctions of human greatness, were all but so many degrees of littleness to Him who had left the honor and glory of heaven, and who possessed no earthly splendor, indulged in no luxury, and displayed no adornment but humility.

2SM 322 I do not condemn the simple exercise of playing ball; but this, even in its simplicity, may be overdone. I shrink always from the almost sure result which follows in the wake of these amusements. It leads to an outlay of means that should be expended in bringing the light of truth to souls that are perishing out of Christ. The amusements and expenditures of means for self-pleasing, which lead on step by step to self-glorifying, and the educating in these games for pleasure, produce a love and passion for such things that is not favorable to the perfection of Christian character.

2SM 323 I do not think, from the way the matter has been presented to me, that your ball games are so conducted that the record of the students will be of that character, in the estimation of Him who weighs action, that will bring reward to the actors.

3T 185 I would warn my brethren and sisters never to flatter persons because of their ability, for they cannot bear it. Self is easily exalted, and, in consequence, persons lose their balance. I say again to my brethren and sisters: If you would have your souls clean from the blood of all men, never flatter, never praise the efforts of poor mortals; for it may prove their ruin. It is unsafe, by our words and actions, to exalt a brother or sister, however apparently humble may be his or her deportment.

3T 224 Young men, you cannot afford to sacrifice your eternal interests for your school studies. Your teachers may stimulate you by applause, and you may be deceived by the sophistry of Satan. You may be led on step by step to seek to excel and to obtain the approbation of your teachers, but your knowledge in the divine life, in experimental religion, will grow less and less. Your names will stand registered before the holy, exalted angels and before the Creator of the universe and Christ, the Majesty of heaven, in a very poor light. Opposite them will be a record of sins, of mistakes, failures, neglects, and such ignorance in spiritual knowledge that the Father and His Son, Jesus our Advocate, and ministering angels will be ashamed to own you as children of God.

3T 225, 226 You love approbation. If you gain this in an honorable way, it is not so sinful; but you are in danger of deceiving yourself and others; you need to be guarded on this point and see that you earn all the approval you receive. If you are approved because of your sound principles and moral worth, this is your gain. But if you are petted and courted and flattered because you can make bright speeches and apt remarks, and because you are cheerful, lively, and witty, and not because of intellectual and moral worth, you will be looked upon by sensible, godly men and women as an object of pity rather than envy. You should be guarded against flattery. Whoever is foolish enough to flatter you cannot be your true friend. Your true friends will caution, entreat, and warn you, and reprove your faults.

3T 532 Whenever the mother can speak a word of commendation for the good conduct of her children, she should do so. She should encourage them by words of approval and looks of love. These will be as sunshine to the heart of a child and will lead to the cultivation of self-respect and pride of character. Sister J should cultivate love and sympathy. She should manifest tender affection for the motherless children under her care. This would be a blessing to these children of God's love and would be reflected back upon her in affection and love.

4T 65 Speak words of commendation to your husband, your child, your sister, and to all with whom you are associated. Continual censure blights and darkens the life of any one.

4T 223 The love of praise has corrupted many hearts.

4T 223 It is a wicked pride that delights in the vanity of one's own works, that boasts of one's excellent qualities, seeking to make others seem inferior in order to exalt self, claiming more glory than the cold heart is willing to give to God.

4T 375 If all the proud and vainglorious, whose hearts are panting for the applause of men and for distinction above their fellows, could rightly estimate the value of the Son of God, rejected, despised, spit upon, by the very ones whom he came to redeem, how insignificant would appear all the honor that finite man can bestow.

4T 567 Be not satisfied with superficial knowledge. Be not elated by flattery nor depressed by faultfinding. Satan will tempt you to pursue such a course that you may be admired and flattered, but you should turn away from his devices.

4T 607 Every man who praises himself, brushes the luster from his best efforts.

5T 16 When men permit themselves to be flattered and exalted by Satan, the Lord can do little for them or through them.

5T 75 Our people are making very dangerous mistakes. We cannot praise and flatter any man without doing him a great wrong; those who do this will meet with serious disappointment. They trust too fully to finite man, and not enough to God who never errs. The eager desire to urge men into public notice is an evidence of backsliding from God, and friendship with the world. It is the spirit which characterizes the present day. It shows that men have not then mind of Jesus; spiritual blindness and poverty of soul have come upon them. Often persons of inferior minds look away from Jesus to a merely human standard, by which they are not made conscious of their own littleness, and hence have an undue estimate of their own capabilities and endowments. There is among us as a people an idolatry of human instrumentalities and mere human talent, and these even of superficial character. We must die to self, and cherish talent, and these even of superficial character. We must die to self, and cherish humble, childlike faith. God's people have departed from their simplicity. They have not made God their strength, and they are weak and faint, spiritually.

5T 478 Be especially guarded against becoming a tool in the hands of the enemy to divert the minds of any—men and women, or children—from an entire surrender of themselves to God and to the great work for this time. Beware of flattering the young by holding out to them the prospects of financial gain, wonderful educational advantages, or great personal achievements. Flattering words are sweet to the unconsecrated heart, and some who think they are standing firm, are dazed, allured, and intoxicated with hopes that will never be realized. A great wrong has been done in this way. All should think and speak modestly of their own capabilities, and should be careful not to encourage pride and self-esteem in others.

5T 595 I am pained when I see men praised, flattered, and petted. God has revealed to me the fact that some who receive these attentions are unworthy to take His name upon their lips; yet they are exalted to heaven in the estimation of finite beings, who read only from outward appearance.

7T 100, 101 Never are we to rely upon worldly recognition and rank. Never are we, in the establishment of institutions, to try to compete with worldly institutions in size or splendor. We shall gain the victory, not by erecting massive buildings, in rivalry with our enemies, but by cherishing a Christlike spirit—a spirit of meekness and lowliness. Better far the cross and disappointed hopes, with eternal life at last, than to live with princes and forfeit heaven.

8T 52 There were some who were striving for the mastery, each trying to excel the other in the swift running of their bicycles. There was a spirit of strife and contention among them as to which should be the greatest. The spirit was similar to that manifested in the baseball games on the college ground. Said my Guide: “These things are an offense to God.

CG 37, 38 Give children but little notice. Let them learn to amuse themselves. Do not put them on exhibition before visitors as prodigies of wit or wisdom, but leave them as far as possible to the simplicity of their childhood. One great reason why so many children are forward, bold, and impertinent is they are noticed and praised too much, and their smart, sharp sayings repeated in their hearing. Endeavor not to censure unduly, nor to overwhelm with praise and flattery. Satan will all too soon sow evil seed in their young hearts, and you should not aid him in his work.

CG 294 In God’s plan there is no place for selfish rivalry. Those who measure themselves by themselves, and compare themselves among themselves, are not wise. (2 Corinthians 10:12.) Whatever we do is to be done “as of the ability which God giveth.” 1 Peter 4:11. It is to be done “heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.” Colossians 3:23, 24. Precious the service done and the education gained in carrying out these principles. But how widely different is much of the education now given! From the child’s earliest years it is an appeal to emulation and rivalry; it fosters selfishness, the root of all evil.

CH 384 Be not satisfied with superficial knowledge. Be not elated flattery nor depressed by fault-finding. Satan will tempt you to pursue such a course that you may be admired and flattered; but you should turn away from his devices.

CH 384 While brought in contact with the world, you should be on your guard that you do not seek too ardently for the applause of men and live for their opinion.

COL 101, 102 The word of God is to have a sanctifying effect on our association with every member of the human family. The leaven of truth will not produce the spirit of rivalry, the love of ambition, the desire to be first. True, heaven-born love is not selfish and changeable. It is not dependent on human praise. The heart of him who receives the grace of God overflows with love for God and for those for whom Christ died. Self is not struggling for recognition. He does not love others because they love and please him, because they appreciate his merits, but because they are Christ's purchased possession. If his motives, words, or actions are misunderstood or misrepresented, he takes no offense, but pursues the even tenor of his way. He is kind and thoughtful, humble in his opinion of himself, yet full of hope, always trusting in the mercy and love of God.

COL 161, 162 We need to shun everything that would encourage pride and self-sufficiency; therefore we should beware of giving or receiving flattery or praise. It is Satan's work to flatter. He deals in flattery as well as in accusing and condemnation. Thus he seeks to work the ruin of the soul. Those who give praise to men are used by Satan as his agents. Let the workers for Christ direct every word of praise away from themselves. Let self be put out of sight. Christ alone is to be exalted. "Unto Him that loved us, and washed us from our sins in His own blood," let every eye be directed, and praise from every heart ascend.

COL 331, 332 Many whom God has qualified to do excellent work accomplish very little, because they attempt little. Thousands pass through life as if they had no definite object for which to live, no standard to reach. Such will obtain a reward proportionate to their works.

Remember that you will never reach a higher standard than you yourself set. Then set your mark high, and step by step, even though it be by painful effort, by self-denial and sacrifice, ascend the whole length of the ladder of progress. Let nothing hinder you. Fate has not woven its meshes about any human being so firmly that he need remain helpless and in uncertainty. Opposing circumstances should create a firm determination to overcome them. The breaking down of one barrier will give greater ability and courage to go forward. Press with determination in the right direction, and circumstances will be your helpers, not your hindrances.

COL 332 Be ambitious, for the Master's glory, to cultivate every grace of character. In every phase of your character building you are to please God. This you may do; for Enoch pleased Him though living in a degenerate age. And there are Enochs in this our day.

COL 332 A character formed according to the divine likeness is the only treasure that we can take from this world to the next. Those who are under the instruction of Christ in this world will take every divine attainment with them to the heavenly mansions. And in heaven we are continually to improve. How important, then, is the development of character in this life.

CSW 182 We should not seek to imitate Sunday schools, nor keep up the interest by offering prizes. The offering of rewards will create rivalry, envy, and jealousy; and some who are the most diligent and worthy will receive little credit. Scholars should not try to see how many verses they can learn and repeat; for this brings too great a strain upon the ambitious child, while the rest become discouraged.

CT 235 The Savior does not ask how much favor you have with the world, how much praise you are receiving from human lips; but He does ask you to live so that He can put His seal on you.

CT 270 More harm than good results from the practice of offering prizes and rewards. By it the ambitious pupil is stimulated to greater effort. Those whose mental powers are already too active for their physical strength are urged on to grasp subjects too difficult for the young mind.

DA 436 Those who were actuated by pride and love of distinction were thinking of themselves, and of the rewards they were to have, rather than how they were to render back to God the gifts they had received. They would have no place in the kingdom of heaven, for they were identified with the ranks of Satan.

DA 649, 650 In His life and lessons, Christ has given a perfect exemplification of the unselfish ministry which has its origin in God. God does not live for Himself. By creating the world, and by upholding all things, He is constantly ministering for others. "He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Matt. 5:45. This ideal of ministry God has committed to His Son. Jesus was given to stand at the head of humanity, that by His example He might teach what it means to minister. His whole life was under a law of service. He served all, ministered to all. Thus He lived the law of God, and by His example showed how we are to obey it.

Again and again Jesus had tried to establish this principle among His disciples. When James and John made their request for pre-eminence, He had said, "Whosoever will be great among you, let him be your minister." Matt. 20:26. In My kingdom the principle of preference and supremacy has no place. The only greatness is the greatness of humility. The only distinction is found in devotion to the service of others.

ED 225, 226 Character building is the most important work ever entrusted to human beings; and never before was its diligent study so important as now. Never was any previous generation called to meet issues so momentous; never before were young men and young women confronted by perils so great as confront them today.

At such a time as this, what is the trend of the education given? To what motive is appeal most often made? To self-seeking. Much of the education given is a perversion of the name. In true education the selfish

ambition, the greed for power, the disregard for the rights and needs of humanity, that are the curse of our world, find a counterinfluence. God's plan of life has a place for every human being. Each is to improve his talents to the utmost; and faithfulness in doing this, be the gifts few or many, entitles one to honor. In God's plan there is no place for selfish rivalry. Those who measure themselves by themselves, and compare themselves among themselves, are not wise. 2 Corinthians 10:12. Whatever we do is to be done "as of the ability which God giveth." 1 Peter 4:11. It is to be done "heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ." Colossians 3:23, 24. Precious the service done and the education gained in carrying out these principles. But how widely different is much of the education now given! From the child's earliest years it is an appeal to emulation and rivalry; it fosters selfishness, the root of all evil.

Thus is created strife for supremacy; and there is encouraged the system of "cramming," which in so many cases destroys health and unfits for usefulness. In many others, emulation leads to dishonesty; and by fostering ambition and discontent, it embitters the life and helps to fill the world with those restless, turbulent spirits that are a continual menace to society.

ED 237 One of the characteristics that should be especially cherished and cultivated in every child is that self-forgetfulness which imparts to the life such an unconscious grace. Of all excellences of character this is one of the most beautiful, and for every true lifework it is one of the qualifications most essential.

ED 237 Children need appreciation, sympathy, and encouragement, but care should be taken not to foster in them a love of praise. It is not wise to give them special notice, or to repeat before them their clever sayings.

FE 30 If parents could be aroused to a sense of the fearful responsibility which rests upon them in the work of educating their children, more of their time would be devoted to prayer, and less to needless display. They would reflect, and study, and pray earnestly to God for wisdom and divine aid, to so train their children that they may develop characters that God will approve. Their anxiety would not be to know how they can educate their children so that they will be praised and honored of the world, but how they can educate them to form beautiful characters that God can approve.

FE 286 In our institutions of learning there was to be exerted an influence that would counteract the influence of the world, and give no encouragement to indulgence in appetite, in selfish gratification of the senses, in pride, ambition, love of dress and display, love of praise and flattery, and strife for high rewards and honors as a recompense for good scholarship. All this was to be discouraged in our schools. It would be impossible to avoid these things, and yet send them to the public schools, where they would daily be brought in contact with that which would contaminate their morals. All through the world there was so great a neglect of proper home training that the children found at the public schools, for the most part, were profligate, and steeped in vice.

FE 304 Do not receive flattery, even in your religious life. Flattery is an art by which Satan lieth in wait to deceive and to puff up the human agent with high thoughts of himself. "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Flattery has been the food upon which many of our youth have been nourished; and those who have praised and flattered have supposed that they were doing right; but they have been doing wrong. Praise, flattery, and indulgence have done more toward leading precious souls into false paths, than any other art that Satan has devised.

Flattery is a part of the world's policy, but it is no part of Christ's policy. Through flattery poor human beings, full of frailty and infirmities, come to think that they are efficient and worthy, and become puffed up in their fleshly mind. They become intoxicated with the idea that they possess ability beyond what they do have, and their religious experience becomes unbalanced. Unless in the providence of God they shall be turned from these deceptions, and become converted, and learn the A B C of religion in the school of Christ, they will lose their souls.

Many a youth has been flattered that he has ability as a natural gift; when the ability he thinks he has, can be attained only through diligent training and culture, learning the meekness and lowliness of Christ. Believing he is naturally gifted, he thinks there is no necessity of putting his mind to the task of mastering his lessons; and before he is aware, he is fast in the snare of Satan. God permits him to be attacked by the enemy, in order that he

may understand his own weakness. He is permitted to make some decided blunder, and is plunged into painful humiliation. But when he is writhing under a sense of his own weakness, he is not to be judged harshly.

FE 349 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.

FE 401 But greatness and rank were nothing to Him, and He selected the lowest and most humble walk of life.

FE 501 Their danger is in holding the truth in light esteem, thus leaving upon minds the impression that it is of little consequence what we believe, if, by carrying out plans of human devising, we can exalt ourselves before the world as holding a superior position, as occupying the highest seat.

MH 197 Jesus did not seek the admiration or the applause of men. He commanded no army. He ruled no earthly kingdom. He did not court the favor of the wealthy and honored of the world.

MM 48 There shall be no rivalry. Variance and rivalry are even more offensive to God when manifest among physicians than among those who claim to be called to the ministry; for the godly physician is Christ's ambassador to hold forth the word of life to suffering ones, who are letting go their hold of this life.

PP 40 Flattered by the favor with which his advances were received, he hoped to win all the angels to his side, to become equal with God Himself, and to be obeyed by the entire host of heaven.

PP 717 The Bible has little to say in praise of men. Little space is given to recounting the virtues of even the best men who have ever lived. This silence is not without purpose; it is not without a lesson. All the good qualities that men possess are the gift of God; their good deeds are performed by the grace of God through Christ. Since they owe all to God the glory of whatever they are or do belongs to Him alone; they are but instruments in His hands. More than this—as all the lessons of Bible history teach—it is a perilous thing to praise or exalt men; for if one comes to lose sight of his entire dependence on God, and to trust to his own strength, he is sure to fall. Man is contending with foes who are stronger than he. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in high places." Ephesians 6:12, margin. It is impossible for us in our own strength to maintain the conflict; and whatever diverts the mind from God, whatever leads to self-exaltation or to self-dependence, is surely preparing the way for our overthrow. The tenor of the Bible is to inculcate distrust of human power and to encourage trust in divine power.

PP 717 It was the spirit of self-confidence and self-exaltation that prepared the way for David's fall. Flattery and the subtle allurements of power and luxury were not without effect upon him.

TM 250, 251 Self-sufficiency must be overcome. Love of applause must be seen as a snare. There is always danger of making grave blunders through conceit of our own wisdom and qualifications. Let these qualifications reveal their true value, and they will be appreciated.

18 - Recreation

1SM 132 Have not the playing of games, and rewards, and the using of the boxing glove been educating and training after Satan's direction to lead to the possession of his attributes?

1SM 136 The place that should have been occupied by Jesus was usurped by your passion for games.

1T 269 God does not own the pleasure seeker as His follower. He has given us no such example.

1T 404 Some such professors can enter the ballroom and unite in all the amusements which it affords. Others cannot go to such a length as this, yet they can attend parties of pleasure, picnics, donation parties, and exhibitions. And the most discerning eye would fail to detect in such professed Christians one mark of Christianity. One would fail to see in their appearance any difference between them and the greatest unbeliever. The professed Christian, the profligate, the open scoffer at religion, and the openly profane all mingle together as one. And God regards them as one in spirit and practice.

1T 514 Recreation is needful to those who are engaged in physical labor and is still more essential for those whose labor is principally mental. It is not essential to our salvation, nor for the glory of God, to keep the mind laboring constantly and excessively, even upon religious themes.

1T 514 There are amusements, such as dancing, card playing, chess, checkers, etc., which we cannot approve, because Heaven condemns them. These amusements open the door for great evil. They are not beneficial in their tendency, but have an exciting influence, producing in some minds a passion for those plays which lead to gambling and dissipation. All such plays should be condemned by Christians, and something perfectly harmless should be substituted in their place.

1T 514 I saw that our holidays should not be spent in patterning after the world, yet they should not pass by unnoticed, for this will bring dissatisfaction to our children. On these days when there is danger that our children will be exposed to evil influences, and become corrupted by the pleasures and excitement of the world, let the parents study to get up something to take the place of more dangerous amusements.

1T 515 Let the whole day be given to recreation. Exercise in the open air for those whose employment has been withindoors and sedentary will be beneficial to health. All who can, should feel it a duty to pursue this course. Nothing will be lost, but much gained. They can return to their occupations with new life and new courage to engage in their labor with zeal, and they are better prepared to resist disease.

1T 565, 566 There are persons with a diseased imagination to whom religion is a tyrant, ruling them as with a rod of iron. Such are constantly mourning over their depravity and groaning over supposed evil. Love does not exist in their hearts; a frown is ever upon their countenances. They are chilled by the innocent laugh from the youth or from anyone. They consider all recreation or amusement a sin and think that the mind must be constantly wrought up to just such a stern, severe pitch. This is one extreme. Others think that the mind must be ever on the stretch to invent new amusements and diversions in order to gain health. They learn to depend on excitement, and are uneasy without it. Such are not true Christians. They go to another extreme. The true principles of Christianity open before all a source of happiness, the height and depth, the length and breadth of which are immeasurable. It is Christ in us a well of water springing up into everlasting life. It is a continual wellspring from which the Christian can drink at will and never exhaust the fountain.

2T 236 Those who are devoted to amusements, and who love the society of pleasure seekers, have an aversion to religious exercises.

2T 413 My brother, your brain is benumbed. A man who disposes of the quantity of food that you do should be a laboring man. Exercise is important to digestion and to a healthy condition of body and mind. You need physical exercise. You move and act as if you were wooden, as though you had no elasticity. Healthy, active exercise is what you need. This will invigorate the mind. Neither study nor violent exercise should be engaged in immediately after a full meal; this would be a violation of the laws of the system. Immediately after eating there is a strong draft upon the nervous energy. The brain force is called into active exercise to assist the stomach; therefore, when the mind or body is taxed heavily after eating, the process of digestion is hindered. The vitality of the system, which is needed to carry on the work in one direction, is called away and set to work in another.

2T 586 We can and should conduct our recreations in such a manner that we shall be fitted for the more successful discharge of the duties devolving upon us, and that our influence shall be more beneficial upon those with whom we associate.

3T 78 Walking, in all cases where it is possible, is the best remedy for diseased bodies, because in this exercise all the organs of the body are brought into use. Many who depend upon the movement cure could accomplish more for themselves by muscular exercise than the movements can do for them. In some cases want of exercise causes the bowels and muscles to become enfeebled and shrunken, and these organs that have enfeebled for want of use will be strengthened by exercise. There is no exercise that can take the place of walking. By it the circulation of the blood is greatly improved.

3T 137 Many children have been ruined for life by urging the intellect, and neglecting to strengthen the physical powers.

3T 137 In order for children and youth to have health, cheerfulness, vivacity, and well developed muscles and brains, they should be in the open air and have well-regulated employment and amusement.

3T 157 Those of sedentary and literary habits should take physical exercise, even if they have no need to labor as far as means are concerned.

3T 222, 223 Many youth receive the impression that their early life is not designed for caretaking, but to be frittered away in idle sport, in jesting, in joking, and in foolish indulgences. While engaged in folly and indulgence of the senses, some think of nothing but the momentary gratification connected with it. Their desire for amusement, their love for society and for chatting and laughing, increases by indulgence, and they lose all relish for the sober realities of life, and home duties seem uninteresting. There is not enough change to meet their minds, and they become restless, peevish, and irritable. These young men should feel it a duty to make home happy and cheerful. They should bring sunshine into the dwelling, rather than a shadow by needless repining and unhappy discontent.

These young men should remember that they are responsible for all the privileges they have enjoyed, that they are accountable for the improvement of their time and must render an exact account for the improvement of their abilities. They may inquire: Shall we have no amusement or recreation? Shall we work, work, work, without variation? Any amusement in which they can engage asking the blessing of God upon it in faith will not be dangerous. But any amusement which disqualifies them for secret prayer, for devotion at the altar of prayer, or for taking part in the prayer meeting is not safe, but dangerous.

3T 490 If physical exercise were combined with mental exertion, the blood would be quickened in its circulation, the action of the heart would be more perfect, impure matter would be thrown off, and new life and vigor would be experienced in every part of the body.

5T 218 Are you recreations such as to impart moral and spiritual vigor? Will they lead to purity of thought and of action? Impurity is today widespread, even among the professed followers of Christ.

5T 523 Gymnasium exercises may in some instances be an advantage. They were brought in to supply the want of useful physical training, and have become popular with educational institutions; but they are not without drawbacks. Unless carefully regulated, they are productive of more harm than good. Some have suffered lifelong physical injury through these gymnasium sports. The manual training connected with our schools, if rightly conducted, will largely take the place of the gymnasium.

5T 653 But let the teachers join in the amusements of the children, be one with them, and show that they want them to be happy, and it will give the children confidence. They may be controlled by love, but not by following them at their meals and in their amusements with a stern, unbending severity.

6T 143 Many have so far shown their lack of wisdom from above as to join with the enemies of God and the truth in providing worldly entertainments for the students.

6T 205 Teachers should sometimes enter into the sports and plays of the little children and teach them how to play. In this way they may be able to check unkind feelings and actions without seeming to criticize or find fault. This companionship will bind together the hearts of teachers and pupils, and school will be a delight to all.

8T 52 There were some who were striving for the mastery, each trying to excel the other in the swift running of their bicycles. There was a spirit of strife and contention among them as to which should be the greatest. The spirit was similar to that manifested in the baseball games on the college ground. Said my Guide: "These things are an offense to God.

8T 65 The frivolity of the young is not pleasing to God. Their sports and games open the door to a flood of temptation. In your intellectual faculties you are in possession of God's heavenly endowment, and you should not allow your thoughts to be cheap and low.

8T 66 The exhibitions in the bicycle craze are an offense to God. His wrath is kindled against those who do such things. 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

9T 89 The exciting sports—theater-going, horse-racing, gambling, liquor-drinking, and reveling—stimulate every passion to activity.

AH 493 It is the privilege and duty of Christians to seek to refresh their spirits and invigorate their bodies by innocent recreation, with the purpose of using their physical and mental powers to the glory of God.

AH 499 I do not condemn the simple exercise of playing ball; but this, even in its simplicity, may be overdone.

I shrink always from the almost sure result which follows in the wake of these amusements. It leads to an outlay of means that should be expended in bringing the light of truth to souls that are perishing out of Christ. The amusements and expenditures of means for self-pleasing, which lead on step by step to self-glorifying, and the educating in these games for pleasure produce a love and passion for such things that is not favorable to the perfection of Christian character.

AH 514 There are many things which are right in themselves, but which, perverted by Satan, prove a snare to the unwary.

AH 519, 520 It is God's purpose to manifest through His people the principles of His kingdom. That in life and character they may reveal these principles, He desires to separate them from the customs, habits, and practices of the world....

Wonderful scenes are opening before us; and at this time a living testimony is to be borne in the lives of God's professed people so that the world may see that in this age, when evil reigns on every side, there is yet a people who are laying aside their will and are seeking to do God's will—a people in whose hearts and lives God's law is written.

God expects those who bear the name of Christ to represent Him. Their thoughts are to be pure, their words noble and uplifting. The religion of Christ is to be interwoven with all that they do and say.... God desires His people to show by their lives the advantage of Christianity over worldliness, to show that they are working on a high, holy plane.

CE 183 The hours of study and recreation should be carefully regulated, and a portion of the time should be spent in physical labor. When the habits of students in eating and drinking, dressing and sleeping are in accordance with physical law, they can obtain an education without sacrificing health.

CE 184, 185 The teacher whose physical powers are already enfeebled by disease or overwork, should pay especial attention to the laws of life. He should take time for recreation. He should not take upon himself responsibility outside of his school work, which will so tax him, physically or mentally, that his nervous system will be unbalanced; for in this case he will be unfitted to deal with minds, and cannot do justice to himself or to his pupils.

CH 52 Another precious blessing is proper exercise. There are many indolent, inactive ones who are disinclined to physical labor or exercise because it wearies them. What if it does weary them? The reason why they become weary is that they do not strengthen their muscles by exercise, therefore they feel the least exertion.

CH 171 Encourage the patients to be much in the open air. Devise plans to keep them out of doors, where, through nature, they can commune with God. Locate sanitariums on extensive tracts of land, where in the cultivation of the soil patients can have opportunity for healthful outdoor exercise. Such exercise, combined with hygienic treatment, will work miracles in restoring and invigorating the diseased body, and refreshing the worn and weary mind.

CH 173 More people die for want of exercise than through overfatigue; very many more rust out than wear out.

CH 189, 190 Some of the most popular amusements, such as football and boxing, have become schools of brutality. They are developing the same characteristics as did the games of ancient Rome. The love of domination, the pride in mere brute force, the reckless disregard of life, are exerting upon the youth a power to demoralize that is appalling.

Other athletic games, though not so brutalizing, are scarcely less objectionable, because of the excess to which they are carried. They stimulate the love of pleasure and excitement, thus fostering a distaste for useful labor, a disposition to shun practical duties and responsibilities. They tend to destroy a relish for life's sober realities and its tranquil enjoyments. Thus the door is opened to dissipation and lawlessness, with their terrible results.

CH 190, 191 With the question of recreation the surroundings of the home and the school have much to do. In the choice of a home or the location of a school these things should be considered. Those with whom mental and physical well-being is of greater moment than money or the claims and customs of society should seek for their children the benefit of nature's teaching, and recreation amidst her surroundings. It would be a great aid in educational work could every school be so situated as to afford the pupils land for cultivation and access to the fields and woods.

CH 192 Attention to recreation and physical culture will at times, no doubt, interrupt the regular routine of school-work; but the interruption will prove no real hindrance. In the invigoration of mind and body, the fostering of an unselfish spirit and the binding together of pupil and teacher by the ties of common interest and friendly association, the expenditure of time and effort will be repaid a hundredfold. A blessed outlet will be afforded for that restless energy which is so often a source of danger to the young.

CH 192 As a safeguard against evil, the preoccupation of the mind with good is worth more than unnumbered barriers of law and discipline.

CH 198 There are modes of recreation which are highly beneficial to both mind and body. An enlightened, discriminating mind will find abundant means for entertainment and diversion, from sources not only innocent, but instructive. Recreation in the open air, the contemplation of the works of God in nature, will be of the highest benefit.

CH 199 Nature's fine and wonderful mechanism needs to be constantly exercised in order to be in a condition to accomplish the object for which it was designed.

CH 564 Some of our ministers feel that they must every day perform some labor that they can report to the conference, and as the result of trying to do this, their efforts are too often weak and inefficient. They should have periods of rest, of entire freedom from taxing labor. But these cannot take the place of daily physical exercise.

CH 627 Other modes of recreation are innocent and healthful; but useful labor that affords physical exercise will often have a more beneficial influence upon the mind, while at the same time it will strengthen the muscles, improve the circulation, and prove a powerful agent in the recovery of health.

CH 631 There are persons with a diseased imagination to whom religion is a tyrant, ruling them as with a rod of iron. Such are constantly mourning over their depravity and groaning over supposed evil. Love does not exist in their hearts; a frown is ever upon their countenances. They are chilled with the innocent laugh from the youth or from anyone. They consider all recreation or amusement a sin and think that the mind must be constantly wrought up to just such a stern, severe pitch. This is one extreme. Others think that the mind must be ever on the stretch to invent new amusements and diversions in order to gain health. They learn to depend on excitement, and are uneasy without it. Such are not true Christians. They go to another extreme.

COL 54, 55 The pursuit of pleasure and amusement centers in the cities. Many parents who choose a city home for their children, thinking to give them greater advantages, meet with disappointment, and too late repent their terrible mistake. The cities of today are fast becoming like Sodom and Gomorrah. The many holidays encourage idleness. The exciting sports—theatergoing, horse racing, gambling, liquor-drinking, and reveling—stimulate every passion to intense activity. The youth are swept away by the popular current. Those who learn to love amusement for its own sake open the door to a flood of temptations. They give themselves up to social gaiety and thoughtless mirth, and their intercourse with pleasure lovers has an intoxicating effect upon the mind. They are led on from one form of dissipation to another, until they lose both the desire and the capacity for a life of usefulness. Their religious aspirations are chilled; their spiritual life is darkened. All the nobler faculties of the soul, all that link man with the spiritual world, are debased.

CT 83 And if their habits of eating, dressing, and sleeping are in accordance with physical law, they can obtain an education without sacrificing physical and mental health....

CT 83, 84 There should have been connected with the schools, establishments for carrying on various branches of labor, that the students might have employment and the necessary exercise out of school hours. The students' employment and amusements should have been regulated with reference to physical law, and should have been adapted to preserve to them the healthy tone of all the powers of body and mind. Then a practical knowledge of business could have been obtained while their literary education was being gained.

CT 88 The leisure hours of the students are often occupied with frivolous pleasures, which weaken physical, mental, and moral powers.

CT 108 Physical training, the development of the body, is far more easily given than spiritual training. The nursery, the playground, the workshop; the sowing of the seed, and the gathering of the harvest—all these give physical training.

CT 114 Make their lives as happy as possible. Provide them with innocent amusements.

CT 115 Instead of sending her children from her that she may not be annoyed by their noise or troubled by their little wants, let the mother plan amusement or light work to employ the active hands and minds.

CT 124 Give some of your leisure hours to your children; associate with them in their work and in their sports, and win their confidence. Cultivate their friendship.

CT 274, 275 The public feeling is that manual labor is degrading, yet men may exert themselves as much as they choose at cricket, baseball, or in pugilistic contests, without being regarded as degraded. Satan is delighted when he sees human beings using their physical and mental powers in that which does not educate, which is not useful, which does not help them to be a blessing to those who need their help. While the youth are becoming expert in games that are of no real value to themselves or to others, Satan is playing the game of life for their souls, taking from them the talents that God has given them, and placing in their stead his own evil attributes. It is his effort to lead men to ignore God. He seeks to engross and absorb the mind so completely that God will find no place in the thoughts. He does not wish people to have a knowledge of their Maker, and he is well pleased if he can set in operation games and theatrical performances that will so confuse the senses of the youth that God and heaven will be forgotten.

CT 281, 282 All the teachers in a school need exercise, a change of employment. God has pointed out what this should be—useful, practical work. But many have turned away from God's plan to follow human inventions to the detriment of spiritual life. Amusements are doing more to counteract the working of the Holy Spirit than anything else, and the Lord is grieved.

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

CT 283 Those students who allow their minds to be deeply excited over games are not in the best condition to receive the instruction, the counsel, the reproof, most essential to them.

CT 288 A constant strain on the brain while the muscles are inactive, enfeebles the nerves and gives students an almost uncontrollable desire for change and amusements.

CT 295 The time spent in physical exercise is not lost. The student who is constantly poring over his books, while he takes but little exercise in the open air, does himself an injury.

CT 308 The greatest benefit is not gained from exercise that is taken as play or exercise merely. There is some benefit in 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 useful work, and the benefit will be greater. A feeling of satisfaction will be realized, for such exercise carries with it a sense of helpfulness and the approval of conscience for duty well done.

CT 309 Devotion of the physical powers to amusement is not most favorable to a well-balanced mind. If the time employed in physical exercise which step by step leads on to excess were used in working in Christ's lines, the blessing of God would rest upon the worker.

CT 312 If in our schools the land were more faithfully cultivated, the buildings more disinterestedly cared for by the students, the love of sports and amusements, which causes so much perplexity in our schoolwork, would pass away.

CT 333, 334 Those who are engaged in study should have relaxation. The mind must not be constantly confined to close thought, for the delicate mental machinery becomes worn. The body as well as the mind must have exercise. But there is great need of temperance in amusements, as in every other pursuit. And the character of these amusements should be carefully and thoroughly considered. Every youth should ask himself, What influence will these amusements have on physical, mental, and moral health?

CT 334 Expertness in handling cards often leads to a desire to put his knowledge and tact to some use for personal benefit. A small sum is staked, and then a larger, until a thirst for gaming is acquired, which leads to certain ruin. How many has this pernicious amusement led to every sinful practice, to poverty, to prison, to murder, and to the gallows!

CT 335 The only safe course is to shun the theater, the circus, and every other questionable place of amusement.

CT 335 There are modes of recreation which are highly beneficial to both mind and body. An enlightened, discriminating mind will find abundant means for entertainment and diversion, from sources not only innocent, but instructive. Recreation in the open air, the contemplation of the works of God in nature, will be of the highest benefit.

CT 335 Youth cannot be made as sedate and grave as old age, the child as sober as the sire. While sinful amusements are condemned, as they should be, let parents, teachers, and guardians of youth provide in their stead innocent pleasures, which will not taint or corrupt the morals.

CT 337 Any amusement in which you can engage asking the blessing of God upon it in faith will not be dangerous. But any amusement which disqualifies you for secret prayer, for devotion at the altar of prayer, or for taking part in the prayer meeting, is not safe, but dangerous.

CT 346 Recreation is needful to those who are engaged in physical labor, and is still more essential for those whose labor is principally mental.

CT 346, 347 Let several families living in a city or village unite and leave the occupations which have taxed them physically and mentally, and take an excursion into the country, to the side of a fine lake or to a nice grove, where the scenery of nature is beautiful. They should provide themselves with plain, hygienic food, the very best fruits and grains, and spread their table under the shade of some tree or under the canopy of heaven. The ride, the exercise, and the scenery will quicken the appetite, and they can enjoy a repast which kings might envy.

CT 348 After the meeting, the remainder of the day was spent by the students in various games and sports, some of which were frivolous, rude, and grotesque.

CT 350 In the night season I was a witness to the performance that was carried on the school grounds. The students who engaged in the grotesque mimicry that was seen, acted out the mind of the enemy, some in a very unbecoming manner. A view of things was presented before me in which the students were playing games of tennis and cricket. Then I was given instruction regarding the character of these amusements. They were presented to me as a species of idolatry, like the idols of the nations.

There were more than visible spectators on the ground. Satan and his angels were there, making impressions on human minds. Angels of God, who minister to those who shall be heirs of salvation, were also present, not to approve, but to disapprove. They were ashamed that such an exhibition should be given by the professed children of God. The forces of the enemy gained a decided victory, and God was dishonored. He who gave His life to refine, ennoble, and sanctify human beings was grieved at the performance.

CT 354 In the place of providing diversions that merely amuse, arrangements should be made for exercises that will be productive of good. Students are sent to our schools to receive an education that will enable them to go forth as workers in God's cause. Satan would lead them to believe that amusements are necessary to physical health; but the Lord has declared that the better way is for them to get physical exercise through manual training and by letting useful employment take the place of selfish pleasure.

CT 367, 368 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 who 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 are following the example of the ungodly authors of some of the books that are placed in their hands for study. All these things are having their effect upon the character.

CT 376 If the students who attend our colleges would be firm and maintain integrity, if they would not associate with those who walk in the paths of sin nor be charmed by their society, like Daniel they would enjoy the favor of God. If they would discard unprofitable amusements and indulgence of appetite, their minds would be clear for the pursuit of knowledge. They would thus gain a moral power that would enable them to remain unmoved when assailed by temptation.

CT 548 Students, educate yourselves to speak in the language of Canaan. Put away all foolish talking and jesting, all foolish amusements. By faith grasp God's promises and determine that you will be Christians here below while preparing for translation.

CT 549 "We can occupy our minds and our time profitably without trying to devise methods for amusing ourselves. Instead of spending time in playing the games that so many students play, strive to do something for the Master."

ED 195 Since the mind and the soul find expression through the body, both mental and spiritual vigor are in great degree dependent upon physical strength and activity; whatever promotes physical health, promotes the development or a strong mind and a well-balanced character. Without health no one can as distinctly understand or as completely fulfill his obligations to himself, to his fellow beings, or to his Creator. Therefore the health should be as faithfully guarded as the character. A knowledge of physiology and hygiene should be the basis of all educational effort.

ED 195 Though the facts of physiology are now so generally understood, there is an alarming indifference in regard to the principles of health. Even of those who have a knowledge of these principles, there are few who put them in practice. Inclination or impulse is followed as blindly as if life were controlled by mere chance rather than by definite and unvarying laws.

ED 207 There is a distinction between recreation and amusement. Recreation, when true to its name, re-creation, tends to strengthen and build up. Calling us aside from our ordinary cares and occupations, it affords refreshment for mind and body, and thus enables us to return with new vigor to the earnest work of life. Amusement, on the other hand, is sought for the sake of pleasure and is often carried to excess; it absorbs the energies that are required for useful work and thus proves a hindrance to life's true success.

ED 210, 211 The question of suitable recreation for their pupils is one that teachers often find perplexing. Gymnastic exercises fill a useful place in many schools; but without careful supervision they are often carried to excess. In the gymnasium many youth, by their attempted feats of strength, have done themselves lifelong injury.

Exercise in a gymnasium, however well conducted, cannot supply the place of recreation in the open air, and for this our schools should afford better opportunity. Vigorous exercise the pupils must have. Few evils are more to be dreaded than indolence and aimlessness. Yet the tendency of most athletic sports is a subject of anxious thought to those who have at heart the well-being of the youth. Teachers are troubled as they consider the influence of these sports both on the student's progress in school and on his success in afterlife. The games that occupy so much of his time are diverting the mind from study. They are not helping to prepare the youth for practical, earnest work in life. Their influence does not tend toward refinement, generosity, or real manliness.

Some of the most popular amusements, such as football and boxing, have become schools of brutality. They are developing the same characteristics as did the games of ancient Rome. The love of domination, the pride in mere brute force, the reckless disregard of life, are exerting upon the youth a power to demoralize that is appalling.

Other athletic games, though not so brutalizing, are scarcely less objectionable because of the excess to which they are carried. They stimulate the love of pleasure and excitement, thus fostering a distaste for useful labor, a disposition to shun practical duties and responsibilities.

They tend to destroy a relish for life's sober realities and its tranquil enjoyments. Thus the door is opened to dissipation and lawlessness, with their terrible results.

ED 211 In this age, life has become artificial, and men have degenerated. While we may not return fully to the simple habits of those early times, we may learn from them lessons that will make our seasons of recreation what the name implies—seasons of true upbuilding for body and mind and soul.

ED 212 In lines of recreation for the student the best results will be attained through the personal co-operation of the teacher. The true teacher can impart to his pupils few gifts so valuable as the gift of his own companionship. It is true of men and women, and how much more of youth and children, that only as we come in touch through sympathy can we understand them; and we need to understand in order most effectively to benefit. To strengthen the tie of sympathy between teacher and student there are few means that count so much as pleasant association together outside the schoolroom. In some schools the teacher is always with his pupils in their hours of recreation. He unites in their pursuits, accompanies them in their excursions, and seems to make himself one with them. Well would it be for our schools were this practice more generally followed.

ED 212 No recreation helpful only to themselves will prove so great a blessing to the children and youth as that which makes them helpful to others.

ED 217 For every child the first industrial school should be the home. And, so far as possible, facilities for manual training should be connected with every school. To a great degree such training would supply the place of the gymnasium, with the additional benefit of affording valuable discipline.

ED 278 Outdoor exercise, especially in useful labor, is one of the best means of recreation for body and mind; and the teacher’s example will inspire his pupils with interest in, and respect for, manual labor.

ED 278 In every line the teacher should scrupulously observe the principles of health. He should do this not only because of its bearing upon his own usefulness, but also because of its influence upon his pupils. He should be temperate in all things; in diet, dress, labor, recreation, he is to be an example.

FE 21, 22 In order for children and youth to have health, cheerfulness, vivacity, and well-developed muscles and brains, they should be much in the open air, and have well-regulated employment and amusement. Children and youth who are kept at school and confined to books, cannot have sound physical constitutions. The exercise of the brain in study, without corresponding physical exercise, has a tendency to attract the blood to the brain, and the circulation of the blood through the system becomes unbalanced.

FE 31 This lifetime is too short to be squandered in vain and trifling diversion, in unprofitable visiting, in needless dressing for display, or in exciting amusements.

FE 63 Parents, unless you know that their surroundings are unexceptionable, do not permit your children to go into the streets after nightfall to engage in out-door sports, or to meet other boys for amusement.

FE 72 The young naturally desire activity, and if they find no legitimate scope for their pent-up energies after the confinement of the schoolroom, they become restless and impatient of control, and thus are led to engage in the rude, unmanly sports that disgrace so many schools and colleges, and even to plunge into scenes of actual dissipation. Many of the youth who left their homes innocent, are corrupted by their associations at school.

FE 74, 75 Washing clothes upon the old-fashioned rubbing-board, sweeping, dusting, and a variety of other duties in the kitchen and the garden, will be valuable exercise for young ladies. Such useful labor will supply the place of croquet, archery, dancing, and other amusements which benefit no one.

FE 84 Christians have many sources of happiness at their command, and they may tell with unerring accuracy what pleasures are lawful and right. They may enjoy such recreations as will not dissipate the mind or debase the soul, such as will not disappoint, and leave a sad after influence to destroy self-respect or bar the way to usefulness. If they can take Jesus with them, and maintain a prayerful spirit, they are perfectly safe.

FE 116 Let the teachers so far unbend from their dignity as to be one with the children in their exercises and amusements, without leaving the impression that you are watching them, and without going round and round in stately dignity, as though you were like a uniformed soldier on guard over them.

FE 221 The amusements are doing more to counteract the workings of the Holy Spirit than anything else, and the Lord is grieved.

FE 225 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.

FE 228 Diligent study is essential, and diligent hard work. Play is not essential.

FE 229 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.

FE 303 Do the games in which you participate, fit you to engage in prayer and in the service of God? Do they aid you to bring as much zeal and earnestness into the Lord's work as you put into the games you play? Have not these amusements in which you have engaged, absorbed your interest so that you have not been able to put as much fervor into the learning of your lessons as you should have done? Which is to have the supremacy—the service of God, or the service of self? Let every student closely examine the ground on which he is standing.

FE 376, 377 Many allow 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.

FE 378 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.

FE 379 Those who have this experience will not condescend to engage in 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.

FE 418 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.

FE 512 If in our schools the land were more faithfully cultivated, the buildings more disinterestedly cared for by the students, the love of sports and amusements, which causes so much perplexity in our school work, would pass away.

FE 514 Worldly amusements and entertainments are to have no place in the life of the Christian.

FE 538, 539 We are to educate the youth to exercise equally the mental and the physical powers. The healthful exercise of the whole being will give an education that is broad and comprehensive. We had stern work to do in Australia in educating parents and youth along these lines; but we persevered in our efforts until the lesson was learned that in order to have an education that was complete, the time of study must be divided between the gaining of book-knowledge and the securing of a knowledge of practical work. Part of each day was spent in useful work, the students learning how to clear the land, how to cultivate the soil, and how to build houses, using time that would otherwise have been spent in playing games and seeking amusement. And the Lord blessed the students who thus devoted their time to acquiring habits of usefulness.

HL 138 Students sent to school to prepare to become evangelists, ministers, and missionaries to foreign countries, have received the idea that amusements are essential to keep them in physical health, when the Lord has presented it before them that the better way is to embrace in their education manual labor in place of amusement....

LS 351 “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 practices 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....”

MH 127 Pure air, sunlight, abstemiousness, rest, exercise, proper diet, the use of water, trust in divine power—these are the true remedies.

MH 238 Inactivity is a fruitful cause of disease. Exercise quickens and equalizes the circulation of the blood, but in idleness the blood does not circulate freely, and the changes in it, so necessary to life and health, do not take place.

MH 238 Ministers, teachers, students, and other brain workers often suffer from illness as the result of severe mental taxation, unrelieved by physical exercise. What these persons need is a more active life. Strictly temperate habits, combined with proper exercise, would ensure both mental and physical vigor, and would give power of endurance to all brain workers.

MH 240 Inactivity is the greatest curse that could come upon most invalids. Light employment in useful labor, while it does not tax mind or body, has a happy influence upon both.

MH 240 Those whose habits are sedentary should, when the weather will permit, exercise in the open air every day, summer or winter. Walking is preferable to riding or driving, for it brings more of the muscles into exercise. The lungs are forced into healthy action, since it is impossible to walk briskly without inflating them.

Such exercise would in many cases be better for the health than medicine.

MH 382 If children are well-clothed, it will benefit them to exercise freely in the open air, summer or winter.

MYP 213 While the youth are becoming expert in games that are of no real value to themselves or to others, Satan is playing the game of life for their souls. Taking from them the talents that God has given them, and placing in their stead his own evil attributes. It is his effort to lead men to ignore God. He seeks to engross and absorb the mind so completely that God will find no place in the thoughts.

MYP 362 There is a distinction between recreation and amusement. Recreation, when true to its name, re-creation, tends to strengthen and build up. Calling us aside from our ordinary cares and occupations, it affords refreshment for mind and body, and thus enables us to return with new vigor to the earnest work of life.

Amusement, on the other hand, is sought for the sake of pleasure, and is often carried to excess; it absorbs the energies that are required for useful work, and thus proves a hindrance to life's true success.

MYP 364 It is the privilege and duty of Christians to seek to refresh their spirits and invigorate their bodies by innocent recreation, with the purpose of using their physical and mental powers to the glory of God.

MYP 364 Our recreations should not be scenes of senseless mirth, taking the form of the nonsensical. We can conduct them in such a manner as will benefit and elevate those with whom we associate, and better qualify us and them to more successfully attend to the duties devolving upon us as Christians.

MYP 371 Thus Satan and his angels are laying their snares for souls. They are working upon the minds of teachers and students to induce them to engage in exercises and amusements which become intensely absorbing, and which are of a character to strengthen the lower passions, and to create appetites and passions that will counteract the operations of the Spirit of God upon human hearts.

MYP 371 All the teachers in a school need exercise, a change of employment. God has pointed out what this should be,—useful, practical work. But many have turned away from God's plan to follow human inventions, to the detriment of spiritual life. Amusements are doing more to counteract the working of the Holy Spirit than anything else, and the Lord is grieved....

MYP 381 Youth cannot be made as sedate and grave as old age, the child as sober as the sire. While sinful amusements are condemned, as they should be, let parents, teachers, and guardians of youth provide in their stead innocent pleasures, which will not taint or corrupt the morals. Do not bind down the young to rigid rules and restraints that will lead them to feel themselves oppressed, and to break over and rush into paths of folly and destruction.

MYP 382 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.

MYP 385 While we are seeking to refresh our spirits and invigorate our bodies, we are required of God to use all our powers at all times to the best purpose. We can, and should, conduct our recreations in such a manner that we shall be better fitted for the more successful discharge of the duties devolving upon us, and our influence will be more beneficial upon those with whom we associate. We can return from such occasions to our homes improved in mind and refreshed in body, and prepared to engage in the work anew with better hope and better courage...

MYP 385, 386 Our gatherings should be so conducted, and we should so conduct ourselves, that when we return to our homes we can have a conscience void of offense toward God and man; a consciousness that we have not wounded or injured in any manner those with whom we have been associated, or had an injurious influence over them.

MYP 392 It is not essential to our salvation, nor for the glory of God, to keep the mind laboring constantly and excessively, even upon religious themes.

MYP 398 The true Christian will not desire to enter any place of amusement or engage in any diversion upon which he cannot ask the blessing of God. He will not be found at the theater, the billiard hall, or the bowling saloon. He will not unite with the gay waltzers, or indulge in any other bewitching pleasure that will banish Christ from the mind.

PP 103 As the time of their probation was closing, the antediluvians gave themselves up to exciting amusements and festivities. Those who possessed influence and power were bent on keeping the minds of the people engrossed with mirth and pleasure, lest any should be impressed by the last solemn warning.

PP 558 Frivolous amusements, pride of dress, indulgence of appetite, hardened the heart and benumbed the conscience, so that the voice of truth was not heard.

PP 601 The physical as well as the religious training practiced in the schools of the Hebrews may be profitably studied. The worth of such training is not appreciated.

PP 707 Amusements that have a tendency to weaken the love for sacred things and lessen our joy in the service of God are not to be sought by Christians.

TM 84 The once earnest Christian who enters into these sports is on the downgrade. He has left the region pervaded by the vital atmosphere of heaven, and has plunged into an atmosphere of mist and fog. It may be some humble believer is induced to join in these sports. But if he maintains his connection with Christ, he cannot in heart participate in the exciting scene. The words he hears are not congenial, for they are not the language of Canaan. The speakers do not give evidence that they are making melody in their hearts to God. But there is unmistakable evidence that God is forgotten. He is not in all their thoughts. These parties of pleasure and gatherings for exciting sports, made up of those who profess to be Christians, are a profanation of religion and the name of God.

19 - Home Responsibilities

1T 398, 399 It is a sin for parents to allow their children to grow up in ignorance.

3T 147 It is the duty of mothers to cultivate their minds and keep their hearts pure. They should improve every means within their reach for their intellectual and moral improvement, that they may be qualified to improve the minds of their children.

4T 197 These children needed not only the education acquired at school, but home training also, that their mental and moral powers might be developed in due proportion, each having the requisite exercise.

4T 199 While the parents are not pleased with the characters their children are developing they fail to see the errors that make them what they are.

4T 313 Parents, you are in a great degree responsible for the souls of your children. Many neglect their duty during the first years of their children's lives, thinking that when they get older they will then be very careful to repress wrong and educate them in the right.

6T 199 Fathers and mothers should co-operate with the teacher, laboring earnestly for the conversion of their children. Let them strive to keep the spiritual interest fresh and wholesome in the home and to bring up their children in the nurture and admonition of the Lord. Let them devote a portion of each day to study and become learners with their children. Thus they may make the educational hour one of pleasure and profit, and their confidence will increase in this method of seeking for the salvation of their children. Parents will find that their own growth will be more rapid as they learn to work for their children.

AH 31 The mission of the home extends beyond its own members. The Christian home is to be an object lesson, illustrating the excellence of the true principles of life. Such an illustration will be a power for good in the world…. As the youth go out from such a home, the lessons they have learned are imparted. Nobler principles of life are introduced into other households, and an uplifting influence works in the community.

AH 32 One well-ordered, well-disciplined family tells more in behalf of Christianity than all the sermons that can be preached. Such a family gives evidence that the parents have been successful in following God's directions and

that their children will serve Him in the church. Their influence grows; for as they impart, they receive to impart again. The father and mother find helpers in their children, who give to others the instruction received in the home. The neighborhood in which they live is helped, for in it they have become enriched for time and for eternity.

AH 182 Look upon the family circle as a training school, where you are preparing your children for the performance of their duties at home, in society, and in the church.

AH 182 There is no more important field of effort than that committed to the founders and guardians of the home. No work entrusted to human beings involves greater or more far-reaching results than does the work of fathers and mothers.

AH 183 Parents should not permit business cares, worldly customs and maxims, and fashion to have a controlling power over them, so that they neglect their children in babyhood and fail to give their children proper instruction as they increase in years.

AH 187 Fathers and mothers are responsible for the health, the constitution, the development of the character of their children.

AH 188 Oh, that the youth and children would give their hearts to Christ! What an army might then be raised up to win others to righteousness! But parents should not leave this work for the church to do alone.

AH 188 You roll vast responsibilities upon the preacher and hold him accountable for the souls of your children; but you do not sense your own responsibility as parents and as instructors....

AH 188, 189 It is their [the parents'] privilege to help their children obtain that knowledge which they may carry with them into the future life. But for some reason many parents dislike to give their children religious instruction. They leave them to pick up in Sabbath school the knowledge they should impart concerning their responsibility to God.

CG 19 In the place of stranger lips, the loving hearts of the father and mother were to give instruction to their children. Thoughts of God were associated with all the events of daily life in the home dwelling.

CG 26 The word "education" means more than a course of study at college. Education begins with the infant in its mother's arms. While the mother is molding and fashioning the character of her children, she is educating them.

CG 170 Neither the church school nor the college affords the opportunities for establishing a child's character building upon the right foundation that are afforded in the home.

CG 236 It should be made plain that the government of God knows no compromise with evil. Neither in the home nor in the school should disobedience be tolerated.

CG 548 Parents, begin the work of grace in the church in your own home, so conducting yourselves that your children will see that you are cooperating with the heavenly angels.

COL 345 Parents cannot commit a greater sin than by allowing their children to have nothing to do.

CT 61 The great work of parents and teachers is character building—seeking to restore the image of Christ in those placed under their care.

CT 62 Thoroughness is necessary to success in the work of character building.

CT 62 There must be no idleness. Life is an important thing, a sacred trust; and every moment should be wisely improved, for its results will be seen in eternity.

CT 73 The education of children, at home or at school, should not be like the training of dumb animals; for children have an intelligent will, which should be directed to control all their powers.

CT 107 In His wisdom the Lord has decreed that the family shall be the greatest of all educational agencies. It is in the home that the education of the child is to begin. Here is his first school. Here, with his parents as instructors, he is to learn the lessons that are to guide him throughout life—lessons of respect, obedience, reverence, self-control. The educational influences of the home are a decided power for good or for evil. They are in many respects silent and gradual, but if exerted on the right side, they become a far-reaching power for truth and righteousness. If the child is not instructed aright here, Satan will educate him through agencies of his choosing. How important, then, is the school in the home!

CT 108 Physical training, the development of the body, is far more easily given than spiritual training. The nursery, the playground, the workshop; the sowing of the seed, and the gathering of the harvest—all these give physical training.

CT 108, 109 The Bible should be the child's first textbook. From this book, parents are to give wise instruction. The word of God is to be made the rule of the life. From it the children are to learn that God is their Father; and from the beautiful lessons of His word they are to gain a knowledge of His character. Through the inculcation of its principles they are to learn to do justice and judgment.

CT 109 For some reason many parents dislike to give their children religious instruction, and they leave them to pick up in Sabbath school the knowledge which it is their privilege and duty to impart. Such parents fail to fulfill the responsibility laid upon them, to give their children an all-around education. God commands His people to bring up their children in the nurture and admonition of the Lord. What does this mean—the nurture and admonition of the Lord? It means to teach them to order the life by the requirements and lessons of the word; to help them to gain a clear understanding of the terms of entrance into the city of God.

CT 109 Parents, let the instruction you give your children be simple, and be sure that it is clearly understood. The lessons that you learn from the word you are to present to their young minds so plainly that they cannot fail to understand. By simple lessons drawn from the word of God and their own experience, you may teach them how to conform their lives to the highest standard.

CT 110 In every Christian home God should be honored by the morning and evening sacrifices of prayer and praise. Children should be taught to respect and reverence the hour of prayer. It is the duty of Christian parents, morning and evening, by earnest prayer and persevering faith, to make a hedge about their children.

CT 111 Let children be shown that true reverence is revealed by obedience. God has commanded nothing that is unessential, and there is no other way of manifesting reverence so pleasing to Him as by obedience to that which He has spoken.

CT 112 There is a blind affection that gives the children the privilege of doing as they please. But to allow a child to follow his natural impulses is to allow him to deteriorate and to become proficient in evil.

CT 113 While many parents err on the side of indulgence, others go to the opposite extreme, and rule their children with a rod of iron.

CT 114 Administer the rules of the home in wisdom and love, not with a rod of iron. Children will respond with willing obedience to the rule of love.

CT 114 The home should be to the children the most attractive place in the world, and the mother's presence should be its greatest charm.

CT 116 The mother may ask, "Shall I never punish my child?" Whipping may be necessary when other resorts fail; yet she should not use the rod if it is possible to avoid doing so. But if milder measures prove insufficient, punishment that will bring the child to its senses should in love be administered. Frequently one such correction will be enough for a lifetime, to show the child that he does not hold the lines of control.

CT 117 Never correct your child in anger. An exhibition of passion on your part will not cure your child's evil temper. Never correct your child in anger.

CT 120 Parents should remember that association with those of lax morals and coarseness of character will have a detrimental influence upon the youth. If they fail to choose proper society for their children, if they allow them to associate with youth of questionable morals, they place them, or permit them to place themselves, in a school where lessons of depravity are taught and practiced. They may feel that their children are strong enough to withstand temptation; but how can they be sure of this? It is far easier to yield to evil influences than to resist them. Ere they are aware of it, their children may become imbued with the spirit of their associates and may be degraded or ruined.

CT 122 One of the surest safeguards of the young is useful occupation.

CT 122 In the home school the children should be taught how to perform the practical duties of every-day life. While they are still young, the mother should give them some simple task to do each day.

CT 122 It is hers to teach her children how to perform the duties of the household quickly and skillfully.

CT 122, 123 From the mother the children are to learn habits of neatness, thoroughness, and dispatch.

CT 123 Mothers should guard against training their children to be dependent and self-absorbed. Never give them cause to think that they are the center and that everything must revolve around them. Some parents give much time and attention to amusing their children; but children should be trained to amuse themselves, to exercise their own ingenuity and skill. Thus they will learn to be content with simple pleasures. They should be taught to bear bravely their little disappointments and trials.

CT 124 Burdened with many cares, the mother may sometimes feel that she cannot take time patiently to instruct her little ones and to give them love and sympathy. But she should remember that if the children do not find in their parents and in their homes that which will satisfy their desire for sympathy and companionship, they will look to other sources, where both mind and character may be endangered.

CT 124 Give some of your leisure hours to your children; associate with them in their work and in their sports, and win their confidence. Cultivate their friendship.

CT 124 Give them responsibilities to bear, small at first, and larger as they grow older. Let them see that you think they help you. Never, never let them hear you say, "They hinder me more than they help me."

CT 125 From the first dawn of reason the human mind should become intelligent in regard to the physical structure.

CT 125, 126 Children are to be trained to understand that every organ of the body and every faculty of the mind is the gift of a good and wise God, and that each is to be used to His glory.

CT 126 Right habits in eating and drinking and dressing must be insisted upon. Wrong habits render the youth less susceptible to Bible instruction.

CT 126 Teach your children to reason from cause to effect. Show them that, if they violate the laws of health, they must pay the penalty by suffering. If you cannot see as rapid improvement as you desire, do not be discouraged, but instruct them patiently and press on until victory is gained. Recklessness in regard to bodily health tends to recklessness in morals.

CT 127 Do not neglect to teach your children how to prepare wholesome food. In giving them these lessons in physiology and in good cooking, you are teaching them the first steps in some of the most useful branches of education and inculcating principles which are needful elements in their religious life.

CT 127 Teach your children from the cradle to practice self-denial and self-control. Teach them to enjoy the beauties of nature, and in useful employment to exercise all the powers of mind and body. Bring them up to have sound constitutions and good morals, to have sunny dispositions and sweet tempers. Teach them that to yield to temptation is weak and wicked; to resist is noble and manly.

CT 127 Unitedly and prayerfully the father and mother should bear the grave responsibility of guiding their children aright. It is chiefly upon the mother that the work of child training devolves, but the father should not become so absorbed in business life or in the study of books that he cannot take time to study the natures and necessities of his children.

CT 129 Deny your children anything rather than the instruction which, if faithfully followed, will make them good and useful members of society, and will prepare them for citizenship in the kingdom of heaven.

CT 131 Give your children intellectual culture and moral training. Fortify their young minds with firm, pure principles. While you have opportunity, lay the foundation for a noble manhood and womanhood. Your labor will be rewarded a thousandfold.

CT 145, 146 The mother should be the teacher, and the home the school where every child receives his first lessons; and these lessons should include habits of industry.

CT 149 If children have proper home training, they will not be found upon the streets, receiving the haphazard education that so many receive.

CT 150 It is in the home school that our boys and girls are to be prepared to attend the church school. Parents should constantly keep this in mind, and as teachers in the home should consecrate every power of the being to God, that they may fulfill their high and holy mission. Diligent, faithful instruction in the home is the best preparation that children can receive for school life. Wise parents will help their children to understand that in the school life, as in the home, they are to strive to please God, to be an honor to Him.

CT 150 To shield their children from contaminating influences, parents should instruct them in the principles of purity. Those children who in the home form habits of obedience and self-control will have little difficulty in their school life, and will escape many of the temptations that beset the youth. Parents should train their children to be true to God under all circumstances and in all places. They should surround them with influences that tend to strengthen character. With such a training, children, when sent away to school, will not be a cause of disturbance or anxiety. They will be a support to their teachers and an example and encouragement to their fellow pupils.

CT 158 As we go forward in establishing church schools we shall find a work to be done for the children in places where it has been thought a school could not be maintained. As far as possible, all our children should have the privilege of a Christian education. To provide this we must sometimes establish home church schools. It would be

well if several families in a neighborhood would unite to employ a humble, God-fearing teacher to give to the parents that help that is needed in educating their children. This will be a great blessing to many isolated groups of Sabbathkeepers, and a plan more pleasing to the Lord than that which has been sometimes followed, of sending young children away from their homes to attend one of our larger schools.

CT 158, 159 Parents are to teach their children pleasantly, without scolding or faultfinding, seeking to bind the hearts of the little ones to them by the silken cords of love.

CT 159 Our children are the Lord's property; they have been bought with a price.

CT 162 Neither the church school nor the college affords the opportunities for establishing a child's character building upon the right foundation that are afforded in the home.

CT 165 Nothing is of greater importance than the education of our children and young people. The church should arouse and manifest a deep interest in this work; for now as never before, Satan and his host are determined to enlist the youth under the black banner that leads to ruin and death.

God has appointed the church as a watchman, to have a jealous care over the youth and children, and as a sentinel to see the approach of the enemy and give warning of danger. But the church does not realize the situation. She is sleeping on guard. In this time of peril, fathers and mothers must arouse and work as for life, or many of the youth will be forever lost.

While we should put forth earnest efforts for the masses of the people around us, and push the work into foreign fields, no amount of labor in this line can excuse us for neglecting the education of our children and youth. They are to be trained to become workers for God. Both parents and teachers, by precept and example, are so to instill the principles of truth and honesty into the minds and hearts of the young that they will become men and women who are true as steel to God and His cause.

CT 168 The children are to be trained to become missionaries; they must be helped to understand distinctly what they must do to be saved.

ED 33 The system of education established in Eden centered in the family. Adam was "the son of God" (Luke 3:38), and it was from their Father that the children of the Highest received instruction.

ED 33 The family was the school, and the parents were the teachers.

ED 33 The education centering in the family was that which prevailed in the days of the patriarchs. For the schools thus established, God provided the conditions most favorable for the development of character.

ED 40 In the laws committed to Israel, explicit instruction was given concerning education. To Moses at Sinai God had revealed Himself as "merciful and gracious, long-suffering, and abundant in goodness and truth." Exodus 34:6. These principles, embodied in His law, the fathers and mothers in Israel were to teach their children.

ED 52 In his childhood, Joseph had been taught the love and fear of God.

ED 55 Daniel and his companions had been faithfully instructed in the principles of the word of God. They had learned to sacrifice the earthly to the spiritual, to seek the highest good. And they reaped the reward. Their habits of temperance and their sense of responsibility as representatives of God called to noblest development the powers of body, mind, and soul.

ED 58 The early years of the prophet Elisha were passed in the quietude of country life, under the teaching of God and nature and the discipline of useful work.

ED 61 Those principles of truth that were the burden of his mother's teaching and the lesson of her life, no after influence could induce Moses to renounce.

ED 107 Parents and teachers should aim so to cultivate the tendencies of the youth that at each stage of life they may represent the beauty appropriate to that period, unfolding naturally, as do the plants in the garden.

The little ones should be educated in childlike simplicity. They should be trained to be content with the small, helpful duties and 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. Children should not be forced into a precocious maturity, but as long as possible should retain the freshness and grace of their early years. The more quiet and simple the life of the child—the more free from artificial excitement and the more in harmony with nature—the more favorable it is to physical and mental vigor and to spiritual strength.

ED 202 The practice of giving instruction on temperance topics in the schools is a move in the right direction. Instruction in this line should be given in every school and in every home. The youth and children should understand the effect of alcohol, tobacco, and other like poisons in breaking down the body, beclouding the mind, and sensualizing the soul. It should be made plain that no one who uses these things can long possess the full strength of his physical, mental, or moral faculties.

ED 250, 251 It was God’s plan for the members of the family to be associated in work and study, in worship and recreation, the father as the priest of his household, and both father and mother as teachers and companions of their children.

ED 275 The child’s first teacher is the mother. During the period of greatest susceptibility the most rapid development of his education is to a great degree in her hands.

ED 276 Upon fathers as well as mothers rests a responsibility for the child's earlier as well as its later training, and for both parents the demand for careful and thorough preparation is most urgent. Before taking upon themselves the possibilities of fatherhood and motherhood, men and women should become acquainted with the laws of physical development—with physiology and hygiene, with the bearing of prenatal influences, with the laws of heredity, sanitation, dress, exercise, and the treatment of disease; they should also understand the laws of mental development and moral training.

This work of education the Infinite One has counted so important that messengers from His throne have been sent to a mother that was to be, to answer the question, "How shall we order the child, and how shall we do unto him?" (Judges 13:12), and to instruct a father concerning the education of a promised son.

Never will education accomplish all that it might and should accomplish until the importance of the parents' work is fully recognized, and they receive a training for its sacred responsibilities.

ED 283 In the formation of character, no other influences count so much as the influence of the home. The teacher's work should supplement that of the parents, but is not to take its place. In all that concerns the well-being of the child, it should be the effort of the parents and teachers to co-operate.

ED 283 Parents who give this training are not the ones likely to be found criticizing the teacher. They feel that both the interest of their children and justice to the school demand that, so far as possible, they sustain and honor the one who shares their responsibility.

ED 284 If the criticisms or suggestion in regard to the teacher’s work becomes necessary, it should be made to him in private. Nothing should be said or done to weaken the children’s respect for the one upon whom their well-being in so great degree depends.

ED 285 In the home training of the youth the principle of co-operation is invaluable. From their earliest years children should be led to feel that they are a part of the home firm. Even the little ones should be trained to share

in the daily work and should be made to feel that their help is needed and is appreciated. The older ones should be their parents' assistants, entering into their plans and sharing their responsibilities and burdens. Let fathers and mothers take time to teach their children, let them show that they value their help, desire their confidence, and enjoy their companionship, and the children will not be slow to respond. Not only will the parents' burden be lightened, and the children receive a practical training of inestimable worth, but there will be a strengthening of the home ties and a deepening of the very foundations of character.

FE 21 Many children have been ruined for life by urging the intellect, and neglecting to strengthen the physical powers. Many have died in childhood because of the course pursued by injudicious parents and school-teachers in forcing their young intellects, by flattery or fear, when they were too young to see the inside of a school room. Their minds have been taxed with lessons, when they should not have been called out, but kept back until the physical constitution was strong enough to endure mental effort. Small children should be left as free as lambs to run out-of-doors, to be free and happy, and should be allowed the most favorable opportunities to lay the foundation for sound constitutions.

FE 21 Parents should be the only teachers of their children until they have reached eight or ten years of age.

FE 25 I inquired if this tide of woe could not be prevented, and something be done to save the youth of this generation from the ruin which threatens them. I was shown that one great cause of the existing deplorable state of things is that parents do not feel under obligation to bring up their children to conform to physical law. Mothers love their children with an idolatrous love, and indulge their appetite when they know that it will injure their health, and thereby bring upon them disease and unhappiness. This cruel kindness is manifested to a great extent in the present generation. The desires of children are gratified at the expense of health and happy tempers, because it is easier for the mother, for the time being, to gratify them than to withhold that for which they clamor.

FE 26 Students at school should have had their moral sensibilities aroused to see and feel that society has claims upon them, and that they should live in obedience to natural law, so that they can, by their existence and influence, by precept and example, be an advantage and blessing to society. It should be impressed upon the youth that all have an influence that is constantly telling upon society, to improve and elevate, or to lower and debase. The first study of the young should be to know themselves and how to keep their bodies in health.

FE 30 If parents could be aroused to a sense of the fearful responsibility which rests upon them in the work of educating their children, more of their time would be devoted to prayer, and less to needless display. They would reflect, and study, and pray earnestly to God for wisdom and divine aid, to so train their children that they may develop characters that God will approve. Their anxiety would not be to know how they can educate their children so that they will be praised and honored of the world, but how they can educate them to form beautiful characters that God can approve.

FE 30 How important, then, that the minds of parents be as free as possible from perplexing, wearing care in temporal things, that they may think and act with calm consideration, wisdom, and love, and make the salvation of the souls of their children the first and highest consideration!

FE 31 It is the duty of mothers to cultivate their minds, and keep their hearts pure. They should improve every means within their reach for their intellectual and moral improvement, that they may be qualified to improve the minds of their children.

FE 33 Many parents overrate the stability and good qualities of their children. They do not seem to consider that they will be exposed to the deceptive influences of vicious youth.

FE 37 Novel and storybook reading are the greatest evils in which youth can indulge. Novel and love-story readers always fail to make good, practical mothers. They are air-castle builders, living in an unreal, an imaginary world.

They become sentimental, and have sick fancies. Their artificial life spoils them for anything useful. They are dwarfed in intellect, although they may flatter themselves that they are superior in mind and manners. Exercise in household labor is of the greatest advantage to young girls.

FE 53 How difficult to balance in the right direction minds that have been warped by this mismanagement. While some have been unrestrained, others have been governed too much; and when away from the vigilant hands that held the reins of control harshly, leaving love and mercy out of the question, they have felt that they would not be dictated to by any one. They despise the very thought of restraint.

FE 57 No work ever undertaken by man requires greater care and skill than the proper training and education of youth and children. There are no influences so potent as those which surround us in our early years. Says the wise man, "Train up a child in the way he should go: and when he is old, he will not depart from it."

FE 58 Both parents and teachers are in danger of commanding and dictating too much, while they fail to come sufficiently into social relation with their children or their scholars. They maintain too great a reserve, and exercise their authority in a cold, unsympathizing manner, which tends to repel instead of winning confidence and affection. If they would oftener gather the children about them, and manifest an interest in their work, and even in their sports, they would gain the love and confidence of the little ones, and the lesson of respect and obedience would be far more readily learned; for love is the best teacher. A similar interest manifested for the youth will secure like results. The young heart is quick to respond to the touch of sympathy.

FE 64 Many fathers and mothers err in failing to second the efforts of the faithful teachers.

FE 65 As a rule it will be found that the students most ready to complain of school discipline are those who have received a superficial education.

FE 65 Parents have neglected to train their sons and daughters to the faithful performance of domestic duties. Children are permitted to spend their hours in play, while father and mother toil on unceasingly.

FE 65 The family circle is the school in which the child receives its first and most enduring lessons. Hence parents should be much at home. By precept and example, they should teach their children the love and the fear of God; teach them to be intelligent, social, affectionate, to cultivate habits of industry, economy, and self-denial. By giving their children love, sympathy, and encouragement at home, parents may provide for them a safe and welcome retreat from many of the world's temptations.

FE 66 Their own household is the first missionary field in which parents are required to labor.

FE 66 I repeat, it is the lack of love and piety, and the neglect of proper discipline at home, that creates so much difficulty in schools and colleges.

FE 66 Christ should be an honored guest in the family circle, and His presence is not less needed in the class room.

FE 66 Fathers and mothers should carefully and prayerfully study the characters of their children. They should seek to repress and restrain those traits that are too prominent, and to encourage others which may be deficient, thus securing harmonious development.

FE 67 Fathers and mothers should make it their life-study that their children may become as nearly perfect in character as human effort, combined with divine aid, can make them. This work, with all its importance and responsibility, they have accepted, in that they have brought children into the world.

FE 69, 70 The efforts of the best teachers must often bear little fruit, if fathers and mothers fail to act their part with faithfulness.

FE 74 When a little girl is nine or ten years old, she should be required to take her regular share in household duties, as she is able, and should be held responsible for the manner in which she does her work.

FE 139 Parents need to be impressed with their obligation to give to the world children having well-developed characters,—children who will have moral power to resist temptation, and whose life will be an honor to God and a blessing to their fellow men.

FE 139 Let mothers improve every opportunity to educate their children for usefulness.

The work of the mother is sacred and important. She should teach her children, from the cradle up, habits of self-denial and self-control. Her time, in a special sense, belongs to her children.

FE 140, 141 Did the Lord make these youth corrupt?—Oh, no! Who, then, has done this fearful work? Were not the sins of the parents transmitted to the children in perverted appetites and passions? and was not the work completed by those who neglected to train them according to the pattern which God has given? Just as surely as they exist, all these parents will pass in review before God.

FE 141 Our youth need mothers who will teach them from the cradle, to control passion, to deny appetite, and to overcome selfishness. They need line upon line, precept upon precept, here a little and there a little.

FE 141 We may safely say that the distinctive duties of woman are more sacred, more holy, than those of man. Let woman realize the sacredness of her work, and in the strength and fear of God take up her life mission. Let her educate her children for usefulness in this world, and for a home in the better world.

The position of a woman in her family is more sacred than that of the king upon his throne.

FE 145 In many instances the little ones are crowded into ill-ventilated schoolrooms, where they sit in improper positions, upon poorly constructed benches, and as the result, the young and tender frames often become deformed. Little children, whose limbs and muscles are not strong, and whose brains are undeveloped, are kept confined, to their injury

FE 149 In the children committed to her care, every mother has a sacred charge from the heavenly Father; and it is her privilege, through the grace of Christ, to mold their characters after the divine pattern, to shed an influence over their lives that will draw them toward God and heaven.

FE 154 Let the parents devote the evenings to their families. Lay off care a perplexity with the labors of the day.

FE 155 Self-control on the part of all the members of the family will make home almost a paradise. Make your rooms as cheerful as possible. Let the children find home the most attractive place on earth. Throw about them such influences that they will not seek for street companions, nor think of the haunts of vice except with horror. If the home life is what it should be, the habits formed there will be a strong defense against the assaults of temptation when the young shall leave the shelter of home for the world.

FE 156, 157 Do not send your little ones away to school too early. The mother should be careful how she trusts the molding of the infant mind to other hands. Parents ought to be the best teachers of their children until they have reached eight or ten years of age. Their schoolroom should be the open air, amid the flowers and birds, and their textbook the treasure of nature.

FE 159 Let the wife feel that she can lean upon the large affections of her husband—that his arms will strengthen and uphold her through all her toils and cares, that his influences will sustain hers, and her burden will lose half its weight. Are the children not his as well as hers?

Let the father seek to lighten the mother's task. In the time that he would devote to selfish enjoyment of leisure, let him seek to become acquainted with his children—associate with them in their sports, in their work. Let him point them to the beautiful flowers, the lofty trees, in whose very leaves they can trace the work and love of God.

FE 159 Parents should seek to awaken in their children an interest in the study of physiology. Youth need to be instructed in regard to their own bodies.

FE 161 In whatever else we may fail, let us be thorough in the work for our children. If they go forth from the home training, pure and virtuous, if they fill the least and lowest place in God's great plan of good for the world, our life work can never be called a failure.

FE 204 But were none of these responsibilities laid upon you, were there no missionary fields to enter, it would yet be necessary that your children should be educated. Whatever business parents might think suitable for their children, whether they desired them to become manufacturers, agriculturists, mechanics, or to follow some professional calling, they would reap great advantages from the discipline of education.

FE 313, 314 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.

FE 326 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.

FE 327 Fathers and mothers who possess a piece of land and a comfortable home are kings and queens.

FE 369 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.

FE 416 The mother should be the teacher, and the 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.

FE 417 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.

FE 417 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.

MH 351 To the lack of right home training may be traced the larger share of the disease and misery and crime that curse humanity.

MH 371 What the parents are, that, to a great extent, the children will be. The physical conditions of the parents, their dispositions and appetites, their mental and moral tendencies, are, to a greater or less degree, reproduced in their children.

The nobler the aims, the higher the mental and spiritual endowments, and the better developed the physical powers of the parents, the better will be the life equipment they give their children.

MH 374, 375 The husband and father who is morose, selfish, and overbearing, is not only unhappy himself, but he casts gloom upon all the inmates of his home. He will reap the result in seeing his wife dispirited and sickly, and his children marred with his own unlovely temper.

If the mother is deprived of the care and comforts she should have, if she is allowed to exhaust her strength through overwork or through anxiety and gloom, her children will be robbed of the vital force and of the mental elasticity and cheerful buoyancy they should inherit. Far better will it be to make the mother's life bright and cheerful, to shield her from want, wearing labor, and depressing care, and let the children inherit good constitutions, so that they may battle their way through life with their own energetic strength.

MH 377, 378 There is a God above, and the light and glory from His throne rests upon the faithful mother as she tries to educate her children to resist the influence of evil. No other work can equal hers in importance. She has not, like the artist, to paint a form of beauty upon canvas, nor, like the sculptor, to chisel it from marble. She has not, like the author, to embody a noble thought in words of power, nor, like the musician, to express a beautiful sentiment in melody. It is hers, with the help of God, to develop in a human soul the likeness of the divine.

MH 380 Too much importance cannot be placed upon the early training of children. The lessons learned, the habits formed, during the years of infancy and childhood, have more to do with the formation of the character and the direction of the life than have all the instruction and training of after years.

MH 382, 383 Mothers who desire their boys and girls to possess the vigor of health should dress them properly and encourage them in all reasonable weather to be much in the open air. It may require effort to break away from the chains of custom, and dress and educate the children with reference to health; but the result will amply repay the effort

MH 384 As the children emerge from babyhood, great care should still be taken in educating their tastes and appetite.

MH 384 Regularity in eating should be carefully observed. Nothing should be eaten between meals, no confectionery, nuts, fruits, or food of any kind. Irregularities in eating destroy the healthful tone of the digestive organs, to the detriment of health and cheerfulness. And when the children come to the table, they do not relish wholesome food; their appetites crave that which is hurtful for them.

MH 386 Parents should live more for their children, and less for society.

MH 388 Instead of sending her children from her, that she may not be annoyed by their noise or troubled by their little wants, let the mother plan amusement or light work to employ the active hands and minds.

MH 389 By entering into their feelings and directing their amusements and employments, the mother will gain the confidence of her children, and she can the more effectually correct wrong habits, or check the manifestations of selfishness or passion. A word of caution or reproof spoken at the right time will be of great value. By patient, watchful love, she can turn the minds of the children in the right direction, cultivating in them beautiful and attractive traits of character.

MH 391, 392 But, fathers, do not discourage your children. Combine affection with authority, kindness and sympathy with firm restraint. Give some of your leisure hours to your children; become acquainted with them;

associate with them in their work and in their sports, and win their confidence. Cultivate friendship with them, especially with your sons. In this way you will be a strong influence for good.

MH 392 The father should do his part toward making the home happy.

MH 393, 394 Home should be a place where cheerfulness, courtesy, and love abide; and where these graces dwell, there will abide happiness and peace. Troubles may invade, but these are the lot of humanity. Let patience, gratitude, and love keep sunshine in the heart, though the day may be ever so cloudy. In such homes angels of God abide.

Let the husband and wife study each other's happiness, never failing in the small courtesies and little kindly acts that cheer and brighten the life. Perfect confidence should exist between husband and wife. Together they should consider their responsibilities. Together they should work for the highest good of their children. Never should they in the presence of the children criticize each other's plans or question each other's judgment. Let the wife be careful not to make the husband's work for the children more difficult. Let the husband hold up the hands of his wife, giving her wise counsel and loving encouragement.

No barrier of coldness and reserve should be allowed to arise between parents and children. Let parents become acquainted with their children, seeking to understand their tastes and dispositions, entering into their feelings, and drawing out what is in their hearts.

Parents, let your children see that you love them and will do all in your power to make them happy. If you do so, your necessary restrictions will have far greater weight in their young minds. Rule your children with tenderness and compassion, remembering that "their angels do always behold the face of My Father which is in heaven." Matthew 18:10. If you desire the angels to do for your children the work given them of God, co-operate with them by doing your part.

Brought up under the wise and loving guidance of a true home, children will have no desire to wander away in search of pleasure and companionship. Evil will not attract them. The spirit that prevails in the home will mold their characters; they will form habits and principles that will be a strong defense against temptation when they shall leave the home shelter and take their place in the world.

MH 394 Children are sometimes tempted to chafe under restraint; but in afterlife they will bless their parents for the faithful care and strict watchfulness that guarded and guided them in their years of inexperience.

MH 400 The home is the child's first school, and it is here that the foundation should be laid for a life of service.

MH 401 Very early the lesson of helpfulness should be taught the child. As soon as strength and reasoning power are sufficiently developed, he should be given duties to perform in the home. He should be encouraged in trying to help father and mother, encouraged to deny and to control himself, to put other's happiness and convenience before his own, to watch for opportunities to cheer and assist brothers and sisters and playmates, and to show kindness to the aged, the sick, and the unfortunate.

PK 218 By faithfulness in little things, Elisha was preparing for weightier trusts. Day by day, through practical experience, he gained a fitness for a broader, higher work. He learned to serve; and in learning this, he learned also how to instruct and lead. The lesson is for all. None can know what may be God's purpose in His discipline; but all may be certain that faithfulness in little things is the evidence of fitness for greater responsibilities. Every act of life is a revelation of character, and he only who in small duties proves himself "a workman that needeth not to be ashamed" can be honored by God with higher service. 2 Timothy 2:15.

PK 245 Happy are the parents whose lives are a true reflection of the divine, so that the promises and commands of God awaken in the child gratitude and reverence; the parents whose tenderness and justice and long-suffering interpret to the child the love and justice and long-suffering of God, and who by teaching the child to love and trust and obey them, are teaching him to love and trust and obey his Father in heaven. Parents who impart to the child such a gift have endowed him with a treasure more precious than the wealth of all the ages, a treasure as enduring as eternity.

20 - Secular Education

Reading in General

2T 410 I appeal to parents to control the reading of their children. Much reading does them only harm. Especially do not permit upon your tables the magazines and newspapers wherein are found love stories. It is impossible for the youth to possess a healthy tone of mind and correct religious principles unless they enjoy the perusal of the word of God.

7T 165 There are many works more strictly historical whose influence is little better. The enormities, the cruelties, the licentious practices, portrayed in these writings have acted as leaven in many minds, leading to the commission of similar acts. Books that delineate the satanic practices of human beings are giving publicity to evil works. The horrible details of crime and misery need not to be lived over, and none who believe the truth for this time should act a part in perpetuating their memory.

7T 203, Works that do not so decidedly mislead and corrupt are yet to be shunned, if they impart a disrelish for the study of the Bible. This word is the true manna.

AH 407 Many of the popular publications of the day are filled with sensational stories that are educating the youth in wickedness and leading them in the path to perdition. Mere children in years are old in a knowledge of crime.

AH 407 To the active minds of children and youth the scenes pictured in imaginary revelations of the future are realities. As revolutions are predicted and all manner of proceedings described that break down the barriers of law and self-restraint, many catch the spirit of these representations. They are led to the commission of crimes even worse, if possible, than these sensational writers depict. Through such influences as these society is becoming demoralized. The seeds of lawlessness are sown broadcast. None need marvel that a harvest of crime is the result.

CE 204 Chasing through books superficially, clogs the mind, and causes you to become a mental dyspeptic. You cannot digest and use one half that you read. If you should read with one object in view, to improve the mind, and should read only as much as the mind can comprehend and digest, and would patiently persevere in such a course of reading, good results would be obtained....

CM 143, 144 Could a large share of the books published be consumed, a plague would be stayed that is doing a fearful work in weakening the mind and corrupting the heart. None are so confirmed in right principles as to be secure from temptation. All this trashy reading should be resolutely discarded.

CT 133 Restrict the desire for reading matter that does not furnish good food for the mind. The money expended for story magazines may not seem much, but it is too much to spend for that which gives so much that is misleading, and so little that is good in return. Those who are in God's service should spend neither time nor money in unprofitable reading.

CT 135 Those who indulge in the habit of racing through an exciting story are simply crippling their mental strength, and disqualifying their minds for vigorous thought and research.

CT 136 The best way to prevent the growth of evil is to preoccupy the soil. Instead of recommending your children to read *Robinson Crusoe*, or fascinating stories of real life, such as *Uncle Tom's Cabin*, open the Scriptures to them, and spend some time each day in reading and studying God's word. The mental tastes must be disciplined and educated with the greatest care.

CT 137 Children should be taught to reject trashy, exciting tales, and to turn to sensible reading, which will lead the mind to take an interest in Bible story, history, and argument. Reading that will throw light upon the Sacred Volume and quicken the desire to study it is not dangerous, but beneficial.

MYP 274 Let all who have cultivated a love for light reading, now turn their attention to the sure word of prophecy. Take your Bibles, and begin to study with fresh interest the sacred records of the Old and New Testaments.

MYP 287 We should advise the young to take hold of such reading matter as recommends itself for the upholding of Christian character.

Other Relevant Quotations

5T 27 Our college stands today in a position that God does not approve. I have been shown the dangers that threaten this important institution. If its responsible men seek to reach the world's standard, if they copy the plans and methods of other colleges, the frown of God will be upon our school.

5T 28 In the system of instruction used in the common schools the most essential part of education is neglected, namely, the religion of the Bible.

8T 305 Philosophical speculation and scientific research in which God is not acknowledged are making skeptics of thousands of the youth. In the schools of today the conclusions that learned men have reached as the result of their scientific investigations are carefully taught and fully explained; while the impression is distinctly given that if these learned men are correct, the Bible cannot be. Skepticism is attractive to the human mind. The youth see in it an independence that captivates the imagination, and they are deceived.

8T 305 We are not to institute schools of scholastic philosophy or for the so-called "higher education." Our greatness consists in honoring God by simple, practical experience in everyday life. We need to walk with God, to bring Him into our hearts and our homes.

8T 314 There is a science of Christianity to be mastered,—a science as much deeper, broader, higher than any human science as the heavens are higher than the earth. The mind is to be disciplined, educated, trained; for we are to do service for God in ways that are not in harmony with inborn inclination. There are hereditary and cultivated tendencies to evil that must be overcome. Often the training and education of a lifetime must be discarded, that one may become a learner in the school of Christ.

8T 322 All the philosophies of human nature have led to confusion and shame when God has not been recognized as all in all.

9T 51 Evangelists should be finding their way into all the places where the minds of men are agitated over the question of Sunday legislation and the teaching of religion in the public schools.

AA 273 The philosopher turns aside from the light of salvation, because it puts his proud theories to shame; the worldling refuses to receive it, because it would separate him from his earthly idols.

CT 15 To many who place their children in our schools, strong temptations will come because they desire them to secure what the world regards as the most essential education.

CT 15, 16 When the word of God is laid aside for books that lead away from God, and that confuse the understanding regarding the principles of the kingdom of heaven, the education given is a perversion of the name. Unless the student has pure mental food, thoroughly winnowed from the so-called "higher education," which is

mingled with infidel sentiments, he cannot truly know God. Only those who co-operate with heaven in the plan of salvation can know what true education in its simplicity means.

Those who seek the education that the world esteems so highly are gradually led farther and farther from the principles of truth, until they become educated worldlings.

CT 45 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.-

CT 56 We are rapidly nearing the final crisis in this world's history, and it is important that we understand that the educational advantages offered by our schools are to be different from those offered by the schools of the world. Neither are we to follow the routine of worldly schools. The instruction given in Seventh-day Adventist schools is to be such as to lead to the practice of true humility. In speech, in dress, in diet, and in the influence exerted, is to be seen the simplicity of true godliness.

CT 64, 65 There is an education which 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.

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." Matthew 6:33. Its aim is not selfish; its purpose is to honor God and to serve Him in the world. Both the studies pursued and the industrial training sought 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. "The fear of the Lord is the beginning of wisdom" (Proverbs 9:10), and better than all knowledge is an understanding of His word.

CT 119 From their infancy the youth need to have a firm barrier built up between them and the world, that its corrupting influence may not affect them.

CT 165 Nothing is of greater importance than the education of our children and young people. The church should arouse and manifest a deep interest in this work; for now as never before, Satan and his host are determined to enlist the youth under the black banner that leads to ruin and death.

God has appointed the church as a watchman, to have a jealous care over the youth and children, and as a sentinel to see the approach of the enemy and give warning of danger. But the church does not realize the situation. She is sleeping on guard. In this time of peril, fathers and mothers must arouse and work as for life, or many of the youth will be forever lost.

While we should put forth earnest efforts for the masses of the people around us, and push the work into foreign fields, no amount of labor in this line can excuse us for neglecting the education of our children and youth. They are to be trained to become workers for God. Both parents and teachers, by precept and example, are so to instill the principles of truth and honesty into the minds and hearts of the young that they will become men and women who are true as steel to God and His cause.

CT 200 In sending children to the public schools, parents are placing them under the demoralizing influences—influences that injure the morals and the habits. In such surroundings, children often receive instruction that trains them to be enemies of Christ. They lose sight of piety and virtue.

Many public schools are permeated by the baneful influences of boys and girls who are experts in sin.

CT 204 Our children should be removed from the evil influences of the public school and placed where thoroughly converted teachers may educate them in the Holy Scriptures.

CT 205 In planning for the education of their children outside the home, parents should realize that it is no longer safe to send them to the public school, and should endeavor to send them to schools where they will obtain an education based on a Scriptural foundation. Upon every Christian parent there rests the solemn obligation of giving to his children an education that will lead them to gain a knowledge of the Lord and to become partakers of the divine nature through obedience to God's will and way.

CT 235 There are some who love the society of the world, who regard the companionship of the worldling as something to be desired above the companionship of those who love God and keep His commandments.

CT 255 Let us determine that we will not be tied by so much as a thread to the educational policies of those who do not discern the voice of God and who will not hearken to His commandments.

CT 374 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—in either literary or medical lines. Many have been unfitted to do missionary work by attending such schools.

CT 384 In the education of children and youth, fairy tales, myths, and fictitious stories are now given a large place. Books of this character are used in the schools, and they are to be found in many homes. How can Christian parents permit their children to use books so filled with falsehood? When the children ask the meaning of stories so contrary to the teaching of their parents, the answer is that the stories are not true; but this does not do away with the evil results of their use. The ideas presented in these books mislead the children. They impart false views of life and beget and foster a desire for the unreal.

CT 390 We need to guard continually against those books which contain sophistry in regard to geology and other branches of science. Before the theories of men of science are presented to immature students, they need to be carefully sifted from every trace of infidel suggestions. One tiny seed of infidelity sown by a teacher in the heart of a student may spring up and bring forth a harvest of unbelief. The sophistries regarding God and nature that are flooding the world with skepticism are the inspiration of the fallen foe.

CT 390 It is a mistake to put into the hands of the youth books that perplex and confuse them. The reason sometimes given for this study is that the teacher has passed over this ground, and the student must follow. But if teachers were receiving light and wisdom from the divine Teacher, they would look at this matter in a very different way. They would measure the relative importance of the things to be learned in school.

CT 392 What a fraud is that education obtained in literary or scientific lines, if it must be stripped from the learner before he is counted worthy to enter upon that life which measures with the life of God, himself saved as by fire.

CT 393 The knowledge of God is the real essence of education. The education that would supersede this knowledge, or dismiss it from the mind, as Felix dismissed Paul when he spoke to him of temperance, righteousness, and judgment to come, is not of God.

CT 401 The lord says to us, Seventh-day Adventists are not to place themselves under the counsel and instruction of teachers who know not the truth for this time.

CT 410 Absenting themselves from the school of Christ, they have forgotten the sound of the Teacher's voice, and He cannot direct their course.

CT 423 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.

CT 424 The study of such books is like handling black goals; a student cannot be undefiled in mind who thinks along the line of skepticism.

CT 439 Things of minor consequence occupy the minds of many of the teachers of today. A mass of tradition, containing merely a semblance of truth, is brought into the courses of study given in the schools of the world.

CT 440 When in difficulty, philosophers and men of science try 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. Questions relating to creation and providence they attempt to solve by saying, This is a law of nature.

CT 441 A failure to study God's word is the great cause of mental weakness and inefficiency. In turning from this word to feed on the writings of uninspired men, the mind becomes dwarfed and cheapened.

CT 444 The Creator of the heavens and the earth, the Source of all wisdom, is second to none. But supposedly great authors, whose works are used as textbooks for study, are received and glorified, though they have no vital connection with God. By such study man has been led 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.

Today young men and women spend years in acquiring an education which is as wood and stubble, to be consumed in the last great conflagration. Upon such an education God places no value. Many students leave school unable to receive the word of God with the reverence and respect which they gave it before they entered. Their faith has been eclipsed in the effort to excel in the various studies. The Bible has not been made a vital matter in their education, but books tainted with infidelity and propagating unsound theories have been placed before them.

CT 447 To learn science through human interpretation alone is to obtain a false education, but to learn of God and Christ is to learn the science of heaven. The confusion in education has come because the wisdom and knowledge of God have not been exalted.

CT 479 Especially should those who are studying medicine in the schools of the world guard against contamination from the evil influences with which they are constantly surrounded. When their instructors are worldly-wise men, and their fellow students infidels who have no serious thought of God, even Christians of experience are in danger of being influenced by these irreligious associations.

DA 69 True education would lead the youth to "seek the Lord, if haply they might feel after Him, and find Him." Acts 17:27. But the Jewish teachers gave their attention to matters of ceremony. The mind was crowded with material that was worthless to the learner, and that would not be recognized in the higher school of the courts above. The experience which is obtained through a personal acceptance of God's word had no place in the educational system. Absorbed in the round of externals, the students found no quiet hours to spend with God. They did not hear His voice speaking to the heart. In their search after knowledge, they turned away from the Source of wisdom. The great essentials of the service of God were neglected. The principles of the law were obscured. That which was regarded as superior education was the greatest hindrance to real development.

DA 250 Jesus chose unlearned fishermen because they had not been schooled in the traditions and erroneous customs of their time. They were men of native ability, and they were humble and teachable,—men whom He could educate for His work. In the common walks of life there is many a man patiently treading the round of daily toil, unconscious that he possesses powers which, if called into action, would raise him to an equality with the world's most honored men. The touch of a skillful hand is needed to arouse those dormant faculties. It was such

men that Jesus called to be His colaborers; and He gave them the advantage of association with Himself. Never had the world's great men such a teacher. When the disciples came forth from the Saviour's training, they were no longer ignorant and uncultured. They had become like Him in mind and character, and men took knowledge of them that they had been with Jesus.

DA 250 It is not the highest work of education to communicate knowledge merely, but to impart that vitalizing energy which is received through the contact of mind with mind, and soul with soul. It is only life that can beget life. What privilege, then, was theirs who for three years were in daily contact with that divine life from which has flowed every life-giving impulse that has blessed the world!

DA 251 Men of the highest education in the arts and sciences have learned precious lessons from Christians in humble life who were designated by the world as unlearned. But these obscure disciples had obtained an education in the highest of all schools. They had sat at the feet of Him who spoke as "never man spake."

DA 478 In all ages, philosophers and teachers have been presenting to the world theories by which to satisfy the soul's need. Every heathen nation has had its great teachers and religious systems offering some other means of redemption than Christ, turning the eyes of men away from the Father's face, and filling their hearts with fear of Him who has given them only blessing. The trend of their work is to rob God of that which is His own, both by creation and by redemption. And these false teachers rob man as well. Millions of human beings are bound down under false religions, in the bondage of slavish fear, of stolid indifference, toiling like beasts of burden, bereft of hope or joy or aspiration here, and with only a dull fear of the hereafter.

ED 45, 46 Through unfaithfulness in the home, and idolatrous influences without, many of the Hebrew youth received an education differing widely from that which God had planned for them. They learned the ways of the heathen.

ED 50 In the rejection of the ways of God for the ways of men, the downfall of Israel began.

ED 74 Through false teaching the minds of men had long been turned away from God. In the prevailing systems of education, human philosophy had taken the place of divine revelation. Instead of the heaven-given standard of truth, men had accepted a standard of their own devising.

ED 76 Christ came to restore this knowledge. He came to set aside the false teaching by which those who claimed to know God had misrepresented Him. He came to manifest the nature of His law, to reveal in His own character the beauty of holiness.

ED 77 Born amidst surroundings the rudest, sharing a peasant's home, a peasant's fare, a craftsman's occupation, living a life of obscurity, identifying Himself with the world's unknown toilers,—amidst these conditions and surroundings,—Jesus followed the divine plan of education. The schools of His time, with their magnifying of things small and their belittling of things great, He did not seek. His education was gained directly from the Heaven-appointed sources; from useful work, from the study of the Scriptures and of nature, and from the experiences of life—God's lesson books, full of instruction to all who bring to them the willing hand, the seeing eye, and the understanding heart.

ED 153 By his own bitter experience, Solomon learned the emptiness of a life that seeks in earthly things its highest good. He erected altars to heathen gods, only to learn how vain is their promise of rest to the soul.

ED 225 True education does not ignore the value of scientific knowledge or literary acquirements; but above information it values power; above power, goodness; above intellectual acquirements, character. The world does not so much need men of great intellect as of noble character. It needs men in whom ability is controlled by steadfast principle.

ED 225 At such a time as this, what is the trend of the education given? To what motive is appeal most often made? To self-seeking. Much of the education given is a perversion of the name.

ED 227 Evolution and its kindred errors are taught in schools of every grade, from the kindergarten to the college.

ED 293 Every school should be a “city of refuge” for the tempted youth, a place where their follies shall be dealt with patiently and wisely.

FE 33 Parents have their fears as they send them some distance away to school, but flatter themselves that as they have had good examples and religious instruction, they will be true to principle in their high school life. Many parents have but a faint idea to what extent licentiousness exists in these institutions of learning.

FE 62, 63 The rules of this college strictly guard the association of young men and young women during the school term. It is only when these rules are temporarily suspended, as is sometimes the case, that gentlemen are permitted to accompany ladies to and from public gatherings. Our own College at Battle Creek has similar regulations, though not so stringent. Such rules are indispensable to guard the youth from the danger of premature courtship and unwise marriage. Young people are sent to school by their parents to obtain an education, not to flirt with the opposite sex. The good of society, as well as the highest interest of the students, demands that they shall not attempt to select a life partner while their own character is yet undeveloped, their judgment immature, and while they are at the same time deprived of parental care and guidance.

It is because the home training is defective that the youth are so unwilling to submit to proper authority. I am a mother; I know whereof I speak, when I say that youth and children are not only safer but happier under wholesome restraint than when following their own inclination. Parents, your sons and daughters are not properly guarded. They should never be permitted to go and come when they please, without your knowledge and consent. The unbounded freedom granted to children at this age has proved the ruin of thousands. How many are allowed to be in the streets at night, and parents are content to be ignorant of the associates of their children. Too often, companions are chosen whose influence tends only to demoralize.

FE 63 Under the cover of darkness, boys collect in groups to learn their first lessons in card-playing, gambling, smoking, and wine or beer sipping.

FE 93 Suffer not yourselves to open the lids of a book that is questionable. There is a hellish fascination in the literature of Satan. It is the powerful battery by which he tears down a simple religious faith. Never feel that you are strong enough to read infidel books; for they contain a poison like that of asps. They can do you no good, and will assuredly do you harm. In reading them, you are inhaling the miasmas of hell. They will be to your soul like a corrupt stream of water, defiling the mind, keeping it in the mazes of skepticism, and making it earthly and sensual. These books are written by men whom Satan employs as his agents; and by this means he designs to confuse the mind, withdraw the affections from God, and rob your Creator of the reverence and gratitude which His works demand.

FE 99 Skepticism and infidelity, under some pleasing disguise, or as covert insinuation, too often find their way into schoolbooks. In some instances, the most pernicious principles have been inculcated by teachers. Evil associates are teaching the youth lessons of crime, dissipation, and licentiousness that are horrible to contemplate. Many of our public schools are hotbeds of vice.

FE 163 When an appetite for exciting, sensational stories is cultivated, the moral taste becomes perverted, and the mind is unsatisfied unless constantly fed upon this trashy, unwholesome food.

FE 167 Both teachers and pupils have thought that in order to obtain an education, it was necessary to study the productions of writers who teach infidelity, because their works contain some bright gems of thought. But who was the originator of these gems of thought?—It was God and God alone; for He is the source of all light. Are not

all things essential for the health and growth of the spiritual and moral nature found in the pages of Holy Writ? Is not Christ our living head? And are not we to grow up in Him to the full stature of men and women? Can an impure fountain send forth sweet waters? Why should we wade through the mass of error contained in the works of pagans and infidels, for the sake of obtaining the benefit of a few intellectual truths, when all truth is at our command?

FE 172, 173 Let believers in the truth for this time, turn away from authors that teach infidelity. Let not the works of skeptics appear on your library shelves, where your children can have access to them.

FE 286 In our institutions of learning there was to be exerted an influence that would counteract the influence of the world, and give no encouragement to indulgence in appetite, in selfish gratification of the senses, in pride, ambition, love of dress and display, love of praise and flattery, and strife for high rewards and honors as a recompense for good scholarship. All this was to be discouraged in our schools. It would be impossible to avoid these things, and yet send them to the public schools, where they would daily be brought in contact with that which would contaminate their morals. All through the world there was so great a neglect of proper home training that the children found at the public schools, for the most part, were profligate, and steeped in vice.

FE 288 In order to give them instruction in regard to the claims of the law of Jehovah, it is necessary that we separate our children from worldly associations and influences, and keep before them the Scriptures of truth, by educating them line upon line, and precept upon precept, that they may not prove disloyal to God.

FE 289, 290 We are to instruct them to work intelligently in Christ's lines, to present a noble, elevated Christian character to those with whom they associate. For this reason our schools have been established, that youth and children may be so educated as to exert an influence for God in the world. Then shall our schools become converted to the world, and follow its customs and fashions? "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."

FE 290 When those who have reached the years of youth and manhood see no difference between our schools and the colleges of the world, and have no preference as to which they attend, though error is taught by precept and example in the schools of the world, then there is need of closely examining the reasons that lead to such a conclusion.

FE 328, 329 Men take it upon themselves to rein up the word of God before a finite tribunal, and sentence is pronounced upon the inspiration of God according to finite measurement, and the truth of God is made to appear as a thing uncertain before the records of science. These false educators exalt nature above nature's God, and above the Author of all true science.

FE 330 Befogged in skepticism, the minds of those who doubt are left to beat on the rocks of infidelity.

FE 347 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.

FE 361, 362 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.

FE 363 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.

FE 397 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 colaborers with the heavenly intelligences.

FE 447 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.

FE 451 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.

FE 502 If our institutions are what God designs they should be, those connected with them will not pattern after worldly institutions.

FE 534 There is constant danger among our people that those who engage in labor in our schools and sanitariums will entertain the idea that they must get in line with the world, study the things which the world studies, and become familiar with the things that the world becomes familiar with. This is one of the greatest mistakes that could be made. We shall make grave mistakes unless we give special attention to the searching of the word.

FE 535 To many who place their children in our schools, strong temptations will come, because they desire them to secure what the world regards as the most essential education. Who knows what constitutes the most essential education, unless it is the education to be obtained from that Book which is the foundation of all true knowledge? Those who regard as essential the knowledge to be gained along the line of worldly education are making a great mistake, one which will cause them to be swayed by individual opinions that are human and erring.

FE 541 The necessity of establishing Christian schools is urged upon me very strongly.

FE 545 Upon fathers and mothers devolves the responsibility of giving a Christian education to the children entrusted to them.

MH 92, 93 There are multitudes today as truly under the power of evil spirits as was the demoniac of Capernaum. All who willfully depart from God's commandments are placing themselves under the control of Satan. Many a man tampers with evil, thinking that he can break away at pleasure; but he is lured on and on, until he finds himself controlled by a will stronger than his own. He cannot escape its mysterious power. Secret sin or master passion may hold him a captive as helpless as was the demoniac of Capernaum.

MH 403 Many who enter school with the purpose of fitting themselves for some line of unselfish ministry become absorbed in secular studies. An ambition is aroused to win distinction in scholarship and to gain position and honor in the world. The purpose for which they entered school is lost sight of, and the life is given up to selfish and worldly pursuits. And often habits are formed that ruin the life both for this world and for the world to come.

MH 427 One of the greatest evils that attends the quest for knowledge, the investigations of science, is the disposition to exalt human reasoning above its true value and its proper sphere. Many attempt to judge of the Creator and His works by their own imperfect knowledge of science. They endeavor to determine the nature and attributes and prerogatives of God, and indulge in speculative theories concerning the Infinite One. Those who engage in this line of study are treading upon forbidden ground. Their research will yield no valuable results and can be pursued only at the peril of the soul.

MH 428 Today there are coming into educational institutions and into the churches everywhere spiritualistic teachings that undermine faith in God and His word.

MH 439, 440 The mastermind in the confederacy of evil is ever working to keep out of sight the words of God, and to bring into view the opinions of men. He means that we shall not hear the voice of God, saying, "This is the way, walk ye in it." Isaiah 30:21. Through perverted educational processes he is doing his utmost to obscure heaven's light.

Philosophical speculation and scientific research in which God is not acknowledged are making skeptics of thousands. In the schools of today the conclusions that learned men have reached as the result of their scientific investigations are carefully taught and fully explained; while the impression is distinctly given that if these learned men are correct, the Bible cannot be. Skepticism is attractive to the human mind. The youth see in it an independence that captivates the imagination, and they are deceived. Satan triumphs. He nourishes every seed of doubt that is sown in young hearts. He causes it to grow and bear fruit, and soon a plentiful harvest of infidelity is reaped.

It is because the human heart is inclined to evil that it is so dangerous to sow the seeds of skepticism in young minds. Whatever weakens faith in God robs the soul of power to resist temptation. It removes the only real safeguard against sin. We are in need of schools where the youth shall be taught that greatness consists in honoring God by revealing His character in daily life. Through His word and His works we need to learn of God, that our lives may fulfill His purpose.

MH 450 What we need is knowledge that will strengthen mind and soul, that will make us better men and women. Heart education is of far more importance than mere book learning. It is well, even essential, to have a knowledge of the world in which we live; but if we leave eternity out of our reckoning, we shall make a failure from which we can never recover.

A student may devote all his powers to acquiring knowledge; but unless he has a knowledge of God, unless he obeys the laws that govern his own being, he will destroy himself. By wrong habits, he loses the power of self-appreciation; he loses self-control. He cannot reason correctly about matters that concern him most deeply. He is reckless and irrational in his treatment of mind and body. Through his neglect to cultivate right principles, he is ruined both for this world and for the world to come.

If the youth understood their own weakness, they would find in God their strength. If they seek to be taught by Him they will become wise in His wisdom, and their lives will be fruitful of blessing to the world. But if they give up their minds to mere worldly and speculative study, and thus separate from God, they will lose all that enriches life.

MM 90 The general method of educating the youth does not meet the standard of true education. Infidel sentiments are interwoven in the matter placed in schoolbooks, and the oracles of God are placed in a questionable or even an objectionable light. Thus the minds of the youth become familiar with Satan's suggestions, and the doubts once entertained become to those who entertain them assured facts, and scientific research is made misleading on account of the way its discoveries are interpreted and perverted.

TM 27 The Lord directed our minds to the importance of the educational work. We saw the need of schools, that our children might receive instruction free from the errors of false philosophy, that their training might be in harmony with the principles of the word of God.

21 - Managerial Principles

FE 19 The habits and principles of a teacher should be considered of even greater importance than his literary qualifications. If he is a sincere Christian, he will feel the necessity of having an equal interest in the physical, mental, moral, and spiritual education of his scholars.

FE 19 The system of education carried out for generations back has been destructive to health and even life itself. Many young children have passed five hours each day in schoolrooms not properly ventilated, nor sufficiently large for the healthful accommodation of the scholars. The air of such rooms soon becomes poison to the lungs that inhale it. Little children, whose limbs and muscles are not strong, and whose brains are undeveloped, have been kept confined indoors to their injury. Many have but a slight hold on life to begin with. Confinement in school from day to day makes them nervous and diseased.

FE 26 The managers and teachers of schools should have been those who understood physiology, and who had an interest, not only to educate the youth in the sciences, but to teach them how to preserve health, so that they might use their knowledge to the best account after they had obtained it. There should have been connected with the schools, establishments for carrying on various branches of labor, that the students might have employment, and the necessary exercise out of school hours.

FE 26 The students' employment and amusements should have been regulated with reference to physical law, and should have been adapted to preserve to them the healthy tone of all the powers of body and mind. Then a practical knowledge of business could have been obtained while their literary education was being gained.

FE 34 Young ladies frequently give themselves up to study, to the neglect of other branches of education even more essential for practical life than the study of books. And after having obtained their education, they are often invalids for life. They neglected their health by remaining too much indoors, deprived of the pure air of heaven, and of the God-given sunlight.

FE 35 In many cases parents who are wealthy do not feel the importance of giving their children an education in the practical duties of life as well as in the sciences. They do not see the necessity, for the good of their children's minds and morals, and for their future usefulness, of giving them a thorough understanding of useful labor. This is due their children, that, should misfortune come, they could stand forth in noble independence, knowing how to use their hands. If they have a capital of strength, they cannot be poor, even if they have not a dollar. Many who in youth were in affluent circumstances, may be robbed of all their riches, and be left with parents and brothers and

sisters dependent upon them for sustenance. Then how important that every youth be educated to labor, that they may be prepared for any emergency! Riches are indeed a curse when their possessors let them stand in the way of their sons and daughters obtaining a knowledge of useful labor, that they may be qualified for practical life.

FE 36 The first and constant care of parents should be to see that their children have firm constitutions, that they may be sound men and women. It is impossible to attain this object without physical exercise. For their own physical health and moral good, children should be taught to work, even if there is no necessity so far as want is concerned. If they would have pure and virtuous characters, they must have the discipline of well-regulated labor, which will bring into exercise all the muscles. The satisfaction that children will have in being useful, and in denying themselves to help others, will be the most healthful pleasure they ever enjoyed. Why should the wealthy rob themselves and their dear children of this great blessing?

FE 37 Physical labor will not prevent the cultivation of the intellect. Far from it. The advantages gained by physical labor will balance a person and prevent the mind from being overworked. The toil will come upon the muscles, and relieve the wearied brain.

FE 37, 38 All the powers of the mind should be called into use and developed, in order for men and women to have well-balanced minds. The world is full of one-sided men and women, who have become such because one set of their faculties was cultivated, while others were dwarfed from inaction. The education of most youth is a failure. They overstudy, while they neglect that which pertains to practical business life.

FE 38 Provision should have been made in past generations for education upon a larger scale. In connection with the schools should have been agricultural and manufacturing establishments. There should also have been teachers of household labor. And a portion of the time each day should have been devoted to labor, that the physical and mental powers might be equally exercised. If schools had been established upon the plan we have mentioned, there would not now be so many unbalanced minds.

FE 40 Labor is a blessing. It is impossible for us to enjoy health without labor.

FE 40, 41 Had there been agricultural and manufacturing establishments connected with our schools, and had competent teachers been employed to educate the youth in the different branches of study and labor, devoting a portion of each day to mental improvement, and a portion to physical labor, there would now be a more elevated class of youth to come upon the stage of action to have influence in molding society.

FE 41 There should have been experienced teachers to give lessons to young ladies in the cooking department. Young girls should have been instructed to manufacture wearing apparel, to cut, make, and mend garments, and thus become educated for the practical duties of life.

FE 41 For young men, there should be establishments where they could learn different trades, which would bring into exercise their muscles as well as their mental powers. If the youth can have but a one-sided education, which is of the greater consequence, a knowledge of the sciences, with all the disadvantages to health and life, or a knowledge of labor for practical life? We unhesitatingly answer, the latter. If one must be neglected, let it be the study of books.

FE 41 There are very many girls who have married and have families, who have but little practical knowledge of the duties devolving upon a wife and mother. They can read, and play upon an instrument of music; but they cannot cook. They cannot make good bread, which is very essential to the health of the family. They cannot cut and make garments, for they never learned how. They considered these things unessential, and in their married life they are as dependent upon someone to do these things for them as are their own little children. It is this inexcusable ignorance in regard to the most needful duties of life which makes very many unhappy families.

FE 42 Those of sedentary and literary habits should take physical exercise, even if they have no need to labor so far as means are concerned. Health should be a sufficient inducement to lead them to unite physical with mental labor.

FE 42 Moral, intellectual, and physical culture should be combined in order to have well-developed, well-balanced men and women. Some are qualified to exercise greater intellectual strength than others, while others are inclined to love and enjoy physical labor. Both of these classes should seek to improve where they are deficient, that they may present to God their entire being, a living sacrifice, holy and acceptable to Him, which is their reasonable service.

FE 43 But there can be no employment more important than that of housework. To cook well, to present healthful food upon the table in an inviting manner, requires intelligence and experience. The one who prepares the food that is to be placed in our stomachs, to be converted into blood to nourish the system, occupies a most important and elevated position.

FE 44 Daily, systematic labor should constitute a part of the education of the youth, even at this late period. Much can now be gained by connecting labor with schools. In following this plan, the students will realize elasticity of spirit and vigor of thought, and will be able to accomplish more mental labor in a given time than they could by study alone. And they can leave school with their constitutions unimpaired, and with strength and courage to persevere in any position in which the providence of God may place them.

FE 51 Young men and women who are not under home influences need someone to look after them, and to manifest some interest for them; and those who do this are supplying a great lack, and are as verily doing a work for God and the salvation of souls as the minister in the pulpit.

FE 54 Reckless sport, boisterous laughter, and late hours should not be tolerated by those who rent rooms. If they allow this conduct in the students, they do them a serious wrong, and make themselves, in a great degree, responsible for the misconduct. The rooms of students should be frequently visited, to see if they are favorable to health and comfort, and to ascertain if all are living in accordance with the rules of the school. Any remissness should be pointed out, and the students should be faithfully labored with. If they are *insubordinate and will not be controlled*, they are better off at home, and the school is better off without them.

FE 55 Many who profess to be followers of Christ are weak in moral power. They have never been heroes of the cross, and are easily attracted from their allegiance to God by selfish pleasures or amusements. These persons should be helped. They should not be left to chance in choosing their companions and roommates. Those who love and fear God should bear the burden of these cases upon their souls, and should move discreetly in changing unfavorable associations. Christian youth who are inclined to be influenced by irreligious associates should have for companions those who will strengthen good resolutions and religious inclinations. A well-disposed, religiously inclined youth, and even a professor of religion, may lose his religious impressions by association with one who speaks lightly of sacred and religious things, and perhaps ridicules them, and who lacks reverence and conscientiousness. A little leaven may leaven the lump. Some are weak in faith; but if placed with proper roommates, whose influence is strong for the right, they may be balanced in the right direction, obtain a valuable religious experience, and be successful in the formation of Christian character.

FE 60 That the youth may have health and cheerfulness, which are dependent upon normal physical and mental development, care must be given to the proper regulation of study, labor, and amusement. Those who are closely confined to study to the neglect of physical exercise, are injuring the health by so doing. The circulation is unbalanced, the brain having too much blood and the extremities too little. Their studies should be restricted to a proper number of hours, and then time should be given to active labor in the open air.

FE 72 Physical health lies at the very foundation of all the student's ambitions and his hopes. Hence the pre-eminent importance of gaining a knowledge of those laws by which health is secured and preserved. Every youth should learn how to regulate his dietetic habits,—what to eat, when to eat, and how to eat. He should learn how many hours to give to study, and how much time to spend in physical exercise. The human body may be compared to nicely adjusted machinery, which needs care to keep it in running order. One part should not be subjected to constant wear and pressure, while another part is rusting from inaction. While the mind is tasked, the muscles also should have their proportion of exercise.

FE 72, 73 Every institution of learning should make provision for the study and practice of agriculture and the mechanic arts. Competent teachers should be employed to instruct the youth in the various industrial pursuits, as well as in the several branches of study. While a part of each day is devoted to mental improvement, let a stated portion be given to physical labor, and a suitable time to devotional exercises and the study of the Scriptures.

FE 73 This training would encourage habits of self-reliance, firmness, and decision. Graduates of such institutions would be prepared to engage successfully in the practical duties of life. They would have courage and perseverance to surmount obstacles, and firmness of principle that would not yield to evil influences.

FE 73 Those who combine useful labor with study have no need of gymnastic exercises. And work performed in the open air is tenfold more beneficial to health than in-door labor. Both the mechanic and the farmer have physical exercise, yet the farmer is the healthier of the two. Nothing short of nature's invigorating air and sunshine will fully meet the demands of the system. The tiller of the soil finds in his labor all the movements that were ever practiced in the gymnasium.

FE 146 Students should not be permitted to take so many studies that they will have no time for physical training. The health cannot be preserved unless some portion of each day is given to muscular exertion in the open air. Stated hours should be devoted to manual labor of some kind, anything which will call into action all parts of the body. Equalize the taxation of the mental and physical powers, and the mind of the student will be refreshed. If he is diseased, physical exercise will often help the system to recover its normal condition.

FE 313 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 counterworking influence constantly in active exercise to be met and overcome.

FE 313, 314 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.

FE 315 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 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 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 ennobles and sanctifies all labor. Faithfulness in the discharge of every duty makes the work noble, and reveals a character that God can approve.

FE 317 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.

FE 318 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.

FE 319, 320 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: "Consider 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.

FE 320 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.

FE 322 The school should not be in or near a city, where its extravagance, its wicked pleasures, its wicked customs and practices, 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, as 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.

FE 322 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.

FE 323 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.

FE 323, 324 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.

FE 324 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.

FE 327 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.

FE 419 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.

FE 423 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.

22 - Philosophy

Views of God

5T 24 A clear conception of what God is, and what He requires us to be, will give us humble views of self. He who studies aright the Sacred Word will learn that human intellect is not omnipotent; that, without the help which none but God can give, human strength and wisdom are but weakness and ignorance.

ED 245 Happy the child in whom such words as these awaken love and gratitude and trust; the child to whom the tenderness and justice and long-suffering of father and mother and teacher interpret the love and justice and long-suffering of God; the child who by trust and submission and reverence toward his earthly protectors learns to trust and obey and reverence his God.

ED 253 Every good impulse or aspiration is the gift of God; faith receives from God the life that alone can produce true growth and efficiency.

FE 331 Association with learned men is esteemed by some more highly than communion with the God of heaven. The statements of learned men are thought of more value than the highest wisdom revealed in the word of God. But while infidelity is proudly lifting up its head, Heaven looks down upon the vanity and nothingness of human reasoning; for man in and of himself is vanity.

GC 541 The principles of kindness, mercy, and love, taught and exemplified by our Saviour, are a transcript of the will and character of God. Christ declared that He taught nothing except that which He had received from His Father.

MH 413 The mighty power that works through all nature and sustains all things is not, as some men of science represent, merely an all-pervading principle, an actuating energy. God is a Spirit; yet He is a personal Being; for so He has revealed Himself.

MH 420 Our knowledge of God is partial and imperfect. When the conflict is ended, and the Man Christ Jesus acknowledges before the Father His faithful workers, who in a world of sin have borne true witness for Him, they will understand clearly what now are mysteries to them.

MH 427 One of the greatest evils that attends the quest for knowledge, the investigations of science, is the disposition to exalt human reasoning above its true value and its proper sphere. Many attempt to judge of the Creator and His works by their own imperfect knowledge of science. They endeavor to determine the nature and attributes and prerogatives of God, and indulge in speculative theories concerning the Infinite One. Those who engage in this line of study are treading upon forbidden ground. Their research will yield no valuable results and can be pursued only at the peril of the soul.

SPTED 57 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 evidence 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.

Other-worldy Ways

8T 200 This world is a training-school for the higher school, this life a preparation for the life to come. Here we are to be prepared for entrance into the heavenly courts.

CT 58 The thought of the eternal life should be woven into all to which the Christian sets his hand.

FE 544 It is in this world amid its trails and temptations, that we are to gain a fitness for the society of the pure and holy angels.

FE 544 Those who regard as essential the knowledge to be gained along the line of worldly education are making a great mistake, one which will cause them to be swayed by opinions that are human and erring.

SPTED 124 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.

The Christian Life

4T 429 Every day renewed in restraining and denying self are needed. Every day there are new battles to fight, and victories to be gained.

8T 65 The frivolity of the young is not pleasing to God. Their sports and games open the door to a flood of temptation. In your intellectual faculties you are in possession of God's heavenly endowment, and you should not allow your thoughts to be cheap and low.

CT 323 Without this daily communion with God, no human being can gain power for service. Christ alone can direct the thoughts aright. He alone can give noble aspirations and fashion the character after the divine similitude. If we draw near to Him in earnest prayer, He will fill our hearts with high and holy purposes, and with deep longings for purity and righteousness. The dangers thickening around us demand from those who have an experience in the things of God, a watchful supervision.

CT 324 The world is watching to see what fruit is borne by professed Christians. It has a right to look for self-denial and self-sacrifice from those who believe advanced truth. It is watching, ready to criticize with keenness and severity our words and acts. Everyone who acts a part in the work of God is weighed in the scales of human discernment. Impressions favorable or unfavorable to Bible religion are constantly being made on the minds of all with whom we have to do.

And God and the angels are watching. God desires His people to show by their lives the advantage of Christianity over worldliness, to show that they are working on a high, holy plane.

CT 330 The youth who follow Christ have a warfare before them; they have a daily cross to bear in coming out of the world and imitating the life of Christ. But there are many precious promises on record for those who seek the savior early.

CT 365 As God is perfect in His high sphere of action, so man may be perfect in his human sphere.

CT 365 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....

CT 365, 366 Without the divine working, man can 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 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.

ED 41 True education is not the forcing of instruction on an unready and unreceptive mind. The mental powers must be awakened, the interest aroused. For this, God's method of teaching provided. He who created the mind and ordained its laws, provided for its development in accordance with them. In the home and the sanctuary, through the things of nature and of art, in labor and in festivity, in sacred building and memorial stone, by methods and rites and symbols unnumbered, God gave to Israel lessons illustrating His principles and preserving the memory of His wonderful works. Then, as inquiry was made, the instruction given impressed mind and heart.

In the arrangements for the education of the chosen people it is made manifest that a life centered in God is a life of completeness. Every want He has implanted, He provides to satisfy; every faculty imparted, He seeks to develop.

ED 133 It was He who in the material world provided that every desire implanted should be met. It was He who created the human soul, with its capacity for knowing and for loving. And He is not in Himself such as to leave the demands of the soul unsatisfied.

Practical Religion

CH 631 The true principles of Christianity open before all a source of happiness, the height and depth, the length and breadth of which are immeasurable.

CT 277 Christianity and business, rightly understood, are not two separate things; they are one. Bible religion is to be brought into all that we do and say.

CT 322 God expects those who bear the name of Christ to represent Him. Their thoughts are to be pure, their words noble and uplifting. The religion of Christ is to be interwoven with all that they do and say. They are to be a sanctified, purified, holy people, communicating light to all with whom they come in contact.

SPTED 40, 41 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.

SPTED 41 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.

A Peculiar People

CT 321, 322 Seventh-day Adventists, above all people, should be patterns of piety, holy in heart and in conversation. To them have been entrusted the most solemn truths ever committed to mortals. Every endowment of grace and power and efficiency has been liberally provided. They look for the near return of Christ in the clouds of heaven. For them to give to the world the impression that their faith is not a dominating power in their lives is greatly to dishonor God.

CT 322 Because of the increasing power of Satan's temptations, the times in which we live are full of peril for the children of God, and we need to learn constantly of the Great Teacher, that we may take every step in surety and righteousness.

CT 323 The followers of Christ are to be separate from the world in principles and interests; but they are not to isolate themselves from the world.

CT 329, 330 The great Head of the church, who has chosen His people out of the world, requires them to be separate from the world. He designs that the spirit of His commandments, by drawing His followers to Himself, shall separate them from worldly elements. To love God and keep His commandments is far away from loving the world's pleasures and its friendship.

FE 478 As a people we are to stand under the banner of Jesus Christ. We are to consecrate ourselves to God as a distinct, separate, and peculiar people.

FE 482 The question may be asked, Are we to have no union whatever with the world? The word of the Lord is to be our guide. Any connection with infidels and unbelievers which would identify us with them is forbidden by the word. We are to come out from them and be separate. In no case are we to link ourselves with them in their plans or work. But we are not to live reclusive lives.

FE 501 God's people today are to keep themselves distinct and separate from the world, its spirit, and its influences.

LS 350 "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 practices 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."

Preparation for Service

CH 505 God calls upon all who claim to believe advanced truth to exert every power to the uttermost in gaining knowledge.

CME 18 Every church should be a training school for Christian workers. Its members should be taught how to give Bible readings, how to conduct and teach Sabbath school classes, how best to help the poor and to care for the sick, how to work for the unconverted.

ED 151 All who in this world render true service to God or man receive a preparatory training in the school of sorrow. The weightier the trust and the higher the service, the closer is the test and the more severe the discipline.

FE 86 Your intellectual and moral faculties are God's gifts, talents intrusted to you for wise improvement, and you are not at liberty to let them lie dormant for want of proper cultivation, or be crippled and dwarfed by inaction.

FE 544 Every faculty, every attribute, with which the Creator has endowed the children of men, is to be employed for His glory; and in this employment is found its purest, noblest, happiest exercise. The principles of heaven should be made paramount in the life, and every advance step taken in the acquirement of knowledge or in the culture of the intellect should be a step toward the assimilation of the human to the divine.

The Service to be Rendered

5T 92 God holds us individually accountable for the measure of light and privileges that He has given us. And if we refuse to render unto God the improvements of the talents committed to our trust, we forfeit His favor.

5T 584 Those who feel it a privilege to give the best of their life and learning to Him from whom they received them, will shun no labor, no sacrifice, to render back to God in highest service His entrusted talents.

7T 270 We are nearing the close of this earth's history. We have before us a great work, the closing work of giving the last warning message to a sinful world.

AA 9 The church is God's appointed agency for the salvation of men. It was organized for service, and its mission is to carry out the gospel to the world.

CET 204 We have many duties to perform, because we have been made the depositaries of sacred truth to be given to the world in all its beauty and glory.

CET 205 We have an army of youth today who can do much if they are properly directed and encouraged. We want our children to believe the truth. We want them to be blessed of God. We want them to act a part in well-organized plans for helping other youth. Let all be so trained that they may rightly represent the truth, giving the

reason of the hope that is within them, and honoring God in any branch of the work where they are qualified to labor....

CH 40 Every gospel worker should feel that the giving of instruction in the principles of healthful living, is a part of his appointed work. Of this work there is great need, and the world is open for it.

CH 359 The law of God is the foundation of all enduring reformation. We are to present to the world in clear, distinct lines the need of obeying this law.

CME 30 God has qualified His people to enlighten the world. He has entrusted them with faculties by which they are to extend His work until it shall encircle the globe. In all parts of the earth, they are to establish sanitariums, schools, publishing houses, and kindred facilities for the accomplishment of His work.

CT 495 All other considerations—home, family, enjoyment—will be made secondary to the work of God; they will follow the example of Him who showed His love for fallen man by leaving a heaven of bliss and the homage of the angels, to come to this world.

ED 262 The heaven-appointed purpose of giving the gospel to the world in this generation is the noblest that can appeal to any human being. It opens a field of effort to everyone whose heart Christ has touched.

ED 262, 263 God's purpose for the children growing up beside our hearths is wider, deeper, higher, than our restricted vision has comprehended. From the humblest lot those whom He has seen faithful have in time past been called to witness for Him in the world's highest places. And many a lad of today, growing up as did Daniel in his Judean home, studying God's word and His works, and learning the lessons of faithful service, will yet stand in legislative assemblies, in halls of justice, or in royal courts, as a witness for the King of kings. Multitudes will be called to a wider ministry. The whole world is opening to the gospel. Ethiopia is stretching out her hands unto God. From Japan and China and India, from the still-darkened lands of our own continent, from every quarter of this world of ours, comes the cry of sin-stricken hearts for a knowledge of the God of love. Millions upon millions have never so much as heard of God or of His love revealed in Christ. It is their right to receive this knowledge.

EV 19 In all countries and cities the gospel is to be proclaimed....

Churches are to be organized and plans laid for work to be done by the members of the newly organized churches. This gospel missionary work is to keep reaching out and annexing new territory, enlarging the cultivated portions of the vineyard. The circle is to extend until it belts the world.

EV 46 We must get away from our smallness and make larger plans. There must be a wider reaching forth to work for those who are nigh and those who are afar off.

EV 105 There must be no fixed rules; our work is a progressive work, and there must be room left for methods to be improved upon. But under the guidance of the Holy Spirit, unity must and will be preserved.

FE 199 We have been commissioned to go forth and preach the gospel to every creature.

FE 202 With the great work before us of enlightening the world, we who believe the truth should feel the necessity of thorough education in the practical branches of knowledge, and especially our need of an education in the truths of the Scriptures. Error of every character is now exalted as truth, and it is our duty earnestly to search the sacred word, that we may know what is truth, and be able intelligently to present it to others. We shall be called upon to make known the reasons of our faith. We shall have to stand before magistrates to answer for our allegiance to the law of God.

FE 202 The Lord has called us out from the world that we may be witnesses for His truth; and all through our ranks, young men and women should be trained for positions of usefulness and influence. They are privileged to become missionaries for God; but they cannot be mere novices in education and in the knowledge of the word of God, and do justice to the sacred work to which they are appointed. In every land the want of education among our workers is painfully apparent. We realize that education is not only necessary to the proper fulfillment of the duties of domestic life, but necessary for success in all branches of usefulness.

Responsibility of the Church

CT 69, 70 Those who plead for low tuition should carefully weigh matters on all sides. If students cannot of themselves command sufficient means to pay the actual expense of good and faithful work in their education, is it not better that their parents, their friends, or the churches to which they belong, or largehearted, benevolent brethren in their conference, should assist them, than that a burden of debt should be brought upon the school? It would be far better to let the many patrons of the institution share the expense, than for the school to run in debt.

The churches in different localities should feel that a solemn responsibility rests upon them to train youth and educate talent to engage in missionary work. When they see those in the church who give promise of making useful workers, but who are not able to support themselves in the school, they should assume the responsibility of sending them to one of our training schools. There is excellent ability in the churches that needs to be brought into service. There are persons who would do good service in the Lord's vineyard, but many are too poor to obtain without assistance the education that they require. The churches should feel it a privilege to take a part in defraying the expenses of such.

Those who have the truth in their hearts are always openhearted, helping where it is necessary. They lead out, and others imitate their example. If there are some who should have the benefit of the school, but who cannot pay full price for their tuition, let the churches show their liberality by helping them.

Besides this, in each conference a fund should be raised to lend to worthy poor students who desire to give themselves to the missionary work; in some cases such students should even receive donations. When the Battle Creek College was first opened, there was a fund placed in the Review and Herald office for the benefit of those who wished to obtain an education, but had not the means. This was used by several students until they could get a good start; then from their earnings they would replace what they had drawn, so that others might be benefited by the fund.

CT 166 If ever we are to work in earnest, it is now. The enemy is pressing in on all sides, like a flood. Only the power of God can save our children from being swept away by the tide of evil. The responsibility resting upon parents, teachers, and church members, to do their part in co-operation with God, is greater than words can express.

CT 177 Let the children be educated and trained to do service for God; for they are the Lord's heritage.

FE 211 Let all join heartily to do the utmost of their ability to support the school that is now to be established; for in the hands of God it may be the means of educating workers to shed forth the light of truth upon the people. Who will be on the Lord's side? Who will now see the work to be done, and do it?

LS 350 "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...."

Natural Law

ED 131 But the power of God is still exercised in upholding the objects of His creation. It is not because the mechanism once set in motion continues to act by its own inherent energy that the pulse beats, and breath follows

breath. Every breath, every pulsation of the heart, is an evidence of the care of Him in whom we live and move and have our being. From the smallest insect to man, every living creature is daily dependent upon His providence.

HL 20 Every law governing the human machinery is to be considered just as truly divine in origin, in character, and in importance as the word of God. Every careless action, any abuse put upon the wonderful mechanism, by disregarding his specified laws of the human habitation, is a violation of God's law. This law embraces the treatment of the entire being.

HL 21 The laws governing the physical nature are as truly divine in their origin and character as the law of the ten commandments. Man is fearfully and wonderfully made; for Jehovah has inscribed his law by his own mighty hand on every part of the human body.

HL 21 It is just as much sin to violate the laws of our being as to break one of the Ten Commandments, for we cannot do either without breaking God's law.

HL 22 All out enjoyment or suffering may be traced to obedience or transgression of natural law.

Research

8T 305 Philosophical speculation and scientific research in which God is not acknowledged are making skeptics of thousands of the youth. In the schools of today the conclusions that learned men have reached as the result of their scientific investigations are carefully taught and fully explained; while the impression is distinctly given that if these learned men are correct, the Bible cannot be. Skepticism is attractive to the human mind. The youth see in it an independence that captivates the imagination, and they are deceived.

8T 325 To the really wise, scientific research opens vast fields of thought and information. The ways of God as revealed in the natural world and in His dealings with man, constitute a treasury from which every student in the school of Christ may draw.

COL 41 But in too many schools of our day God's word is set aside. Other subjects occupy the mind. The study of infidel authors holds a large place in the educational system. Skeptical sentiments are interwoven in the matter placed in school books. Scientific research becomes misleading, because its discoveries are misinterpreted and perverted. The word of God is compared with the supposed teachings of science, and is made to appear uncertain and untrustworthy. Thus the seeds of doubt are planted in the minds of the youth, and in time of temptation they spring up.

CT 16, 17 Whatever line of investigation we pursue with a sincere purpose to arrive at truth, we are brought in touch with the unseen, might Intelligence that is working in and through all.

CT 426 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 appealing to science; but instead of upholding skepticism, true 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.

MH 427 One of the greatest evils that attends the quest for knowledge, the investigations of science, is the disposition to exalt human reasoning above its true value and its proper sphere. Many attempt to judge of the Creator and His works by their own imperfect knowledge of science. They endeavor to determine the nature and attributes and prerogatives of God, and indulge in speculative theories concerning the Infinite One. Those who

engage in this line of study are treading upon forbidden ground. Their research will yield no valuable results and can be pursued only at the peril of the soul.

MH 462 To such a student, scientific research will open vast fields of thought and information. As he contemplates the things of nature, a new perception of truth comes to him. The book of nature and the written word shed light upon each other. Both make him better acquainted with God by teaching him of His character and of the laws through which He works.

23 – Specialized Training

Medical Education

2T 503 Many who profess to be called of God to minister in word and doctrine do not feel that they have no right to claim to be teachers unless they are thoroughly furnished by earnest, diligent study of the word of God. Some have neglected to obtain a knowledge of the simple branches of education. Some cannot even read correctly; some misquote the Scriptures; and some, by their apparent lack of qualification for the work they are trying to do, injure the cause of God and bring the truth into disrepute.

4T 406 Young men who wish to prepare for the ministry are greatly benefited by attending our college; but advantages are still needed that they may be qualified to become acceptable speakers. A teacher should be employed to educate the youth to speak without wearing the vocal organs. The manners also should receive attention.

5T 528 The times demand an intelligent, educated ministry, not novices. False doctrines are being multiplied. The world is becoming educated to a high standard of literary attainment; and sin, unbelief, and infidelity are becoming more bold and defiant, as intellectual knowledge and acuteness are acquired.

6T 135 Their education is of primary importance in our colleges, and in no case should it be ignored or regarded as a secondary matter.

6T 136 In our schools missionary nurses should receive lessons from well-qualified physicians, and as a part of their education should learn how to battle with disease and to show the value of nature's remedies.

6T 322 All who desire an opportunity for true ministry, and who will give themselves unreservedly to God, will find in the canvassing work opportunities to speak upon many things pertaining to the future, immortal life. The experience thus gained will be of the greatest value to those who are fitting themselves for the ministry.

7T 147 All the workers should be impressed with the fact that they are not only to be educated in business lines, but to become qualified to bear spiritual responsibilities. Let every worker be impressed with the importance of a personal connection with Christ, a personal experience of His power to save.

8T 156, 157 If unbelievers desire to join your classes for the training of medical missionaries, and you think that they would not exert an influence that would draw other students away from the truth, give them a chance. Some of your best missionaries may come from among them. They have never heard the truth, and as they are placed where they are surrounded with an influence that reveals the spirit of the Master, some will be won to the truth. In the studies given, there should be no concealment of one principle of Bible truth. If admitting to your classes those not of our faith will lead to silence on the great themes that concern our present and eternal good,—themes that should ever be kept before the mind,—let them not be admitted. In no case is principle to be sacrificed or the peculiar characteristics of our faith hidden in order to add outside students to our classes.

8T 163 Life is not to be imperiled in an effort to obtain a medical education. There is danger, in some cases, that students will ruin their health and unfit themselves to do the service they might have done had they not been unwisely encouraged to take a medical course.

9T 177 We should appreciate Loma Linda as a place which the Lord foresaw we should need and which He gave us. There is a very precious work to be done in connection with the interests of the sanitarium and the school at Loma Linda, and this will be done, when we all work to that end, moving unitedly in God's order.

9T 237 Take them into the bush [this is what we called the sparsely settled districts in the woods, where houses are often a mile or two apart], and visit the people in their homes.

CH 233 Loma Linda is to be not only a sanitarium, but an educational center. With the possession of this place comes the weighty responsibility of making the work of the institution educational in character. A school is to be established here for the training of gospel medical missionary evangelists.

CH 507 I would urge that this subject be considered prayerfully, that special effort be made to select those youth who give promise of usefulness and moral strength.

CH 590, 591 Those selected to take the nurses' course in our sanitariums should be wisely chosen. Young girls of a superficial mold of character should not be encouraged to take up this work. Many of the young men who present themselves as being desirous of being educated as physicians have not those traits of character which will enable them to withstand the temptations so common to the work of a physician. Only those should be accepted who give promise of becoming qualified for the great work of imparting the principles of true health reform.

CT 469, 470 He is also calling for many recruits to enter our medical missionary training schools to gain a speedy and thorough preparation for service. Some need not spend so long a time in these schools as do others.

CT 470 Much may be learned by visiting the hospitals. In these hospitals not a few of our consecrated young people should be learning to be successful medical missionaries. Observation, and the practice of that which has been learned, will enable our youth to become efficient nurses, with superior skill, fitted to stand upon the highest eminence.

CT 471 The cause of God today would have been far in advance of what it is, had we in former years been more active in the training of nurses who, in addition to their acquirement of more than ordinary skill in the care of the sick, had also learned to labor as evangelists in soul-winning service.

CT 472,473 More of the right kind of men are needed to devote themselves to this profession. Painstaking effort should be made to induce suitable men to qualify themselves for this work. They should be men whose characters are based upon the broad principles of the word of God—men who possess a natural energy, force, and perseverance that will enable them to reach a high standard of excellence.

CT 473 It is not everyone who can make a successful physician. Many have entered upon the duties of this profession in every way unprepared. They have not the requisite knowledge; neither have they the skill and tact, the carefulness and intelligence, necessary to ensure success. A physician can do much better if he has physical strength. If he is feeble, he cannot endure the wearing labor incident to his calling. A man who has a weak constitution, who is a dyspeptic, or who is lacking in self-control cannot become qualified to deal with all classes of disease. Great care should be taken not to encourage persons who might be useful in some less responsible position, to study medicine at a great outlay of time and means, when there is no reasonable hope that they will succeed.

I have been instructed that in view of the trying nature of medical missionary work, those who desire to take up this line should first be thoroughly examined by competent physicians to ascertain whether or not they have the strength necessary to endure the course of study through which they must pass in the training school.

CT 476 We want our medical students to be men and women who are most thorough and who feel it their duty to improve every talent lent them, that they may finally double their entrusted capital.

CT 478 In the medical profession there are many skeptics and atheists who exalt the works of God above the God of science. Comparatively few of those who enter worldly medical colleges come out from them pure and unspotted.

CT 479 Especially should those who are studying medicine in the schools of the world guard against contamination from the evil influences with which they are constantly surrounded. When their instructors are worldly-wise men, and their fellow students infidels who have no serious thought of God, even Christians of experience are in danger of being influenced by these irreligious associations.

CT 479 It is because of these peculiar temptations which our youth must meet in worldly medical schools that provision should be made for preparatory and advanced medical training in our own schools, under Christian teachers. Our larger union conference training schools in various parts of the field should be placed in the most favorable position for qualifying our youth to meet the entrance requirements specified by state laws regarding medical students. The very best teaching talent should be secured, that our schools may be brought up to the proper standard. The youth, and those more advanced in years, who feel it their duty to fit themselves for work requiring the passing of certain legal tests, should be able to secure at our union conference training schools all that is essential for entrance into a medical college.

CT 480 The medical school at Loma Linda is to be of the highest order, because those who are in that school have the privilege of maintaining a living connection with the wisest of all physicians, from whom there is communicated knowledge of a superior order.

CT 482 Failure or success will be read in the course the students pursue. If they stand ready to question rules and regulations and order, if they indulge self, and by their example encourage a spirit of rebellion, give them no place. The institution might better close its doors than suffer this spirit to leaven the helpers and break down the barriers that it has cost thought, effort, and prayer to establish.

CT 484 These things God has been opening before me for many years. In our medical missionary training schools we need men who have a deep knowledge of the Scriptures, men who can teach these lessons to others clearly and simply, just as Christ taught His disciples that which He deemed most essential.

CT 485 To every student who is seeking a medical education I would say, Look beyond the present. Turn away from the transitory things of this life, from selfish pursuits and gratifications. For what purpose are you seeking an education? Is it not that you may relieve suffering humanity? As the mind is enlarged by true knowledge, the heart is warmed by a sense of the goodness, compassion, and love of God.

CT 489 Remember that in your life, religion is not merely one influence among others; it is to be an influence dominating all others. Be strictly temperate. Resist every temptation.

CT 490 Become all that the Lord desires you to be—a gospel medical missionary. You are to be not only an increasingly skillful physician, but one of the Lord's appointed missionaries, in all your work placing His service first.

CT 520 Those in training to be nurses and physicians should daily be given instruction that will develop the highest motives for advancement.

CT 539 Those who cannot read correctly should learn to do so, and should become apt to teach, before they attempt to stand before the public.

EV 23 The highest of all work is ministry in its various lines, and it should be kept before the youth that there is no work more blessed of God than that of the gospel minister.

EV 223 In every school established the most simple theory of theology should be taught. In this theory, the atonement of Christ should be the great substance, the central truth. The wonderful theme of redemption should be presented to the students.

EV 518 Young men and young women must be fitted to engage in medical missionary work as physicians and nurses. But before these workers are sent into the field, they must give evidence that they have the spirit of service, that they are breathing a medical missionary atmosphere, that they are prepared for evangelical work.

Students should be prepared for pioneer missionary work. The medical missionaries who are sent to foreign countries should first receive a most careful education.

GW 76 There should be less preaching and more teaching,—teaching the people, and also teaching young men how to labor successfully. Ministers should become efficient in teaching others how to study the Bible, and in training the minds and manners of those who would become workers in the cause of God.

GW 98 Those young men who desire to give themselves to the ministry, or who have already done so, should become familiar with every line of prophetic history and every lesson given by Christ.

GW 106 Those who are preparing to enter the ministry should train themselves to do hard physical work; then they will be better able to do hard thinking.

GW92 122, 123 Some who enter the ministry do not feel the burden of the work upon them. They have received incorrect ideas of the qualifications of a minister. They have thought that it required but little close study in the sciences or in the word of God to make a minister. Some who are teaching present truth are not acquainted with their Bibles. They are so deficient in Bible knowledge that it is difficult for them to quote a text of Scripture correctly from memory.

HL 257 By studying the word of God diligently medical students are far better prepared for all other studies; for enlightenment always comes with an earnest study of the word of God.

MM 62 Facilities should be provided at Loma Linda that the necessary instruction in medical lines may be given by instructors who fear the Lord and who are in harmony with His plans for the treatment of the sick.

MM 63 While seeking a preparation for his lifework, the medical student should be encouraged to attain the highest possible development of all his powers.

MM 63, 64 Be faithful in the smaller responsibilities, and show yourselves to be close, critical thinkers, having soundness of heart and uprightness, being loyal to God and true to mankind.

MM 64 Exercise the mental powers, and in no case neglect the physical. Let not intellectual slothfulness close up your path to greater knowledge. Learn to reflect as well as to study, that your minds may expand, strengthen, and develop.

MM 64 In putting into practice that which you are learning during your student days, do not shrink from bearing your share of responsibility because there are risks to take, because something must be ventured.

MM 66 That knowledge which is termed science should be acquired, while the seeker daily acknowledges that the fear of God is the beginning of wisdom. Everything that will strengthen the mind should be cultivated to the utmost of their power, while at the same time they should seek God for wisdom; for unless they are guided by the wisdom from above, they will become an easy prey to the deceptive power of Satan.

MM 68 In training workers to care for the sick, let the student be impressed with the thought that his highest aim should always be to look after the spiritual welfare of his patients.

MM 69 And not only should our larger training schools give this preparatory instruction to those who contemplate taking a medical course, but we must also do all that is essential for the perfecting of the courses of

study offered by our Loma Linda College of Medical Evangelists. As pointed out about the time this school was founded, we must provide that which is essential to qualify our youth who desire to be physicians, so that they may intelligently fit themselves to stand the examinations required to prove their efficiency a physicians.

MM 76 Many of the young men who present themselves as being desirous of being educated as physicians have not those traits of character which will enable them to withstand the temptations so common to the work of a physician. Only those should be accepted who give promise of becoming qualified for the great work of imparting the principles of true health reform.

MM 79 Teachers who are not particular to harmonize with the teachings of Christ, and who follow the customs and practices of worldly physicians, are out of line with the charge that the Saviour has given us.

MM 79 I have had presented before me the fact that in your class of medical missionary students are those whose first work should be to understand themselves, to count the cost and know when they begin to build whether they are able to finish.

Missionary Training

CH 33 Those who are doing the work nearest them are gaining an experience that will fit them for a wider sphere of usefulness. There must be an experience in home missionary work as a preparation for foreign work.

ED 269 It is acquaintance that awakens sympathy, and sympathy is the spring of effective ministry. To awaken in the children and youth sympathy and the spirit of sacrifice for the suffering millions in the "regions beyond," let them become acquainted with these lands and their peoples. In this line much might be accomplished in our schools. Instead of dwelling on the exploits of the Alexanders and Napoleons of history, let the pupils study the lives of such men as the apostle Paul and Martin Luther, as Moffat and Livingstone and Carey, and the present daily-unfolding history of missionary effort.

ED 269 Instead of burdening their memories with an array of names and theories that have no bearing upon their lives, and to which, once outside the schoolroom, they rarely give a thought, let them study all lands in the light of missionary effort and become acquainted with the peoples and their needs.

FE 108 There should be connected with our missions training-schools for those who are about to enter the fields as laborers. They should feel that they must become as apprentices to learn the trade of laboring for the conversion of souls. The labor in these schools should be varied. The study of the Bible should be made of primary importance, and at the same time there should be a systematic training of the mind and manners that they may learn to approach people in the best possible way. All should learn how to labor with tact and with courtesy, and with the Spirit of Christ. They should never cease to become learners, but should ever continue to dig for truth and for the best ways of working, as they would dig for buried gold.

FE 512 Those who go forth from our schools to engage in mission work will have need of an experience in the cultivation of the soil and in other lines of manual labor. They should receive a training that will fit them to take hold of any line of work in the fields to which they shall be called. No work will be more effectual than that done by those who, having obtained an education in practical life, go forth prepared to instruct as they have been instructed.

MH 395 True education is missionary training. Every son and daughter of God is called to be a missionary; we are called to the service of God and our fellow men; and to fit us for this service should be the object of our education.

PH131 18 “In these schools should be teachers who have the true missionary spirit; for the children are to be trained to become missionaries.”

Vocational Education

3T 151 For their own physical health and moral good, children should be taught to work, even if there is no necessity so far as want is concerned.

3T 153 Provision should have been made in past generations for education upon a larger scale. In connection with the schools should have been agricultural and manufacturing establishments. There should also have been teachers of household labor.

3T 153 If the schools had been established upon the plan we have mentioned, there would not now be so many unbalanced minds.

3T 156 For young men there should be establishments where they could learn different trades which would bring into exercise their muscles as well as their mental powers. If the youth can have but a one-sided education, which is of the greater consequence, a knowledge of the sciences,—with all the disadvantages to health and life,—or a knowledge of labor for practical life? We unhesitatingly answer: The latter. If one must be neglected, let it be the study of books.

3T 158 It is popular error with a large class to regard work as degrading. Therefore young men are very anxious to educate themselves to become teachers, clerks, merchants, lawyers, and to occupy almost any position that does not require physical labor.

5T 415 There should be someone to see that the youth, as they enter the office to learn trades, have prompt and proper attention. A man should be employed for this work who is apt to teach, patient, kind, and discerning. If one man is not sufficient for this work, let others be employed. If it is done faithfully it will save to the office the wages of three men. These youth are forming habits that will affect their entire experience. They are, as it were, in a school; and if they are left to pick up their knowledge as best they can, marked defects will be seen all through their future work.

5T 523 Gymnasium exercises may in some instances be an advantage. They were brought in to supply the want of useful physical training, and have become popular with educational institutions; but they are not without drawbacks. Unless carefully regulated, they are productive of more harm than good. Some have suffered lifelong physical injury through these gymnasium sports. The manual training connected with our schools, if rightly conducted, will largely take the place of the gymnasium.

6T 176 Because difficulties arise, we are not to drop the industries that have been taken hold of as branches of education. While attending school the youth should have an opportunity for learning the use of tools. Under the guidance of experienced workmen, carpenters who are apt to teach, patient, and kind, the students themselves should erect buildings on the school grounds and make needed improvements, thus by practical lessons learning how to build economically. The students should also be trained to manage all the different kinds of work connected with printing, such as typesetting, presswork, and book binding, together with tentmaking and other useful lines of work. Small fruits should be planted, and vegetables and flowers cultivated, and this work the lady students may be called out of doors to do. Thus, while exercising brain, bone, and muscle, they will also be gaining a knowledge of practical life.

6T 176, 177 Culture on all these points will make our youth useful in carrying the truth to foreign countries. They will not then have to depend upon the people among whom they are living to cook and sew and build for them, nor will it be necessary to spend money to transport men thousands of miles to plan schoolhouses, meetinghouses, and cottages. Missionaries will be much more influential among the people if they are able to teach the inexperienced how to labor according to the best methods and to produce the best results. They will thus be able to demonstrate that missionaries can become industrial educators, and this kind of instruction will be appreciated especially where means are limited. A much smaller fund will be required to sustain such missionaries, because, combined with their studies, they have put to the very best use their physical powers in practical labor; and wherever they may go all they have gained in this line will give them vantage ground. Students in the industrial

departments, whether they are employed in domestic work, in cultivating the ground, or in other ways, should have time and opportunity given them to tell the practical, spiritual lessons they have learned in connection with the work. In all the practical duties of life, comparisons should be made with the teachings of nature and of the Bible.

The reasons that have led us in a few places to turn away from cities and locate our schools in the country, hold good with the schools in other places. To expend money in additional buildings when a school is already deeply in debt is not in accordance with God's plan. Had the money which our larger schools have used in expensive buildings been invested in procuring land where students could receive a proper education, so large a number of students would not now be struggling under the weight of increasing debt, and the work of these institutions would be in a more prosperous condition. Had this course been followed, there would have been some grumbling from students, and many objections would have been raised by parents; but the students would have secured an all-round education, which would have prepared them, not only for practical work in various trades, but for a place on the Lord's farm in the earth made new.

6T 178 It reveals cowardice to move so slowly and uncertainly in the labor line—that line which will give the very best kind of education. Look at nature. There is room within her vast boundaries for schools to be established where grounds can be cleared and land cultivated. This work is essential to the education most favorable to spiritual advancement; for nature's voice is the voice of Christ, teaching us innumerable lessons of love and power and submission and perseverance. Some do not appreciate the value of agricultural work. These should not plan for our schools, for they will hold everything from advancing in right lines. In the past their influence has been a hindrance.

If the land is cultivated, it will, with the blessing of God, supply our necessities. We are not to be discouraged about temporal things because of apparent failures, nor should we be disheartened by delay. We should work the soil cheerfully, hopefully, gratefully, believing that the earth holds in her bosom rich stores for the faithful worker to garner, stores richer than gold or silver. The niggardliness laid to her charge is false witness. With proper, intelligent cultivation the earth will yield its treasures for the benefit of man. The mountains and hills are changing; the earth is waxing old like a garment; but the blessing of God, which spreads a table for His people in the wilderness, will never cease.

7T 232 Schools are to be established away from the cities, where the youth can learn to cultivate the soil and thus help to make themselves and the school self-supporting. In connection with these schools all the different lines of work, whether agricultural or mechanical, that the situation of the place will warrant are to be developed. Let means be gathered for the establishment of such schools.

9T 79 Let wise plans be laid to help worthy students to earn their own schooling by handling these books, if they so desire. Those who earn sufficient means in this way to pay their way through a course at one of our training schools will gain a most valuable practical experience that will help fit them for pioneer missionary work in other fields.

9T 201 The children and youth in these schools are to be taught something more than merely how to read. Industrial lines of work are to be carried forward. The students are to be provided with facilities for learning trades that will enable them to support themselves.

CD 475 Many young people will come to school who desire a training in industrial lines.

CE 164 Jesus, the Son of God, in laboring with his hands at the carpenter's trade, gave an example to all youth.

CT 88 It would be well could there be connected with our college, land for cultivation, and also workshops, under the charge of men competent to instruct the students in the various departments of physical labor. Much is lost by a neglect to unite physical with mental taxation.

CT 208 The instructors will find it greatly to their advantage to take hold disinterestedly with the students in manual labor, showing them how to work. By co-operating with the youth in this practical way, the teachers can

bind the hearts of the students to themselves by the cords of sympathy and brotherly love. Christian kindness and sociability are powerful factors in winning the affections of the youth.

CT 289 There should have been experienced teachers to give lessons to young ladies in the cooking department. Young ladies should have been taught how to cut, make, and mend garments, and thus become educated for the practical duties of life.

CT 307, 308 Students who have gained book knowledge without gaining a knowledge of practical work cannot lay claim to a symmetrical education. The energies that should have been devoted to business of various lines have been neglected. Education does not consist in using the brain alone.

CT 310 Various industries should be carried on in our schools. The industrial instruction given should include the keeping of accounts, carpentry, and all that is comprehended in farming. Preparation should be made for the teaching of blacksmithing, painting, shoemaking, and for cooking, baking, washing, mending, typewriting, and printing. Every power at our command is to be brought into this training work, that students may go forth well equipped for the duties of practical life.

CT 311 Students should be given a practical education in agriculture. This will be of inestimable value to many in their future work. The training to be obtained in felling trees and in tilling the soil, as well as in literary lines, is the education that our youth should seek to obtain. Agriculture will open resources for self-support. Other lines of work, adapted to different students, may also be carried on. But the cultivation of the land will bring a special blessing to the workers. We should so train the youth that they will love to engage in the cultivation of the soil.

CT 311 “There should be opened to the youth means whereby many may, while attending school, learn the trade of carpentry. Under the guidance of experienced workmen, carpenters who are apt to teach, patient, and kind, the youth should be taught how to build substantially and economically. Cottages and other buildings essential to the various lines of schoolwork are to be erected by the students themselves. These buildings should not be crowded close together, or built near the school buildings proper. In the management of the schoolwork, small companies should be formed, who should be taught to carry a full sense of their responsibility. All these things cannot be accomplished at once, but we can begin to work in faith.”

CT 312 Bookbinding and a variety of other trades should be taught, which will not only furnish physical exercise, but will impart valuable knowledge.

CT 315 They need the manual training course, which will teach them how to live an active, energetic life. Under wise, judicious, God-fearing directors, the students are to be taught different kinds of labor. Every branch of the work is to be conducted in the most thorough, systematic way that long experience and wisdom can enable us to plan and execute.

CT 316 If, after carrying on manual training for one year, the managers of the school find that there has been a loss, let them seek to discover the reason for this, and guard against it in the future.

CT 317 I urge that our schools be given encouragement in their efforts to develop plans for the training of the youth in agricultural and other lines of industrial work. When, in ordinary business, pioneer work is done and preparation is made for future development, there is frequently a financial loss. But let us remember the blessing that physical exercise brings to the students. Many students have died while endeavoring to acquire an education, because they confined themselves too closely to mental effort.

ED 217 For every child the first industrial school should be the home. And, so far as possible, facilities for manual training should be connected with every school. To a great degree such training would supply the place of the gymnasium, with the additional benefit of affording valuable discipline.

ED 218 Manual training is deserving of far more attention than it has received. Schools should be established that, in addition to the highest mental and moral culture, shall provide the best possible facilities for physical development and industrial training. Instruction should be given in agriculture, manufactures,—covering as many as possible of the most useful trades,—also in household economy, healthful cookery, sewing, hygienic dressmaking, the treatment of the sick, and kindred lines. Gardens, workshops, and treatment rooms should be provided, and the work in every line should be under the direction of skilled instructors.

The work should have a definite aim and should be thorough. While every person needs some knowledge of different handicrafts, it is indispensable that he become proficient in at least one. Every youth, on leaving school, should have acquired a knowledge of some trade or occupation by which, if need be, he may earn a livelihood.

The objection most often urged against industrial training in the schools is the large outlay involved. But the object to be gained is worthy of its cost. No other work committed to us is so important as the training of the youth, and every outlay demanded for its right accomplishment is means well spent.

ED 220 Thus, also, our schools could aid effectively in the disposition of the unemployed masses. Thousands of helpless and starving beings, whose numbers are daily swelling the ranks of the criminal classes, might achieve self-support in a happy, healthy, independent life if they could be directed in skillful, diligent labor in the tilling of the soil.

ED 220 The benefit of manual training is needed also by professional men. A man may have a brilliant mind; he may be quick to catch ideas; his knowledge and skill may secure for him admission to his chosen calling; yet he may still be far from possessing a fitness for its duties. An education derived chiefly from books leads to superficial thinking. Practical work encourages close observation and independent thought. Rightly performed, it tends to develop that practical wisdom which we call common sense. It develops ability to plan and execute, strengthens courage and perseverance, and calls for the exercise of tact and skill.

ED 222 One great reason why physical toil is looked down on is the slipshod, unthinking way in which it is so often performed. It is done from necessity, not from choice. The worker puts no heart into it, and he neither preserves self-respect nor wins the respect of others. Manual training should correct this error. It should develop habits of accuracy and thoroughness. Pupils should learn tact and system; they should learn to economize time and to make every move count. They should not only be taught the best methods, but be inspired with ambition constantly to improve. Let it be their aim to make their work as nearly perfect as human brains and hands can make it.

Such training will make the youth masters and not slaves of labor.

FE 72, 73 Every institution of learning should make provision for the study and practice of agriculture and the mechanic arts. Competent teachers should be employed to instruct the youth in the various industrial pursuits, as well as in the several branches of study. While a part of each day is devoted to mental improvement, let a stated portion be given to physical labor, and a suitable time to devotional exercises and the study of the Scriptures.

FE 319, 320 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: "Consider 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.

FE 325 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.

FE 368 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.

FE 369 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.

FE 416 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.

FE 416 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.

FE 423 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.

PP 601 And now, as in the days of Israel, every youth should be instructed in the duties of practical life. Each should acquire a knowledge of some branch of manual labor by which, if need be, he may obtain a livelihood. This is essential, not only as a safeguard against the vicissitudes of life, but from its bearing upon physical, mental, and moral development. Even if it were certain that one would never need to resort to manual labor for his support, still he should be taught to work. Without physical exercise, no one can have a sound constitution and vigorous health; and the discipline of well-regulated labor is no less essential to the securing of a strong and active mind and a noble character.

PP 601 Every student should devote a portion of each day to active labor. Thus habits of industry would be formed and a spirit of self-reliance encouraged, while the youth would be shielded from many evil and degrading practices that are so often the result of idleness. And this is all in keeping with the primary object of education, for in encouraging activity, diligence, and purity we are coming into harmony with the Creator.

Teacher Education

6T 159, 160 The Great Teacher who came down from heaven has not directed teachers to study any of the reputedly great authors. He says: “Come unto Me.... Learn of Me; ... and ye shall find rest unto your souls.” Matthew 11:28, 29. Christ has promised, and in learning lessons of Him we shall find rest.

CT 168 It is essential that teachers be trained to act well their part in the important work of educating the children of Sabbathkeepers, not only in the sciences, but in the Scriptures.

CT 234, 235 Because you are teachers, do not think that it is unnecessary to obtain a training in the simplest duties of life. Because you are studying books, do not neglect the everyday duties around you. Wherever you are, weave into your life all the usefulness possible, and you will find your minds more capable of expansion, more vigorous in grasping the lessons you endeavor to learn. By performing with faithfulness every practical duty that falls to you, you are becoming better qualified to educate those who need to learn how to do these things.

CT 239, 240 Ministers and teachers should give special attention to the cultivation of the voice. They should learn to speak, not in a nervous, hurried manner, but with a slow, distinct, clear utterance, preserving the music of the voice.

The Saviour's voice was as music to the ears of those who had been accustomed to the monotonous, spiritless preaching of the scribes and Pharisees.

CT 265, 266 And every teacher has his own wrong traits of character to watch lest the enemy use him as an agent to destroy souls. The teacher's safety lies in learning daily in the school of Christ.

CT 453 God calls upon teachers to behold the heavens and to study His works in nature.

ED 276 The necessity of preparatory training for the teacher is universally admitted; but few recognize the character of the preparation most essential. He who appreciates the responsibility involved in the training of the youth, will realize that instruction in scientific and literary lines alone cannot suffice. The teacher should have a more comprehensive education than can be gained by the study of books. He should possess not only strength but breadth of mind; should be not only whole-souled but large-hearted.

ED 276, 277 He only who created the mind and ordained its laws can perfectly understand its needs or direct its development. The principles of education that He has given are the only safe guide. A qualification essential for every teacher is a knowledge of these principles and such an acceptance of them as will make them a controlling power in his own life.

ED 282 As the highest preparation for your work, I point you to the words, the life, the methods, of the Prince of teachers. I bid you consider Him. Here is your true ideal. Behold it, dwell upon it, until the Spirit of the divine Teacher shall take possession of your heart and life.

GW92 148 Ministers and teachers should discipline themselves to clear and distinct articulation, giving the full sound to every word. Those who talk rapidly, from the throat, jumbling the words together and raising their voices to an unnaturally high pitch, soon become hoarse, and the words spoken lose half the force which they would have if spoken slowly, distinctly, and not so loud.

24 – Character Education

1T 394 God-fearing parents should train their children for a life of usefulness. They should not permit their principles of government to be tainted with the extravagant notions prevailing in this age, that they must conform to the fashions and be governed by the opinions of worldlings. They should not permit their children to choose their own associates. Teach them that it is your duty to choose for them. Prepare them to bear burdens while young.

1T 403 The prevailing influence in the world is to suffer the youth to follow the natural turn of their own minds. And if very wild in youth, parents say they will come right after a while, and when sixteen or eighteen years of age, will reason for themselves, and leave off their wrong habits, and become at last useful men and women. What a mistake! For years they permit an enemy to sow the garden of the heart; they suffer wrong principles to grow, and in many cases all the labor afterward bestowed on that soil will avail nothing.

3SG 112, 113 They should instruct their children to yield to, and respect their authority. And they should feel that a responsibility rests upon them to guide the affections of their children, that they may be placed upon persons whom their judgment would teach them would be suitable companions for their sons and their daughters.

3T 26 If parents allow their children to follow the bent of their own minds, their own inclination and pleasure, to the neglect of duty, their characters will be formed after this pattern, and they will not be competent for any

responsible position in life. The desires and inclinations of the young should be restrained, their weak points of character strengthened, and their overstrong tendencies repressed.

3T 133 They have not stability of character. They have not been thrown upon their own judgment as fast and as far as practicable, and therefore their minds have not been properly developed and strengthened. They have so long been absolutely controlled by their parents that they rely wholly upon them; their parents are mind and judgment for them.

3T 133 The severe training of youth, without properly directing them to think and act for themselves as their own capacity and turn of mind will allow, that by this means they may have growth of thought, feelings of self-respect, and confidence in their own ability to perform, will ever produce a class who are weak in mental and moral power.

3T 141 I was shown that one great cause of the existing deplorable state of things is that parents do not feel under obligation to bring up their children to conform to physical law. Mothers love their children with an idolatrous love and indulge their appetite when they know that it will injure their health and thereby bring upon them disease and unhappiness.

3T 155, 156 Had there been agricultural and manufacturing establishments connected with our schools, and had competent teachers been employed to educate the youth in the different branches of study and labor, devoting a portion of each day to mental improvement and a portion to physical labor, there would now be a more elevated class of youth to come upon the stage of action to have influence in molding society.

6T 152 Wise teachers should be chosen for our schools, those who will feel responsible to God to impress upon minds the necessity of knowing Christ as a personal Saviour. From the highest to the lowest grade they should show special care for the salvation of the students and through personal effort seek to lead their feet into straight paths. They should look with pity upon those who have been badly trained in childhood, and seek to remedy defects, which, if retained, will greatly mar the character.

6T 158, 159 The youth must be taught that time is golden, that it is perilous for them to think they can sow “wild oats” and not reap a harvest of woe and ruin. They must be taught to be sober-minded, and to admire the good in the character of others.

6T 169, 170 In the performance of these duties careless, neglectful, disorderly habits should be overcome; for unless corrected, these habits will be carried into every phase of life, and the life will be spoiled for usefulness, spoiled for true missionary work. Unless corrected with perseverance and resolution they will overcome the student for time and for eternity. The young should be encouraged to form correct habits in dress, that their appearance may be neat and attractive; they should be taught to keep their garments clean and neatly mended.

6T 209 Students should be taught to guard carefully their own property and that of the school. They should be made to understand the duty to bind about every needless expense at the school and while traveling to and from their homes. Self-denial is essential.

6T 214 By precept and example, teach self-denial, economy, large heartedness, and self-reliance.

6T 214 Sacrifice is the very beginning of our work in advancing the truth and in establishing institutions. It is an essential part of education. Sacrifice must become habitual in all our character building in this life if we would have a building not made with hands, eternal in the heavens.

6T 214 Through erroneous ideas regarding the use of money the youth are exposed to many dangers.

AA 475 In every generation and in every land the true foundation for character building has been the same—the principles contained in the word of God. The only safe and sure rule is to do what God says.

CE 46 The youth must be impressed with the idea that they are trusted. They have a sense of honor, and they want to be respected, and it is their right. If pupils receive the impression that they cannot go out or come in, sit at the table, or be anywhere, even in their rooms, except they are watched, a critical eye is upon them, to criticise and report, it will have the influence to demoralize, and pastime will have no pleasure in it. This knowledge of a continual oversight is more than a parental guardianship, and far worse; for wise parents can, through tact, often discern beneath the surface and see the working of the restless mind under the longings of youth, or under the forces of temptations, and set their plans to work to counteract evils. But this constant watchfulness is not natural, and produces evils that it is seeking to avoid.

CE 201 Every one who has to do with the education and training of youth, needs to live very close to the great Teacher, to catch his spirit and manner of work. Lessons are to be given which will affect their character and life work.

CE 243, 244 Among the youth will be found great diversity of character and education. Some have lived in an element of arbitrary restraint and harshness, which has developed in them a spirit of obstinacy and defiance. Others have been household pets, allowed by overfond parents to follow their own inclinations. Every defect has been excused, until their character is deformed. To deal successfully with these different minds, the teacher needs to exercise great tact and delicacy in management, as well as firmness in government.

CE 244 If the parents would stand pledged to sustain the authority of the teacher, much insubordination, vice, and profligacy would be prevented. Parents should require their children to respect and obey rightful authority. They should labor with unremitting care and diligence to instruct, guide, and restrain their children, until right habits are firmly established. With such training the youth would be in subjection to the institutions of society, and the general restraints of moral obligation.

CE 245 A knowledge of useful labor would prevent, to a great extent, that sickly sentimentalism which has been and is still ruining thousands. The exercise of the muscles as well as the brain will encourage taste for the homely duties of practical life.

CH 192 The watchful teacher will find many opportunities for directing pupils to acts of helpfulness. By little children especially the teacher is regarded with almost unbounded confidence and respect. Whatever he may suggest as to ways of helping in the home, faithfulness in the daily tasks, ministry to the sick or the poor, can hardly fail of bringing forth fruit.

CH 429 Parents, teach your children to reason from cause to effect. Show them that, if they violate the laws of health, they must pay the penalty by suffering. Show them that recklessness in regard to bodily health tends to recklessness in morals.

CH 429 You cannot with impunity neglect the proper training of your children. Their defective characters will publish your unfaithfulness. The evils that you permit to pass uncorrected, the coarse, rough manners, the disrespect and disobedience, the habits of indolence and inattention, will bring dishonor to your names and bitterness into your lives.

CL 13 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.

CT 60 Let the child and the youth be taught that every mistake, every fault, every difficulty, conquered, becomes a steppingstone to better and higher things. It is through such experiences that all who have ever made life worth the living have achieved success.

CT 61 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.

CT 62 There must be no idleness. Life is an important thing, a sacred trust; and every moment should be wisely improved, for its results will be seen in eternity.

CT 108, 109 The Bible should be the child's first textbook. From this book, parents are to give wise instruction. The word of God is to be made the rule of the life. From it the children are to learn that God is their Father; and from the beautiful lessons of His word they are to gain a knowledge of His character. Through the inculcation of its principles they are to learn to do justice and judgment.

CT 142 The parable of the sower and the seed conveys a deep spiritual lesson. The seed represents the principles sown 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.

CT 223 Faith in Christ as a personal Saviour will give strength and solidity to the character. Those who have genuine faith in Christ will be sober-minded, remembering that God's eye is upon them, that the Judge of all men is weighing moral worth, that heavenly intelligences are watching to see what manner of character is being developed.

CT 223 The reason that so grave mistakes are made by the youth is that they do not learn from the experience of those who have lived longer than they have. Students cannot afford to pass off with jest or ridicule the cautions and instruction of parents and teachers.

CT 258 The Christian youth should be trained to bear responsibilities with brave heart and willing hand.

CT 312 Let the students who are engaged in building do their tasks with thoroughness, and let them learn from these tasks lessons that will help in their character building. In order to have perfect characters, they must make their work as perfect as possible.

CT 543, 544 Bible reading, the critical examination of Bible subjects, essays written upon topics which would improve the mind and impart knowledge, the study of the prophecies or the precious lessons of Christ—these will have an influence to strengthen the mental powers and increase spirituality.

CTBH 21, 22 But it is in the home that the real work must begin. The greatest burden rests upon those who have the responsibility of educating the youth, of forming their character. Here is a work for mothers, in helping their children to form correct habits and pure tastes, to develop moral stamina, true moral worth.

ED 225, 226 Character building is the most important work ever entrusted to human beings; and never before was its diligent study so important as now. Never was any previous generation called to meet issues so momentous; never before were young men and young women confronted by perils so great as confront them today.

At such a time as this, what is the trend of the education given? To what motive is appeal most often made? To self-seeking. Much of the education given is a perversion of the name. In true education the selfish ambition, the greed for power, the disregard for the rights and needs of humanity, that are the curse of our world, find a counterinfluence. God's plan of life has a place for every human being. Each is to improve his talents to the utmost; and faithfulness in doing this, be the gifts few or many, entitles one to honor. In God's plan there is no place for selfish rivalry. Those who measure themselves by themselves, and compare themselves among themselves, are not wise. 2 Corinthians 10:12. Whatever we do is to be done "as of the ability which God giveth." 1 Peter 4:11. It is to be done "heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ." Colossians 3:23, 24. Precious the service done and the education gained in carrying out these principles. But how widely different is much of the education now given! From the child's earliest years it is an appeal to emulation and rivalry; it fosters selfishness, the root of all evil.

Thus is created strife for supremacy; and there is encouraged the system of "cramming," which in so many cases destroys health and unfits for usefulness. In many others, emulation leads to dishonesty; and by fostering ambition and discontent, it embitters the life and helps to fill the world with those restless, turbulent spirits that are a continual menace to society.

ED 226 Nor does danger pertain to methods only. It is found also in the subject matter of the studies.

ED 227 Besides these there is a multitude of fiction writers, luring to pleasant dreams in palaces of ease. These writers may not be open to the charge of immorality, yet their work is no less really fraught with evil. It is robbing thousands upon thousands of the time and energy and self-discipline demanded by the stern problems of life.

ED 227 Even Bible study, as too often conducted in the schools, is robbing the world of the priceless treasure of the word of God. The work of "higher criticism," in dissecting, conjecturing, reconstructing, is destroying faith in the Bible as a divine revelation; it is robbing God's word of power to control, uplift, and inspire human lives.

ED 232, 233 Every youth should be taught the necessity and the power of application. Upon this, far more than upon genius or talent, does success depend. Without application the most brilliant talents avail little, while with rightly directed effort persons of very ordinary natural abilities have accomplished wonders. And genius, at whose achievements we marvel, is almost invariably united with untiring, concentrated effort.

The youth should be taught to aim at the development of all their faculties, the weaker as well as the stronger. With many there is a disposition to restrict their study to certain lines, for which they have a natural liking. This error should be guarded against. The natural aptitudes indicate the direction of the lifework, and, when legitimate, should be carefully cultivated. At the same time it must be kept in mind that a well-balanced character and efficient work in any line depend, to a great degree, on that symmetrical development which is the result of thorough, all-round training.

ED 235 The teacher can do much to discourage that evil habit, the curse of the community, the neighborhood, and the home—the habit of backbiting, gossip, ungenerous criticism. In this no pains should be spared. Impress upon the students the fact that this habit reveals a lack of culture and refinement and of true goodness of heart; it unfits one both for the society of the truly cultured and refined in this world and for association with the holy ones of heaven.

ED 237 One of the characteristics that should be especially cherished and cultivated in every child is that self-forgetfulness which imparts to the life such an unconscious grace. Of all excellences of character this is one of the most beautiful, and for every true lifework it is one of the qualifications most essential.

ED 238 As with language, so with every other study; it may be so conducted that it will tend to the strengthening and upbuilding of the character.

ED 244 And God has especially enjoined tender respect toward the aged. He says, "The hoary head is a crown of glory, if it be found in the way of righteousness." Proverbs 16:31. It tells of battles fought, and victories gained; of burdens borne, and temptations resisted. It tells of weary feet nearing their rest, of places soon to be vacant. Help the children to think of this, and they will smooth the path of the aged by their courtesy and respect, and will bring grace and beauty into their young lives as they heed the command to "rise up before the hoary head, and honor the face of the old man." Leviticus 19:32.

FE 17 On the other hand, the young should not be left to think and act independently of the judgment of their parents and teachers. Children should be taught to respect experienced judgment, and to be guided by their parents and teachers. They should be so educated that their minds will be united with the minds of their parents and teachers, and so instructed that they can see the propriety of heeding their counsel. Then when they go forth from the guiding hand of their parents and teachers, their characters will not be like the reed trembling in the wind.

FE 28 We are living in an age when almost everything is superficial. There is but little stability and firmness of character, because the training and education of children from their cradle is superficial. Their characters are built upon sliding sand. Self-denial and self-control have not been molded into their characters. They have been petted and indulged until they are spoiled for practical life. The love of pleasure controls minds, and children are flattered and indulged to their ruin.

FE 32 Children frequently begin a piece of work with enthusiasm, but, becoming perplexed or wearied with it, they wish to change and take hold of something new. Thus they may take hold of several things, meet with a little discouragement, and give them up; and so they pass from one thing to another, perfecting nothing. Parents should not allow the love of change to control their children. They should not be so much engaged with other things that they will have no time to patiently discipline the developing minds. A few words of encouragement, or a little help at the right time, may carry them over their trouble and discouragement, and the satisfaction they will derive from seeing the task completed that they undertook, will stimulate them to greater exertion.

FE 64 It is the boast of the present age that never before did men possess so great facilities for the acquirement of knowledge, or manifest so general an interest in education. Yet despite this vaunted progress, there exists an unparalleled spirit of insubordination and recklessness in the rising generation; mental and moral degeneracy are well-nigh universal. Popular education does not remedy the evil. The lax discipline in many institutions of learning has nearly destroyed their usefulness, and in some cases rendered them a curse rather than a blessing. This fact has been seen and deplored, and earnest efforts have been made to remedy the defects in our educational system. There is urgent need of schools in which the youth may be trained to habits of self-control, application, and self-reliance, of respect for superiors and reverence for God. With such training, we might hope to see the young prepared to honor their Creator and to bless their fellow men.

FE 67 The young should be taught that both their present and their future well-being depend to a great degree on the habits they form in childhood and youth. They should be early accustomed to submission, self-denial, and a regard for others' happiness. They should be taught to subdue the hasty temper, to withhold the passionate word, to manifest unvarying kindness, courtesy, and self-control.

FE 141 Our youth need mothers who will teach them from the cradle, to control passion, to deny appetite, and to overcome selfishness. They need line upon line, precept upon precept, here a little and there a little.

FE 157 Not long since I heard a mother say that she liked to see a house fitly constructed, that defects in the arrangement and mismatched woodwork in the finishing annoyed her. I do not condemn nice taste in this respect, but as I listened to her, I regretted that this nicety could not have been brought into her methods of managing her children. These were buildings for whose framing she was responsible; yet their rough, uncourteous ways, their passionate, selfish natures, and uncontrolled wills, were painfully apparent to others. Ill-formed characters, mismatched pieces of humanity, indeed they were, yet the mother was blind to it all.

FE 315 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 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 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 ennobles and sanctifies all labor. Faithfulness in the discharge of every duty makes the work noble, and reveals a character that God can approve.

FE 317 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.

FE 390 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.

FE 513 Students are to be taught to seek the counsel of God in prayer. They are to be taught to look to their Creator as their unerring guide. They are to be taught the lessons of forbearance and trust, of true goodness and kindness of heart. They are to learn the lesson of perseverance.

GW92 318, 319 This education will give to the character those softening, refining touches that proceed from Christ himself. These graces will give a sweetness of character, a gentleness of manner, which can never be equaled by the superficial polish of fashionable society.

MH 391 The father should enforce in his family the sterner virtues—energy, integrity, honesty, patience, courage, diligence, and practical usefulness. And what he requires of his children he himself should practice, illustrating these virtues in his own manly bearing.

MH 403 It is a terrible fact, and one that should make the hearts of parents tremble, that in so many schools and colleges to which the youth are sent for mental culture and discipline, influences prevail which misshape the character, divert the mind from life's true aims, and debase the morals.

MYP 36 The fear of the Lord lies at the foundation of all true greatness. Integrity, unswerving integrity, is the principle that you need to carry with you into all the relations of life.

MYP 171 They may gather all the knowledge that books can give, and yet be ignorant of the first principles of that righteousness which could give them a character approved of God.

MYP 279 These dear youth need so much to put into their character building the very best material,—the love and fear of God and a knowledge of Christ. But many have not an intelligent understanding of the truth as it is in Jesus. The mind is feasted upon sensational stories. They live in an unreal world, and are unfitted for the practical duties of life.

MYP 379 The young should be controlled by firm principle, that they may rightly improve the powers which God has given them. But youth follow impulse so much and so blindly, without reference to principle, that they are constantly in danger. Since they cannot always have the guidance and protection of parents and guardians, they need to be trained to self-reliance and self-control. They must be taught to think and act from conscientious principle.

MYP 416 The love of truth, and a sense of the responsibility to glorify God, are the most powerful of all incentives to the improvement of the intellect. With this impulse to action the student cannot be a trifler. He will be always in earnest. He will study as under the eye of God, knowing that all heaven is enlisted in the work of his education. He will become noble-minded, generous, kind, courteous, Christlike, efficient. Heart and mind will work in harmony with the will of God.

PP 596 It is a law of the mind that it gradually adapts itself to the subjects upon which it is trained to dwell. If occupied with commonplace matters only, it will become dwarfed and enfeebled.

PP 601 Every student should devote a portion of each day to active labor. Thus habits of industry would be formed and a spirit of self-reliance encouraged, while the youth would be shielded from many evil and degrading practices that are so often the result of idleness. And this is all in keeping with the primary object of education, for in encouraging activity, diligence, and purity we are coming into harmony with the Creator.

SA 64 Mothers, you should give your children enough to do. If they get weary, it will not injure health. There is quite a difference between weariness and exhaustion. Indolence will not be favorable to physical, mental, or moral, health. It throws open the door, and invites Satan in, which opportunity he improves, and draws the young into his snares. By indolence, not only the moral strength is weakened, and the impulse of passion increased, but Satan's angels take possession of the whole citadel of the mind, and compel conscience to surrender to vile passion.

SA 132 And not only has the physical and mental health of children been endangered by being sent to school at too early a period, but they have been the losers in a moral point of view. They have had opportunities to become acquainted with children who were uncultivated in their manners, They were thrown into the society of the course and rough, who lie, swear, steal, and deceive, and who delight to impart their knowledge of vice to those younger than themselves. Young children, if left to themselves, learn the bad more readily than the good.

SA 133 The mother's loving instructions is what is needed by children of a tender age in the formation of character.

25 – Levels of Education

Pre-school Education

3T 564, 565 Our youth want mothers who will teach them from their very cradles to control passion, to deny appetite, and to overcome selfishness. They need line upon line and precept upon precept, here a little and there a little.

5T 37, 38 Children should early be taught the sacredness of religious obligations. This is a most important part of their education.

CE 171 Those children who are the most indulged become willful, passionate, and unlovely. Would that parents could realize that upon judicious, early training depends the happiness of both the parents and the children.

CT 77 The early education of the youth generally shapes their characters for life.

CT 146 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 part of the school studies.

CTBH 68 As fast as their minds can comprehend it, the parents should open before them God's great book of nature.

FE 67 The young should be taught that both their present and their future well-being depend to a great degree on the habits they form in childhood and youth. They should be early accustomed to submission, self-denial, and a regard for others' happiness. They should be taught to subdue the hasty temper, to withhold the passionate word, to manifest unvarying kindness, courtesy, and self-control.

FE 150 The mother's work begins with the babe in her arms. I have often seen the little one throw itself and scream, if its will was crossed in any way. This is the time to rebuke the evil spirit. The enemy will try to control the minds of our children, but shall we allow him to mold them according to his will? These little ones cannot discern what spirit is influencing them, and it is the duty of the parents to exercise judgment and discretion for them. Their habits must be carefully watched. Evil tendencies are to be restrained, and the mind stimulated in favor of the right. The child should be encouraged in every effort to govern itself.

FE 416 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.

HL 13 From the first dawn of reason, the human mind should become intelligent in regard to the physical structure.

HL 151 During the first six or seven years of a child's life, special attention should be given to its physical training, rather than to the intellect. After this period, if the physical constitution is good, the education of both should receive attention.... Parents, especially mothers, should be the only teachers of such infant minds. They should not

educate from books. The children generally will be inquisitive to learn the things of nature. They will ask questions in regard to the things they see and hear, and parents should improve the opportunity to instruct and patiently answer these little inquiries.

MH 380 Too much importance cannot be placed upon the early training of children. The lessons learned, the habits formed, during the years of infancy and childhood, have more to do with the formation of the character and the direction of the life than have all the instruction and training of after years.

SA 61 Children should be instructed from their early years to be helpful, and to share the burdens of their parents. By thus doing, they can be a great blessing in lightening the cares of the weary mother.

SA 133 During the first six or seven years of a child's life, special attention should be given to its physical training, rather than the intellect. After this period, if the physical constitution is good, the education of both should receive attention. Infancy extends to the age of six or seven years. Up to this period, children should be left, like little lambs, to roam around the house and in the yards, skipping and jumping in the buoyancy of their spirits, free from care and trouble.

Home Schools of the More Formal Type

6T 198, 199 Some families of Sabbathkeepers live alone or far separated from others of like faith. These have sometimes sent their children to our boarding schools, where they have received help and have returned to be a blessing in their own home. But some cannot send their children away from home to be educated. In such cases parents should endeavor to employ an exemplary religious teacher who will feel it a pleasure to work for the Master in any capacity and be willing to cultivate any part of the Lord's vineyard.

6T 199 Fathers and mothers should co-operate with the teacher, laboring earnestly for the conversion of their children. Let them strive to keep the spiritual interest fresh and wholesome in the home and to bring up their children in the nurture and admonition of the Lord. Let them devote a portion of each day to study and become learners with their children. Thus they may make the educational hour one of pleasure and profit, and their confidence will increase in this method of seeking for the salvation of their children. Parents will find that their own growth will be more rapid as they learn to work for their children.

CT 158 As we go forward in establishing church schools we shall find a work to be done for the children in places where it has been thought a school could not be maintained. As far as possible, all our children should have the privilege of a Christian education. To provide this we must sometimes establish home church schools. It would be well if several families in a neighborhood would unite to employ a humble, God-fearing teacher to give to the parents that help that is needed in educating their children. This will be a great blessing to many isolated groups of Sabbathkeepers, and a plan more pleasing to the Lord than that which has been sometimes followed, of sending young children away from their homes to attend one of our larger schools.

CT 158 Our small companies of Sabbathkeepers are needed to hold up the light before their neighbors; and the children are needed in their homes, where they may be a help to their parents when the hours of study are ended. The well-ordered Christian home, where young children can have parental discipline that is after the Lord's order, is the best place for them.

CT 160, 161 Let parents unite in providing a place for the daily instruction of their children, choosing as teacher one who is apt to teach, and who, as a consecrated servant of Christ, will increase in knowledge while imparting instruction. The teacher who has consecrated herself to the service of God will be able to do a definite work in missionary service and will instruct the children in the same lines.

Let fathers and mothers co-operate with the teacher, laboring earnestly for the salvation of their children. If parents will realize the importance of these small educating centers, co-operating to do the work that the Lord desires to have done at this time, the plans of the enemy for our children will be largely frustrated.

CT 204, 205 The necessity of establishing such schools is urged upon me very strongly because of the cruel neglect of many parents properly to educate their children in the home.

Kindergarten

6T 105 At all our camp meetings, work should be done for the children and youth. A children's meeting or Bible kindergarten should be held daily under the direction of teachers qualified for the work. In simple language, lessons should be given both from the Bible and from nature. Kindergarten methods and object lessons from nature will be of great advantage in interesting the little ones. At some of our camp meetings children's meetings have been held twice a day. After the morning lesson, on pleasant days, teachers and children would take a long walk, and during the walk, by the banks of a river or in the grassy fields, a halt would be called and a short lesson from nature given. In such lessons as these the children can be taught the parables of Christ. The truth will be fastened in their minds as a nail in a sure place.

EV 583 At this camp meeting the very work that should be done has been done. The children's meetings, or Bible kindergarten, has done a good work.

PH131 21 "The smaller children should not be neglected. This work is fully as essential as the work of the older pupils."

Church Schools

6T 108 Workers in new territory should not feel free to leave their field of labor till the needed facilities have been provided for the churches under their care. Not only should a humble house of worship be erected, but all necessary arrangements should be made for the permanent establishment of the church school.

6T 108 In the basement of the church, above ground, I was shown a room provided for a school where the children could be educated in the truths of God's word. Consecrated teachers were selected to go to these places. The numbers in the school were not large, but it was a happy beginning.

6T 193 The church has a special work to do in educating and training its children that they may not, in attending school, or in any other association, be influenced by those of corrupt habits. The world is full of iniquity and disregard of the requirements of God. The cities have become as Sodom, and our children are daily being exposed to many evils. Those who attend the public schools often associate with others more neglected than they, those who, aside from the time spent in the schoolroom, are left to obtain a street education.

6T 202 When properly conducted, church schools will be the means of lifting the standard of truth in the places where they are established; for children who are receiving a Christian education will be witnesses for Christ.

CT 153 Sometimes there is in the school a disorderly element that makes the work very hard. Children who have not received a right education make much trouble, and by their perversity make the heart of the teacher sad. But let him not become discouraged. Test and trial bring experience. If the children are disobedient and unruly, there is all the more need of strenuous effort. The fact that there are children with such characters is one of the reasons why church schools should be established. The children whom parents have neglected to educate and discipline must be saved if possible.

CT 167 The Lord would use the church school as an aid to the parents in educating and preparing their children for this time before us. Then let the church take hold of the school work in earnest and make it what the Lord desires it to be.

CT 174 The character of the work done in our church schools should be of the very highest order. Jesus Christ, the Restorer, is the only remedy for a wrong education, and the lessons taught in His word should ever be kept before the youth in the most attractive form. The school discipline should supplement the home training, and both at

home and at school simplicity and godliness should be maintained. Men and women will be found who have talent to work in these small schools, but who cannot work to advantage in the larger ones.

CT 176 Our church schools are ordained by God to prepare the children for this great work. Here children are to be instructed in the special truths for this time, and in practical missionary work.

CT 200 Much of the success of a church school depends upon the teacher chosen.

Intermediate Schools

CT 203 Intermediate schools are highly essential. In these schools thorough work is to be done; for many students will go forth from them directly into the great harvest field. They will go forth to use what they have learned, as canvassers and as helpers in various lines of evangelistic work. Many workers, after laboring for a time in the field, will feel the need of further study, and with the experience gained in the field will be prepared to value school privileges and to make rapid advancement. Some will desire an education in the higher branches of study. For these our colleges have been established.

The word of God is to lie at the foundation of all the work done in our intermediate schools. And the students are to be shown the true dignity of labor. They are to be taught that God is a constant worker. Let every teacher take hold heartily with a group of students, working with them, and teaching them how to work. As the teachers do this, they will gain a valuable experience. Their hearts will be bound up with the hearts of the students, and this will open the way for successful teaching.

CT 209 It is important that we should have intermediate schools and academies. To us has been committed a great work—the work of proclaiming the third angel's message to every nation, kindred, tongue, and people. We have but few missionaries. From home and abroad are coming many urgent calls for workers.

CT 210 It is not wise for a new school to lift its banner and promise to do a high grade of work before proving that it is fully able to do preparatory work. It should be the great aim in every intermediate school to do most thorough work in the common branches.

CT 213 You will certainly make a serious mistake if you undertake, with a few students and a few teachers, to do the advanced work that is carried forward with so much difficulty and expense in our larger schools. It will be better for your students and for the school, for those who require the advanced studies, to go to the college, and thus leave your faculty free to devote their best energies to doing thorough work in teaching the common branches.

Adult Education

5T 554 Every member of the church should put forth efforts to qualify himself to do work for the Master. To each has been appointed a work, according to his ability.

6T 188 Patient, painstaking effort needs to be made for the encouragement and uplifting of the surrounding communities, and for their education in industrial and sanitary lines. The school and all its surroundings should be object lessons, teaching the ways of improvement, and appealing to the people for reform, so that taste, industry, and refinement may take the place of coarseness, uncleanness, disorder, ignorance, and sin.

6T 188, 189 As you see families living in hovels, with scant furniture and clothing, without tools, without books or other marks of refinement about their homes, will you become interested in them, and endeavor to teach them how to put their energies to the very best use, that there may be improvement, and that their work may move forward? It is by diligent labor, by putting to the wisest use every capability, by learning to waste no time, that they will become successful in improving their premises and cultivating their land.

7T 147 As our publishing houses take upon themselves a burden for missionary fields, they will see the necessity of providing for a broader and more thorough education of workers. They will realize the value of their facilities for this work and will see the need of qualifying the workers, not merely to build up the work within their own borders, but to give efficient help to institutions in new fields.

7T 227 In the South there is much that could be done by lay members of the church, persons of limited education. There are men, women, and children who need to be taught to read. These poor souls are starving for a knowledge of God.

CH 135 Greater efforts should be put forth to educate the people in the principles of health reform. Cooking schools should be established, and house-to-house instruction should be given in the art of cooking wholesome food. Old and young should learn how to cook more simply.

CHS 59 Many would be willing to work if they were taught how to begin. They need to be instructed and encouraged.

DA 824 And we should teach others how to preserve and to recover health. For the sick we should use the remedies which God has provided in nature, and we should point them to Him who alone can restore.

ED 13 Our ideas of education take too narrow and too low a range. There is need of a broader scope, a higher aim. True education means more than the pursual of a certain course of study. It means more than a preparation for the life that now is. It has to do with the whole being, and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world and for the higher joy of wider service in the world to come.

The source of such an education is brought to view in these words of Holy Writ, pointing to the Infinite One: In Him “are hid all the treasures of wisdom.” Colossians 2:3. “He hath counsel and understanding.” Job 12:13

ED 276 Upon fathers as well as mothers rests a responsibility for the child's earlier as well as its later training, and for both parents the demand for careful and thorough preparation is most urgent. Before taking upon themselves the possibilities of fatherhood and motherhood, men and women should become acquainted with the laws of physical development—with physiology and hygiene, with the bearing of prenatal influences, with the laws of heredity, sanitation, dress, exercise, and the treatment of disease; they should also understand the laws of mental development and moral training.

This work of education the Infinite One has counted so important that messengers from His throne have been sent to a mother that was to be, to answer the question, "How shall we order the child, and how shall we do unto him?" (Judges 13:12), and to instruct a father concerning the education of a promised son.

Never will education accomplish all that it might and should accomplish until the importance of the parents' work is fully recognized, and they receive a training for its sacred responsibilities.

EV 108 A well-balanced work can be carried on best in the cities when a Bible school for the training of workers is in progress while public meetings are being held. Connected with this training school or city mission should be experienced laborers of deep spiritual understanding, who can give the Bible workers daily instruction, and who can also unite wholeheartedly in the general public effort.

FE 521 I have been instructed that at our large gatherings, workers should be present who will teach our people how to sow the seeds of truth. This means more than instructing them how to sell the *Signs of the Times* and other periodicals. It includes thorough instruction in how to handle such books as “Christ’s Object Lessons” and “Ministry of Healing.”

GW92 284 There should also be in our larger churches special training schools for young men and women, to fit them to become workers for God. And far more attention should be given by our ministers to the matter of assisting and educating younger laborers.

MH 125 The true physician is an educator. He recognizes his responsibility, not only to the sick who are under his direct care, but also to the community in which he lives. He stands as a guardian of both physical and moral health. It is his endeavor not only to teach right methods for the treatment of the sick, but to encourage right habits of living, and to spread a knowledge of right principles.

MH 149 Every church should be a training school for Christian workers. Its members should be taught how to give Bible readings, how to conduct and teach Sabbath-school classes, how best to help the poor and to care for the sick, how to work for the unconverted. There should be schools of health, cooking schools, and classes in various lines of Christian help work.

MH 192 If they ever become industrious and self-supporting, very many must have assistance, encouragement, and instruction. There are multitudes of poor families for whom no better missionary work could be done than to assist them in settling on the land and in learning how to make it yield them a livelihood.

MH 193 Christian farmers can do real missionary work in helping the poor to find homes on the land and in teaching them how to till the soil and make it productive. Teach them how to use the implements of agriculture, how to cultivate various crops, how to plant and care for orchards.

Many who till the soil fail to secure adequate returns because of their neglect. Their orchards are not properly cared for, the crops are not put in at the right time, and a mere surface work is done in cultivating the soil. Their ill success they charge to the unproductiveness of the land. False witness is often borne in condemning land that, 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.

MH 193 Let proper methods be taught to all who are willing to learn. If any do not wish you to speak to them of advanced ideas, let the lessons be given silently. Keep up the culture of your own land. Drop a word to your neighbors when you can, and let the harvest be eloquent in favor of right methods. Demonstrate what can be done with the land when properly worked.

MH 194 Carpenters, blacksmiths, and indeed everyone who understands some line of useful labor, should feel a responsibility to teach and help the ignorant and the unemployed.

MH 194 Missionary families are needed to settle in the waste places. Let farmers, financiers, builders, and those who are skilled in various arts and crafts, go to neglected fields, to improve the land, to establish industries, to prepare humble homes for themselves, and to help their neighbors.

MH 352 This work rests, in a great degree, with parents. In the efforts put forth to stay the progress of intemperance and of other evils that are eating like a cancer in the social body, if more attention were given to teaching parents how to form the habits and character of their children, a hundredfold more good would result.

MYP 218 Teach the people that it is better to know how to keep well than to know how to cure disease.

Education of Girls and Women

1T 686 But children are deprived of this through false ideas, until they are averse to work. It is disagreeable and does not accord with their ideas of gentility. It is thought to be unladylike and even coarse to wash dishes, iron, or stand over the washtub. This is the fashionable instruction which is given children in this unfortunate age.

1T 687 “Mothers should take their daughters with them into the kitchen and patiently educate them. Their constitution will be better for such labor, their muscles will gain tone and strength, and their meditations will be more healthy and elevated at the close of the day. They may be weary, but how sweet is rest after a proper amount of labor. Sleep, nature’s sweet restorer, invigorates the weary body, and prepares it for the next day’s duties. Do not intimate to your children that it is no matter whether they labor or not. Teach them that their help is needed, that their time is of value, and that you depend on their labor.”

3T 150 Young ladies frequently give themselves up to study to the neglect of other branches of education even more essential for practical life than the study of books. And after having obtained their education, they are often invalids for life. They neglected their health by remaining too much indoors, deprived of the pure air of heaven and of the God-given sunlight. These young ladies might have come from their schools in health, had they combined with their studies household labor and exercise in the open air.

6T 176 Because difficulties arise, we are not to drop the industries that have been taken hold of as branches of education. While attending school the youth should have an opportunity for learning the use of tools. Under the guidance of experienced workmen, carpenters who are apt to teach, patient, and kind, the students themselves should erect buildings on the school grounds and make needed improvements, thus by practical lessons learning how to build economically. The students should also be trained to manage all the different kinds of work connected with printing, such as typesetting, presswork, and book binding, together with tentmaking and other useful lines of work. Small fruits should be planted, and vegetables and flowers cultivated, and this work the lady students may be called out of doors to do. Thus, while exercising brain, bone, and muscle, they will also be gaining a knowledge of practical life.

CT 289, 290 There are very many girls who are married and have families who have but little practical knowledge of the duties devolving upon a wife and mother. They can read, and play upon an instrument of music; but they cannot cook. They cannot make good bread, which is very essential to the health of the family. They cannot cut and make garments, for they have never learned how. They regard these things as unessential, and in their married life they are as dependent upon someone to do these things for them as are their own little children. It is this inexcusable ignorance in regard to the most needful duties of life which makes very many unhappy families….

African-American Education

9T 201 Promising young men and young women should be educated to become teachers. They should have the very best advantages. Schoolhouses and meetinghouses should be built in different places, and teachers employed.

9T 201 Those who for years have been working to help the colored people are well fitted to give counsel in regard to the opening of such schools. So far as possible these schools should be established outside the cities. But in the cities there are many children who could not attend schools away from the cities; and for the benefit of these, schools should be opened in the cities as well as in the country.

9T 201 The children and youth in these schools are to be taught something more than merely how to read. Industrial lines of work are to be carried forward. The students are to be provided with facilities for learning trades that will enable them to support themselves.

9T 201 Our churches in the North, as well as in the South, should do what they can to help support the school work for the colored children. The schools already established should be faithfully maintained. The establishment of new schools will require additional funds. Let all our brethren and sisters do their part wholeheartedly to place these schools on vantage ground.

Foreign Schools

6T 136, 137 Teachers should be educated for missionary work. Everywhere there are openings for the missionary, and it will not be possible to supply laborers from any two or three countries to answer all the appeals for help. Besides the education of those who are to be sent out from our older conferences as missionaries, persons in various parts of the world should be trained to work for their own countrymen and their own neighbors; and as far as possible it is better and safer for them to receive their education in the field where they are to labor. It is

seldom best, either for the worker or for the advancement of the work, that he should go to distant lands for his education.

6T 137 To supply the need of laborers, God desires that educational centers be established in different countries where students of promise may be educated in the practical branches of knowledge and in Bible truth.

6T 137 The very best teachers should be sent to the various countries where schools are to be established, to carry on the educational work.

6T 138, 139 While the churches are responsible for keeping their own lamps trimmed and burning, devoted young people must be educated in their own countries to carry forward this work. Schools should be established, not such elaborate schools as those at Battle Creek and College View, but more simple schools with more humble buildings, and with teachers who will adopt the same plans that were followed in the schools of the prophets.

FE 203 There are many openings for missionaries in Australia, New Zealand, and the islands of the sea. And it will not be possible to supply laborers from America to fill all the many openings. Workers must be educated in these fields, who can take up the work, and go forth as light-bearers to the dark places of these lands. Not many can go to America to obtain an education; and even if they could go, it might not be best for them, or for the advancement of the work. The Lord would have schools established in this country to educate workers, to give character to the work of present truth in these new fields, and to awaken an interest in unbelievers.

FE 204 Teachers may come from America, until the work is fairly established, and by this means a new bond of union may be formed between America and Australia, New Zealand, and the islands of the sea.

FE 204 The work is to be done here. This is missionary ground, and every individual who is thought worthy of the education that our American schools could give, should obtain an education right here on the ground of their future labors. Those who have ability can be trained here so that they can put their knowledge into practical use at the earliest opportunity, and become agents in the hands of the Lord for the dissemination of light and truth.

Mission Schools

6T 137 Besides the education of those who are to be sent out from our older conferences as missionaries, persons in various parts of the world should be trained to work for their own countrymen and their own neighbors; and as far as possible it is better and safer for them to receive their education in the field where they are to labor.

7T 169 In connection with our mission schools there should be facilities for printing and for training workers in this line. Where there are in training persons of various nationalities, speaking different languages, each should learn to print in his own tongue, also to translate into that tongue from the English. And while he is learning English, he should be teaching his language to such English-speaking students as may need to acquire it. Thus some of the foreign-born students might defray the expense of their education, and workers might be prepared to give valuable help in missionary enterprises.

CT 200 In sending children to the public schools, parents are placing them under the demoralizing influences—influences that injure the morals and the habits. In such surroundings, children often receive instruction that trains them to be enemies of Christ. They lose sight of piety and virtue.

Many public schools are permeated by the baneful influences of boys and girls who are experts in sin.

EV 107 There should be connected with our missions, training schools for those who are about to enter the field as laborers. They should feel that they must become as apprentices to learn the trade of laboring for the conversion of souls.

EV 107, 108 The labor in these schools should be varied. The study of the Bible should be made of primary importance, and at the same time there should be a systematic training of the mind and manners, that they may

learn to approach people in the best possible way. All should learn how to labor with tact and with courtesy, and with the Spirit of Christ

FE 98, 99 The youth in our public schools have been robbed of the blessings of holy things. Superficial talk, mere sentimentalism, passes for instruction in morals and religion; but it lacks the vital characteristics of real godliness. The justice and mercy of God, the beauty of holiness, and the sure reward of rightdoing, the heinous character of sin, and the certainty of punishment, are not impressed upon the minds of the young.

Public Schools

6T 193, 194 We send our children to the Sabbath school that they may be instructed in regard to the truth, and then as they go to the day school, lessons containing falsehood are given them to learn. These things confuse the mind, and should not be; for if the young receive ideas that pervert the truth, how will the influence of this education be counteracted?
CT 204 Efforts to educate our children and youth in the fear of the Lord without making a study of the word prominent, are sadly misdirected. Unless there is such a training as will lead to a recognition and an abhorrence of sin, moral deformity will result. Our children should be removed from the evil influences of the public school and placed where thoroughly converted teachers may educate them in the Holy Scriptures. Thus students will be taught to make the word of God the grand rule of their lives.

CT 205 In planning for the education of their children outside the home, parents should realize that it is no longer safe to send them to the public school, and should endeavor to send them to schools where they will obtain an education based on a Scriptural foundation. Upon every Christian parent there rests the solemn obligation of giving to his children an education that will lead them to gain a knowledge of the Lord and to become partakers of the divine nature through obedience to God's will and way.

CT 220 It is a terrible fact, and one that should make the hearts of parents tremble, that in so many schools and colleges to which the youth are sent for mental discipline and culture, influences prevail which misshape the character, divert the mind from life's true aims, and debase the morals. Through contact with the irreligious, the pleasure loving, and the corrupt, many youth lose the simplicity and purity, the faith in God, and the spirit of self-sacrifice that Christian fathers and mothers have cherished and guarded by careful instruction and earnest prayer.

FE 99 Skepticism and infidelity, under some pleasing disguise, or as a covert insinuation, too often find their way into schoolbooks. In some instances, the most pernicious principles have been inculcated by teachers. Evil associates are teaching the youth lessons of crime, dissipation, and licentiousness that are horrible to contemplate. Many of our public schools are hotbeds of vice.

26 - Relationships

Parent-Teacher Co-operation

4T 428 Some of the students return home with murmuring and complaints, and parents and members of the church give an attentive ear to their exaggerated, one-sided statements. They would do well to consider that there are two sides to the story; but instead, they allow these garbled reports to build up a barrier between them and the college. They then begin to express fears, questionings, and suspicions in regard to the way the college is conducted. Such an influence does great harm. The words of dissatisfaction spread like a contagious disease, and the impression made upon minds is hard to efface. The story enlarges with every repetition, until it becomes of gigantic proportions, when investigation would reveal the fact that there was no fault with teachers or professors.

5T 52 Instead of sympathizing with their children in a perverse course, the parents should have reproved them and sustained the faithful teacher.

5T 89 One of the greatest difficulties with which teachers have had to contend is the failure on the part of parents to cooperate in administering the discipline of the college. If the parents would stand pledged to sustain the authority of the teacher, much insubordination, vice, and profligacy would be prevented. Parents should require their children to respect and obey rightful authority. They should labor with unremitting care and diligence to instruct, guide, and restrain their children until right habits are firmly established. With such training the youth would be in subjection to the institutions of society and the general restraints of moral obligation.

5T 112 When parents justify the complaints of their children against the authority and discipline of the school, they do not see that they are increasing the demoralizing power which now prevails to such a fearful extent. Every influence surrounding the youth needs to be on the right side, for youthful depravity is increasing.

6T 202 Unless parents are ready and anxious to co-operate with the teacher for the salvation of their children, they are not prepared to have a school established among them.

CE 237 If parents would place themselves in the position of the teachers, and see how difficult it must necessarily be to manage and discipline a school of hundreds of students of every grade and class of minds, they might upon reflection see things differently. They should consider that some children have never been disciplined at home.

CT 150 It is in the home school that our boys and girls are to be prepared to attend the church school. Parents should constantly keep this in mind, and as teachers in the home should consecrate every power of the being to God, that they may fulfill their high and holy mission. Diligent, faithful instruction in the home is the best preparation that children can receive for school life. Wise parents will help their children to understand that in the school life, as in the home, they are to strive to please God, to be an honor to Him.

CT 150 To shield their children from contaminating influences, parents should instruct them in the principles of purity. Those children who in the home form habits of obedience and self-control will have little difficulty in their school life, and will escape many of the temptations that beset the youth. Parents should train their children to be true to God under all circumstances and in all places. They should surround them with influences that tend to strengthen character. With such a training, children, when sent away to school, will not be a cause of disturbance or anxiety. They will be a support to their teachers and an example and encouragement to their fellow pupils.

CT 153, 154 The teacher should not be left to carry the burden of his work alone. He needs the sympathy, the kindness, the co-operation, and the love of every church member. The parents should encourage the teacher by showing that they appreciate his efforts. Never should they say or do anything that will encourage insubordination in their children. But I know that many parents do not co-operate with the teacher. They do not foster in the home the good influence exerted in the school. Instead of carrying out in the home the principles of obedience taught in the school, they allow their children to do as they please, to go hither and thither without restraint. And if the teacher exercises authority in requiring obedience, the children carry to their parents an exaggerated, distorted account of the way in which they have been dealt with. The teacher may have done only that which it was his painful duty to do; but the parents sympathize with their children, even though they are in the wrong. And often those parents who themselves rule in anger are the most unreasonable when their children are restrained and disciplined in school.

CT 154 Some have talked freely and bitterly concerning a teacher without clearly understanding the difficulty of which they were speaking. This should not be. The one who thinks that a teacher has done wrong should follow the directions given in the word: “If thy brother shall trespass against thee, go and tell him his fault between thee and him alone.” Matthew 18:15. Until this has been done, no one is justified in telling others of a brother’s mistakes.

CT 154, 155 How much better it is for children, instead of hearing criticism, to hear from the lips of their mother words of commendation regarding the work of the teacher. Such words make lasting impressions and influence the children to respect the teacher.

CT 157 Parents whose hearts are filled with the love of Christ will refrain from finding fault and will do all in their power to encourage and help the one whom they have chosen as teacher for their children. They will be willing to believe that he is just as conscientious in his work as they are in theirs.

The teachers in the home and the teachers in the school should have a sympathetic understanding of one another's work. They should labor together harmoniously, imbued with the same missionary spirit, striving together to benefit the children physically, mentally, and spiritually, and to develop characters that will stand the test of temptation.

CT 161 By hasty, unfounded criticism the influence of the faithful, self-sacrificing teacher is often well-nigh destroyed. Many parents whose children have been spoiled by indulgence leave to the teacher the unpleasant task of repairing their neglect; and then by their own course they make his task almost hopeless. Their criticism and censure of the school management encourage insubordination in the children and confirm them in wrong habits.

CT 332 The dangers of the young are greatly increased as they are thrown into the society of a large number of their own age, of varied character and habits of life. Under these circumstances, many parents are inclined to relax rather than redouble their own efforts to guard and control their children. Thus they cast a tremendous burden upon those who feel the responsibility. When these parents see that their children are becoming demoralized, they are inclined to find fault with those who have charge of the work, when the evils have been caused by the course of the parents themselves.

CT 332, 333 Every son and daughter should be called to account if absent from home at night. Parents should know what company their children are in and at whose house they spend their evenings. Some children deceive their parents with falsehoods to avoid exposure of their wrong course. There are those who seek the society of corrupt companions and secretly visit saloons and other forbidden places of resort in the city.

ED 283 Parents who give this training are not the ones likely to be found criticizing the teacher. They feel that both the interest of their children and justice to the school demand that, so far as possible, they sustain and honor the one who shares their responsibility.

ED 284 Since parents so rarely acquaint themselves with the teacher, it is the more important that the teacher seek the acquaintance of parents. He should visit the homes of his pupils and gain a knowledge of the influences and surroundings among which they live. By coming personally in touch with their homes and lives, he may strengthen the ties that bind him to his pupils and may learn how to deal more successfully with their different dispositions and temperaments.

ED 284 The parents' intimate knowledge both of the character of the children and of their physical peculiarities or infirmities, if imparted to the teacher, would be an assistance to him. It is to be regretted that so many fail of realizing this.

ED 284, 285 As he interests himself in the home education, the teacher imparts a double benefit. Many parents, absorbed in work and care, lose sight of their opportunities to influence for good the lives of their children. The teacher can do much to arouse these parents to their possibilities and privileges. He will find others to whom the sense of their responsibility is a heavy burden, so anxious are they that their children shall become good and useful men and women. Often the teacher can assist these parents in bearing their burden, and, by counseling together, both teacher and parents will be encouraged and strengthened.

ED 285 Often the teacher can assist these parents in bearing their burden, and, by counseling together, both parents and teachers will be encouraged and strengthened.

FE 64 Many fathers and mothers err in failing to second the efforts of the faithful teacher.

FE 64, 65 Youth and children, with their imperfect comprehension and undeveloped judgment, are not always able to understand all the teacher's plans and methods. Yet when they bring home reports of what is said and done at school, these are discussed by the parents in the family circle, and the course of the teacher is criticized without

restraint. Here the children learn lessons that are not easily unlearned. Whenever they are subjected to unaccustomed restraint, or required to apply themselves to hard study, they appeal to their injudicious parents for sympathy and indulgence. Thus a spirit of unrest and discontent is encouraged, the school as a whole suffers from the demoralizing influence, and the teacher's burden is rendered much heavier. But the greatest loss is sustained by the victims of parental mismanagement. Defects of character which a right training would have corrected are left to strengthen with years, to mar and perhaps destroy the usefulness of their possessor.

HL 13 It is well that physiology is introduced into the common schools as a branch of education. All children should study it. It should be regarded as the basis of all educational effort. And then parents should see to it that practical hygiene be added. This will make their knowledge of physiology of practical benefit.

PH131 10 "Parents must come to view this matter in a different light. They must feel it their duty to cooperate with the teacher, to encourage wise discipline, and to pray much for the one who is teaching their children. You will not help the children by fretting, censuring, or discouraging them; neither will you act a good part to help them to rebel, and to be disobedient, and unkind, and unlovable, because of the spirit you develop."

Teacher-Pupil Relationships

4T 420 God has linked old and young together by the law of mutual dependence. The educators of youth should feel an unselfish interest for the lambs of the flock, as Christ has given us an example in His life. There is too little pitying tenderness, and too much of the unbending dignity of the stern judge. Exact and impartial justice should be given to all, for the religion of Christ demands this; but it should ever be remembered that firmness and justice have a sister, which is mercy.

4T 421 Again and again has the educator of youth carried into the schoolroom the shadow of darkness which has been gathering upon his soul. He has been overtaxed and is nervous, or dyspepsia has colored everything a gloomy hue. He enters the schoolroom with quivering nerve and irritated stomach. Nothing seems to be done to please him, he thinks that his scholars are bent upon showing him disrespect, and his sharp criticisms and censures are given on the right hand and on the left.

6T 139 In the work of reform, teachers and students should co-operate, each working to the best advantage to make our schools such as God can approve. Unity of action is necessary to success.

6T 205 Teachers should sometimes enter into the sports and plays of the little children and teach them how to play. In this way they may be able to check unkind feelings and actions without seeming to criticize or find fault. This companionship will bind together the hearts of teachers and pupils, and school will be a delight to all.

CG 247 Those who desire to control others must first control themselves.... When a parent or teacher becomes impatient and is in danger of speaking unwisely, let him remain silent.

CT 93 The teacher who is severe, critical, overbearing, heedless of others' feelings, must expect the same spirit to be manifested toward himself. He who wishes to preserve his own dignity and self-respect must be careful not to wound needlessly the self-respect of others. This rule should be sacredly observed toward the dullest, the youngest, the most blundering students.

CT 212, 213 The teachers in the school should be learners with the students in all the instruction given. They are constantly to receive grace and wisdom from the Source of all wisdom.

CT 257 In the past not all of our teachers have been clear and true and firm in this respect. They need to see things in an altogether different light regarding the relations that should exist between the teacher and the student. The life and character must be kept from every stain of evil. Every unholy passion must be kept under the control of sanctified reason through the grace abundantly bestowed of God.

CT 269, 270 Teachers, treat your students as Christ's children, whom He wants you to help in every time of need. Make friends of them. Give them practical evidence of your unselfish interest in them. Help them over the rough places.

CT 269 Teachers and students are to come close together in Christian fellowship. The youth will make many mistakes, and the teacher is never to forget to be compassionate and courteous. Never is he to seek to show his superiority. The greatest of teachers are those who are most patient, most kind. By their simplicity and their willingness to learn they encourage their students to climb higher and still higher.

CT 318 Let not teachers have favorites among their students, or give to the bright, quick students the most attention. Those who are apparently the most unpromising most need the tact and kindly words that will bind their hearts to the heart of the teacher.

ED 212 In lines of recreation for the student the best results will be attained through the personal co-operation of the teacher. The true teacher can impart to his pupils few gifts so valuable as the gift of his own companionship. It is true of men and women, and how much more of youth and children, that only as we come in touch through sympathy can we understand them; and we need to understand in order most effectively to benefit. To strengthen the tie of sympathy between teacher and student there are few means that count so much as pleasant association together outside the schoolroom. In some schools the teacher is always with his pupils in their hours of recreation. He unites in their pursuits, accompanies them in their excursions, and seems to make himself one with them. Well would it be for our schools were this practice more generally followed.

ED 280 He must have also the tact and skill, the patience and firmness, that will enable him to impart to each the needed help—to the vacillating and ease loving, such encouragement and assistance as will be a stimulus to exertion; to the discouraged, sympathy and appreciation that will create confidence and thus inspire effort.

Teachers often fail of coming sufficiently into social relation with their pupils. They manifest too little sympathy and tenderness, and too much of the dignity of the stern judge. While the teacher must be firm and decided, he should not be exacting or dictatorial. To be harsh and censorious, to stand aloof from his pupils or treat them indifferently, is to close the avenues through which he might influence them for good.

ED 280 Under no circumstances should the teacher manifest partiality.

ED 285, 286 Co-operation should be the spirit of the schoolroom, the law of its life. The teacher who gains the co-operation of his pupils secures an invaluable aid in maintaining order. In service in the schoolroom many a boy whose restlessness leads to disorder and insubordination would find an outlet for his superfluous energy. Let the older assist the younger, the strong the weak; and, so far as possible, let each be called upon to do something in which he excels. This will encourage self-respect and a desire to be useful.

ED 289, 290 The wise educator, in dealing with his pupils, will seek to encourage confidence and to strengthen the sense of honor. Children and youth are benefited by being trusted. Many, even of the little children, have a high sense of honor; all desire to be treated with confidence and respect, and this is their right. They should not be led to feel that they cannot go out or come in without being watched. Suspicion demoralizes, producing the very evils it seeks to prevent. Instead of watching continually, as if suspecting evil, teachers who are in touch with their pupils will discern the workings of the restless mind, and will set to work influences that will counteract evil. Lead the youth to feel that they are trusted, and there are few who will not seek to prove themselves worthy of the trust.

ED 292 But in dealing with them he should never forget that he himself was once a child, in need of discipline. Even now, with all his advantages of ages, education, and experience, he often errs, and is in need of mercy and forbearance. In training the youth he should consider that he is dealing with those who have inclinations to evil similar to his own. They have almost everything to learn, and it is much more difficult for some to learn than for others. With the dull pupil he should bear patiently, not censuring his ignorance, but improving every opportunity

to give him encouragement. With sensitive, nervous pupils he should deal very tenderly. A sense of his own imperfections should lead him constantly to manifest sympathy and forbearance toward those who also are struggling with difficulties.

ED 292, 293 The Saviour's rule—"As ye would that men should do to you, do ye also to them likewise" (Luke 6:31)—should be the rule of all who undertake the training of children and youth. They are the younger members of the Lord's family, heirs with us of the grace of life. Christ's rule should be sacredly observed toward the dullest, the youngest, the most blundering, and even toward the erring and rebellious.

FE 246 Obligations between teachers and pupils are mutual. Teachers should make diligent effort that their own souls may be sanctified through the grace of Christ, and that they may labor in Christ's lines for the salvation of their pupils. On the other hand, students should not pursue such a course of action as will make it hard and trying to their teachers, and bring upon them temptations hard to resist. Pupils should not, by a wrong course of action, lower the high standing and reputation of the school, and give reason for the report to go abroad among believers and unbelievers, that Seventh-day Adventist schools, though purporting to be established for giving the best of education to those who attend, are no better than the common schools throughout the world. This is not the character nor the reputation that God would have our schools bear; and those who have lent the influence with which God has intrusted them, to give such a character or reputation to the school, have lent it in a wrong direction.

FE 249 How much better would it be for both pupils and teachers, if students would place themselves upon their honor, and act from pure and noble motives, so that their very course of action would recommend them to those who were their teachers and educators. If in every possible way and under every circumstance, they would treat those who are in positions of trust, and bearing responsibility, as they themselves would like to be treated, what peace and success would attend the school.

MM 81 In all our educational institutions physical and mental work should have been combined. In vigorous physical exercise, the animal passions find a healthy outlet and are kept in proper bounds. Healthful exercise in the open air will strengthen the muscles, encourage a proper circulation of blood, help to preserve the body from disease, and will be a great help in spirituality. For many years it has been presented to me that teachers and students should unite in this work.

MYP 183 Students, co-operate with your teachers. As you do this, you give them hope and courage. You are helping them, and at the same time you are helping yourselves to advance. Remember that it rests largely with you whether your teachers stand on vantage ground, their work an acknowledged success.

TSS 79 If teachers see that it is impossible to bring a student under the discipline of the class, let him be removed to another class, for it may be that another teacher may be able to supply the deficiency. What one teacher lacks, another may possess; but if you can obtain the confidence of the youth, and bind him to your heart through cords of sympathy and love, you may win a soul to Christ.

TSS 80, 81 The teacher is to educate the pupils as Christ educated His disciples. He must make impressions that time can not efface.

27 - Miscellaneous Considerations

Content of the Curriculum

5T 23 The students should receive at college such training as will enable them to maintain a respectable, honest, virtuous standing in society, against the demoralizing influences which are corrupting the youth.

5T 522 Moral philosophy, the study of the Scriptures, and physical training should be combined with the studies usually pursued in schools.

6T 208 The students are in our schools for a special training to become acquainted with all lines of work that should they go out as missionaries they could be self-reliant and able, through their educated ability, to furnish themselves with necessary conveniences and facilities. Whether men or women, they should learn to mend, wash, and keep their own clothes in order. They should be able to cook their own meals. They should be familiar with agriculture and with mechanical pursuits.

9T 76 Our educational institutions can do much toward meeting the demand for trained workers for these mission fields. Wise plans should be laid to strengthen the work done in our training centers. Study should be given to the best methods for fitting consecrated young men and young women to bear responsibility and to win souls for Christ. They should be taught how to meet the people and how to present the third angel's message in an attractive manner.

COL 41 But in too many schools of our day God's word is set aside. Other subjects occupy the mind. The study of infidel authors holds a large place in the educational system. Skeptical sentiments are interwoven in the matter placed in school books. Scientific research becomes misleading, because its discoveries are misinterpreted and perverted. The word of God is compared with the supposed teachings of science, and is made to appear uncertain and untrustworthy. Thus the seeds of doubt are planted in the minds of the youth, and in time of temptation they spring up.

CT 45 There is a great deal of talk concerning higher education, and many suppose that 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, "That they might know Thee the only true God, and Jesus Christ, whom Thou has sent." John 17:3.

CT 149 But their domestic education should keep pace with their education in missionary lines. In childhood and youth practical and literary training should be combined.

CT 167 We cannot afford to separate spiritual from intellectual training. Well may parents dread intellectual greatness for their children, unless it is balanced by a knowledge of God and His ways.

CT 218 It is a matter of great importance that students obtain an education that will fit them for successful business life. We must not be satisfied with the one-sided education given in many schools. The common branches must be thoroughly mastered, and a knowledge of bookkeeping should be considered as important as a knowledge of grammar. All who expect to engage in the work of the Lord should learn how to keep accounts. In the world there are many who have made a failure of business and are looked upon as dishonest, who are true at heart, but who have failed to succeed because they did not know how to keep accounts.

To spell correctly, to write a clear, fair hand, and to keep accounts, are necessary accomplishments. Bookkeeping has strangely dropped out of school work in many places but this should be regarded as a study of primary importance. A thorough preparation in these studies will fit students to stand in positions of trust.

CT 308 Education does not consist in using the brain alone. Physical employment is a part of the training essential for every youth. An important phase of education is lacking if the student is not taught how to engage in useful labor.

CT 395 In the instruction given in our schools, the natural and the spiritual are to be combined.

CT 411 None should be allowed to pursue a course of study that will weaken their faith in the truth or 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 influences of the Holy Spirit and have obtained His counsel concerning the contemplated course of study. Let every unholy ambition be blotted out. Let every selfish desire to

distinguish yourselves be set aside; let every suggestion from humanity be taken to God, and trust in the guidance of His Spirit….

CT 444 All unnecessary matters should be weeded from the courses of study, and only such studies placed before the student as will be of real value to him.

ED 17, 18 Every human being, created in the image of God, is endowed with a power akin to that of the Creator—individuality, power to think and to do. The men in whom this power is developed are the men who bear responsibilities, who are leaders in enterprise, and who influence character. It is the work of true education to develop this power, to train the youth to be thinkers, and not mere reflectors of other men's thought. Instead of confining their study to that which men have said or written, let students be directed to the sources of truth, to the vast fields opened for research in nature and revelation. Let them contemplate the great facts of duty and destiny, and the mind will expand and strengthen. Instead of educated weaklings, institutions of learning may send forth men strong to think and to act, men who are masters and not slaves of circumstances, men who possess breadth of mind, clearness of thought, and the courage of their convictions.

FE 115 Studies should generally be few and well chosen, and those who attend our colleges are to have a different training from that of the common schools of the day.

FE 115 The world's maxims, the world's customs and practices, are not the teaching they need; but they are to see that the teachers in the schools care for their souls, that they will take a decided interest in their spiritual welfare, and religion is to be the great principle inculcated; for the love and fear of God are the beginning of wisdom.

MH 401 The development of the whole being, physical, mental, and spiritual, and the teaching of service and sacrifice, should be kept constantly in view.

MH 401 Above any other agency, service for Christ's sake in the little things of everyday experience has power to mold the character and to direct the life into lines of unselfish ministry. To awaken this spirit, to encourage and rightly to direct it, is the parents' and the teacher's work.

MH 402 Every child and every youth should have a knowledge of himself. He should understand the physical habitation that God has given him, and the laws by which it is kept in health. All should be thoroughly grounded in the common branches of education. And they should have industrial training that will make them men and women of practical ability, fitted for the duties of everyday life. To this should be added training and practical experience in various lines of missionary effort.

Adverse Factors in Education

5T 232 Parents flock with their families to the cities because they fancy it easier to obtain a livelihood there than in the country. The children, having nothing to do when not in school, obtain a street education. From evil associates they acquire habits of vice and dissipation.

5T 545 If their minds are filled with stories, be they true or fictitious, there is no room for the useful information and scientific knowledge which should occupy them. What havoc has this love for light reading wrought with the mind! How it has destroyed the principles of sincerity and true godliness, which lie at the foundation of a symmetrical character. It is like a slow poison taken into the system, which will sooner or later reveal its bitter effects. When a wrong impression is left upon the mind in youth, a mark is made, not on sand, but on enduring rock.

FE 64 The evil which underlies all others, and which often counteracts the efforts of the best instructors, is to be found in the home discipline. Parents do not see the importance of shielding their children from the gilded temptations of this age. They do not exercise proper control themselves, and hence do not rightly appreciate its value.

MYP 315 The love of display produces extravagance, and in many young people kills the aspiration for a nobler life. Instead of seeking an education, they early engage in some occupation to earn money for indulging the passion for dress. And through this passion many a young girl is beguiled to ruin.

Courtship and the Student

1T 216, 217 They fear to cross the will of their children, and therefore yield to them. But just as long as children are under the roof of the parents, dependent upon them, they should be subject to their control.

1T 392 Parents should encourage in their children a disposition to be open and frank with them, to come to them with their difficulties, and when they are perplexed as to what course is right, to lay the matter just as they view it before the parents and ask their advice.

1T 401 The minds of youth are naturally given to folly; and at an early age, before their characters are formed, and their judgment matured, they frequently manifest a preference for associates who will have an injurious influence over them. Some form attachments for the other sex, contrary to the wishes and entreaties of their parents, and break the fifth commandment by thus dishonoring them. It is the duty of parents to watch the going out and the coming in of their children.

4T 433 Students are not sent here to form attachments, to indulge in flirtation or courting, but to obtain an education. Should they be allowed to follow their own inclinations in this respect, the college would soon become demoralized. Several have used their precious school days in slyly flirting and courting, notwithstanding the vigilance of professors and teachers. When a teacher of any of the branches takes advantage of his position to win the affections of his students with a view to marriage, his course is worthy of severest censure.

5T 23 Under the debasing power of sensual indulgence, or the untimely excitement of courtship and marriage, many students fail to reach that height of mental development which they might otherwise have attained.

5T 59, 60 One of the great objects to be secured in the establishment of the college was the separation of our youth from the spirit and influence of the world, from its customs, its follies, and its idolatry. The college was to build a barrier against the immorality of the present age, which makes the world as corrupt as in the days of Noah.

5T 60 The young are bewitched with the mania for courtship and marriage. Lovesick sentimentalism prevails. Great vigilance and tact are needed to guard the youth from these wrong influences.

5T 110 Especially do they rebel against the rules that will not allow young gentlemen to pay their attentions to young ladies. Full well is known the evil of such a course in this degenerate age. In a college where so many youth are associated, imitating the customs of the world in this respect would turn the thoughts in a channel that would hinder them in their pursuit of knowledge and in their interest in religious things.

5T 110 The infatuation on the part of both young men and women in thus placing the affections upon each other during school days shows a lack of good judgment. As in your own case, blind impulse controls reason and judgment. Under this bewitching delusion the momentous responsibility felt by every sincere Christian is laid aside, spirituality dies, and the judgment and eternity lose their awful significance.

CT 100 While at school, students should not allow their minds to become confused by thoughts of courtship.

CT 101 There were those who thought the restraint too severe; but we told them plainly what could be and what could not be, showing them that our schools are established at great expense for a definite purpose, and that all which would hinder the accomplishment of this purpose must be put away.

CT 101, 102 Again and again I stood before the students in the Avondale school with messages from the Lord regarding the deleterious influence of free and easy association between young men and young women. I told

them that if they did not keep themselves to themselves, and endeavor to make the most of their time, the school would not benefit them, and those who were paying their expenses would be disappointed.

Association

1T 394 God-fearing parents should train their children for a life of usefulness. They should not permit their principles of government to be tainted with the extravagant notions prevailing in this age, that they must conform to the fashions and be governed by the opinions of worldlings. They should not permit their children to choose their own associates. Teach them that it is your duty to choose for them. Prepare them to bear burdens while young.

3T 155 Their influence over other students is demoralizing. Those students who have had the benefits of religious teaching at home, and who are ignorant of the vices of society, frequently become the best acquainted with those whose minds have been cast in an inferior mold, and whose advantages for mental culture and religious training have been very limited. And they are in danger, by mingling in the society of this class and by breathing an atmosphere that is not elevating but that tends to lower and degrade the morals, of sinking to the same low level as their companions. It is the delight of a large class of students, in their unemployed hours, to have a high time. And very many of those who leave their homes innocent and pure become corrupted by their associations at school.

5T 112 The door of our college will ever be open to those who are not professors of religion, and the youth coming to Battle Creek may have this irreligious society if it is their choice. If they have right motives in associating with these and sufficient spiritual strength to withstand their influence they may be a power for good; while they are learners they may become teachers.

5T 113 And yet we should not exclude ourselves from the world, for our Christian experience is to be the light of the world. The society of unbelievers will do us no harm if we mingle with them for the purpose of connecting them with God and are strong enough spiritually to withstand their influence.

7T 66 Allow your children to form only such associations as will have a right influence upon their characters.

CT 220 It is inevitable that the youth will have associates, and they will necessarily feel their influence. There are mysterious links that bind souls together so that the heart of one answers to the heart of another. One catches the ideas, the sentiments, the spirit, of another. This association may be a blessing or a curse. The youth may help and strengthen one another, improving in deportment, in disposition, in knowledge; or, by permitting themselves to become careless and unfaithful, they may exert an influence that is demoralizing.

FE 54 The associations of our students is an important matter, and should not be neglected.

FE 55 Many who profess to be followers of Christ are weak in moral power. They have never been heroes of the cross, and are easily attracted from their allegiance to God by selfish pleasures or amusements. These persons should be helped. They should not be left to chance in choosing their companions and roommates. Those who love and fear God should bear the burden of these cases upon their souls, and should move discreetly in changing unfavorable associations. Christian youth who are inclined to be influenced by irreligious associates should have for companions those who will strengthen good resolutions and religious inclinations. A well-disposed, religiously inclined youth, and even a professor of religion, may lose his religious impressions by association with one who speaks lightly of sacred and religious things, and perhaps ridicules them, and who lacks reverence and conscientiousness. A little leaven may leaven the lump. Some are weak in faith; but if placed with proper roommates, whose influence is strong for the right, they may be balanced in the right direction, obtain a valuable religious experience, and be successful in the formation of Christian character.

FE 297 Every soul is surrounded with an atmosphere peculiar to the individual. This atmosphere may be full of spiritual malaria that is poisonous to the principles of righteousness. But when brought into association with

others, it need not take us days or weeks to ascertain whether the atmosphere of the spirit is of Christ or of Satan. The influence of association is never stronger than in school life; but the student who comes to school with an earnest desire to be a help and a blessing to his fellows, will be careful to cast his influence on the right side, and seek companions who will join with him in cultivating right principles and practices.

FE 500 Great care should be taken by Christian youth in the formation of friendships and in the choice of companions. Take heed, lest what you now think to be pure gold turns out to be base metal. Worldly associations tend to place obstructions in the way of your service to God, and many souls are ruined by unhappy unions, either business or matrimonial, with those who can never elevate or ennoble. Never should God's people venture upon forbidden ground. Marriage between believers and unbelievers is forbidden by God.

MH 403 It is a terrible fact, and one that should make the hearts of parents tremble, that in so many schools and colleges to which the youth are sent for mental culture and discipline, influences prevail which misshape the character, divert the mind from life's true aims, and debase the morals. Through contact with the irreligious, the pleasure loving, and the corrupt, many, many youth lose the simplicity and purity, the faith in God, and the spirit of self-sacrifice that Christian fathers and mothers have cherished and guarded by careful instruction and earnest prayer.

Physical Exercise

CE 183, 184 Students should not be permitted to take so many studies that they will have no time for physical training. The health cannot be preserved unless some portion of each day is given to muscular exertion in the open air. Stated hours should be devoted to manual labor of some kind, anything which will call into action all parts of the body. Equalize the taxation of the mental and physical powers, and the mind of the student will be refreshed. If he is diseased, physical exercise will often help the system to recover its normal condition.

CT 147 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, that 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.

CT 281, 282 All the teachers in a school need exercise, a change of employment. God has pointed out what this should be—useful, practical work. But many have turned away from God's plan to follow human inventions to the detriment of spiritual life. Amusements are doing more to counteract the working of the Holy Spirit than anything else, and the Lord is grieved.

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

CT 285 Some students put the whole being into their studies and concentrate their minds upon the object of obtaining an education. They work the brain, but allow the physical powers to remain inactive. Thus the brain is overworked, and the muscles become weak because they are not exercised. When these students are graduated, it is evident that they have obtained their education at the expense of life. They have studied day and night, year after year, keeping their minds continually upon the stretch, while they have failed to exercise their muscles sufficiently....

CT 347 Exercise in the open air for those whose employment has been within doors and sedentary will be beneficial to health. All who can should feel it a duty to pursue this course.

FE 74 Let the student take regular exercise that will cause him to breathe deep and full, taking into his lungs the pure invigorating air of heaven, and he will be a new being. It is not hard study that is destroying the health of students, so much as it is their disregard of nature's laws.

MH 238 Ministers, teachers, students, and other brain workers often suffer from illness as the result of severe mental taxation, unrelieved by physical exercise. What these persons need is a more active life. Strictly temperate habits, combined with proper exercise, would ensure both mental and physical vigor, and would give power of endurance to all brain workers.

MYP 177 Without physical exercise no one can have a sound constitution and vigorous health; and the discipline of well-regulated labor is no less essential to the securing of a strong, active mind and a noble character.

MYP 178 The healthful exercise of the whole being will give an education that is broad and comprehensive. Every student should devote a portion of each day to active labor. Thus habits of industry will be formed and a spirit of self-reliance encouraged, while the youth will be shielded from many evil and degrading practices that are so often the result of idleness. And this is all in keeping with the primary object of education; for in encouraging activity, diligence, and purity, we are coming into harmony with the Creator

MYP 239 In order for men and women to have well-balanced minds, all the powers of the being should be called into use and developed. There are in this world many who are one-sided because only one set of faculties has been cultivated, while others are dwarfed from inaction. The education of many youth is a failure. They overstudy, while they neglect that which pertains to the practical life. That the balance of the mind may be maintained, a judicious system of physical work should be combined with mental work, that there may be a harmonious development of all the powers.

MYP 239 The time spent in physical exercise is not lost. The student who is constantly poring over his books, while he takes but little exercise in the open air, does himself an injury.

TM 241, 242 The physical taxation combined with mental effort keeps the mind and morals in a more healthful condition, and far better work is done. Under this training students will come forth from our schools educated for practical life, able to put their intellectual capabilities to the best use. Physical and mental exercise must be combined if we would do justice to our students.

School Homes

6T 168 Our school homes have been established that our youth may not be left to drift hither and thither, and be exposed to the evil influences which everywhere abound; but that, as far as possible, a home atmosphere may be provided that they may be preserved from temptations to immorality and be led to Jesus.

6T 168, 169 Teachers who are placed in charge of these homes bear grave responsibilities; for they are to act as fathers and mothers, showing an interest in the students, one and all, such as parents show in their children. The varying elements in the characters of the youth with whom they are called to deal bring upon them care and many heavy burdens, and great tact as well as much patience is required to balance in the right direction minds that have been warped by bad management. The teachers need great managing ability; they must be true to principle and yet wise and tender, linking love and Christlike sympathy with discipline. They should be men and women of faith, of wisdom, and of prayer. They should not manifest stern, unbending dignity, but should mingle with the youth, becoming one with them in their joys and sorrows as well as in their daily routine of work. Cheerful, loving obedience will generally be the fruit of such effort.

6T 171 To each student in the home I would say, Be true to home duties. Be faithful in the discharge of little responsibilities. Be a real living Christian in the home. Let Christian principles rule your heart and control your conduct. Heed every suggestion made by the teacher, but do not make it a necessity always to be told what to do.

Discern for yourself. Notice for yourself if all things in your own room are spotless and in order, that nothing there may be an offense to God, but that when holy angels shall pass through your room, they may be led to linger because attracted by the prevailing order and cleanliness. In doing your duties promptly, neatly, faithfully, you are missionaries. You are bearing witness for Christ.

6T 172 Students should be taught that they are not independent atoms, but that each one is a thread which is to unite with other threads in composing a fabric. In no department can this instruction be more effectually given than in the school home. Here students are daily surrounded by opportunities which, if improved, will greatly aid in developing the social traits of their characters. It lies in their own power so to improve their time and opportunities as to develop a character that will make them happy and useful. Those who shut themselves up within themselves, who are unwilling to be drawn upon to bless others by friendly associations, lose many blessings; for by mutual contact minds receive polish and refinement; by social intercourse, acquaintances are formed and friendships contracted which result in a unity of heart and an atmosphere of love which is pleasing in the sight of heaven.

6T 174 Of all the features of an education to be given in our school homes the religious exercises are the most important. They should be treated with the greatest solemnity and reverence, yet all the pleasantness possible should be brought into them. They should not be prolonged till they become wearisome, for the impression thus made upon the minds of the youth will cause them to associate religion with all that is dry and uninteresting; and many will be led to cast their influence on the side of the enemy, who, if properly taught, would become a blessing to the world and to the church.

FE 50 We have had many fears that students who attend Battle Creek College will fail to receive all the benefit they might, in the way of religious culture, from the families that furnish them rooms. Some families do not enjoy the sweet influences of the religion of Christ, although they are professed Christians. The influence which this class of persons exert over the students is more objectionable than that of those who make no pretensions to godliness.

FE 54 Reckless sport, boisterous laughter, and late hours should not be tolerated by those who rent rooms. If they allow this conduct in the students, they do them a serious wrong, and make themselves, in a great degree, responsible for the misconduct. The rooms of students should be frequently visited, to see if they are favorable to health and comfort, and to ascertain if all are living in accordance with the rules of the school. Any remissness should be pointed out, and the students should be faithfully labored with. If they are *insubordinate and will not be controlled*, they are better off at home, and the school is better off without them.

FE 55 Many who profess to be followers of Christ are weak in moral power. They have never been heroes of the cross, and are easily attracted from their allegiance to God by selfish pleasures or amusements. These persons should be helped. They should not be left to chance in choosing their companions and roommates. Those who love and fear God should bear the burden of these cases upon their souls, and should move discreetly in changing unfavorable associations. Christian youth who are inclined to be influenced by irreligious associates should have for companions those who will strengthen good resolutions and religious inclinations. A well-disposed, religiously inclined youth, and even a professor of religion, may lose his religious impressions by association with one who speaks lightly of sacred and religious things, and perhaps ridicules them, and who lacks reverence and conscientiousness. A little leaven may leaven the lump. Some are weak in faith; but if placed with proper roommates, whose influence is strong for the right, they may be balanced in the right direction, obtain a valuable religious experience, and be successful in the formation of Christian character.

FE 313, 314 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.

Study

3T 138 The exercise of the brain in study, without corresponding physical exercise, has a tendency to attract the blood to the brain, and the circulation of the blood through the system becomes unbalanced.

3T 155 A constant strain upon the brain while the muscles are inactive, enfeebles the nerves, and students have an almost uncontrollable desire for change and exciting amusements.

5T 22 The study of books only cannot give students the discipline they need. A broader foundation must be laid.

5T 23 It would be well could there be connected with our college, land for cultivation and also workshops under the charge of men competent to instruct the students in the various departments of physical labor. Much is lost by a neglect to unite physical with mental taxation.

5T 524 There is too little zeal among the students. They should make more earnest efforts. It requires much study to know how to study. Each student must cultivate the habit of industry. He should see that no second-class work comes forth from his hand.

CE 124 No student should form the habit of sitting up late at night to burn the midnight oil, and then take the hours of day for sleep. If they have been accustomed to doing this at home, they should seek to correct their habits and go to rest at a seasonable hour, and rise in the morning refreshed for the day's duties.

CH 197 Those who are engaged in study should have relaxation. The mind must not be constantly confined to close thought, for the delicate mental machinery becomes worn. The body as well as the mind must have exercise. But there is great need of temperance in amusements, as in every other pursuit. And the character of these amusements should be carefully and thoroughly considered. Every youth should ask himself: What influence will these amusements have on physical, mental, and moral health?

CT 136 No effort should be spared to establish right habits of study. If the mind wanders, bring it back. If the intellectual and moral tastes have been perverted by overwrought and exciting tales of fiction, so that there is a disinclination to apply the mind, there is a battle to be fought to overcome this habit.

CT 296 The student who desires to put the work of two years into one should not be permitted to have his own way. To undertake to do double work means, with many, overtaxation of the mind and neglect of physical exercise. It is not reasonable to suppose that the mind can assimilate an oversupply of mental food, and it is as great a sin to overload the mind as it is to overload the digestive organs.

CT 297 In regulating the hours for sleep, there should be no haphazard work. Students should not form the habit of burning the midnight oil and taking the hours of the day for sleep. If they have been accustomed to doing this at home, they should correct the habit, going to bed at a seasonable hour. They will then rise in the morning refreshed for the duties of the day. In our schools the lights should be put out at half past nine.

CT 318 First impressions are not to be trusted. Students who at first seem dull and slow may in the end make greater progress than those who are naturally quicker. If they are thorough and systematic in their work they will gain much that others will fail to gain. Those who form habits of patient, persevering industry will accomplish more than those of quick, vivacious, brilliant mind, who, though grasping the point quickly, lose it just as readily. The patient ones, though slower to learn, will stand ahead of those who learn so quickly that they do not need to study.

CT 394 Many students come to college with intellectual habits that are a hindrance to them. One of the most difficult to manage is the habit of performing mental work as a matter of routine, instead of bringing to bear upon each study thoughtful, determined effort to master difficulties and to grasp the principles at the foundation of the subject under consideration. Indolence, apathy, irregularity, are to be dreaded, and the binding of oneself to routine is just as much to be dreaded.

CT 405 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.

CT 499 Students are to offer to God nothing less than their best. Mental effort will become easier and more satisfactory as they set themselves to the task of understanding the deep things of God. Each should decide that he will not be a second-rate student, that he will not allow others to think for him. He should say, “That which other minds have acquired in the sciences and in the word of God, I will acquire through painstaking effort.” He should rally the best powers of the mind and, with a sense of his accountability to God, do his best to conquer difficulties. And as far as possible, he should seek the society of those who are able to help him, who can detect his mistakes, and put him on his guard against indolence, pretense, and surface work.

ED 188 It is not enough to know what others have thought or learned about the Bible. Everyone must in the judgment give account of himself to God, and each should now learn for himself what is truth. But in order to do effective study, the interest of the pupil must be enlisted.

ED 189, 190 One of the chief causes of mental inefficiency and moral weakness is the lack of concentration for worthy ends. We pride ourselves on the wide distribution of literature; but the multiplication of books, even books that in themselves are not harmful, may be a positive evil. With the immense tide of printed matter constantly pouring from the press, old and young form the habit of reading hastily and superficially, and the mind loses its power of connected and vigorous thought. Furthermore, a large share of the periodicals and books that, like the frogs of Egypt, are overspreading the land, are not merely commonplace, idle, and enervating, but unclean and degrading. Their effect is not merely to intoxicate and ruin the mind, but to corrupt and destroy the soul.

ED 208, 209 The student who with limited time and means is struggling to gain an education should realize that time spent in physical exercise is not lost. He who continually pores over his books will find, after a time, that the mind has lost its freshness. Those who give proper attention to physical development will make greater advancement in literary lines than they would if their entire time were devoted to study.

ED 209 Again, excessive study, by increasing the flow of blood to the brain, creates morbid excitability that tends to lessen the power of self-control, and too often gives sway to impulse or caprice.

ED 219 As a relaxation from study, occupations pursued in the open air, and affording exercise for the whole body, are the most beneficial. No line of manual training is of more value than agriculture. A greater effort should be made to create and to encourage an interest in agricultural pursuits. Let the teacher call attention to what the Bible says about agriculture: that it was God’s plan for man to till the earth; that the first man, the ruler of the whole world, was given a garden to cultivate; and that many of the world’s greatest men, its real nobility, have been tillers of the soil.

ED 226 Thus is created strife for supremacy; and there is encouraged the system of “cramming,” which in so many cases destroys health and unfits for usefulness.

ED 232, 233 Every youth should be taught the necessity and the power of application. Upon this, far more than upon genius or talent, does success depend. Without application the most brilliant talents avail little, while with rightly directed effort persons of very ordinary natural abilities have accomplished wonders. And genius, at whose achievements we marvel, is almost invariably united with untiring, concentrated effort.

The youth should be taught to aim at the development of all their faculties, the weaker as well as the stronger. With many there is a disposition to restrict their study to certain lines, for which they have a natural liking. This error should be guarded against. The natural aptitudes indicate the direction of the lifework, and, when legitimate, should be carefully cultivated. At the same time it must be kept in mind that a well-balanced character and efficient work in any line depend, to a great degree, on that symmetrical development which is the result of thorough, all-round training.

FE 26, 27 Many parents keep their children at school nearly the year round. These children go through the routine of study mechanically, but do not retain that which they learn. Many of these constant students seem almost destitute of intellectual life. The monotony of continual study wearies the mind, and they take but little interest in their lessons; and to many the application to books becomes painful. They have not an inward love of thought, and an ambition to acquire knowledge. They do not encourage in themselves habits of reflection and investigation.

FE 72 The proper regulation of his habits of eating, sleeping, study, and exercise, is a duty which every student owes to himself, to society, and to God. The education which will make the young a blessing to the world, is that which enables them to attain a true and noble manhood or womanhood. That student who is studying hard, sleeping little, exercising little, and eating irregularly of an improper or inferior quality of food, is obtaining mental training at the expense of health and morals, of spirituality, and, it may be, of life.

FE 74 Let the student take regular exercise that will cause him to breathe deep and full, taking into his lungs the pure invigorating air of heaven, and he will be a new being. It is not hard study that is destroying the health of students, so much as it is their disregard of nature's laws.

FE 146 Youth who are kept in school, and confined to close study, cannot have sound health.

FE 146 The hours of study and recreation should be carefully regulated, and a portion of the time should be spent in physical labor.

FE 146 Students should not be permitted to take so many studies that they will have no time for physical training. The health cannot be preserved unless some portion of each day is given to muscular exertion in the open air. Stated hours should be devoted to manual labor of some kind, anything which will call into action all parts of the body. Equalize the taxation of the mental and physical powers, and the mind of the student will be refreshed. If he is diseased, physical exercise will often help the system to recover its normal condition.

FE 257, 258 By superficial study, the mind gradually loses its tone, and degenerates into imbecility, and is not capable of any taxing effort.

FE 349 "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.

GW 240 Those who are engaged in constant mental labor, whether in studying or preaching, need rest and change. The earnest student is constantly taxing the brain, too often while neglecting physical exercise; and as the result the bodily powers are enfeebled, and mental effort is restricted. Thus the student fails of accomplishing the very work that he might have done, had he labored wisely.

GW92 291, 292 Many need to be trained in school before they even know how study, how to bring the thoughts under the control of the will, how to use wisely their mental powers.

GW92 385 Chasing through books superficially, clogs the mind, and causes you to become a mental dyspeptic. You cannot digest and use one half that you read.

HL 198 Minds are often abused, and goaded on to madness by pursuing one line of thought; the excessive employment of the brain power and the neglect of the physical creates diseased conditions of the system.

HL 198 The mind does not wear out or break down so often on account of diligent employment and hard study, as on account of eating improper food at improper times, and of careless inattention to the laws of health.... Diligent study is not the principal cause of the breaking down of the mental powers. The main cause is improper diet, irregular meals, and a lack of physical exercise. Irregular hours for eating and sleeping sap the brain forces.

MH 402 In both the home and the school it should be the student's effort to learn how to study and how to impart the knowledge gained.

MM 83 Let every moment that is devoted to study be a moment in which the soul is conscious of its God-given responsibilities.

MM 83 Many are ruining themselves physically, mentally, and morally by overdevotion to study. They are defrauding themselves for time and eternity through practicing habits of intemperance in seeking to gain an education.

MM 277 We are composed of what we eat, and eating much flesh will diminish intellectual activity. Students would accomplish much more in their studies if they never tasted meat. When the animal part of the human agent is strengthened by meat eating, the intellectual powers diminish proportionately.

Spirit of Prophecy Statements Concerning Literature from An Adventist English Syllabus for Academies

7T 64 Young men and young women, read the literature that will give you true knowledge and that will be a help to the entire family. Say firmly: "I will not spend precious moments in reading that which will be of no profit to me and which only unfits me to be of service to others. I will devote my time and my thoughts to acquiring a fitness for God's service. I will close my eyes to frivolous and sinful things. My ears are the Lord's, and I will not listen to the subtle reasoning of the enemy. My voice shall not in any way be subject to a will that is not under the influence of the Spirit of God. My body is the temple of the Holy Spirit, and every power of my being shall be consecrated to worthy pursuits."

CT 137 Children should be taught to reject trashy, exciting tales, and to turn to sensible reading, which will lead the mind to take an interest in Bible story, history, and argument. Reading that will throw light upon the Sacred Volume and quicken the desire to study it is not dangerous, but beneficial.

FE 120, 121 It is no sin to appreciate literary talent, if it is not idolized; but no one is to strive for vainglory to exalt self.

FE 255, 256 The minds of men need literary as well as spiritual training that they may be harmoniously developed; for without literary training, men cannot fill acceptably various positions of trust.

MH 445, 446 Even fiction which contains no suggestion of impurity, and which may be intended to teach excellent principles, is harmful. It encourages the habit of hasty and superficial reading merely for the story. Thus it tends to destroy the power of connected and vigorous thought; it unfits the soul to contemplate the great problems of duty and destiny.

By fostering love for mere amusement, the reading of fiction creates a distaste for life's practical duties. Through its exciting, intoxicating power it is not infrequently a cause of both mental and physical disease. Many a miserable, neglected home, many a lifelong invalid, many an inmate of the insane asylum, has become such through the habit of novel reading.

It is often urged that in order to win the youth from sensational or worthless literature, we should supply them with a better class of fiction. This is like trying to cure the drunkard by giving him, in the place of whisky or brandy, the milder intoxicants, such as wine, beer, or cider. The use of these would continually foster the appetite for stronger stimulants. The only safety for the inebriate, and the only safeguard for the temperate man, is total abstinence. For the lover of fiction the same rule holds true. Total abstinence is his only safety.

MYP 272 Religious sentiments may be woven all through a story-book, but, in most cases, Satan is but clothed in angel-robes, the more effectively to deceive and allure. None are so confirmed in right principles, none so secure from temptation, that they are safe in reading these stories.

The readers of fiction are indulging an evil that destroys spirituality, eclipsing the beauty of the sacred page. It creates an unhealthy excitement, fevers the imagination, unfits the mind for usefulness, weans the soul from prayer, and disqualifies it for any spiritual exercise.

MYP 273 The nature of one's religious experience is revealed by the character of the books one chooses to read in one's leisure moments.

Closing Schools

CT 157 The school work in a place where a church school has been established should never be given up unless God plainly directs that this should be done. Adverse influences may seem to conspire against the school, but with God's help the teacher can do a grand, saving work in changing the order of things. If he labors patiently, earnestly, perseveringly, in Christ's lines, the reformatory work done in the school may extend to the homes of the children, bringing into them a purer, more heavenly atmosphere. This is indeed missionary work of the highest order.

CT 417 As long as time shall last, we shall have need of schools. There will always be need of education; but we must be careful lest education absorb every spiritual interest.

School Buildings

6T 101, 102 In none of our buildings should we seek to make a display; for this would not advance the work. Our economy should testify to our principles. We should employ methods of work that are not transient. Everything should be done solidly for time and for eternity.

6T 109 The schoolroom is needed just as much as is the church building.

6T 109 In localities where believers are few, let two or three churches unite in erecting a humble building for a church school. Let all share the expense.

6T 182, 183 We need more teachers and more talent to educate the students in various lines, that many persons may go from this place willing and able to carry to others the knowledge which they have received. Orphan boys and girls are to find a home here. Buildings should be erected for a hospital, and boats should be provided to accommodate the school. A competent farm manager should be employed, also wise, energetic men to act as superintendents of the several industrial enterprises, men who will use their undivided talents in teaching the students how to work.

Many young people will come to school who desire a training in industrial lines. The industrial instruction should include the keeping of accounts, carpentry, and everything that is comprehended in farming. Preparation should also be made for teaching blacksmithing, painting, shoemaking, cooking, baking, laundering, mending, typewriting, and printing. Every power at our command is to be brought into this training work, that students may go out equipped for the duties of practical life.

Cottages and buildings essential to the schoolwork are to be erected by the students themselves. These should not be crowded close together, nor located near the school buildings proper. In the management of this work small companies should be formed who, under competent leaders, should be taught to carry a full sense of their responsibility. All these things cannot be accomplished at once, but we are to begin to work in faith.

6T 208 In the erection of school buildings, in their furnishing, and in every feature of their management the strictest economy must be practiced. They should be as homelike as possible, and in every feature they are to teach correct lessons of simplicity, usefulness, thrift, and economy.

CH 276 We must also remember that our work is to correspond with our faith. We believe that the Lord is soon to come, and should not our faith be represented in the buildings we erect? Shall we put a large outlay of money into a building that will soon be consumed in the great conflagration? Our money means souls, and it is to be used to bring a knowledge of the truth to those who, because of sin, are under the condemnation of God. Then let us bind about our ambitious plans; let us guard against extravagance or improvidence, lest the Lord's treasury become empty and the builders have not means to do their appointed work.

MH 274 In the construction of buildings, whether for public purposes or as dwellings, care should be taken to provide for good ventilation and plenty of sunlight. Churches and schoolrooms are often faulty in this respect. Neglect of proper ventilation is responsible for much of the drowsiness and dullness that destroy the effect of many a sermon and make the teacher's work toilsome and ineffective.

PH131 24 "The place dedicated to God should not be a room where worldly business is transacted. If the children assemble to worship God in a room that is used during the week for a school or store room, they will be more than human if, mingled with their devotional thoughts, they do not also have thoughts of their studies, or of things that have happened during the week."

PH131 25, 26 "When a company of believers is raised up, careful provision should be made for the permanence and stability of the work. A house of worship will be needed, and a school where Bible instruction may be given to the people. The workers should not leave their field of labor without building a church and providing a school room and a teacher. * * * All this has been presented before me as a panoramic view. I saw workmen building humble houses of worship. Those newly come to the faith were helping with willing hands, and those who had means were assisting with their means. A school room was prepared for the children. Teachers were selected to go to this place. The number in the school was not large, but it was a happy beginning. I heard the songs of children and of parents Except the Lord build the house they labor in vain that build it. Except the Lord keep the city, the watchman watcheth but in vain * * * The establishment of churches, the erection of meeting houses and school buildings was extended from city to city, and the tithe was increasing to carry forward the work. There was a class, not only in one place, but in many places, and the Lord was working to increase his forces. Something was being established that would publish the truth. The work is to be done not only in Australia, but in the cities of America as well."

SA 130, 131 The school-room is a hard place for children who have inherited enfeebled constitutions. School-rooms generally have not been constructed in reference to health, but in regard to cheapness. The rooms have not been arranged so that they could be ventilated as they should have been, without exposing the children to severe colds.

TM 179 In eating, dressing, and in the furnishing of our school building, we want to preserve the simplicity of true godliness. Many will deny themselves and sacrifice much in order to contribute toward making the missionary work a success, and should they see this means expended upon the finest linen and the more expensive furniture or articles for the table, it would have a most unfortunate influence upon these brethren and sisters.

Cautions

CT 134 The practice of story reading is one of the means employed by Satan to destroy souls. It produces a false, unhealthy excitement, fevers the imagination, unfits the mind for usefulness, and disqualifies it for any spiritual exercise. It weans the soul from prayer and from the love of spiritual things.

Readers of frivolous, exciting tales become unfitted for the duties of practical life. They live in an unreal world. I have watched children who have been allowed to make a practice of reading such stories. Whether at home or abroad, they were restless, dreamy, unable to converse except upon the most commonplace subjects. Religious thought and conversation was entirely foreign to their minds. With the cultivation of an appetite for sensational stories, the mental taste is perverted, and the mind is not satisfied unless fed upon this unwholesome food. I can think of no more fitting name for those who indulge in such reading than mental inebriates.

CT 383 By fostering a love for mere amusement, the reading of fiction creates a distaste for life's practical duties. Through its exciting, intoxicating power it is not infrequently a cause of both mental and physical disease. Many a miserable, neglected home, many a lifelong invalid, many an inmate of the insane asylum, has become such through the habit of novel reading.

Other Relevant Quotations

3T 32 God has committed to each of us sacred trust, for which he holds us accountable. It is His purpose that we so educate the mind as to be able to exercise the talents He has given us in such a manner as to accomplish the greatest good and reflect the glory to the Giver. We are indebted to God for all the qualities of the mind.

3T 33 Christians are under obligation to Him to so train the mind that all the faculties may be strengthened and more fully developed.

5T 189 Our dress, our dwellings, our conversation, should testify of our consecration to God.

5T 264 The Bible presents a perfect standard of character; it is an infallible guide under all circumstances, even to the end of the journey of life. Take it as the man of your counsel, the rule of your daily life.

5T 579 A great name among men is as letters traced in sand, but a spotless character will endure to all eternity.

6T 143 Many have so far shown their lack of wisdom from above as to join with the enemies of God and the truth in providing worldly entertainments for the students.

7T 270 Living the life of the Life-giver, through faith in Him, everyone can reach the standard held up in His words.

9T 83 Our schools and sanitariums must be conducted on a high plane of efficiency, and a solemn responsibility rests upon us all to help place these institutions on vantage ground by giving the relief books a wide circulation.

CE 47 Studies should generally be few and well chosen, and those who attend our colleges are to have a different training than that of the common schools of the day.

CH 107 Our first duty toward God and our fellow beings is that of self-development. Every faculty with which the Creator has endowed us should be cultivated to the highest degree of perfection, that we may be able to do the greatest amount of good of which we are capable. Hence that time is spent to good account which is used in the establishment and preservation of physical and mental health. We cannot afford to dwarf or cripple any function of body or mind. As surely as we do this we must suffer the consequences.

COL 330 And those who would be workers together with God must strive for perfection of every organ of the body and quality of the mind. True education is the preparation of the physical, mental, and moral powers for the performance of every duty; it is the training of body, mind, and soul for divine service. This is the education that will endure unto eternal life.

COL 331, 332 Many whom God has qualified to do excellent work accomplish very little, because they attempt little. Thousands pass through life as if they had no definite object for which to live, no standard to reach. Such will obtain a reward proportionate to their works.

Remember that you will never reach a higher standard than you yourself set. Then set your mark high, and step by step, even though it be by painful effort, by self-denial and sacrifice, ascend the whole length of the ladder of progress. Let nothing hinder you. Fate has not woven its meshes about any human being so firmly that he need remain helpless and in uncertainty. Opposing circumstances should create a firm determination to overcome them. The breaking down of one barrier will give greater ability and courage to go forward. Press with determination in the right direction, and circumstances will be your helpers, not your hindrances.

COL 333 God requires the training of the mental faculties. He designs that His servants shall possess more intelligence and clearer discernment than the worldling, and He is displeased with those who are too careless or too indolent to become efficient, well-informed workers.

CT 13 I am instructed that we are to carry the minds of our students higher than is now thought possible.

CT 24 Godliness-godlikeness—is the goal to be reached. Before the student there is opened a path of continual progress. He has an object to achieve, a standard to attain, that includes everything good, and pure, and noble.

CT 45, 46 The highest education is that which will teach our children and youth the science of Christianity, which will give them an experimental knowledge of God's ways, and will impart to them the lessons that Christ gave to His disciples, of the paternal character of God.

CT 47 The teachers in our schools have a heavy responsibility to bear. They must be in words and character what they wish their students to become—men and women that fear God and work righteousness.

CT 52 Every faculty, every attribute, with which the Creator has endowed the children of men is to be employed for His glory; and in this employment is found its purest, holiest, happiest exercise. While religious principle is held paramount, every advance step taken in the acquirement of knowledge or in the culture of the intellect is a step toward the assimilation of the human with the Divine, the finite with the Infinite.

CT 58 When Christ is recognized as the head of all our working forces, more and more thoroughly will our institutions be cleansed from every common, worldly practice. The show and the pretense, and many of the exhibitions that in the past have had a place in our schools, will find no place there when teachers and students seek to carry out God's will on earth as it is done in heaven.

CT 61 The great work of parents and teachers is character building—seeking to restore the image of Christ in those placed under their care.

CT 63 Parents, teachers, students, remember that you are building for eternity. See that your foundation is sure; then build firmly, and with persistent effort, but in gentleness, meekness, love.

CT 64 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 of life's duties.

CT 67 To know oneself is a great knowledge. The teacher who rightly estimates himself will let God mold and discipline his mind. And he will acknowledge the source of his power. ... Self-knowledge leads to humility and to trust in God, but it does not take the place of efforts for self-improvement. He who realizes his own deficiencies will 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 is satisfied with a lower standard.

CT 97 If we ever know the truth, it will be because we practice it. We must have a living experience in the things of God before we are able to understand His word.

CT 208 Let the school be conducted along the lines of the ancient schools of the prophets, the word of God lying at the foundation of all the education given.

CT 211 In every school there should be those who have a store of patience and disciplinary talent, who will see to it that every line of work is kept up to the highest standard.

CT 215 In education the work of climbing must begin at the lowest round of the ladder. The common branches should be fully and prayerfully taught. Many who feel that they have finished their education are faulty in spelling and in writing, and can neither read nor speak correctly. Not a few who study the classics and other higher branches of learning, and who reach certain standards, finally fail because they have neglected to do thorough work in the common branches. They have never obtained a good knowledge of the English language. They need to go back and begin to climb from the first round of the ladder.

CT 216 One of the fundamental branches of learning is language study. In all our schools special care should be taken to teach the students to use the English language correctly in speaking, reading, and writing. Too much cannot be said in regard to the importance of thoroughness in these lines. One of the most essential qualifications of a teacher is the ability to speak and read distinctly and forcibly. He who knows how to use the English language fluently and correctly can exert a far greater influence than one who is unable to express his thought readily and clearly.

CT 217 Unless we can clothe our ideas in appropriate language, of what avail is our education? Knowledge will be of little value to us unless we cultivate the talent of speech; but it is a wonderful power when combined with the ability to speak wise, helpful words, and to speak them in a way that will command attention.

CT 217 The ability to speak plainly and distinctly, in full, round tones, is invaluable in any line of work, and it is indispensable to those who desire to become ministers, evangelists, Bible workers, or canvassers.

CT 218 It is a matter of great importance that students obtain an education that will fit them for successful business life. We must not be satisfied with the one-sided education given in many schools. The common branches must be thoroughly mastered, and a knowledge of bookkeeping should be considered as important as a knowledge of grammar. All who expect to engage in the work of the Lord should learn how to keep accounts. In the world there are many who have made a failure of business and are looked upon as dishonest, who are true at heart, but who have failed to succeed because they did not know how to keep accounts.

To spell correctly, to write a clear, fair hand, and to keep accounts, are necessary accomplishments. Bookkeeping has strangely dropped out of school work in many places but this should be regarded as a study of primary importance. A thorough preparation in these studies will fit students to stand in positions of trust.

CT 218 To every student I would say, never rest satisfied with a low standard.

CT 238 There is a large class who are careless in the way they speak, yet by careful, painstaking attention these may become representatives of the truth. Every day they should make advancement. They should not detract from their usefulness and influence by cherishing defects of manner, tone, or language. Common, cheap expressions

should be replaced by sound, pure words. By constant watchfulness and earnest discipline the Christian youth may keep his tongue from evil and his lips from speaking guile.

CT 240 Christ's manner of teaching was beautiful and attractive, and it was ever characterized by simplicity. He unfolded the mysteries of the kingdom of heaven through the use of figures and symbols with which His hearers were familiar; and the common people heard Him gladly, for they could comprehend His words. There were no high-sounding words used, to understand which it was necessary to consult a dictionary.

CT 312 Let the students who are engaged in building do their tasks with thoroughness, and let them learn from these tasks lessons that will help in their character building. In order to have perfect characters, they must make their work as perfect as possible.

CT 332 The dangers of the young are greatly increased as they are thrown into the society of a large number of their own age, of varied character and habits of life. Under these circumstances, many parents are inclined to relax rather than redouble their own efforts to guard and control their children. Thus they cast a tremendous burden upon those who feel the responsibility. When these parents see that their children are becoming demoralized, they are inclined to find fault with those who have charge of the work, when the evils have been caused by the course of the parents themselves.

CT 365 God's ideal for His children is higher than the highest human thought can reach.

CT 393 Our standard is to be the character of Him who is pure, holy, undefiled….

CT 395 We commend to every student the Book of books as the grandest study for human intelligence, the book that contains the knowledge essential for this life and for the life to come. But I do not encourage a letting down of the educational standard in the study of the sciences. The light that has been given on this subject is clear and should in no case be disregarded.

CT 479 It is because of these peculiar temptations which our youth must meet in worldly medical schools that provision should be made for preparatory and advanced medical training in our own schools, under Christian teachers. Our larger union conference training schools in various parts of the field should be placed in the most favorable position for qualifying our youth to meet the entrance requirements specified by state laws regarding medical students. The very best teaching talent should be secured, that our schools may be brought up to the proper standard. The youth, and those more advanced in years, who feel it their duty to fit themselves for work requiring the passing of certain legal tests, should be able to secure at our union conference training schools all that is essential for entrance into a medical college.

CT 480 What He has promised He will do, and inasmuch as there are legal requirements making it necessary that medical students shall take a certain preparatory course of study, our colleges should arrange to carry their students to the point of literary and scientific training that is necessary.

CT 505 The essential work is to conform the tastes, the appetites, the passions, the motives, the desires, to the great standard of righteousness.

CT 506 God does not want us to be content with lazy, undisciplined minds, dull thoughts, and loose memories. He wants every teacher to feel dissatisfied with simply a measure of success and to realize his need of constant diligence in acquiring knowledge.

CT 512 They may reach to the highest point of intellectual greatness; and if balanced by religious principle, they can carry forward the work which Christ came from heaven to accomplish.

CT 538 The cause of God needs efficient men.

ED 17 The Holy Scriptures are the perfect standard of truth, and as such should be given the highest place in education.

ED 18 Higher than the highest human thought can reach is God's ideal for His children. Godliness—godlikeness—is the goal to be reached. Before the student there is opened a path of continual progress. He has an object to achieve, a standard to attain, that includes everything good, and pure, and noble. He will advance as fast and as far as possible in every branch of true knowledge.

ED 18 Instead of educated weaklings, institutions of learning may send forth men strong to think and act, men who are masters and not slaves of circumstances, men who possess breadth of mind, clearness of thought, and the courage of their convictions.

ED 22 As it came from the Creator's hand, not only the Garden of Eden but the whole earth was exceedingly beautiful. No taint of sin, or shadow of death, marred the fair creation. God's glory "covered the heavens, and the earth was full of His praise." "The morning stars sang together, and all the sons of God shouted for joy." Habakkuk 3:3; Job 38:7. Thus was the earth a fit emblem of Him who is "abundant in goodness and truth" (Exodus 34:6); a fit study for those who were made in His image. The Garden of Eden was a representation of what God desired the whole earth to become, and it was His purpose that, as the human family increased in numbers, they should establish other homes and schools like the one He had given.

ED 29, 30 The true teacher is not satisfied with second-rate work. He is not satisfied with directing his students to a standard lower than the highest which it is possible for them to attain. He cannot be content with imparting to them only technical knowledge, with making them merely clever accountants, skillful artisans, successful tradesmen. It is his ambition to inspire them with principles of truth, obedience, honor, integrity, and purity—principles that will make them a positive force for the stability and uplifting of society. He desires them, above all else, to learn life's great lesson of unselfish service.

These principles become a living power to shape the character, through the acquaintance of the soul with Christ, through an acceptance of His wisdom as the guide, His power as the strength, of heart and life. This union formed, the student has found the Source of wisdom. He has within his reach the power to realize in himself his noblest ideals. The opportunities of the highest education for life in this world are his. And in the training here gained, he is entering upon that course which embraces eternity.

In the highest sense the work of education and the work of redemption are one, for in education, as in redemption, “other foundation can no man lay than that is laid, which is Jesus Christ.” “It was the good pleasure of the Father that in Him should all the fullness dwell.” 1 Corinthians 3:11; Colossians 1:19.

ED 57 The greatest want of the world is the want of men—men who will not be bought or sold; men who in their inmost souls are true and honest; men who do not fear to call sin by its right name; men whose conscience is as true to duty as the needle to the pole, men who will stand for the right though the heavens fall.

ED 78 What He taught, He lived. “I have given you an example,” He said to His disciples; “that ye should do as I have done.” “I have kept My Father’s commandments.” John 13:15; 15:10. Thus in His life, Christ’s words had perfect illustration and support. And more than this; what He taught, He was.

ED 109 The harvest of life is character, and it is this that determines destiny, both for this life and for the life to come.

ED 138 Every faculty is to be exercised to its highest capacity.

ED 190 Let the mind be directed to high and holy ideals, let the life have a noble aim, an absorbing purpose, and evil finds little foothold.

Let the youth, then, be taught to give close study to the word of God.

ED 222 One great reason why physical toil is looked down on is the slipshod, unthinking way in which it is so often performed. It is done from necessity, not from choice. The worker puts no heart into it, and he neither preserves self-respect nor wins the respect of others. Manual training should correct this error. It should develop habits of accuracy and thoroughness. Pupils should learn tact and system; they should learn to economize time and to make every move count. They should not only be taught the best methods, but be inspired with ambition constantly to improve. Let it be their aim to make their work as nearly perfect as human brains and hands can make it.

Such training will make the youth masters and not slaves of labor.

ED 234 So long as the great purpose of education is kept in view, the youth should be encouraged to advance just as far as their capabilities will permit. But before taking up the higher branches of study, let them master the lower. This is too often neglected. Even among students in the higher schools and the colleges there is great deficiency in knowledge of the common branches of education. Many students devote their time to higher mathematics when they are incapable of keeping simple accounts. Many study elocution with a view to acquiring the graces of oratory when they are unable to read in an intelligible and impressive manner. Many who have finished the study of rhetoric fail in the composition and spelling of an ordinary letter.

A thorough knowledge of the essentials of education should be not only the condition of admission to a higher course, but the constant test for continuance and advancement.

ED 246 No education can be complete that does not teach right principles in regard to dress.

ED 248 In dress, as in all things else, it is our privilege to honor our Creator. He desires our clothing to be not only neat and healthful, but appropriate and becoming.

ED 267 God does not expect the hyssop to attain the proportions of the cedar, or the olive the height of the stately palm. But each should aim just as high as the union of human with divine power makes it possible for him to reach.

ED 278 Since in his work quality is so much more important than quantity, he should guard against overlabor—against too much in his own line of duty; against accepting other responsibilities that would unfit him for his work; and against engaging in amusements and social pleasures that are exhausting rather than recuperative.

ED 278 With physical health and uprightness of character should be combined high literary qualifications. The more of true knowledge the teacher has, the better will be his work. The schoolroom is no place for surface work. No teacher who is satisfied with superficial knowledge will attain a high degree of efficiency.

ED 278 But the teacher's usefulness depends not so much upon the actual amount of his acquirements as upon the standard at which he aims. The true teacher is not content with dull thoughts, an indolent mind, or a loose memory. He constantly seeks higher attainments and better methods. His life is one of continual growth. In the work of such a teacher there is a freshness, a quickening power, that awakens and inspires his pupils.

ED 281 He will spare no pains to reach the highest standard of excellence. All that he desires his pupils to become, he will himself strive to be.

FE 29 If Christian parents lived in obedience to the requirements of the divine Teacher, they would preserve simplicity in eating and in dressing, and would live more in accordance with natural law. They would not then devote so much time to artificial life, in making for themselves cares and burdens that Christ has not laid upon them, but that He has positively bid them shun. If the kingdom of God and His righteousness were the first and all-important consideration with parents, but little precious time would be lost in needless outward ornamentation,

while the minds of their children are almost entirely neglected. The precious time devoted by many parents to dressing their children for display in their scenes of amusement would better, far better, be spent in cultivating their own minds, in order that they may be competent to properly instruct their children. It is not essential to the salvation or happiness of these parents that they use the precious probationary time that God has lent them, in dressing, visiting, and gossiping.

FE 71 Many students are in so great haste to complete their education that they are not thorough enough in anything which they undertake.

FE 82 The true object of education should be carefully considered. God has intrusted to each one capacities and powers, that they may be returned to Him enlarged and improved. All His gifts are granted to us to be used to the utmost. He requires every one of us to cultivate our powers, and attain the highest possible capacity for usefulness, that we may do noble work for God, and bless humanity.

FE 82 Dear youth, what is the aim and purpose of your life? Are you ambitious for education that you may have a name and position in the world? Have you thoughts that you dare not express, that you may one day stand upon the summit of intellectual greatness; that you may sit in deliberative and legislative councils, and help to enact laws for the nation? There is nothing wrong in these aspirations. You may every one of you make your mark. You should be content with no mean attainments. Aim high, and spare no pains to reach the standard.

FE 87 Character cannot be bought; it must be formed by stern efforts to resist temptation. The formation of a right character is the work of a lifetime, and is the outgrowth of prayerful meditation united with a grand purpose.

FE 87 Let your standard be high, and with indomitable energy, make the most of your talents and opportunities, and press to the mark.

FE 90 The teachers in our schools have a heavy responsibility to bear. They must be in words and character what they wish their students to be,—men and women that fear God and work righteousness.

FE 99 How can our youth be shielded from these contaminating influences? There must be schools established upon the principles, and controlled by the precepts, of God's word.

FE 100 The Bible presents a perfect standard of character. This sacred book, inspired by God, and written by holy men, is a perfect guide under all circumstances of life.

FE 109 But above everything else it should be impressed upon the individuals who have decided to become God's servants, that they must be converted men. The heart must be pure.

FE 113 Ministerial labor cannot and should not be intrusted to boys, neither should the work of giving Bible readings be intrusted to inexperienced girls, because they offer their services, and are willing to take responsible positions, but who are wanting in religious experience, without a thorough education and training. They must be proved to see if they will bear the test; and unless there is developed a firm, conscientious principle to be all that God would have them to be, they will not correctly represent our cause and work for this time. There must be with our sisters engaged in the work in every mission, a depth of experience, gained from those who have had an experience, and who understand the manners and ways of working. The missionary operations are constantly embarrassed for the want of workers of the right class of minds, and the devotion and piety that will correctly represent our faith.

FE 118 What is worth doing at all, is worth doing well. While religion should be the pervading element in every school, it will not lead to a cheapening of the literary attainments.

FE 119 God does not want us to be content with lazy, undisciplined minds, dull thoughts and loose memories.

FE 120 Many who are teachers of the truth cease to be students, digging, ever digging for truth as for hidden treasures. Their minds reach a common, low standard; but they do not seek to become men of influence,—not for the sake of selfish ambition, but for Christ's sake, that they may reveal the power of the truth upon the intellect.

FE 133 We should make the Bible our study above every other book; we should love it, and obey it as the voice of God.

FE 155 Self-control on the part of all the members of the family will make home almost a paradise. Make your rooms as cheerful as possible. Let the children find home the most attractive place on earth. Throw about them such influences that they will not seek for street companions, nor think of the haunts of vice except with horror. If the home life is what it should be, the habits formed there will be a strong defense against the assaults of temptation when the young shall leave the shelter of home for the world.

FE 156 Make the word of God your standard, instead of following the fashions and customs of the world, the lust of the eye, and the pride of life.

FE 174 There is great need of elevating the standard of righteousness in our schools, to give instruction after God's order.

FE 184 The word of God is the foundation of all true knowledge, and Christ teaches what men must do in order to be saved.

FE 204 They should use their God-given talents for the attainment of high scholarship, becoming workmen that need not to be ashamed, rightly dividing the word of truth, wise unto salvation.

FE 245 They only way you can attain to the standard of moral worth by which you are to be measured, is to depend upon Christ, and co-operate with Him in steadfast, earnest, determined purpose.

FE 248 For the youth who have gone from New Zealand to America, much has been ventured; and I will say to these students, Set your aim high, and then step by step ascend to reach the standard, even though it may be by painful effort, through self-denial and self-sacrifice.

FE 285 The standard of the school was to be of high order, and the principles of vital godliness were ever to be kept before the students as a most essential feature of education.

FE 288 As the truth is brought into practical life, the standard is to be elevated higher and higher, to meet the requirements of the Bible.

FE 289 We are not to elevate our standard just a little above the world's standard, but we are to make the line of demarcation decidedly apparent.

FE 306 Our youth must be educated to meet a higher standard, to understand that they are now deciding their own eternal destiny.

FE 315 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 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 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 ennobles and sanctifies all labor. Faithfulness in the discharge of every duty makes the work noble, and reveals a character that God can approve.

FE 368 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.

FE 373 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.

FE 373 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.

FE 375 All who engage in the acquisition of knowledge should aim to reach the highest round of progress.
FE 376 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.

FE 388 There is need of separating from our educational institutions an erroneous, polluted literature, so that ideas will not be received as seeds of sin.

FE 397 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.

FE 488 The work of our colleges and training schools should be strengthened year by year.

FE 490 What He has promised He will do, and if there are legal requirements making it necessary that medical students shall take a certain preparatory course of study, let our colleges teach the required additional studies in a manner consistent with Christian education.

FE 491 Let me repeat: It is not necessary for so many of our youth to study medicine. But for those who should take medical studies our Union Conference training-schools should make ample provision in facilities for preparatory education. Thus the youth of each Union Conference can be trained nearer home, and be spared the special temptations that attend the work in Battle Creek.

FE 525 Every teacher should be a daily learner in the school of Christ, lest he lose the sense of what constitutes true physical, mental, and moral excellence. No one should place himself as a teacher of others who is not constantly working out his own salvation by receiving and imparting an all-round education.

FE 541 Unless our knowledge is a stepping-stone to the accomplishment of the highest purposes, it is worthless.

HL 265 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 same principles run through the spiritual and the natural worlds.

MH 449 It is right for the youth to feel that they must reach the highest development of their mental powers. We would not restrict the education to which God has set no limit. But our attainments avail nothing if not put to use for the honor of God and the good of humanity.

PP 595 All the varied capabilities that men possess—of mind and soul and body—are given them by God, to be so employed as to reach the highest possible degree of excellence.