
MARRIAGE AND CHILD GUIDANCE - EARLY CHILDHOOD PARENTING**Quotes taken from Ellen White****Family Life and Medical Missionary Work the Foundation of True Education**

Following are compilations that will aid a sincere seeker of truth in how to raise up a child in a Christian way. Hope it be a blessing as you read and ask for strength and wisdom to execute the principles.

Many have entered the marriage relation who have not acquired property, and who have had no inheritance. They did not possess physical strength or mental energy, to acquire property. It has been just such ones who have been in haste to marry, and who have taken upon themselves responsibilities of which they had no just sense. They did not possess noble, elevated feelings, and had no just idea of the duty of a husband and father, and what it would cost them to provide for the wants of a family. And they manifested no more propriety in the increase of their families than that shown in their business transactions. Those who are seriously deficient in business tact, and who are the least qualified to get along in the world, generally fill their houses with children; while men who have ability to acquire property, generally have no more children than they can well provide for. Those who are not qualified to take care of themselves, should not have children. It has been the case that the numerous offspring of these poor calculators are left to come up like the brutes. They are not suitably fed or clothed, and do not receive physical or mental training, and there is nothing sacred in the word home, to either parents or children. {SA 103.1}

The marriage institution was designed of Heaven to be a blessing to man; but, in a general sense, it has been abused in such a manner as to make it a dreadful curse. Most of men and women have acted, in entering the marriage relation, as though the only question for them to settle was, whether they loved each other. But they should realize that a responsibility rests upon them in the marriage relation farther than this. They should consider whether their offspring will possess physical health, and mental and moral strength. But few have moved with high motives, and with elevated considerations which they could not lightly throw off—that society had claims upon them, that the weight of their family's influence would tell in the upward or downward scale. {SA 104.1}

Love is a precious gift, which we receive from Jesus. Pure and holy affection is not a feeling, but a principle. Those who are actuated by true love are neither unreasonable nor blind. Taught by the Holy Spirit, they love God supremely, and their neighbor as themselves. {MH 358.4}

Let those who are contemplating marriage weigh every sentiment and watch every development of character in the one with whom they think to unite their life destiny. Let every step toward a marriage alliance be characterized by modesty, simplicity, sincerity, and an earnest purpose to please and honor God. Marriage affects the afterlife both in this world and in the world to come. A sincere Christian will make no plans that God cannot approve. {MH 359.1}

There is but little real, genuine, devoted, pure love. This precious article is very rare. Passion is termed love. {AH 50.2} True love is a high and holy principle, altogether different in character from that love which is awakened by impulse, and which suddenly dies when severely tested. {AH 50.3} Love is a plant of heavenly growth, and it must be fostered and nourished. Affectionate hearts, truthful, loving words, will make happy families and exert an elevating influence upon all who come within the sphere of their influence. {AH 50.4}

Mildness, gentleness, forbearance, long-suffering, being not easily provoked, bearing all things, hoping all things, enduring all things--these are the fruit growing upon the precious tree of love, which is of heavenly growth. This tree, if nourished, will prove to be an evergreen. Its branches will not decay, its leaves will not wither. It is immortal, eternal watered continually by the dews of heaven. {LYL 30.3}

To love as Christ loved means to manifest unselfishness at all times and in all places, by kind words and pleasant looks. These cost those who give them nothing, but they leave behind a fragrance that surrounds the soul. Their effect can never be estimated. Not only are they a blessing to the receiver, but to the giver; for they react upon him. Genuine love is a precious attribute of heavenly origin, which increases in fragrance in proportion as it is dispensed to others. Christ's love is deep and earnest, flowing like an irrepressible stream to all who will accept it. There is no selfishness in His love. If this heaven-born love is an abiding principle in the heart, it will make itself known, not only to those we hold most dear in sacred relationship, but to all with whom we come in contact. It will lead us to bestow little acts of attention, to make concessions, to perform deeds of kindness, to speak tender, true, encouraging words. It will lead us to sympathize with those whose hearts hunger for sympathy (MS 17, 1899)

Negligence to children to be confessed

Brethren and sisters, I beg of every one of you to make the most of this camp meeting. If you have backslidden, I entreat you, for Christ's sake, to return to Him. Be reconverted. Let the conversions begin today. Let parents confess to their children in regard to the points on which they have neglected their duty. Let them confess their negligence in regard to allowing their children to follow the fashions and to mingle in worldly society simply because they wanted to be like the world. It is impossible for us to be Christlike while we are worldly-minded. We cannot separate ourselves from the world itself; we must remain in the world; but we should separate from its evil practices, its wrong ideas, its sinfulness. We should practice self-denial in everything, in order to have power by living faith in Christ to claim the richest promises given us in His Word. {PCP 29.2}

Example of the Israelites

Just before the firstborn were slain in Egypt, the Lord instructed the Israelites to gather their children into their houses with them, and to strike the lintel and the two side posts of their doors with blood, so that when the destroying angel went

through the land, he would recognize the houses thus marked as the dwelling places of Christ's followers, and pass over them. {PCP 29.3}

Today we must gather our children about us, if we desire to save them from the destructive power of the evil one. The conflict between Christ and Satan will increase in intensity until the end of this earth's history. We are to have faith in the blood of Christ, in order that we may pass safely through the perilous times just before us. {PCP 29.4}

Let the children receive the blessings of this meeting. If you try to help them by personal labor in your family tents, working with Christlike simplicity, the reviving, reformatory power of God will come into your tents and enable you to pray in faith. Then you can ask for the Lord's richest blessings to rest upon the little company in your tent. {PCP 29.5}

If we work diligently upon the plan of addition, we shall not be barren in a knowledge of Christ. We should, however, take heed to ourselves, lest we fall because we do not cherish and cultivate the Christian graces. "He that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." This scripture brings to view those who are in a divided state, those who talk as they please, those who indulge appetite and passionate speech, failing to take themselves in hand. Such persons have no moral strength to carry out the principles that would bring to them, as overcomers, the crown of life. They are like a man who has forgotten that he has been purged from his old sins. {PCP 29.6}

Teach the youth that sin in any line is defined in the Scriptures as "transgression of the law." Sin originated with the first great apostate. He was a disobedient subject. He led the family of heaven into disobedience, and he and all who were united with him were cast out of the paradise of God. Teach the children in simple language that they must be obedient to their parents, and give their hearts to God. Jesus Christ is waiting to accept them and bless them, if they will only come to him and ask him to pardon all their transgressions and take away their sins. And when they ask him to pardon all their transgressions they must believe that he will do it. {SpM 100.4}

When does a child become the prey of the Devil?

It is surprising to see how little is done by many parents to save their own children. Every family in the home life should be a church, a beautiful symbol of the church of God in heaven. If parents realized their responsibilities to their children, they would not under any circumstances scold and fret at them. This is not the kind of education any child should have. Many, many children have learned to be fault-finding, fretful, scolding passionate children, because they were allowed to be passionate at home. Parents are to consider that they are in the place of God to their children, to encourage every right principle, and repress every wrong thought. {SpM 101.2}

If in their own homes children are allowed to be disrespectful, disobedient, unthankful, and peevish, their sins lie at the door of the parents. It is the special work of fathers and mothers to teach their children with kindness and affection. They are to show that as parents they are the ones to hold the lines, to govern, and not to be governed by their children. They are to teach that obedience is required of them, and thus they educate them to submit to the authority of God. {SpM 101.3}

God's holy, educating spirit is in his Word. A light, new and precious light, shines forth upon every page. Truth is there revealed and words and sentences are made bright and appropriate for the occasion, as the voice of God speaking to them. {SpM 102.2}

If this is the case, then any other education we receive opposed to the Bible has the Devil's educating spirit

The Holy Spirit Speaks

The work of teachers is an important one. They should make the Words of God their meditation. God will communicate by his own Spirit to the soul. Pray as you study, "Lord, open thou mine eyes, that I may behold wondrous things out of thy law." When the teacher will rely upon God in prayer, the Spirit fills the mind and heart with pure thoughts, and God will work through him by the Holy Spirit upon the mind of the students. The Holy Spirit fills the mind and heart with sweet hope, and courage, and Bible imagery, and this will be communicated to the students. The words of truth will grow in importance and assume a breadth and fullness of meaning of which you never dreamed. The beauty and riches of the Word of God have a transforming influence upon mind and character; the sparks of heavenly love will fall upon the hearts of the children as an inspiration. We may bring hundreds and thousands of children to Christ if we will work for them. {SpM 102.4}

Does not mother remember that she herself had to learn in jots and tittles before she could be helpful? It is a wrong to children to refuse to teach them little by little. Keep these children with you. Let them ask questions, and in patience answer them. Give your little children something to do, and let them have the happiness of supposing they help you. There must be no repulsing of your children when trying to do proper things. If they make mistakes, if accidents happen, and things break, do not blame. Their whole future life depends upon their educations you give them in their childhood years. Teach them all their faculties of body and mind were given them to use, and that all are the Lord's, pledged to his service. To some of these children the Lord gives an early intimation of his will. Parents and teachers, begin early to teach the children to cultivate their God-given faculties. {SpM 103.2}

If the teacher is connected with God, if he has Christ abiding in his heart, the spirit that is cherished by him is felt by the children. When a teacher manifests impatience or fretfulness toward a child, the fault may be not in the child one-half as much as it is in the teacher, who himself needs to be disciplined and trained, and observe a heavier punishment than he puts upon the child, for he is old

enough to know better. Teachers become tired with their work, then something the children say or do does not accord with their feelings; but will they let Satan's spirit enter into them and lead them to create feelings in the children very unpleasant and disagreeable, through their own lack of tact and wisdom from God? There should not be a teacher employed, unless you have evidence by test and trial, that he loves and fears to offend God. If teachers are taught of God, if their lessons are daily learned in the school of Christ, they will work in Christ's lines. They will win and draw with Christ, for every child and youth is precious. {SpM 104.3}

There is no picture presented before our imagination of a sorrowful shepherd returning without the sheep. And the Lord Jesus declares the pleasure of the shepherd, and his joy in finding the sheep causes pleasure and rejoicing in heaven among the angels. Then when the children and youth stray from the fold, do not give them up, do not expel them from school. Do not show that you want to humiliate them; but with tender voice and yearning love seek them, knowing that all heaven is enlisted with you in the work of bringing them back to the fold. The Lord has presented these lessons for you who are educators. He has such a living interest for each separate child of his redeemed that he has not left them to be exposed and perish in the wilderness of temptation, because you drove them there for Satan to work his cruel will upon them. The wisdom of God, his power and his love, are without a parallel. It is the divine guarantee that not one even of the straying sheep and lambs is overlooked, and not one left unsuccored. A golden chain, the mercy and compassion of divine power, is passed around every one of these imperiled souls. Then shall not the human agent cooperate with God. Shall he be sinful, failing, defective in character himself, regardless of the soul ready to perish? Christ has linked him to his eternal throne by offering his own life. {SpM 113.1}

Then I call upon you, my brethren, to practice working in the lines that Christ worked. You must never put on the cloak of severity and condemn and denounce and drive away from the fold the poor tempted mortals. But as laborers together with God, heal the spiritually diseased. This you will do if you have the mind of Christ. "For we have not an high priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Hebrews 4:15. E. G. White {SpM 113.5}

Adopting Infants

If the companion of a minister is united with her husband in the work of saving souls, it is the highest work she can do. But the care of a little child would absorb her attention, so that she could not attend the meetings and labor successfully in the visiting and personal effort. Even if she accompanies her husband, the child is too often the burden of thought and conversation, and the visits are made of no effect. Those whom God has called to be colaborers with him, are to have no idols to absorb their thought and affection which he would have directed in other lines. . . . {SpM 115.1}

Wife seeking attention from Husband

We need carefully to search our hearts and study our motives. Selfishness may prompt the desire to do what appears to be an unselfish and praiseworthy act. The reason that many urge for desiring to adopt a child - the longing for something on which to center our affections - reveals the fact that the heart is not centered upon Christ: it is not absorbed in his work. When I have heard a wife mourning that her husband did not show her all the affection that she thought he should, I have sent a silent petition to God, that this soul might be refreshed with the Word. From the light that God has given me, I knew that she needed to drink the deep, cool waters of Lebanon, instead of the turbid streams of the valley. When women will feed upon the Water of Life, they will have far less sentimentalism, and far greater spirituality. They will purify their souls by obeying the truth. If a woman's life is connected with one whom God has chosen, to be a laborer together with God, let her consider that she can make his heart tired, and his soul sad, by her unconsecrated course of action. If self clamors for attention, and unless great devotion is shown her, she becomes unhappy, and she may greatly hinder him in his work. She needs to learn of Christ, who lived not to please himself. He is our example in all things. {SpM 115.2}

If the wife is a colaborer with Christ in the work of saving souls, she will keep abreast with her husband in cultivating mind and heart. She will endeavor to stand equal with him in knowledge of the Word of God, and in obedience to all of His requirements. She will keep her own soul refreshed by eating the Word and drinking the waters from the wellspring of life. Then the words she speaks will not be prompted by envy or jealousy. They will proceed from a sanctified heart, that has been daily learning lessons at the feet of Jesus. Thus, instead of making herself a helpless burden, to be the object of her husband's solicitude, and to demand a large share of his attention, the wife may strengthen her husband to do the highest service for God. {SpM 115.3}

The light which God has given me in regard to ministers' wives is, if their lives are kept in close consecration to God, as is the duty of all who are laborers together with Him, they will find so many souls to minister unto, that they will have no opportunity to be lonesome or to cultivate selfishness in any line. Jesus says, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest for your souls." Those who heed this invitation will have no thought of repining, no thought of loneliness. Their work is to do the will of Christ. As they do this, they will have sweet peace and rest of soul. {SpM 115.4}

A Collection of Independent Atoms

An army in battle would become confused and weakened unless all worked in concert. If the soldiers should act out their own impulsive ideas, without reference to each other's positions and work, they would be a collection of independent atoms; they could not do the work of an organized body. So the soldiers of Christ must act in harmony. They alone must not be cherished. If they do this, the Lord's people in the place of being in perfect harmony, of one mind, one purpose, and consecrated to one grand object, will find efforts fruitless, their time and

capabilities wasted. Union is strength. A few converted souls acting in harmony, acting for one grand purpose, under one head, will achieve victories at every encounter. {SpM 121.1}

Some may say, "I love the Lord, but I can not love my brother as I should." The brother may have ways that are very trying, he may do things that are unwise; but if his brethren who have had longer experience and a more even, well-balanced judgment, shall refuse to connect with the one who grieves and tries their souls, they reveal that they are not followers of Christ. They make manifest that they do not follow the example of Him who clothes his divinity with humanity that by laying aside his glory and his kingly honor, he might reach humanity. Christ might have remained in heaven, and retained all his outward glory and majesty; but he did not do this. In order to bless humanity with his presence and his example, he came to earth as a man, He came that he might call humanity to unite with him in his work, to become members of the firm in the great plan of salvation. In this work there is no such things as every man's being independent. The stars of heaven are all under law, each influencing the other to do the will of God, yielding their common obedience to the law which controls their action. And, in order that the Lord's work may advance healthfully and solidly, his people must draw together. {SpM 121.2}

The indifference among our ministers in regard to health reform and medical missionary work, is surprising. Even those who do not profess to be Christians treat the subject with greater reverence than do some of our own people, and they are going in advance of us. The word given to me for you is, "Go forward." "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I commanded you, and lo, I am with you always, even unto the end of the world." {SpM 123.3}

Much of that which is revealed is dark to human minds, because the jewels of truth are not searched for as for hidden treasure. The truth lies hidden beneath the rubbish of human systems, human wisdom and philosophy. Infinite, eternal truth, the revelation of God, is explained in the light of human conjectures. God's Word, they assert, is modified, remodeled to suit the changing times, to suit their own mind and ideas. They have been educated from wrong books, and have left a plain "Thus saith the Lord" which involves eternal interests, to adjust itself. Spiritual things can only be discerned by the Holy Spirit's power. {SpM 131.3}

The third angel's message is present truth for 1898, and the health question is as closely connected with that message as the arm is to the body. Therefore light must be given to the best methods of introducing health reform. Meat is the greatest disease breeder that can be introduced into the human system. But you can not touch health reform unless you present the most inexpensive methods of living. The enemy must have no advantage in any line. The Lord can only bless those who are keeping every precept he has given in relation to this life. {SpM 136.4}

The true method for healing the sick is to tell them of the herbs that grow for the benefit of man. Scientists have attached large names to these simplest preparations, but true education will lead us to teach the sick that they need not call in a doctor any more than they would call in a lawyer. They can themselves administer the simple herbs if necessary. To educate the human family that the doctor alone knows all the ills of infants and persons of every age, is false teaching, and the sooner we as a people stand on the principles of health reform, the greater will be the blessing that will come to those who would do true medical work. There is a work to be done in treating the sick with water and teaching them to make the most of sunshine and physical exercise. Thus in simple language we may teach the people how to preserve health, how to avoid sickness. This is the work our sanitariums are called upon to do. This is true science. {SpM 137.2}

This condition of things has been created in our conference and churches under a RELIGIOUS CLOAK which existed in the world. Confederacies have been formed to make THEIR SHOWING STAND OUT AS SUPERIOR, and they have gained the name of having done a large work in their responsible positions of trust. They flatter themselves that they were doing God service when they were ESTABLISHING PRINCIPLES OF ROBBERY. They were depriving their brethren of their rights in gathering everything in the book line under their control, and making their own laws and rules,--rules that were not after God's order at all, but which revealed the very attributes of Satan. It was this spirit that was manifested by the priests and temple officials in their gatherings for the Passover. CATTLE WERE BOUGHT BY THE DIGNITARIES, THE MONEYED MEN, WHO OPPRESSED THEM OF WHOM THEY PURCHASED. THE REPRESENTATION WAS MADE THAT THESE ANIMALS WERE TO BE OFFERED AS A SACRIFICE TO GOD AT THE PASSOVER, AND THUS URGED THE OWNERS SOLD THEM AT A CHEAP PRICE. THEN THESE SCHEMING MEN BROUGHT THEIR PURCHASES TO THE TEMPLE,--PURCHASES WHICH MEANT DOUBLE ROBBERY-ROBBERY OF THE MEN OF WHOM THEY HAD PURCHASED, AND ROBBERY OF THOSE WHO WISHED TO SACRIFICE, TO WHOM THEY WERE SOLD AGAIN AT EXORBITANT PRICES. They used the courts of the temple as though the animals brought there made them of the highest value. Oh, what deceit, what hypocrisy was practiced. Twice Christ's displeasure was evidenced against them. Divinity flashed through humanity, and he drove out the buyers and sellers from the temple courts, saying, "Take these things hence: it is written, My Father's house shall be a house of prayer, but ye have made it a den of thieves. He overturned the tables of the money changers, and priests and people fled before that one man as though an army of soldiers with drawn sword were pursuing them. THIS WORK HAS BEEN CARRIED ON AT BATTLE CREEK. The publishing office was turned from the original design; men made terms with authors; councils were formed; schemes were entered into. WHILE ONE AUTHOR WAS ENGAGED IN THE SERVICES OF A MEETING AT A DISTANCE, THE EXPENSES OF ONE MAN WERE PAID TO GO AND SEE THIS BROTHER AND INDUCE HIM TO PUT THE LOWEST FIGURES ON HIS BOOKS. They urged that they wished to get this important matter before as many people as possible, and that the book would have a very much larger sale if it were sold at cheap price. THE ROYALTY WAS PLACED AT THE LOWEST FIGURE. Then this confederacy held this example up as a rule for others. Warnings were given me that all this was the working out of a system of oppression and robbery, and that

the whole institution was leavened throughout with corrupt principles, that the light of God was fast departing from all who were engaged in this confederacy. God sanctioned none of this spirit. He could not place his signature upon this devising. He would forsake those men, remove his spirit from those who entered upon this course, and the glory of his presence would depart from them. {SpM 138.1-5}

There is to be no man that has the right to put his hand out and say, No, you can not go there; we won't support you if you go there. Why, what have you to do with supporting? Did they create the means? The means come from the people, and those who are destitute fields. The voice of God has told me to instruct them to go to the people and to tell them their necessities, and to draw all the people to work just where they can find a place to work, to build up the work in every place they can. {SpM 168.1}. There is a work to be done. And we want to know if you have been doing the work, with your committees. Here are the committees: where are the monuments? As we look over the cities, where are the monuments? Where, I ask you, are the churches that are left to glorify God? There are the workers. I thank God that there is a work going on, and I thank God for the medical missionary work, and every soul that shall obtain that education in connection with the gospel of the Lord Jesus Christ, God will call for you. God has a place for you. And those that are laboring for the youth in any line in our schools, in the sanitariums, and wherever they are at work, don't you put one stone in their way! The Lord has revealed that he will work with those who work. {SpM 168.2}

Ye are laborers together with God. Where are the churches? My heart ached when I was in California. There are young men traveling around and around in the churches, but where is the power, where is the power to open the fields for them, and to say, Here we are, not to stay with the people that know the truth, here is a field that knows nothing about it, and this field is to be converted and educated, as far as they will yield to the truth. But the seeds of the truth must be sown. Lift up your heads, for the fields are all ripe with the harvest. But he wanted them to look at it; and he wanted them to see; and he wants everyone of you to see it and to fill your hands full. But these who travel from place to place, and from place to place, to to look after the churches, God help you by giving you the spirit of the message, that your souls shall yearn after other souls, and you will not let go until they are converted. This is the work we want to see done, and until that spirit comes in and takes hold of every mind in every conference that they are conducting, that they are elevating the very light that should be elevated,--health reform - that they are elevating by their self-denial and self-sacrifice. {SpM 168.3}

Oh my soul, how it has hurt me to have the blocks thrown in the way in regard to myself. They will tell you that Sister White did this, or Sister White did that,--for instance, "Sister White ate cheese, and so we are all at liberty to eat cheese." Who told them that I ate cheese? I never have cheese on my table. There was one time when I was at Minneapolis, one or two times I tasted it, but that is a different thing from making it a diet, entirely a different thing. I have tasted of very bitter herbs on special occasions, but I would not make a diet of them. But there was a special occasion in Minneapolis where I could get nothing else, and there were some small bits of cheese on the table, and my brethren were there, and one of them had told me that if I would eat a little of that it would change my condition, and I did. I took

a bit of that cheese, and I do not think I touched it again the second time. {SpM 169.1}

Oh my soul, how it has hurt me to have the blocks thrown in the way in regard to myself. They will tell you that Sister White did this, or Sister White did that,--for instance, "Sister White ate cheese, and so we are all at liberty to eat cheese." Who told them that I ate cheese? I never have cheese on my table. There was one time when I was at Minneapolis, one or two times I tasted it, but that is a different thing from making it a diet, entirely a different thing. I have tasted of very bitter herbs on special occasions, but I would not make a diet of them. But there was a special occasion in Minneapolis where I could get nothing else, and there were some small bits of cheese on the table, and my brethren were there, and one of them had told me that if I would eat a little of that it would change my condition, and I did. I took a bit of that cheese, and I do not think I touched it again the second time. {SpM 169.1} Another says, "Sister White drinks tea, and we can drink tea." Who of my brethren has made that statement? Who has ever heard it of me? I never have tea in my home or set it before anyone. Now I have not eaten any meat for years and years. {SpM 169.2} Now for instance some one may tell you that Sister White don't eat meat. "Now I want you not to eat it, because Sister White doesn't eat it." Well, I wouldn't care a farthing for anything like that. If you haven't got a better conviction, that you won't eat meat just because Sister White don't eat it, I would not give one farthing for your health reform. But I want that every one of you shall stand on your individual dignity, in your individual consecration to God, that the soul temple shall be dedicated to God. Whosoever defileth the temple of God, him will God destroy. Now I want you to see these things, and not to make any human being your criterion. {SpM 169.3}

What you want is this: You have got a body here, wonderfully made, and you want that that body should be, oh, so carefully dealt with. I have seen, it has been represented to me, the finest machinery was in this body - and a good thing we can carry too far, like inhaling too much and swelling out. God did not make these precious organs to be swelled like a balloon. He never made them for that, and he wants every living soul to deal with this machinery as God's machinery, that they must keep in perfect order to keep the brain power all right. The brain must work, and every burden you put upon your stomach which should not be in your stomach will just becloud the brain. You go into a conference like this - you sit down and eat hearty meals and neglect to exercise, and then come into the conference meeting, and you are all sleepy; your ideas are not good for anything, and you really do not know what you are consenting to, {SpM 169.4} Now God wants every soul here to sharpen up. He wants every soul here should have his converting power. You need not refer, not once, to Sister White; I don't ask you to do it. God has told me that my testimony must be borne straight to this conference, and I am not to try to make a soul believe; that my work is to leave the truth with human minds, and those having found the truth in the Word of God will appreciate it, and will appreciate every day the ray of light that God has given for poor lame souls, that they should not be turned out of the way, and I want you to make straight the paths for your feet, lest the lame be turned out of the way. {SpM 170.1}

But don't you quote Sister White. I don't want you ever to quote Sister White until you get your vantage ground where you know where you are. Quote the Bible. Talk the Bible. It is full of meat, full of fatness. Carry it right out in your life, and you will know more Bible than you know now. You will have fresh matter - O, you will have precious matter; you won't be going over and over the same ground, and you will see a world saved. You will see souls for whom Christ has died. And I ask you to put on the armor, every piece of it, and be sure that your feet are shod with the preparation of the gospel. {SpM 174.1}

Lay Sister White right to one side: lay her to one side. Don't you never quote my words again as long as you live, until you can obey the Bible. When you take the Bible and make that your food, and your meat, and your drink, and make that the elements of your character, when you can do that you will know better how to receive some counsel from God. But here is the Word, the precious Word, exalted before you today. And don't you give a rap any more what "Sister White said"-- "Sister White said this," and "Sister White said that," and "Sister White said the other thing." But say, "Thus saith the Lord God of Israel," and then you do just what the Lord God of Israel does, and what he says. {SpM 167.2}

The Conference should understand that it has no right to send a man to take the work out of the hands of one who has done the hard labor, gaining his way little by little, by hard strokes, the Lord working with him, and giving him his hire in souls for his labor. {SpM 192.3}. Study the action of Christ, as recorded in John 4:1-3. In regard to the property which Brother Shireman has built up, let no selfish greed force him to make it over to the Conference. There may be other places where he should work, and he should have something with which to operate. If he were called away suddenly, he could make this property over to some one he could trust. He should be allowed to control his own property, the results of his hard labor, and never feel himself destitute. {SpM 192.4}

He who comes into another man's field of labor to scoff at his work, is not fitted for ministerial labor. He might better, far better, use his power in some other work. Those who search for something with which to find fault have taken the enemy's side of the question. Can Christ say of them, "Well done, good and faithful servant?" Are they giving the trumpet a certain sound? Are they proclaiming to a perishing world the last message of mercy? {SpM 193.1}

God is displeased with the spirit you have manifested. Your insinuations and criticisms are most unbecoming. When you ought to be a teacher, you have need that one teach you. Do you know that you are criticizing the work of a man who has been visited by the angels of the Lord? Who has sent you to a field where a good work is in progress, to show your zeal by tearing it in pieces? If this is working in the "Regular lines", it is high time that we worked in irregular lines. {SpM 194.5}

There are many who will spend and be spent to win souls to Christ. In obedience to the great commission, they will go forth to work for the Master. Under the ministration of angels ordinary men will be moved by the Spirit of God to warn people in the highways and byways. Humble men, who do not trust in their gifts,

but who work in simplicity, trusting always in God, will share in the joy of the Saviour as their persevering prayers being souls to the cross. We would say to them, Go forth, brethren; do your best humbly and sincerely, and God will work with you. They should be strengthened and encouraged, and as fast as possible fitted for labor, that success may crown their efforts. They harmonize with unseen, heavenly instrumentalities. They are workers together with God, and their brethren should bid them Godspeed, and pray for them as they labor in Christ's name. No one is authorized to hinder such workers. They should be treated with great respect. No one should speak a disparaging word of them as in the rough places of the earth they sow the gospel seed. {SpM 195.2}

It is time that church members understood that everywhere there is a work to be done in the Lord's vineyard. No one is to wait for a regular process before they make any efforts. They should take up the work right where they are. There should be many at work in what are called "irregular lines." If one hundred laborers would step out of the "regular lines," and take up self-sacrificing work, such as Brother Shireman has done, souls would be won to the Lord. And the workers would understand by experience what it means to be laborers together with God. {SpM 195.5}

Let not any of our ministers set an evil example in the eating of flesh-meat. Let them and their families live up to the light of health reform. Let not our ministers animalize their own nature and the nature of their children. Children whose desires have not been restrained, are tempted not only to indulge in the common habits of intemperance, but to give loose rein to their lower passions, and to disregard purity and virtue. These are led on by Satan not only to corrupt their bodies, but to whisper their evil communications to others. If parents are blinded by sin, they will often fail of discerning these things. {SpM 211.3}

Parents can secure small homes in the country, with land for cultivation, where they can have orchards and where they can raise vegetables and small fruits to take the place of flesh-meat, which is so corrupting to the lifeblood coursing through the veins. On such places the children will not be surrounded with the corrupting influences of city life. God will help his people to find such homes outside of the cities. {SpM 211.5}

God has given special direction as to the use to which the tithe should be devoted. He does not design that His work shall be crippled for want of means. That there may be no haphazard work and no error, He has made our duty on all these points very plain. The portion that God has reserved for himself is not to be diverted to any other purpose than that which he has specified. Let none feel at liberty to retain their tithe, to use according to their own judgment, They are not to use it for themselves in an emergency, nor to apply it as they see fit, even in what they may regard as the Lord's work. God has shown honor to men in taking them into partnership with himself in the great work of redemption. He expects His agents to labor not against Him, but in unison with Him, that His treasury may be supplied. {SpM 214.4}

"Elisha received a double portion of the spirit that had rested on Elijah. In him the power of Elijah's spirit was united with the gentleness, mercy, and tender compassion of the spirit of Christ. {SpM 231.8}

UNWISE STEPS IN REPLACING THE ERRING

For years a lack of wisdom has been shown in dealing with men who take up and carry forward the Lord's work in difficult places. Often these men labor far beyond their strength. They have little money to invest for the advancement of the work, and they are obliged to sacrifice in order to {SpM 232.6}

They make appeals to the people for means, and they set an example of liberality. They give God the praise for what is done, realizing that He is the author and the finisher of their faith, and that it is by His power that they are enabled to progress. {SpM 233.1}

Sometimes, after these workers have borne the burden and the heat of the day, and by patient, persevering effort have established a school or a sanitarium, or some other interest for the advancement of the work, the decision is made by their brethren that some other man might do better, and therefore that he is to take charge of the work they have been doing. In some cases, the decision is made without giving due consideration and credit to those who have borne the disagreeable part of the work, who have labored, and prayed, and striven, putting into their labor all their strength and energy, and have not failed nor become discouraged. {SpM 233.2}

God is not pleased with this way of dealing with His workers. He calls upon his people to hold up the hands of those who build up the work in new, difficult places, speaking to them words of cheer and encouragement. {SpM 233.3}

In their ardor, their zeal for the advancement of the cause, these workers may make mistakes. They may, in their desire to get means for the support of needy enterprises, enter into projects that are not for the best good of the work. The Lord, seeing that these projects would divert them from what He desires them to do, permits disappointment to come upon them, crushing their fond hopes. Money is sacrificed, and this is a great grief to those who had fondly hoped to gain means for the support of the cause. {SpM 233.4}

While the workers were straining every nerve to raise means to help them over an emergency, some of their brethren were standing by, criticizing and surmising evil, put into a prejudicial construction on the motives of the heavily burdened laborers, and making their work more difficult. Blinded by selfishness, these fault-finders did not discern that their brethren are sufficiently afflicted without the censure of the men who have not borne the heavy burdens and responsibilities. Disappointment is a great trial, but Christian love can turn the defeat to victory. Reverses will teach caution. We learn by the things we suffer. Thus we gain our experience. {SpM 233.5}

Let care and wisdom be shown in dealing with workers who, though they have made mistakes, have manifested an earnest, self-sacrificing interest in the work. Let their brethren say, "We will not make matters worse by putting another in your place without giving you opportunity to retrieve your mistake and stand on vantage ground, free from the burden of unjust criticism. Let them be given time to adjust themselves, to overcome the difficulties surrounding them, and to stand before angels and men as worthy workers. Some have made mistakes, but would those who have questioned and criticized have done any better? To the accusing Pharisees Christ said, "He that is without sin among you, let him first cast a stone." -234- {SpM 233.6}

When we built our meetinghouse in Cooranbong, Sister McEnterfer and I went through the district where the carpenters lived, asking them how much they would charge to work for us by the day. Many of them promised to work for much less than the ordinary wage. A few promised to give some time; others with families to support, being too poor to work for nothing, offered to work for six shillings - a dollar and a half - a day. The meeting-house was built, and stands today as a monument for God, a miracle wrought by his power. Many of the believers had just begun to keep the Sabbath. Some of them were very poor, and at first we had to help them. Now they are all self-supporting. They keep up the church expenses, and pay a faithful tithe. This is the way we worked to build our meeting-houses in many places in Australia. {SpM 246.1}

Some who have had great light have had an almost uncontrollable desire to bind all our medical institutions under the supervision of one power. I am instructed to say that this desire is prompted by the same spirit that in the world manifests itself in the efforts of the unions to become a controlling power. The work that God has given His people to do is to bind up the testimony and to seal the law among His disciples. {SpM 247.1}. In all our sanitariums there is much, very much, that needs to be reformed. Justice, mercy, and the love of God are to prevail. The work in our sanitariums has been carried on more or less according to circumstances. Let none say, "You must bind yourselves by specified agreements to do thus and so, or else you can not be endorsed by us." The signing of such agreements must cease. The day for work of this kind is past. It has already wrought much mischief. The Lord is our Guide and our Ruler. Let us bind ourselves up with Him. God does not desire men to be under binding agreements; for He is to move in His own way. Every yoke is now to be broken. The truth as it is in Jesus is of sufficient binding force to hold every mind, control every impulse, and direct every movement. Those whom God would control if they would submit to Him, but who do not choose to walk humbly with Him, are not to make terms for others. Let every man look to God, not to men. The Lord God of heaven rules. {SpM 247.2}. These words I have been instructed to write out plainly. The condition of things before the flood has been presented to me. The same binding up in unions that exists today existed in Noah's day. But never before have such transactions taken place as are now carried on in the selection of officers to govern the people. Those who occupy the highest positions in governments reveal how little confidence God can place in their rulership. {SpM 247.3} This is a wonderful age in which we are living. God is beholding the deplorable state of society. He requires those who believe His gospel to come out from the world. "Be ye separate, saith the Lord, and touch not the

unclean thing." {SpM 247.4} Human, kingly power among God's people in any branch of His cause, is represented by the documents prepared for men to sign, is not ordained of God. Let those who believe the Bible study the principles that are to govern them in dealing with human minds. God is not the author of confusion, but of peace. The selfishness that exalts one man to rule the minds of his fellow men is not inspired of God; for the Lord works in and through those who will be worked by Him, and who in every line of Christian service will act in accordance with divine enlightenment. {SpM 247.5}

God is the author of all that is good. He blesses the children of men with prosperity, and gives abundantly to them by causing the earth to yield her treasures. But what does He behold among the few educated and trained men of talent? - Not many are working after the divine order. Yielding to temptation, they rule the markets and control the merchandise in accordance with Satan's principles. They have the money which belong to the people, the money which would give them a fair chance. God's poor are left to suffer and perish, while man's cupidity grasps every advantage. {SpM 247.6}

It is not the empty cup that we have trouble in carrying; it is the cup full to the brim that must be carefully balanced. Affliction and adversity may cause much inconvenience and may bring great depression; but it is prosperity that is dangerous to spiritual life. Unless the human subject is in constant submission to the will of God, unless he is sanctified by the truth and has the faith that works by love and purifies the soul, prosperity will surely arouse the natural inclination to presumption. {SpM 248.3}

Of all the trees, the Scotch fir-tree is one of the best from which Christians may draw inspiring lessons. The Scotch fir requires less soil for its roots than any other tree. In a dry soil and amidst barren rocks it finds sufficient nourishment to keep it as green in the winter as in the summer. With the least amount of earth about its roots, it towers above all the other trees of the wood, reaching the highest toward heaven. It would be well for us to plant and cultivate the Scotch fir; for this tree is an object lesson, bring to the minds of all what a Christian should be. {SpM 249.2} I would that I could present the meaning of this symbol as it has been presented me. The church members who are standing in their lot and place are trees of righteous, the planting of the Lord. Although their surrounding circumstances may be adverse, yet, like the fir-tree with little soil about its roots, they constantly reach heavenward, drawing nourishment from above. Like the fragrant boughs of the fir-tree, they impart grace for grace received. The hidden nourishment that comes from God is returned to Him in purest service. {SpM 249.3}

There are but two classes in the world demanding of us our deepest interest and consideration in connection with the medical missionary work that Christ in His life has taught us to do - those are sinners, in need of a Saviour, yet not realizing their need, and those who in every line of God's service are reaching forward. Whatever their rank, their capabilities, their entrusted talents, this latter class are "laborers together with God." Regenerated by the grace of Christ, they are God's faithful workers, by their influence regenerating others through the grace given them. {SpM 249.5} When this is duly appreciated, there will be no attempt to

exercise authority. God's workers will be at unity in love, and will not bind themselves up in confederacies by contracts. I am instructed to say, Shun the signing of contracts that have been originated because of a failure to understand the meaning of true sanctification. {SpM 249.6}

Before our brethren come together in council or board meetings, each one should present himself before God, carefully searching the heart and critically examining the motives. Pray that the Lord may reveal self to you, so that you may not unwisely criticize or condemn propositions. {SpM 250.1}

Before our brethren come together in council or board meetings, each one should present himself before God, carefully searching the heart and critically examining the motives. Pray that the Lord may reveal self to you, so that you may not unwisely criticize or condemn propositions. {SpM 250.1} At bountiful tables men often eat much more than can be easily digested. The overburdened stomach can not do its work properly. The result is a disagreeable feeling of dullness in the brain. The mind does not act quickly. And when several kinds of food are eaten at the same meal, indigestion is often the result. Some foods do not agree with other foods. A disturbance is created by improper combinations of food, fermentation sets in, the blood is contaminated, and the brain is confused. {SpM 250.2} The habit of overeating, or of eating too many kinds of food at one meal, is frequently the cause of dyspepsia. Serious injury is done to the delicate digestive organs. In vain the stomach protests and appeals to the brain to reason from cause to effect. The excessive amount of food eaten, or the improper combination, does its injurious work. In vain do disagreeable premonitions give warning. Suffering is the consequence. Disease takes the places of health. {SpM 250.3} Some may ask, What has this to do with board meetings? - Very much. The effects of wrong eating are brought into Council and board meetings? The brain is affected by the condition of the stomach. A disordered stomach is productive of a disordered, uncertain state of mind. A diseased stomach produces a diseased condition of the brain, and often makes a man obstinate in maintaining erroneous opinions. The supposed wisdom of such a man is foolishness with God. {SpM 250.4} I present this state of affairs as the cause of the situation in many councils and board meetings, where questions demanding careful study are given but little consideration, and decisions of the greatest importance are hurriedly made. Often when there should have been unanimity of sentiment in the affirmative, decided negatives have entirely changed the atmosphere pervading a meeting. These results have been presented to me again and again. {SpM 250.5} I present these matters now, because I am instructed to say to my brethren in the gospel ministry; By intemperance in eating you disqualify yourselves for seeing clearly the difference between the sacred and common fire. And by this intemperance you also reveal your disregard for all the warnings that the Lord has given you. His word to you is: "Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon His God. Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow." {SpM 250.6}

We are not to make the use of flesh-meat a test. But we may and should consider the influence that professed believers who use flesh-meat have over other churches. Those who use flesh-meat disregard all the warnings that God has given concerning this question. They have no evidence that they are walking in safe paths. They have not the slightest excuse for eating the flesh of dead animals. God's curse is resting upon the animal creation. Many times when meat is eaten it decays in the stomach, and creates disease. Cancers, tumors, and pulmonary diseases are largely caused by meat-eating. {SpM 251.3}

In order to be purified and to remain pure, Seventh-day Adventists must have the Holy Spirit in their hearts and in their homes. The Lord has given me light that when the Israel of today humble themselves before Him, and cleanse the soul-temple from all defilement, He will hear their prayers in behalf of the sick, and will bless in the use of His remedies for disease. When in faith the human agent does all that he can to combat disease, using the simple methods of treatment that God has provided, his efforts will be effectual. "The heavens are Thine, the earth also is Thine," and they that dwell therein." {SpM 252.3}

I am glad that "Christ's Object Lessons" has been a help to the work in the Southern Field. Let its sale go forward, that there may be money for the establishment of schools in this field. I can call upon the officers of the Southern Union Conference and of the Southern Missionary Society to be quick and earnest to take advantage of the present opportunities offered in the gift of "Christ's Object Lessons" to the educational work. {SpM 253.3}. Small schools for the colored people should be established in many places in the South. Let the proceeds from the sale of "Christ's Object Lessons" in the Southern field be used for this purpose also. Let this means act its part also in defraying the expenses of the schools already established. The children are to be taught something more than merely how to read. Industrial lines of work are to be carried forward. The children and youth are to be provided with facilities for learning trades that will enable them to support themselves. {SpM 253.4}. A school should be established near Nashville. If every way of advance for the work in Nashville is closed up, will God be glorified? Has not enough of this been done in the past? Shall we have a second edition of what has been? Let the work of selling "Christ's Object Lessons" be taken up in this city. Endeavor to interest the merchants in what you are trying to do. Tell them that the proceeds from the sale of the book you are selling are used for missionary purposes. Go to the large schools in and near Nashville, and tell the teachers about the work you are trying to do. Tell them that the book you are selling contains truth that they need in their schools. {SpM 254.3}

As you go out to sell "Christ's Object Lessons", will you not take the prospectuses for "Desire of Ages" and "Great Controversy", and call the attention of the people to them? Many of these books are lying on the shelves of our publishing houses in America. The Lord desires the people to have the light that they contain. In canvassing for these books, you will take light to the people, and you will help me to produce other books. I greatly desire that these books shall be circulated; for they contain knowledge given me by the Lord for the people. Let this work be carried forward zealously. {SpM 255.2}

I have received much instruction regarding the location of sanitariums. They should be a few miles distant from the large cities, and land should be secured in connection with them. Fruit and vegetables should be cultivated, and the patients should be encouraged to take up out-door work. Many who are suffering from pulmonary disease might be cured if they would live in a climate where they could be out of doors most of the year. Many who have died of consumption might have lived if they had breathed more pure air. Fresh out-door air is as healing as medicine, and leaves no injurious after-effects. {SpM 257.6}

As these things are presented before me, and as I think of how much is lost by an indoor life, I can scarcely endure the thought of our sanitariums being situated where the patients must endure the rigor of cold winters, where during the winter months they must remain inside most of the time, the rooms heated with steam coils, and the air impure. In every place there are in winter time some things that are disadvantageous to the sick, but some places have fewer disadvantages than others. There are localities where all the year round fruit-bearing trees may be seen, and where but little fire is needed for purposes of warmth. In sanitariums established in such places the patients can have the advantages of the out-door air at all seasons of the year. When fire are required, there should, if possible, be open fireplaces in which wood can be burned. {SpM 258.1}

Why do not our physicians see and understand that patients should be treated out of and away from the cities? And not the patients only, but physicians and nurses need a cheerful, sunshiny atmosphere. Is it surprising that under gloomy surroundings, workers should be down-hearted and depressed, leading unbelievers to think that their religion makes them gloomy? Let there be light and love and cheerful song in the place of gloom, and what a change would take place? {SpM 258.2}

It would have been better if, from the first, all drugs had been kept out of our sanitariums, and use had been made of such simple remedies as are found in pure water, pure air, sunlight, and some of the simple herbs growing in the field. These would be just as efficacious as the drugs used under mysterious names, and concocted by human science. And they would leave no injurious effects in the system. {SpM 258.3} Thousands who are afflicted might recover their health if, instead of depending upon the drug-store for their life, they would discard all drugs, and live simply, without using tea, coffee, liquor, or spices, which irritate the stomach and leave it weak, unable to digest even simple food without stimulation. The Lord is willing to let his light shine forth in clear, distinct rays to all who are weak and feeble. {SpM 258.4} Vegetables, fruits and grains should compose our diets. Not an ounce of flesh-meat should enter our stomachs. The eating of flesh is unnatural. We are to return to God's original purpose in the creation of man. . . . {SpM 258.5} There is blessing in the association of old and young. The young may bring sunshine into the hearts and minds of the aged. Those of hoary heads need the vitality and action of the young. And the young need the wisdom and mature experience of older persons. There is to be a blending of the two. Wisdom and patience will do a great work for the weak and sickly {SpM 258.6} The Lord has a controversy with the inhabitants of the earth. They are no longer of benefit to the world in advancing truth and righteousness. They are about

to be gathered in bundles, ready to be burned. They are as faggots ready to be cast into the fire. Ellen G. White. {SpM 258.7}

Half-hearted Christians are worse than infidels; for their deceptive words and non-committal position may lead many astray. The infidel shows his colors. The lukewarm Christian deceives both parties. He is neither a good worldling nor a good Christian. Satan uses him to do a work that no one else can do. {SpM 260.2}

If things were as they should be in the households that make up our churches, we might do double service for the Lord. The light given me is that a most decided message must be borne in regard to health reform. Those who use flesh meat strengthen the lower propensities and prepare the way for disease to fasten upon them. There are those among Seventh-day Adventists who will not heed the light given them in regard to this matter. They make flesh meat a part of their diet. Disease comes upon them. Sick and suffering as a result of their own wrong course, they ask for the prayers of the servants of God. But how can the Lord work in their behalf when they are not willing to do His will, when they refuse to heed His instruction in regard to health reform? {SpM 260.3}

God does not expect His workers to attend to trifling matters. They are to preach the gospel. They will find that short discourses are the most effective. In every place in which the work is begun, the standard is to be raised higher and still higher. The truth of Christ's soon coming is to be proclaimed. And all the workers, whether they speak from the pulpit or give Bible readings are to be taught to speak in a clear, expressive manner." {SpM 261.2}

He was the Redeemer before as after His incarnation. As soon as there was sin, there was a Saviour. He has given light and life to all, and according to the measure of light given, each is to be judged. And He who has given the light, He who has followed the soul with tenderest entreaty, seeking to win it from sin to holiness, is in one its advocate and judge. From the opening of the great controversy in heaven, Satan has maintained his cause through deception; and Christ has been working to unveil his schemes and to break his power. It is He who has encountered the deceiver, and who through all the ages has been seeking to wrest the captives from his grasp, who will pass judgment upon every soul. {DA 210.2}As soon as there was sin, there was a Saviour. Christ knew what He would have to suffer, yet He became man's substitute. As soon as Adam sinned, the Son of God presented himself as surety for the human race, with just as much power to avert the doom pronounced upon the guilty as when He died upon the cross of Calvary. {RH, March 12, 1901 par. 4}

There must be reorganization. Supreme power must not be vested in a group of men connected with a few large institutions. At the General Conference of 1901 the light was given, Divide the General Conference into union conferences. Let there be fewer responsibilities centered on one place. Let the work of printing our publications be divided. {SpM 302.4}

Yesterday I sent you the letter containing the warning that has been given again and again: The workers in our sanitariums are not to sign contracts binding

themselves to an association or an institution for a certain number of years. They are to be bound, not to men, but to God. {SpM 308.1} No man is to treat those who learn under him as if he owned them, body, soul, and spirit. The Lord wants no such binding up with human beings, even if these human beings are without blame. There are those who are not holding the beginning of their confidence firm to the end. The gospel ministry and medical missionary work are to be united. {SpM 308.2} I have recently been instructed that no one should be advised to pledge himself to spend two, three, four, five, or six years under any man's tuition. Brethren, we have no time for this. Time is short. We are to hold out urgent inducements to the men who ought now to be engaged in missionary work for the Master. The highways and byways are yet unworked. The Lord calls for young men to labor as canvassers and evangelists, to do house-to-house work in places that have not yet heard the truth. God speaks to our young men, saying, "Ye are not your own; for ye are bought with a price; therefore, glorify God in your body, and in your spirit, which are God's. {SpM 308.3}

I have a message for you. I am instructed to say that all the arrangements connected with the management of the medical missionary work are not to originate in Battle Creek. It is the deceptive power of the enemy of all righteousness that leads to the repeated attempts to bring all our medical institutions under the control of one organization. Certainly such efforts are not inspired by the Lord. The medical missionary work is God's work, and in every conference and church we are to take a decided stand against allowing it to be controlled by men. {SpM 310.2}

The division of the General Conference into District Union Conferences was God's arrangement. In the work of the Lord in these last days there should be no Jerusalem centers, no kingly power. And the work in the different countries is not to be tied up by contracts to the work centering in Battle Creek; for this is not God's plan. Brethren are to counsel together, for we are just as much under the control of God in one part of His vineyard as in another. Brethren are to be one in heart and soul, even as Christ and the Father are one. Teach this, practice this, that we may be one with Christ in God, all working to build up one another. {Lt192-1901}

Brethren, let us firmly take our position now. In justice to our churches, we must now decide this matter; for we have a great work to do. We must now determine that every medical institution shall stand in its own individual right. Let every cord now be broken. Let our medical institutions refuse to be tied up with the Medical Association in Michigan. {SpM 312.3}

In training workers to care for the sick, let the minds of the students be impressed with the thought that their highest aim should always be to look after the spiritual welfare of their patients. To this end they should learn to repeat the promises of God's Word, and to offer fervent prayers, daily, while preparing for service. Let them realize that they are always to keep the sweetening, sanctifying influence of the great Medical Missionary before their patients. If those who are suffering can be impressed with the fact that Christ is their sympathizing, compassionate

Saviour, they will have rest of mind which is so essential to recovery of health. {SpM 317.2}

In new places where schools are being set in operation, arrange to have a treatment-room or rooms connected with the school. Let this place be outside the main school building, so that the sick will be where it is quiet. Let those who are qualified to teach, give lessons on treating the sick. Soon much permanent fruit will be gathered, in physical improvement and in spiritual advancement, which, combined, will be of great advantage. {SpM 317.3}

We have lost time; but the gospel medical missionary work will yet open the way for the conversion of souls. We need to encourage our young men and young women not merely to carry the "Life Boat" but publications on present truth, as they go out to distribute literature. We must take up the matters that will bring us to the attention of the public. We must help our young people to understand the important truths which make us a peculiar people, denominated by God. Those who work faithfully will gather most precious, enduring fruit. {SpM 318.1}

We should reveal to the world that we are not beggars; that we are glad to do medical missionary work without price for those who can not pay. Here in California we shall need all the means that we can raise, to open up various lines of work in this state. We must be ready to help the sick whenever and wherever they need help. Medical missionary work is to be bound up with the gospel ministry. Thus it was in Christ's day. It is His helping hand, in healing, that will make the deepest impression on the minds of the people to whom we desire to proclaim the third angel's message. Ellen G. White {SpM 318.2}

Medical missionary work is yet in its infancy. The meaning of genuine medical missionary work is known by but few. Why? Because the Saviour's plan of work has not been followed. God's money has been misapplied. In many places practical evangelistic medical missionary work is being done; but many of the workers who should go forth as did the disciples are being collected together and held in a few places, as they have been in the past, notwithstanding the Lord's warning that this should not be. {SpM 318.3}

God has not given us the work of erecting immense sanitariums, to be used as health resorts for all who may come. Neither is it his purpose that medical missionary workers shall spend a long term of years in college before they enter the field. To build up a school in Battle Creek, as some of our people there desire, would tend to counterwork the influence that God has declared should be exerted on his people in these last days of this earth's history. {SpM 319.1}

"Break up the large centers," has been the word of the Lord, "Carry the light to many places." Those who are desirous of receiving a training for effective medical missionary work, should understand that large sanitariums will be conducted so much like institutions of the world, that students laboring in such sanitariums can not obtain a symmetrical training for Christian medical missionary work. {SpM 319.3}

The proclamation of the truth in all parts of the world calls for small sanitariums in many places, not in the heart of cities, but in places where city influences will be as little felt as possible. {SpM 319.4}

The fact that many patients are coming to the new sanitarium at Battle Creek is not to be read as a sign that the planning for so large a work there was for the best. To this large institution will come many men and women who are not really sick. Workers will be required to wait on them; our nurses will become the servants of worldly men and women who are not inclined to piety or religion. But this is not the work that God has given to his medical missionaries. Our charge has been given us by the greatest Medical Missionary that this world has ever seen. Standing but a step from His Father's throne, Christ said to his disciples: {SpM 319.6} "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." "Go ye into all the world," He said, "and preach the gospel to every creature," "Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." {SpM 319.7} Let our ministers who have gained an experience in preaching the Word, learn how to give simple treatments, and then labor intelligently as medical missionary evangelists. {SpM 319.8}

I wish to write you a few words in regard to the employment of Dr. E. J. Waggoner as a teacher in the Berrien Springs school. I have had much confidence in Brother Waggoner, but I know that just now he is in special danger. He is in danger, as many others are, of accepting incorrect views of God, as set forth in the new book, "Living Temple". Take him into the school at Berrien Springs. My counsel regarding his work is that you help him to place his feet on solid ground, even the Rock of Ages. I believe that he will recover his former clearness and power. {SpM 328.2}

We all need to cling to the Lord Jesus Christ. In regard to the Father, we shall soon understand in regard to His personality. {Lt214-1903}

God permitted the flesh of dead animals to be eaten by the ancients, although he knew by so doing the lives of men would be shortened. But when he brought his chosen people from the land of Egypt, he did not give them flesh to eat, but fed them with the bread of heaven. When they murmured against their heaven-appointed food and asked for flesh, God sent them quails; but the consequence of their rebellion were speedily felt. They ate to excess of the meat thus provided, and while the flesh was yet between their teeth many of them died. Our people would do well to study this experience of the children of Israel, and learn the lesson that it teaches. {SpM 419.1} Light has been given me that some of our ministers and leading workers are working against the light of health reform. They are indulging in the use of flesh meats and other harmful things. Those who for years have had the Testimonies before them are without excuse. Many need to make decided reforms, for those who have left our ranks make this an occasion of charging our people with unbelief in the Testimonies. God calls for thorough work on the part of professed believers, that he may be able to impress minds and hearts. (Signed) Ellen G. White. {SpM 419.2}

When the Holy Spirit is allowed to mold our hearts and lives, there will be much more confidence expressed in the workers who are struggling with difficulties in hard places. Let everyone take his own individual case before the Lord, and study his own faults instead of the fancied shortcomings of his brother. We each need to realize our own weakness and be constantly on guard. Satan is watching to take us unawares, and many are ignorant of their own defects of character. {SpM 424.1}

EGW Broke contrary to people who says she lived lavishly

There is another matter I desire to write about. ***I desire to secure means that I can use for the publication of my books.*** I have much matter written which should come before the Church and the world; but I have not the means with which to publish these writings. {SpM 426.3} I have been instructed to publish the early experiences of the cause of present truth, showing why we stand, as we do, a people separate and distinct from the world. Few of the men who led out in the proclamation of the message are now living; but I have kept in my diaries an account of many precious experiences. These are now being prepared for the press. Will someone loan me, at a low rate of interest, the means to help in doing this work that needs to be done in bringing these things before the people? While Satan is stirring up many to depart from the faith, I am bidden to republish the experiences of the past, and give the message of warning God sends, showing the dangers of the present time, and what will be in the future. (Signed) Ellen G. White. {SpM 426.4}

Wages without Souls

There is need of a great reformation in our ranks. The ministers who are drawing pay from the conference need to ask themselves the question, Am I a faithful worker? Am I a spiritual help to the church? There are those who demand high wages for their labors, but who bring few souls into the truth to stand steadfast and true to its principles. It is time for our ministers to humble their hearts before the Lord, and bear a straight, convincing testimony to the people. It is time for them to labor earnestly to increase the membership of the churches, leading all to a thorough understanding of the truth, for this time. The Lord wants living members in his church, men and women who will encourage one another in faithful service. (Signed) Ellen G. White. {SpM 437.3}

We need to branch out more in our methods of labor; not a hand should be bound; not a soul discouraged; not a voice should be hushed; let every individual labor privately or publicly to help forward the work. Place the burden upon men and women of the church that they may grow by reason of exercise, and thus become efficient agencies in the hand of the Lord for the enlightenment of those who sit in darkness. {SpM 438.1}

There has been so much preaching to our churches that they have almost ceased to appreciate the gospel ministry. The time has come when this order of things should be changed. Let the minister call out the individual church members to

help him by house-to-house work, to carry the truth into regions beyond. Mrs. E. G. White. {SpM 438.2}

God's servants must not be idlers, but must work diligently to win souls. One soul saved is of more consequence than all the riches of the world. Let our church members ask themselves the question, Do I improve my opportunities? What fruit am I bearing to the glory of God? {SpM 439.1}

We see determined efforts being made to establish the first day of the week as the Sabbath for all the world, in place of the Sabbath of the Lord. And while this is being done, a work is going forward in the councils of heaven to bring advantages to the people who believe and obey the word of the Lord. {SpM 440.2}

Now is our time to work. The end of all things is at hand; soon the night cometh in which no man can work. This night is much nearer than many suppose. Lift up the man of Calvary before those who are living in sin. By pen and voice labor to sweep back the false ideas that have taken possession of men's minds regarding the higher education. To every worker Christ gives the command, Go work today in my vineyard for the glory of my name. Represent before a world laden with corruption the blessedness of true higher education. Light is to shine forth from every believer. The weary, the heavy-laden, the broken-hearted and the perplexed, are to be pointed to Christ, the source of all spiritual life and strength. {SpM 448.5}

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

To those who are making self their idol nothing in the line of human tests should be presented, for it would only give them an excuse for making the final plunge into apostasy. Such do not know whom they are serving. Knowledge and power belong to God. The ignorantly guilty must learn their condition. We must wait patiently and not fail or be discouraged, for God has His plans all arranged. While we are burdened and distressed, but waiting in patient submission, our invisible Helper will be doing the work we do not see, and will bring to pass in His providence events which will either work reformations, or will separate these halfhearted, world-loving members from the believers. The Lord knows about every case and how to deal with each. Our wisdom is limited to a point, while infinite wisdom comprehends the end from the beginning. Our whole term of probation is very brief. A short work will be done in the earth. God's own tests will come; His proving will be sharp and decisive. Let every soul humble himself before God and prepare for what is awaiting us. {SHM 444.1}

The Real Test

Do not look around to see if there are not tests that can be brought upon God's people. God has given a test--the Sabbath of the Fourth Commandment. "Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. . . .Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." Exodus 31:13-17. {SHM 445.1} All who bring to the observance of the Sabbath a heart consecrated to God will find that the day God has sanctified is more to them than they had any idea of. "I am the Lord that doth sanctify you." Exodus 31:13. If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Isaiah 58:13,14. --E. G. White MS. 167, 1897. {SHM 445.2}

The Blueprint

Ellen G. White.
Establishing Schools in the South.
November 16, 1902.

I am glad that "Christ's Object Lessons" has been a help to the work in the Southern Field. Let its sale go forward, that there may be money for the establishment of schools in this field. I can call upon the officers of the Southern Union Conference and of the Southern Missionary Society to be quick and earnest to take advantage of the present opportunities offered in the gift of "Christ's Object Lessons" to the educational work. {SpM 253.3}

Small schools for the colored people should be established in many places in the South. Let the proceeds from the sale of "Christ's Object Lessons" in the Southern field be used for this purpose also. Let this means act its part also in defraying the expenses of the schools already established. The children are to be taught something more than merely how to read. Industrial lines of work are to be carried forward. The children and youth are to be provided with facilities for learning trades that will enable them to support themselves. {SpM 253.4}

This work will require talent, and above everything else, the grace of God. The colored youth will be far more difficult to manage than the white youth, because they have not been taught from their childhood to make the best use of their time. There are very many of them who have had no opportunity to learn how to take care of themselves. Those who for years have been working to help the colored people, know their needs; and they are best fitted to start schools for them. - {SpM 253.5}

As far as possible, these schools should be established outside of the cities. But in the cities there are many children who could not attend school away from the cities; and for the benefit of these, schools should be started in the cities as well as outside the cities. {SpM 254.1}

My brethren and sisters in the South, move forward in earnest with the work of selling "Christ's Object Lessons", that means may be furnished for the establishment of schools. No line of work will be of such telling advantage to the Southern field as the establishment of schools. Let our people in the South wake up to the importance of this matter. There has been too much hovering over the churches, and too little aggressive work done. {SpM 254.2}

A school should be established near Nashville. If every way of advance for the work in Nashville is closed up, will God be glorified? Has not enough of this been done in the past? Shall we have a second edition of what has been? Let the work of selling "Christ's Object Lessons" be taken up in this city. Endeavor to interest the merchants in what you are trying to do. Tell them that the proceeds from the sale of the book you are selling are used for missionary purposes. Go to the large schools in and near Nashville, and tell the teachers about the work you are trying to do. Tell them that the book you are selling contains truth that they need in their schools. {SpM 254.3}

By these efforts two objects will be gained, --the truth will be brought before those who need to hear it, and means will be raised for the establishment of schools. {SpM 254.4}

We are not to hold ourselves apart from these institutions of learning. There are those who are specially fitted to work for the teachers in these schools. Let such ones visit these schools, and speak words of commendation regarding that which is being done for the colored race. Let them watch for opportunities to introduce our literature, and to tell of the work that you are trying to do. And let them not forget the instruction that Christ gave His disciples when He sent them forth: "Be ye wise as serpents and harmless as doves." {SpM 254.5}

To my brethren and sisters in the churches throughout America, I would say: I feel very thankful to my heavenly Father for the interest you have taken in the sale of "Christ's Object Lessons". This book contains precious truth. It shows how Christ used the objects of nature to illustrate immortal truth." {SpM 254.6}

Will you not, from now till the close of the year, make a special effort to sell "Christ's Object Lessons"? Study the instruction contained in this book. This will help you to live the truths that it contains. Then take it to your friends and neighbors, and in a humble, gentle manner tell them of the object for which the book is being sold, and ask them to buy a copy. Believe that you will not be repulsed. Let the love that fills the heart be expressed in the countenance. If the grace of Christ is cherished in your heart, it will shine forth. Commit sentences of the book to memory, and repeat them as opportunity offers. {SpM 254.7}

In taking up this work, you will be doing good service for the Master. You will sow seeds that will spring up and bear fruit to the glory of God. As you go forward in the work, you will gain an experience that will enable you to sell our larger books, and the Lord will bless you. The larger books, indited by the Lord, and full of precious instruction, should be sold, and can be sold, The Lord will open the way for the people to receive the precious light that these books contain. {SpM 255.1}

As you go out to sell "Christ's Object Lessons", will you not take the prospectuses for "Desire of Ages" and "Great Controversy", and call the attention of the people to them? Many of these books are lying on the shelves of our publishing houses in America. The Lord desires the people to have the light that they contain. In canvassing for these books, you will take light to the people, and you will help me to produce other books. I greatly desire that these books shall be circulated; for they contain knowledge given me by the Lord for the people. Let this work be carried forward zealously. {SpM 255.2}

"Christ's Object Lessons" was given as much for the advancement of the educational work in the South as for any other part of the world. My brethren and sisters, do you not want to help the work in the South by selling this book? Let all do what they can to help the work now in need of help in the Southern field. Schools are needed there. The small schools that have been established for the colored people are in need of help. Let every one bring to the treasury something that will place the schools on vantage-ground. {SpM 255.3}

My soul longs to see the work built up in the South that the Lord has outlined. The great necessities for schools in the cities and out of the cities demand that we do everything that we possibly can. This barren field is sending up to heaven its pitiful appeal for help. Where can you find a field where the need is so great? {SpM 255.4}

The Lord has designated Nashville as the center for the present. The interests there are to be built up until they stand as memorials of His truth. The workers in the publishing house at Nashville must submit to the divine will. Then their hearts will be melted and subdued. Then will they be filled with invincible faith. They will press together and will work for one another's interests. {SpM 255.5}

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 courts above, where no sin can ever come. Here the truth is to be received and believed and practised, until we are made ready for a home with the saints in light. {SpM 255.6}

True religion is an imitation of Christ. The true Christian is a follower of Christ. Following implies obedience. No soldier can follow his commander without obeying his orders. Our leader says to us, "Follow me." {SpM 255.7}

The best citizens of this great republic are those who have learned the lessons that Christ came to teach, those who love and to obey the higher law that God has written in His Word. Abiding in Christ, their example is a power in favor of the truth. Let every Christian show his high birth by his circumspect conversation and

modest bearing. Let God's workers be witnesses for Him, in every word and act testifying that they are citizens of heaven. Let not one careless word or unkind action mar their work for God. As high as the heavens are above the earth, should the ways and work of the Christian be above the ways and works of the worldling. {SpM 256.1}

Keep the truth of God in your hearts. Let the law of kindness be ever on your lips. Thus you do true missionary work. By a holy and consistent life, honor and glorify God. Pray much, and watch unto prayer. God will bless all who walk carefully before Him. {SpM 256.2}

I leave these words with you. I urge you to do your utmost for the good work before you. Let the means from the sale of "Christ's Object Lessons" be used to carry forward the school work in that field. {SpM 256.3}

I am instructed by the great teacher to say to those in the Southern field who are now passing through trial: Watch and pray and believe. Do your best. The present discouraging aspect will change when you change in word and spirit and action, becoming one with Christ. Try it. Then with joy you will bear witness that Christ's yoke is easy and His burden light. (Signed) Ellen G. White. {SpM 256.4}

My brethren and sisters, why is so little being done to sell "Christ's Object Lessons"? Have you become weary in well doing? Let this work advance; for there is great need that it be carried steadily forward. The school at Berrien Springs needs the money that the sale of these books will bring. This school is making advancement as fast as possible, but it is in need of funds with which to erect buildings. The Lord is pleased with the way in which the school has been conducted, and with the education that is being given to the students gathered there. Will you not remember that in doing your best to bring in means for the advancement of this school, you are cooperating with Him? There is much that needs to be done before the winter sets in. Buildings must be erected, and other lines of work carried forward. {SpM 314.3}

Brother Magan and Brother Sutherland have worked with heart and soul to bring this school to its present stage of advancement, and the blessing of the Lord has attended their labors in a marked manner. I wish to say that my confidence in these men has not at all lessened. The Lord is not unmindful of the self-sacrifice and their labors of love. I have feared that they were in danger from trying to do more than they could do. I saw that they were in danger of over-taxing their strength in the effort to advance the work and to economize in the use of means. {SpM 314.4}

The lives of these men are precious in the sight of the Lord. He does not want them to overwork, and thus sacrifice their strength; for in the end this would mean great loss. {SpM 314.5}

My brethren and sisters, I ask you, in the name of the Lord, to do all that you can to advance the work of the Berrien Springs school. I hope and pray that you will not become weary in well-doing. In carrying forward the work of selling "Christ's

Object Lessons", you will receive a most precious blessing. As you show, this book to your friends and neighbors, telling them of the instruction that it contains and why you are trying to sell it, you will gain an experience that will enable you to do more successful work for the Master. As you take up this pleasing work--for such it will prove to all who take it up with faith and prayer--the peace of Christ will come into your hearts. The thought that you are doing a good work will fill you with joy and courage. {SpM 314.6}

At one time the suggestion was made to me that it might be best, when the Relief of the Schools Campaign was finished, to make "Christ's Object Lessons" a regular subscription book. It was said that this book would have as ready a sale as any that could produced. {SpM 315.1}

As I heard this suggestion, the thought came to me, "Here is an opportunity for me to get out of debt. Is not this the right thing for me to do?" I said that it might be right to do as the letter had suggested. Then I sent to heaven the prayer, "Lord, teach me to speak right words." Quickly the answer came, In an instant the light given at the first regarding "Object Lessons" flashed into my mind, and the instruction then given was repeated. I seemed to hear the words, "God signified that this book should be given to our schools, to be to them a continual blessing. Would you exchange his plan for human devising? This book is to be treated as a sacred offering, made to God and His plan regarding it is unselfishly carried out, the result will be wholly satisfactory." {SpM 315.2}

I immediately said that I would not make any change in the handling of "Object Lessons", unless God gave me plain instruction that this should be one. As I said this, I felt the blessing of God resting upon me. {SpM 315.3}

My brethren and sisters, as you go out to sell this book, the Lord Jesus and His angels will open the way before you. Success has attended the effort to sell the book in the past, because God's people have worked in cooperation with heavenly agencies; and success will attend the effort in the future, if our people will still carry forward the work. All, will receive grace for grace as they give what they can, in time and influence, to the circulation of "Christ's Object Lessons". {SpM 315.4}

I leave these words with you, praying that the blessing of God may rest on the self-sacrificing workers at Berrien Springs, and upon all who continue in the work of canvassing for "Object Lessons". Time is short, and there is much to be done. Let all who can, old and young, men, women, and children, take up this work. As they go forth, the Lord will open the way before them. The words that they speak will be as seeds sown in good ground. Many souls will be saved as a result of their willing service. And at last, when we join the royal family in the courts above, the Lord will open before us the good that has been accomplished by "Christ's Object Lessons". {SpM 315.5}

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 in their work, 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 work is to be of an entirely different order from those we have instituted in the past. {SpTB11 28.1}

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. Because men could not comprehend the purpose of God in the plans laid before us for the education of the workers, methods have been followed in some of our schools which have retarded rather than advanced the work of God. Years have passed into eternity with small results that might have shown the accomplishment of a great work. If the Lord's will had been done by the workers in earth as the angels do it in heaven, much that now remains to be done, would be already accomplished, and noble results would be seen as the fruit of missionary effort. {SpTB11 29.1}

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. If this training is given with the glory of God in view, great results will be seen. No work will be more effectual than that done by those who, having obtained an education in practical life, go forth to mission fields with the message of truth, prepared to instruct as they have been instructed. The knowledge they have obtained in the tilling of the soil and other lines of manual work, and which they carry with them to their fields of labor, will make them a blessing even in heathen lands. {SpTB11 29.2}

Before we can carry the message of present truth in all its fulness to other countries, we must first break every yoke. We must come into the line of true education, walking in the wisdom of God, and not in the wisdom of the world. God calls for messengers who will be true reformers. We must educate, educate, to prepare a people who will understand the message, and then give the message to the world.. {SpTB11 30.1}

Then let no more time be lost in dwelling on the many things which are not essential and which have no bearing upon the present necessities of God's people. Let no more time be lost in exalting men who know not the truth, "for the time is at hand." There is no time now to fill the mind with theories of what is popularly called "higher education." The time devoted to that which does not tend to assimilate the soul to the likeness of Christ is so much time lost for eternity. This we cannot afford, for every moment is freighted with eternal interests. Now, when the great work of judging the living is about to begin, shall we allow unsanctified ambition to take possession of the heart and lead us to neglect the education required to meet the needs in this day of peril? {6T 130.1}

We know that there are many schools which afford opportunities for education in the sciences, but we desire something more than this. The science of true education is the truth, which is to be so deeply impressed on the soul that it cannot be obliterated by the error that everywhere abounds. The third angel's message is truth, and light, and power, and to present it so that right impressions will be made upon hearts should be the work of our schools as well as of our

churches, of the teacher as well as of the minister. Those who accept positions as educators should prize more and more the revealed will of God so plainly and strikingly presented in Daniel and the Revelation. {6T 131.1}

Education among the reformers.--the early reformers realized that they could not hope to succeed if their children were educated by roman catholic teachers. Luther says that "the bible must be studied; teachers must be provided; schools must be established." "he felt that to strengthen the reformation it was requisite to work on the young, to improve schools, and to propagate through christendom the knowledge necessary for a profound study of the holy scriptures. This, accordingly, was one of the objects of his life; he saw it in particular at the period which we have reached, and wrote to the councilors of all the cities of germany calling on them to found christian schools."--d'aubigne's "history of the reformation," bk. 10, chap. 9. {PH081 37.1}

Education in the formation of the beast and image.--the early reformers found it necessary to have their own courses of study, text-books, teachers, methods, principles, etc. They separated themselves completely from the popular schools of the day. It required courage and faith in those days to take such a stand, and it will require even more courage and faith for those who are preparing for translation to take the stand which the testimonies are pleading for them to take. They knew that if their children should go to the schools where the popular education was given they would receive the mark of the Papacy, or the beast. Those who are living up to the light at the present time, will see, even more clearly, that if their children continue to go to the popular schools, they will receive such principles as will compel them to assist in giving life to the image to the beast. Any one who has a knowledge of the third angel's message, and who will take the trouble to examine the studies and methods of the popular system of education, can see that the books are filled with those errors which will oblige those who are receiving their education from them to take the dreadful step which will bring upon the world a religious and civil darkness, greater than has ever been known before. {PH081 37.2}

Complete separation.--the command found in revelation 18:4, "come out of her, my people," means to come out of those institutions which will place in the minds of our young people, principles which are apt to make them join the class of worshipers of which we read in 2 timothy 3:5: "having a form of godliness, but denying the power thereof." as faithful watchmen, we should be just as desirous of getting our children out of the popular schools as we are to call the older people out of the popular churches. The popular churches are only a product of worldly education, so to get at the root of the matter, we must separate ourselves from that which creates the condition in which all the religious world, at present, finds itself. {PH081 38.1}

In all our churches there should be schools, and teachers in those schools who are missionaries. It is essential that teachers be educated to act their important part in educating the children of Sabbath-keepers, not only in the sciences, but in the Scriptures, These schools established in different localities, and conducted by God-

fearing men and women, as the case demands, should be built upon the same principles as were the schools of the prophets. {SpM 100.1}

If the teacher is connected with God, if he has Christ abiding in his heart, the spirit that is cherished by him is felt by the children. When a teacher manifests impatience or fretfulness toward a child, the fault may be not in the child one-half as much as it is in the teacher, who himself needs to be disciplined and trained, and observe a heavier punishment than he puts upon the child, for he is old enough to know better. Teachers become tired with their work, then something the children say or do does not accord with their feelings; but will they let Satan's spirit enter into them and lead them to create feelings in the children very unpleasant and disagreeable, through their own lack of tact and wisdom from God? There should not be a teacher employed, unless you have evidence by test and trial, that he loves and fears to offend God. If teachers are taught of God, if their lessons are daily learned in the school of Christ, they will work in Christ's lines. They will win and draw with Christ, for every child and youth is precious. {SpM 104.3}

The question has been asked, "What shall we teach in the Fernando school?" Teach the very simplest lessons. You should not make a great parade before the world, showing what you expect to do, as if you were planning to do something wonderful. No, indeed. Take hold of this school with meekness. Tell your brethren and friends that you are planning to conduct an industrial school, a school in which practical instruction in agriculture and various trades will be connected with instruction in book-learning. Boast neither of the branches of study you expect to teach nor of the industrial work you hope to do; but tell every one 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. {SpM 265.1}

What influence do you think it would have, to publish in your announcement of the school, that you would endeavor to give to the students a training that would prepare them for the future, immortal life, because you desire to see them live throughout the ceaseless ages of eternity? I believe such a statement would have a far greater influence upon the brethren and sisters of this conference, and upon the community in the midst of which the school is located, than would the display of any number of courses of study in ancient and modern languages and other higher branches of learning. {SpM 265.2}

"In all our churches, and wherever there is a company of believers, church schools should be established." {PH131 6.2} "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." {PH131 6.3} "Establish schools for the children where there are churches. Where there are those who assemble to worship God, let there be schools for the children." {PH131 7.1}

The Protestant churches have accepted the spurious sabbath, the child of the papacy, and have exalted it above God's holy, sanctified day. It is our work to make plain to our children that the first day of the week is not the true Sabbath, and that its observance, after light has come to us as to what is the true Sabbath, is a plain contradiction of the law of God. Do our children receive from the teachers in the public schools ideas that are in harmony with the word of God? Is sin presented as an offense against God? Is obedience to all the commandments of God taught as the beginning of all wisdom? 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? {6T 193.2}

Can we wonder that under such circumstances some of the youth among us do not appreciate religious advantages? Can we wonder that they drift into temptation? Can we wonder that, neglected as they have been, their energies are devoted to amusements which do them no good, that their religious aspirations are weakened and their spiritual life darkened? The mind will be of the same character as that upon which it feeds, the harvest of the same nature as the seed sown. Do not these facts sufficiently show the necessity of guarding from the earliest years the education of the youth? Would it not be better for the youth to grow up in a degree of ignorance as to what is commonly accepted as education than for them to become careless in regard to the truth of God? {6T 194.1}

We need now to begin over again. Reforms must be entered into with heart and soul and will. Errors may be hoary with age; but age does not make error truth, nor truth error. Altogether too long have the old customs and habits been followed. The Lord would now have every idea that is false put away from teachers and students. We are not at liberty to teach that which shall meet the world's standard or the standard of the church, simply because it is the custom to do so. The lessons which Christ taught are to be the standard. That which the Lord has spoken concerning the instruction to be given in our schools is to be strictly regarded; for if there is not in some respects an education of an altogether different character from that which has been carried on in some of our schools, we need not have gone to the expense of purchasing lands and erecting school buildings. {6T 142.1}

Some will urge that if religious teaching is to be made prominent our schools will become unpopular; that those who are not of our faith will not patronize them. Very well; then let them go to other schools, where they will find a system of education that suits their taste. It is Satan's purpose by these considerations to prevent the attainment of the object for which our schools were established. Hindered by his devices, the managers reason after the manner of the world and copy its plans and imitate its customs. 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. In doing this they bring upon themselves the frown of God, for they mislead the youth and do a work for Satan. This work, with all its results, they must meet at the bar of God. {6T 142.2}

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. Hereditary and cultivated tendencies to evil must be overcome. Often the education and training of a lifetime must be discarded, that one may become a learner in the school of Christ. Our hearts must be educated to become steadfast in God. We are to form habits of thought that will enable us to resist temptation. We must learn to look upward. The principles of the word of God--principles that are as high as heaven, and that compass eternity--we are to understand in their bearing upon our daily life. Every act, every word, every thought, is to be in accord with these principles. All must be brought into harmony with, and subject to, Christ. {MH 453.4}

God's purpose in giving the third angel's message to the world is to prepare a people to stand true to Him during the investigative judgment. This is the purpose for which we establish and maintain our publishing houses, our schools, our sanitariums, hygienic restaurants, treatment rooms, and food factories. This is our purpose in carrying forward every line of work in the cause. Ms 154, 1902, p. 4. ("Instruction to Men in Positions of Responsibility," October 24, 1902.) {1MR 228.2}

The light has been given me that tremendous pressures will be brought upon every Seventh-day Adventist with whom the world can get into close connection. Those who seek the education that the world esteems so highly, are gradually led further and further from the principles of truth until they become educated worldlings. At what a price have they gained their education! They have parted with the Holy Spirit of God. They have chosen to accept what the world calls knowledge in the place of the truths which God has committed to men through His ministers and prophets and apostles. And there are some who, having secured this worldly education, think that they can introduce it into our schools. But let me tell you that you must not take what the world calls the higher education and bring it into our schools and sanitariums and churches. We need to understand these things. I speak to you definitely. This must not be done. {FE 535.3}

Dear Sister C: If God in His providence has established a school among our own people in ----, and if in place of sending your daughter where she would be in the society and under the influence of those who love the truth, you place her in ---- Seminary, where she will be associated with a worldly class who have no respect for God or His law, I ask you how you expect the Lord will work to counteract the evil influence that must surround her and which you have voluntarily chosen. Will He commission His angels to do the work which He has left for you to do? God does not work in that way; He expects us to follow the light He has given in His word. {5T 505.1}

The enemy has had his way with your daughter until his toils have bound her about like bands of steel, and it will require a strong, persevering effort to save her soul. If you have success in this case, there must be no halfway work. The habits of years cannot easily be broken. She should be placed where a steady, firm,

abiding influence is constantly exercised. I would advise you to put her in the college at ----; let her have the discipline of the boardinghouse. It is where she ought to have been years ago. The boardinghouse is conducted upon a plan that makes it a good home. This home may not suit the inclinations of some, but it is because they have been educated to false theories, to self-indulgence and self-gratification, and all their habits and customs have been in a wrong channel. But, my dear sister, we are nearing the end of time, and we want now, not to meet the world's tastes and practices, but to meet the mind of God; to see what saith the Scriptures, and then to walk according to the light which God has given us. Our inclinations, our customs and practices, are not to have the preference. God's word is our standard. {5T 506.1}

The education of our children begins in the home. The mother is their first teacher. When they become old enough to attend school, shall we permit them to enter the public school? {SpM 242.5} Many years ago, in Oakland, my husband and I conversed with a public-school teacher in regard to the public schools in the city. He said to us: If parents knew of the iniquity that is to our certain knowledge practised in these schools, there would be a furor raised in regard to these schools such as neither you nor I can imagine. The young people are rotten; and what kind of homes they have is more than our teachers can tell." {SpM 242.6}

Parents must regard God's Word with respect, obeying its teachings. To the parents in this day, as well as to the Israelites, God declares: "These words....shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates. {SpM 244.2}

Notwithstanding this plain instruction, some of God's people permit their children to attend the public schools, where they mingle with those who are corrupt in morals. In these schools their children can neither study the Bible nor learn its principles. Christian parents, you must make provision for your children to be educated in Bible principles. And do not rest satisfied merely with having them study the Word in the church school. Teach the Scriptures to your children yourselves when you sit down, when you go out, when you come in, and when you walk by the way. Walk with your children much oftener than you do. Talk with them. Set their minds running in a right channel. As you do this, you will find that the light and glory of God will come into your homes. But how can you expect His blessing when you do not teach your children aright? {SpM 244.3}

We are almost home. We are standing on the borders of the eternal world. Those who prove worthy will soon be introduced into the kingdom of God. We have no time to lose. We should establish the work in right lines here at Crystal Springs. Here are our children. Shall we allow them to be contaminated by the world, by its iniquity, its disregard of God's commandments? I ask those who are planning to send their children to the public school, where they are liable to be contaminated, How can you take such a risk? {SpM 245.1}

We should start selling the Book “Christ Object Lessons” for it was given as a “Sacred Offering and Gift” to build and sustain the educational institutions. We are far behind this work crying there is no money while we are not working on the blueprint. God forgive us.

The study of Latin and Greek is of far less consequence to ourselves, to the world, and to God, than the thorough study and use of the whole human machinery. It is a sin to study books to the neglect of how to become familiar with the various branches of usefulness in practical life. With some, close application to books is a dissipation. The physical machinery being untaxed leads to a great amount of activity in the brain. This becomes the devil's workshop. Never can that life that is ignorant of the house we live in be an all-round life. {SpM 97.3}

The hand was made to do all kinds of work, and students who think that education consists only in book study never make a right use of the fingers and hands. Students should be thoroughly taught to do this very work that thousands of hands are never educated to do. The powers thus developed and cultivated can be most usefully employed. {SpM 97.5}

Students who apply themselves wholly to brain labor in the school-room injure the whole living machinery by confinement. The brain is wearied, and Satan brings in a whole list of temptations, enticing them to engage in forbidden indulgences to have a change, to let off steam. Yielding to these temptations, they do wrong things which injure themselves and do mischief to others. This may be done in sport. The brain is active and they desire to play some pranks. {SpM 97.6}

Students, study for time and for eternity. Bring good, hard, earnest labor into your scholastic life. Do not feel that you must take a classical course before you enter the ministry. The Lord has given light that the largest number who have done this have, through the protracted study of books, disqualified themselves for the labor which was essential for them to do. What is Paul's charge to Timothy? "Therefore, I endure all things for the elect's sakes, that they also may obtain the salvation which is in Jesus Christ with eternal glory. It is a faithful saying: For if we be dead with him, we shall also live with him; if we suffer, we shall also reign with him; if we deny him he also will deny us; if we believe not, yet he abideth faithful: he can not deny himself. Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (Signed) Mrs. E. G. White {SpM 99.1}

In all our churches there should be schools, and teachers in those schools who are missionaries. It is essential that teachers be educated to act their important part in educating the children of Sabbath-keepers, not only in the sciences, but in the Scriptures, These schools established in different localities, and conducted by God-fearing men and women, as the case demands, should be built upon the same principles as were the schools of the prophets. {SpM 100.1}

Children should be educated to read, to write, to understand figures, to keep their own accounts, when very young. They may go forward, advancing step by step in this knowledge. But before everything else they should be taught that the fear of the Lord is the beginning of wisdom. They may be educated line upon line, precept upon precept, here a little, and there a little; but the one aim ever before the teacher should be to educate the children to know God, and Jesus Christ whom he has sent. {SpM 100.3}

Bible study is to lie at the foundation of all true education: but more, far more than a mere theoretical knowledge of Bible truth is required. It is not enough to fill minds of the students with precious lessons of the deepest importance, and then leave lesson after lesson unused. Missionary work should be done by suitable ones, that they may learn to impart that which they have received. Those to whom light has been given are not to seal up the precious ointment, but are to break the bottle and let the fragrance be shared by all around. There are those among the students who have precious talents. Our counsellor says, "Let the talents be put out to usury." {SpM 125.1}

From the first, the schools that are conducted by Seventh-day Adventists should take the Word of God as their lesson book, and in doing this, the teachers and students will find the higher education. In opening the Word of God and searching pages, they will find the hidden treasures. {SpM 131.4}

Some provision should be made to have a fund raised to loan to worthy poor students who desire to give themselves to the missionary work, and in some cases they should even receive donations. Then these youth should have it plainly set before them that they must work their way as far as possible and partly defray their expense. {SpM 132.4}

From the light given me there is to be opened to our youth means whereby they, while attending school, may learn how to use tools. Buildings should be erected on the school grounds by the students themselves. Under the guidance of experienced workmen, carpenters who are apt to teach, patient, kind, the youth are to learn how to build economically. Then it is essential that our printing should be done where our principal school is established, and we should have a printing press and fonts of type where another class of students may be trained to manage everything connected with typesetting and press work. {SpM 135.1}

Brother Sutherland, be careful not to go to opposite extremes. We very much dislike to present wrongs to be corrected, lest the opposite extreme shall be taken. You must not let the students suppose that their education is to be loose and haphazard. Let the students, the young especially, study books that are free from infidelity. As fast as possible let the youth perfect their knowledge of the common branches. Bring in the Word of God and its principles as the foundation of a solid education. Not all the youth are to receive a medical education in order to be fitted for labor. Young boys and girls need to go through the proper period of discipline in the study of the common branches and Bible lessons. But let them have no encouragement that they can engage in medical missionary work, unless they give evidence of thorough conversion. {SpM 150.3}

When men and women are sent to our schools to learn how to work for the Master, do not teach them that they must have a five years' drill in Latin and Greek. Many who take this course come from the school deficient in a knowledge of the Bible. They know scarcely anything of the reasons of our faith. Teach the students solidly. Teach them how to learn and how to keep learning. Let them become as efficient as possible, that they in their own turn may be educators. Ministers and those who have been fitting themselves for missionary work should not spend years in medical missionary classes. Little boys and girls need thorough discipline in study, but there are those who need only a short time at school. {SpM 150.4}

Light has been plainly given that those who minister in our schools, teaching the word of God, explaining the Scriptures, educating the students in the things of God, should be supported by the tithe money. This instruction was given long ago, and more recently it has been repeated again and again. Only a few months ago it was plainly defined. Will my brethren use that which has been given them by the Lord just as it is, or will they mislead minds by following their own human devising, making it still harder for those who have been reprov'd by the Lord, when it is hard enough for them to receive correction? {SpM 151.4}

Cautions were given to Brother Magan and Brother Sutherland against carrying their teaching so far above the spiritual line of education to which the students had been accustomed. They were told that the people were not prepared at once to understand and act intelligently upon the advanced light in regard to the Bible in education. I was instructed that they must advance steadily and solidly, and that they must guard against going to extremes in any line and against expressing their ideas in language that would confuse minds. Plain, simple language, must be used. Instruction must be given line upon line, precept upon precept, here a little and there a little, leading the mind up slowly and intelligently. Every idea that they expressed must be clearly defined. {SpM 236.4} They were told that unless they heeded this instruction, their teaching would result in a harvest of fanciful believers, who would not make straight paths for their feet, and who would look upon themselves as far ahead of all other Christians. In their teaching of truth, they were not to go so far in advance that it would be impossible for their students to follow them. Christ said to his disciples, "I have many things to say unto you, but ye can not bear them now." {SpM 236.5}

Young men and young women, gather a stock of knowledge. Do not wait until some human examination pronounces you competent to work, but go out into the highways and hedges, and begin to work for God. Use wisely the knowledge you have. Exercise your ability with faithfulness, generously imparting the light that God gives you. Study how best to give to others peace, and light and truth, and the many other rich blessings of heaven. Constantly improve. Keep reaching higher and still higher. It is the ability to put to the tax the powers of mind and body, ever keeping eternal realities in view, that is of value now. Seek the Lord most earnestly, that you may become more and more refined, more spiritually cultured. Then you will have the very best diploma that any one can have - the endorsement of God. {SpM 238.2}

Talk, by Mrs. E. G. White, in the St. Helena (Cal.) Sanitarium Chapel, 6 a.m., July 14, 1902.

I promised that I would speak this morning in regard to the necessity of withdrawing our children from the public schools and of providing suitable places where they can be educated right. I have felt surprised at the apparently indifferent attitude of some, notwithstanding the oft-repeated warnings given the parents must provide for their families not merely with reference to their present interests, but especially with reference to their future, eternal interests. The characters that we form in this life are to decide our destiny. If we choose, we may live a life that measures with the life of God. {Ms100-1902} also {SpM 239.1}

Some may say, "If we believe the Bible, why does not the Lord work miracles for us?" He will, if we will let Him. When a human mind is allowed to come under the control of God, that mind will reveal the miracle-working power of God; the power of the mind in action is like the miracle-working power of God. {SpM 240.1}

We need to be melted over, that we may be purified from all dross. We are in need of the rich blessings that Heaven is so ready to bestow, the blessings promised to every believer. {SpM 241.3}

The education of our children begins in the home. The mother is their first teacher. When they become old enough to attend school, shall we permit them to enter the public school? {SpM 242.5} Many years ago, in Oakland, my husband and I conversed with a public-school teacher in regard to the public schools in the city. He said to us: If parents knew of the iniquity that is to our certain knowledge practised in these schools, there would be a furor raised in regard to these schools such as neither you nor I can imagine. The young people are rotten; and what kind of homes they have is more than our teachers can tell." {SpM 242.6}

A Lesson from Israel

While the judgments of God were falling upon the land of Egypt, the Lord directed the Israelites not only to keep their children within their houses, but to bring in even their cattle from the fields. Before the first-born were slain, the Lord, through Moses, said to His people; "Draw out and take you a lamb according to your families, and kill the passover. And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side-posts with the blood that is in the basin; and none of you shall go out at the door of this house until the morning. For the Lord will pass through to smite the Egyptians; and when He seeth the blood upon the lintel, and on the two side-posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you." {SpM 243.6}. As the Israelites kept their children within their houses during the time when the judgments of God were in the land of Egypt, so in this time of peril we are to keep our children separate and distinct from the world. We are to teach them that the commandments of God mean much more than we realize. Those who keep them will not imitate the practises of the transgressors of God's law. {SpM 244.1}

Parents must regard God's Word with respect, obeying its teachings. To the parents in this day, as well as to the Israelites, God declares: "These words....shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates. {SpM 244.2}. Notwithstanding this plain instruction, some of God's people permit their children to attend the public schools, where they mingle with those who are corrupt in morals. In these schools their children can neither study the Bible nor learn its principles. Christian parents, you must make provision for your children to be educated in Bible principles. And do not rest satisfied merely with having them study the Word in the church school. Teach the Scriptures to your children yourselves when you sit down, when you go out, when you come in, and when you walk by the way. Walk with your children much oftener than you do. Talk with them. Set their minds running in a right channel. As you do this, you will find that the light and glory of God will come into your homes. But how can you expect His blessing when you do not teach your children aright? {SpM 244.3}

We are almost home. We are standing on the borders of the eternal world. Those who prove worthy will soon be introduced into the kingdom of God. We have no time to lose. We should establish the work in right lines here at Crystal Springs. Here are our children. Shall we allow them to be contaminated by the world, by its iniquity, its disregard of God's commandments? I ask those who are planning to send their children to the public school, where they are liable to be contaminated, How can you take such a risk? {Ms100-1902} also in {SpM 245.1}

Will you not take an interest in the erection of this school building in which the Word of God is to be taught? One man, when asked how much he was willing to give to the school in labor, said that if we would give him three dollars a day and his board and lodging, he would help us. But we do not want offers of this kind. Help will come to us. We expect to have a school building, in which the Bible can be taught, in which prayers can be offered to God, and in which the children can be instructed in Bible principles. We expect that every one who can take hold with us will want to have a share in erecting this building. We expect to train a little army of workers on this hillside. {SpM 245.3}

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. A child's first school should be his home. His first instructors should be his father and his mother. His first lessons should be the lessons of respect, obedience, reverence and self-control. If he is not instructed aright by his parent, Satan will instruct him in evil through agencies that are most objectionable. How important, then, is the school in the home! Here the character is first shaped. Here the destiny of souls is often largely influenced. Even the parents who are endeavoring to do their best, have not a hundredth part of the realization they should have of the value of a human soul. - {SpM 263.5}

The question has been asked, "What shall we teach in the Fernando school?" Teach the very simplest lessons. You should not make a great parade before the world, showing what you expect to do, as if you were planning to do something wonderful. No, indeed. Take hold of this school with meekness. Tell your brethren and friends that you are planning to conduct an industrial school, a school in which practical instruction in agriculture and various trades will be connected with instruction in book-learning. Boast neither of the branches of study you expect to teach nor of the industrial work you hope to do; but tell every one 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. {SpM 265.1} What influence do you think it would have, to publish in your announcement of the school, that you would endeavor to give to the students a training that would prepare them for the future, immortal life, because you desire to see them live throughout the ceaseless ages of eternity? I believe such a statement would have a far greater influence upon the brethren and sisters of this conference, and upon the community in the midst of which the school is located, than would the display of any number of courses of study in ancient and modern languages and other higher branches of learning. {SpM 265.2}

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 not to be such as are offered by the schools of the world. Neither are we to follow the routine of worldly schools. The instruction given the Seventh-day Adventist schools is to be such as to lead to the practice of true humility. In speech, in dressing, in diet, and in the influence exerted, is to be seen the simplicity of true godliness. {SpM 432.1}

Our teachers need to understand the work that is to be done in these last days. The education given, in our schools, in our churches, in our sanitariums, should present clearly the great work to be accomplished. The need of weeding from the life every worldly practice that is opposed to the teachings of the word of God, and of supplying their place with deeds that bear the mark of the divine nature, should be made clear to the students of all grades. Our work of education is ever to bear the impress of the heavenly, and thus reveal the excellency of divine instruction above that of the learning of the world. {SpM 432.2}

To some this work of entire transformation may seem impossible. But if this were so, why go the expense of attempting to carry on a work of Christian education at all? Our knowledge of what true education means is to lead us ever to seek for strict purity of character. In all our association together we are to bear in mind that we are fitting for transfer to another world; the principles of heaven are to be learned, the superiority of the future life to this impressed upon the mind of every learner. Teachers who fail to bring this into their work of education fail of having a part in the great work of developing character that can meet the approval of God. {SpM 432.3}

The last earthly work of the prophet Elijah was to visit all the schools of the prophets of Israel, and to give the students divine instruction. This he did, and

then ascended to the heavenly courts in a chariot of fire. As the world in this age comes more and more under the influence of Satan, the true children of God will desire more and more to be taught of him. Teachers should be employed who will give a heavenly mold to the characters of the youth. Under the influence of such teachers, foolish and unessential practices will be exchanged for habits and practices befitting the sons and daughters of God. {SpM 432.4}

As wickedness in the world becomes more pronounced, and the teachings of evil are more fully developed and widely accepted, the teachings of Christ are to stand forth exemplified in the lives of converted men and women. Angels are waiting to co-operate in every department of the work. This has been presented to me again and again. At this time the people of God, the truly converted men and women, under the training of faithful teachers, are to be learning the lessons that the God of heaven values. {SpM 432.5}

The most important work for our educational institutions to do at this time is to set before the world an example that will honor God. Holy angels through human agencies are to supervise the work, and every department is to bear the mark of divine excellence. Let the word of God be made the chief book of study, that the students may learn to live by every word that Christ has given. {SpM 433.1}

All parts of our country are to be warned of the time in which we live. As schools are established in new localities, many will become acquainted with the reasons of our faith. In planning our school work, we are to work to benefit both believers and unbelievers, that the truth may come to the homes of many who are now in ignorance of it. {SpM 440.4}

Let the work of dividing be carefully and prayerfully considered. Properties will be offered for sale in the rural districts at a price below the real cost, because the owners desire city advantages, and it is these rural locations that we desire to obtain for our schools, that the students may be away from the temptations of city life. If in these places there is land to be worked and buildings to be erected, this work will be of great benefit to the students. When driven from the cities, or when sent to other countries, the trades learned in our school may be made an influence in favor of the truth. {SpM 440.5} As we divide our schools, we should seek to make them more and more like the schools of the prophets. More and more we are to make the Bible the great lesson book. Wherever our schools are established now, the students are to become most thorough students of the Bible. If they will become doers of the Word, if they will dig deep, laying their foundations sure to obedience to all the requirements of God, they will be preparing to graduate to the higher school. Ellen G. White. {SpM 440.6}

Our Syllabus

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 that 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. {SpM 441.4}

What is Higher Education?

Strong temptations will come to many who place their children in our schools, because they desire the youth to secure what the world regards as the most essential education. Who knows what the most essential education is, unless it is the education to be obtained from the 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. To those who feel that their children must have what the world calls the essential education, I would say, Bring your children to the simplicity of the Word of God, and they will be safe. We are going to be greatly scattered before long, and what we do must be done quickly. {SpM 442.3}

The light has been given me that tremendous pressure will be brought upon every Seventh-day Adventist with whom the world can get into close connection. We need to understand these things. 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. At what a price have they gained their education! They have parted with the Holy Spirit of God. They have chosen to accept what the world calls knowledge in the place of the truths which God has committed to men through his ministers and prophets and apostles. And there are some who, having secured this worldly education, think that they can introduce it into our schools. But let me tell you that you must not take what the world calls the higher education and bring it into our schools and sanitariums and churches. I speak to you definitely; this must not be done. {SpM 442.4}

Study of Languages

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 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. If you did not know a word of the foreign languages, the Lord could make your work fruitful. As you go among these people, and present to them the publications, the Lord will work upon their minds, giving them 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 rich harvest gathered that you do not understand. {SpM 443.4}

We hear much of the higher education as the world regards the subject. But those who are ignorant of the higher education as it was taught and exemplified in the life of Christ, are ignorant of what constitutes the higher education. Higher

education means conformity to the terms of salvation. It embraces the experience of daily looking unto Jesus, and of working together with Christ for the saving of the perishing. {SpM 448.3}

Study the early life and upbringing of: -

1. Moses -
2. Samson -
3. Daniel, Hanannah, Mishael and Azariah -
4. John the Baptist -
5. Jesus -
6. Timothy -

Child Guidance Chap. Fifty-One - Preparing for School

1. ***The First Eight or Ten Years.***--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. Even when the child is old enough to attend school, his health should be regarded as of greater importance than a knowledge of books. He should be surrounded with the conditions most favorable to both physical and mental growth. {CG300.1}

It is customary to send very young children to school. ***They are required to study from books things that tax their young minds.*** . . . This course is not wise. A nervous child should not be overtaxed in any direction. {CG 300.2}

The Child's Program During Infancy.--***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, in the buoyancy of their spirits, skipping and jumping, free from care and trouble.*** {CG 300.3}

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 things they see and hear, and parents should improve the opportunity to instruct and patiently answer those little inquiries. ***They can in this manner get the advantage of the enemy and fortify the minds of their children by sowing good seed in their hearts, leaving no room for the bad to take root.*** The mother's loving instruction at a tender age is what is needed by children in the formation of character. {CG 300.4}

2. ***Lessons During the Transition Period.***--***The mother should be the teacher, and home the school where every child receives his first lessons; and these lessons should include habits of industry.*** Mothers, let the little ones

play in the open air; let them listen to the songs of the birds and learn the love of God as expressed in His beautiful works. Teach them simple lessons from the book of nature and the things about them; and as their minds expand, lessons from books may be added and firmly fixed in the memory. **But let them also learn, even in their earliest years, to be useful.** Train them to think that, as members of the household, they are to act an interested, helpful part in sharing the domestic burdens, and to seek healthful exercise in the performance of necessary home duties. {CG 301.1}

3. **It Need Not Be a Painful Process.**--Such a training is of untold value to a child, and this training need not be a painful process. It can be so given that the child will find pleasure in learning to be helpful. Mothers can amuse their children while teaching them to perform little offices of love, little home duties. **This is the mother's work--patiently to instruct her children, line upon line, precept upon precept, here a little, and there a little.** And in doing this work, the mother herself will gain an invaluable training and discipline. {CG 301.2}
4. **Morals Imperiled by School Associates.**--Do not send your little ones to school too early. **The mother should be careful how she trusts the molding of the infant mind to other hands.** {CG 302.1}
5. **Many mothers feel that they have not time to instruct their children, and in order to get them out of the way, and get rid of their noise and trouble, they send them to school. . . .** {CG 302.2}
6. 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 coarse 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. **Bad habits agree best with the natural heart, and the things which they see and hear in infancy and childhood are deeply imprinted upon their minds; and the bad seed sown in their young hearts will take root and will become sharp thorns to wound the hearts of their parents.** {CG 302.3}

Child Guidance Chap. Fifty-Two - Choosing the School

7. **We Sustain Terrible Losses.**--At times I find myself wishing that God would speak to parents with an audible voice as He spoke to the wife of Manoah, telling them what they must do in training their children. We are sustaining terrible losses in every branch of the work through the neglect of home training. It was this that impressed upon our minds the need of schools where a religious influence should predominate. If anything can be done to counteract the great evil, in the strength of Jesus we will do it. {CG 303.1}
8. **Facing a Momentous Issue.**--Parents, guardians, place your children in training schools where the influences are similar to those of a rightly conducted home school; schools in which the teachers will carry them forward from point to point, and in which the spiritual atmosphere is a savor of life unto life. . . . **Whether or not our youth who have received wise instruction and training from godly parents will continue to be sanctified through the**

truth depends largely upon the influence that, after leaving their homes, they meet among those to whom they look for Christian instruction. {CG 303.2}

9. **Choose the School Where God Is the Foundation.-- 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. {CG 304.1}
10. **Consider God's Counsel to Israel.--While the judgments of God were falling upon the land of Egypt, the Lord directed the Israelites not only to keep their children within their houses, but to bring in even their cattle from the fields. . . .** {CG 304.2}
11. **As the Israelites kept their children within their houses during the time when the judgments of God were in the land of Egypt, so in this time of peril we are to keep our children separate and distinct from the world.** We are to teach them that the commandments of God mean much more than we realize. Those who keep them will not imitate the practices of the transgressors of God's law. {CG 304.3}
12. **Parents must regard God's Word with respect, obeying its teachings.** To the parents in this day, as well as to the Israelites, God declares: "These words . . . shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates." {CG 304.4}
13. **Notwithstanding this plain instruction, some of God's people permit their children to attend the public schools, where they mingle with those who are corrupt in morals. In these schools their children can neither study the Bible nor learn its principles. Christian parents, you must make provision for your children to be educated in Bible principles.** {CG 305.1}
14. **Schools in All Our Churches.--In all our churches there should be schools, and teachers in these schools who are missionaries.** 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. These schools, established in different localities and conducted by God-fearing men or women, as the case demands, should be built on the same principles as were the schools of the prophets. {CG 306.1}
15. **Church Schools in the Cities.--It is of the greatest importance that church schools shall be established, to which the children may be sent and still be under the watch care of their mothers and have opportunity to practice the lessons of helpfulness that it is God's design they shall learn in the home. . . .** {CG 306.2}
16. Much more can be done to save and educate the children of those who at present cannot get away from the cities. This is a matter worthy of our best efforts. **Church schools are to be established for the children in the cities,**

- and in connection with these schools provision is to be made for the teaching of higher studies, where these are called for. {CG 306.3}**
17. Provide Schools for Small Churches.--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. {CG 307.1}***
 18. ***Wherever there are a few Sabbathkeepers, the parents should unite in providing a place for a day school where their children and youth can be instructed. 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. Let teachers be employed who will give a thorough education in the common branches, the Bible being made the foundation and the life of all study. {CG 307.2}***
 19. ***In localities where believers are few, let two or three churches unite in erecting a humble building for a church school. {CG 307.3}***
 20. ***If parents will realize the importance of these small educating centers, co-operating to do the work that the Lord desires to be done at this time, the plans of the enemy for our children will be frustrated. {CG 307.4}***
 21. ***Home Church Schools.--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. {CG 307.5}***
 22. 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. {CG 308.1}
 23. ***A Problem for Isolated Members.--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. Fathers and mothers should co-operate with the teacher, laboring earnestly for the conversion of their children. {CG 308.2}***

24. ***Work as for Life to Save Children.--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. Work as if you were working for your life to save the children from being drowned in the polluting, corrupting influences of the world. {CG 308.3}
25. 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. {CG 309.1}
26. ***Let these schools now be started under wise direction, that the children and youth may be educated in their own churches. It is a grievous offense to God that there has been so great neglect in this line, when Providence has so abundantly supplied us with facilities with which to work.*** {CG 309.2}
27. An Established School Not to Be Abandoned.--The schoolwork 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. {CG 309.3}
28. ***To Uplift Disobedient, Unruly Children.--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.*** {CG 309.4}
29. ***To Prepare for the Higher Grade Above.--To parents He sends the warning cry, Gather your children into your own houses; gather them away from those who are disregarding the commandments of God, who are teaching and practicing evil. Get out of the large cities as fast as possible. Establish church schools. Give your children the Word of God as the foundation of all their education. This is full of beautiful lessons, and if pupils make it their study in the primary grade below, they will be prepared for the higher grade above.*** {CG 310.3}
30. God Has Made Provision.--Our schools are the Lord's special instrumentality to fit the children and youth for missionary work. Parents should understand their responsibility and help their children to appreciate the great privileges and blessings that God has provided for them in educational advantages. {CG 311.1}
31. ***Industrial Knowledge Is of More Value Than Scientific.--There should have been experienced teachers to give lessons to young ladies in the cooking department. Young girls should have been instructed to cut, make, and mend garments, and thus become educated for the practical duties of life.*** {CG 358.1}

32. **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. {CG 358.2}**

Special Testimonies Series B11

33. ***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. Because men could not comprehend the purpose of God in the plans laid before us for the education of the workers, methods have been followed in some of our schools which have retarded rather than advanced the work of God. Years have passed into eternity with small results that might have shown the accomplishment of a great work. If the Lord's will had been done by the workers in earth as the angels do it in heaven, much that now remains to be done, would be already accomplished, and noble results would be seen as the fruit of missionary effort. {SpTB11 29.1}***
34. 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.*** If this training is given with the glory of God in view, great results will be seen. No work will be more effectual than that done by those who, having obtained an education in practical life, go forth to mission fields with the message of truth, prepared to instruct as they have been instructed. The knowledge they have obtained in the tilling of the soil and other lines of manual work, and which they carry with them to their fields of labor, will make them a blessing even in heathen lands. {SpTB11 29.2}
35. ***Before we can carry the message of present truth in all its fulness to other countries, we must first break every yoke. We must come into the line of true education, walking in the wisdom of God, and not in the wisdom of the world. God calls for messengers who will be true reformers.*** We must educate, educate, to prepare a people who will understand the message, and then give the message to the world.. {SpTB11 30.1}

Christian Educator

36. ***Now, as never before, we need to understand the true science of education. If we fail to understand this, we shall never have a place in the kingdom of God.*** "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." ***If this is the price of heaven, shall not our education be conducted on these lines? ...*** {Christian Educator, August 1, 1897 par. 4}

Pamphlets 131 - Establish Schools

37. "In all our churches, and wherever there is a company of believers, church schools should be established." {PH131 6.2}
38. "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.***" {PH131 6.3}
39. "Establish schools for the children where there are churches. Where there are those who assemble to worship God, let there be schools for the children." {PH131 7.1}
40. "We are far behind in what the Lord would have us do in this matter. There are places where our schools should have been in operation years ago. Let these now be started under wise directors, that the children and youth may be educated in their own churches." {PH131 7.2}
41. ***Education in the formation of the beast and image.--the early reformers found it necessary to have their own courses of study, text-books, teachers, methods, principles, etc. They separated themselves completely from the popular schools of the day. It required courage and faith in those days to take such a stand, and it will require even more courage and faith for those who are preparing for translation to take the stand which the testimonies are pleading for them to take. They knew that if their children should go to the schools where the popular education was given they would receive the mark of the Papacy, or the beast. Those who are living up to the light at the present time, will see, even more clearly, that if their children continue to go to the popular schools, they will receive such principles as will compel them to assist in giving life to the image to the beast. Any one who has a knowledge of the third angel's message, and who will take the trouble to examine the studies and methods of the popular system of education, can see that the books are filled with those errors which will oblige those who are receiving their education from them to take the dreadful step which will bring upon the world a religious and civil darkness, greater than has ever been known before.*** {PH081 37.2}
42. ***Complete Separation.***--The command found in revelation 18:4, "come out of her, my people," means to come out of those institutions which will place in the minds of our young people, principles which are apt to make them join the class of worshipers of which we read in 2 Timothy 3:5: "having a form of godliness, but denying the power thereof." ***As faithful watchmen, we should be just as desirous of getting our children out of the popular schools as we are to call the older people out of the popular churches. The popular churches are only a product of worldly education, so to get at the root of the matter, we must separate ourselves from that which creates the condition in which all the religious world, at present, finds itself.*** {PH081 38.1}

Special Testimonies on Education

43. There is an education that is essentially worldly. Its aim is success in the world, the gratification of selfish ambition. To secure this education many students spend time and money in crowding their minds with unnecessary knowledge. The world accounts them learned; but God is not in their thoughts. They eat of the tree of worldly knowledge, which nourishes and strengthens pride. In their hearts they become disobedient and estranged from God; and their entrusted gifts are placed on the enemy's side. Much of the education at the present time is of this character. The world may regard it as highly desirable; but it increases the peril of the student. {SpTEd 47.2}
44. There is another kind of education that is very different. Its fundamental principle, as stated by the greatest Teacher the world has ever known, is, "Seek ye first the kingdom of God and his righteousness." Its aim is not selfish; it is to honor God, and to serve him in the world. Both the studies pursued and the industrial training have this object in view. The word of God is studied; a vital connection with God is maintained, and the better feelings and traits of character are brought into exercise. This kind of education produces results as lasting as eternity. For "the fear of the Lord is the beginning of wisdom," and better than all other knowledge is an understanding of his word. {SpTEd 48.1}

Our Higher Calling

45. ***Books from the pens of infidels should have no place in the libraries of those who would serve God. They will make better kindling material for your stove than food for the mind. Infidel books have been a cause of ruin to many souls. Men have studied these books of Satan's inspiration, and they have become confused in regard to what was truth. Satan stands at the side of him who opens an infidel book, and he will educate the mind that peruses such literature, and so bewitch the soul that it will be almost impossible to break the infatuation. Let no believer flatter himself that his mountain standeth sure, and that he will never be moved away from his position of faith.*** {OHC 276.3}
46. We are surrounded by unbelief. The very atmosphere seems charged with it; and only by constant effort can we resist its power. Those who value their soul's salvation should shun infidel writings as they would shun the leprosy. {OHC 276.4}
47. To the youth I would say, Be careful what you read. So long as the mind is directed into wrong channels by an improper course of reading, it is impossible for you to make the truth of God the constant subject of meditation. If there was ever a time when a knowledge of the Scriptures was more important than at any other, that time is the present. I appeal to old and young, Make the Bible your textbook. Here you will find the true standard of character. {OHC 276.5}
48. Do not devote the precious talent of sight to reading that which ... will not benefit you.... The powers of mind and soul and body are to be sanctified to the Lord Jesus, who has bought you with His blood. {OHC 276.6}

Testimonies Volume Six

49. The Protestant churches have accepted the spurious Sabbath, the child of the papacy, and have exalted it above God's holy, sanctified day. It is our work to make plain to our children that the first day of the week is not the true Sabbath, and that its observance, after light has come to us as to what is the true Sabbath, is a plain contradiction of the law of God. ***Do our children receive from the teachers in the public schools ideas that are in harmony with the word of God? Is sin presented as an offense against God? Is obedience to all the commandments of God taught as the beginning of all wisdom? 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?*** {6T 193.2}
50. Can we wonder that under such circumstances some of the youth among us do not appreciate religious advantages? Can we wonder that they drift into temptation? Can we wonder that, neglected as they have been, their energies are devoted to amusements which do them no good, that their religious aspirations are weakened and their spiritual life darkened? The mind will be of the same character as that upon which it feeds, the harvest of the same nature as the seed sown. Do not these facts sufficiently show the necessity of guarding from the earliest years the education of the youth? ***Would it not be better for the youth to grow up in a degree of ignorance as to what is commonly accepted as education than for them to become careless in regard to the truth of God?*** {6T 194.1}
51. ***We need now to begin over again. Reforms must be entered into with heart and soul and will. Errors may be hoary with age; but age does not make error truth, nor truth error. Altogether too long have the old customs and habits been followed. The Lord would now have every idea that is false put away from teachers and students. We are not at liberty to teach that which shall meet the world's standard or the standard of the church, simply because it is the custom to do so.*** The lessons which Christ taught are to be the standard. That which the Lord has spoken concerning the instruction to be given in our schools is to be strictly regarded; for if there is not in some respects an education of an altogether different character from that which has been carried on in some of our schools, we need not have gone to the expense of purchasing lands and erecting school buildings. {6T 142.1}
52. ***Some will urge that if religious teaching is to be made prominent our schools will become unpopular; that those who are not of our faith will not patronize them. Very well; then let them go to other schools, where they will find a system of education that suits their taste. It is Satan's purpose by these considerations to prevent the attainment of the object for which our schools were established. Hindered by his devices, the managers reason after the manner of the world and copy its plans and imitate its customs. 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. In doing this they bring upon***

themselves the frown of God, for they mislead the youth and do a work for Satan. This work, with all its results, they must meet at the bar of God. {6T 142.2}

Education

53. 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 107.2}

Fundamental of Christian Education

54. ***The light has been given me that tremendous pressures will be brought upon every Seventh-day Adventist with whom the world can get into close connection. Those who seek the education that the world esteems so highly, are gradually led further and further from the principles of truth until they become educated worldlings. At what a price have they gained their education! They have parted with the Holy Spirit of God. They have chosen to accept what the world calls knowledge in the place of the truths which God has committed to men through His ministers and prophets and apostles. And there are some who, having secured this worldly education, think that they can introduce it into our schools. But let me tell you that you must not take what the world calls the higher education and bring it into our schools and sanitariums and churches. We need to understand these things. I speak to you definitely. This must not be done.*** {FE 535.3}

Child Guidance

1. Parents, remember that your home is a training school, in which your children are to be prepared for the home above. Deny them anything rather than the education that they should receive in their earliest years. Allow no word of pettishness. Teach your children to be kind and patient. Teach them to be thoughtful of others. Thus you are preparing them for higher ministry in religious things. {CG 17.3}
2. How startling is the proverb, "As the twig is bent, the tree is inclined." This is to be applied to the training of our children. Parents, will you remember that the education of your children from their earliest years is committed to you as a sacred trust? These young trees are to be tenderly trained, that they may be transplanted to the garden of the Lord. Home education is not by any means to be neglected. Those who neglect it neglect a religious duty. {CG 18.3}. By the use of figures and symbols the lessons given were illustrated,

- and thus more firmly fixed in the memory. Through this animated imagery the child was, almost from infancy, initiated into the mysteries, the wisdom, and the hopes of his fathers, and guided in a way of thinking and feeling and anticipating, that reached beyond things seen and transitory, to the unseen and eternal. {CG 19.1}
3. The work of parents precedes that of the teacher. They have a home school--the first grade. If they seek carefully and prayerfully to know and to do their duty, they will prepare their children to enter the second grade--to receive instructions from the teacher. {CG 19.2}
 4. The home may be a school where the children are indeed fashioned in character after the similitude of a palace. {CG 19.3}
 5. 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 a peasant'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. He learned a trade, and with His own hands worked in the carpenter's shop with Joseph. {CG 19.4}. John 7:15: And the Jews marvelled, saying, How knoweth this man letters, having never learned? 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 70.1}. 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. From His earliest years He was possessed of one purpose; He lived to bless others. For this He found resources in nature; new ideas of ways and means flashed into His mind as He studied plant life and animal life. Continually He was seeking to draw from things seen illustrations by which to present the living oracles of God. The parables by which, during His ministry, He loved to teach His lessons of truth show how open His spirit was to the influences of nature, and how He had gathered the spiritual teaching from the surroundings of His daily life. {DA 70.2}
 6. Psalms 119:97: O how love I thy law! it is my meditation all the day. 98: Thou through thy commandments hast made me wiser than mine enemies:

for they are ever with me. 99: I have more understanding than all my teachers: for thy testimonies are my meditation. 100: I understand more than the ancients, because I keep thy precepts. 101: I have refrained my feet from every evil way, that I might keep thy word. 102: I have not departed from thy judgments: for thou hast taught me. 103: How sweet are thy words unto my taste! yea, sweeter than honey to my mouth! 104: Through thy precepts I get understanding: therefore I hate every false way. 105: Thy word is a lamp unto my feet, and a light unto my path. 106: I have sworn, and I will perform it, that I will keep thy righteous judgments.

7. The father and the mother should be the first teachers of their children. {CG 21.1}
8. Fathers and mothers need to understand their responsibility. The world is full of snares for the feet of the young. Multitudes are attracted by a life of selfish and sensual pleasure. They cannot discern the hidden dangers or the fearful ending of the path that seems to them the way of happiness. Through the indulgence of appetite and passion, their energies are wasted, and millions are ruined for this world and for the world to come. Parents should remember that their children must encounter these temptations. Even before the birth of the child, the preparation should begin that will enable it to fight successfully the battle against evil. {CG 21.2}
9. John was the son of their old age, he was a child of miracle, and the parents might have reasoned that he had a special work to do for the Lord and the Lord would take care of him. But the parents did not thus reason; they moved to a retired place in the country, where their son would not be exposed to the temptations of city life, or induced to depart from the counsel and instruction which they as parents would give him. They acted their part in developing a character in the child that would in every way meet the purpose for which God had designed his life. . . . They sacredly fulfilled their obligation. {CG 23.1}
10. Luke 1:39: And Mary arose in those days, and went into the hill country with haste, into a city of Juda;
11. There is not one family in a hundred who will be improved physically, mentally, or spiritually, by residing in the city. Faith, hope, love, happiness, can far better be gained in retired places, where there are fields and hills and trees. Take your children away from the sights and sounds of the city, away from the rattle and din of streetcars and teams, and their minds will become more healthy. It will be found easier to bring home to their hearts the truth of the Word of God.--Manuscript 76, 1905. {CL 13.1}. 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.--Fundamentals of Christian Education, p. 326. (1894). {CL 13.2}

12. The work of parents, which means so much, is greatly neglected. Awake, parents, from your spiritual slumber and understand that the very first teaching the child receives is to be given to him by you. You are to teach your little ones to know Christ. This work you must do before Satan sows his seeds in their hearts. Christ calls the children, and they are to be led to Him, educated in habits of industry, neatness, and order. This is the discipline Christ desires them to receive. {CG 23.4}
13. Husband and wife are to be closely united in their work in the home school. They are to be very tender and very guarded in their speech, lest they open a door of temptation through which Satan will enter to obtain victory after victory. They are to be kind and courteous to each other, acting in such a way that they can respect one another. Each is to help the other to bring into the home a pleasant, wholesome atmosphere. They should not differ in the presence of their children. Christian dignity is ever to be preserved. {CG 24.2}
14. Will parents review their work in the educating and training of their children, and consider whether they have done their whole duty in hope and faith that these children may be a crown of rejoicing in the day of the Lord Jesus? Have they so labored for the welfare of their children that Jesus can look down from heaven and by the gift of His Spirit sanctify their efforts? Parents, it may be yours to prepare your children for the highest usefulness in this life, and to share at last the glory of that which is to come. {CG 25.2}
15. 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. {CG 34.4}
16. 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 37.4}
17. To parents is committed the great work of educating and training their children for the future, immortal life. **Many fathers and mothers seem to think that if they feed and clothe their little ones, and educate them according to the standard of the world, they have done their duty.** They are too much occupied with business or pleasure to make the education of their children the study of their lives. They do not seek to train them so that they will employ their talents for the honor of their Redeemer. Solomon did not say, "Tell a child the way he should go, and when he is old,

- he will not depart from it." But, "Train up a child in the way he should go, and when he is old, he will not depart from it." {CG 38.2}
18. The training of children must be conducted on a different principle from that which governs the training of irrational animals. The brute has only to be accustomed to submit to its master, but the child must be taught to control himself. The will must be trained to obey the dictates of reason and conscience. A child may be so disciplined as to have, like the beast, no will of its own, his individuality being lost in that of his teacher. Such training is unwise, and its effect disastrous. Children thus educated will be deficient in firmness and decision. They are not taught to act from principle; the reasoning powers are not strengthened by exercise. So far as possible, every child should be trained to self-reliance. By calling into exercise the various faculties, he will learn where he is strongest, and in what he is deficient. A wise instructor will give special attention to the development of the weaker traits, that the child may form a well-balanced, harmonious character. {CG 39.2}
 19. 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. . . . {CG 63.3}
 20. Parents should study the laws of nature. They should become acquainted with the organism of the human body. They need to understand the functions of the various organs, and their relation and dependence. They should study the relation of the mental to the physical powers, and the conditions required for the healthy action of each. To assume the responsibilities of parenthood without such preparation is a sin. {CG 64.2}
 21. To parents who have begun their training wrong, I would say, Do not despair. You need to be soundly converted to God. You need the true spirit of obedience to the Word of God. You must make decided reforms in your own customs and practices, conforming your life to the saving principles of the law of God. When you do this, you will have the righteousness of Christ which pervades that law, because you love God and recognize His law as a transcript of His character. True faith in the merits of Christ is not fancy. It is of the highest importance that you bring the attributes of Christ into your own life and character, and educate and train your children with persevering effort to be obedient to the commandments of God. A "Thus saith the Lord" should guide you in all your plans of education. . . . {CG 69.2}
 22. Let there be a deep and thorough repentance before God. Commence the year . . . by earnestly seeking God for grace, for spiritual discernment to

- discover the defects in the work of the past. Repent before God for your neglected work as home missionaries. {CG 69.3}
23. The mother's work is such that it demands continual advancement in her own life, in order that she may lead her children to higher and still higher attainments. But Satan lays his plans to secure the souls of both parents and children. Mothers are drawn away from the duties of home and the careful training of their little ones, to the service of self and the world. {CG 71.1}
24. For the sake of their children, if for no other reason, mothers should cultivate their intellects, for they bear a greater responsibility in their work than does the king upon his throne. Few mothers feel the weight of the trust that is given them, or realize the efficiency they can attain for their peculiar work through patient, thorough effort in self-culture. {CG 71.2}
25. Instead of sinking into a mere household drudge, let the wife and mother take time to read, to keep herself well informed, to be a companion to her husband, and to keep in touch with the developing minds of her children. Let her use wisely the opportunities now hers to influence her dear ones for the higher life. Let her take time to make the dear Saviour a daily companion and familiar friend. Let her take time for the study of His Word, take time to go with the children into the fields and learn of God through the beauty of His works. {CG 73.4}. Let her keep cheerful and buoyant. Instead of spending every moment in endless sewing, make the evening a pleasant social season, a family reunion after the day's duties. Many a man would thus be led to choose the society of his home before that of the clubhouse or the saloon. Many a boy would be kept from the street or the corner grocery. Many a girl would be saved from frivolous, misleading associations. The influence of the home would be to parents and children what God designed it should be, a lifelong blessing. {CG 74.1}
26. Many parents plead that they have so much to do that they have no time to improve their minds, to educate their children for practical life, or to teach them how they may become lambs of Christ's fold. {CG 74.4} Parents must not neglect to arm their own minds against sin, to guard against that which will not only ruin themselves, but transmit pain and every kind of misery and evil to their offspring. By correctly educating themselves, parents are to teach their children that the heavens do rule. {CG 75.1} Parents Should Welcome Counsel.--While they sleep in godless indifference, Satan is sowing in the hearts of their children seeds which will spring up to bear a harvest of death. Yet often such parents resent counsel as to their mistakes. They act as though they would like to ask those who offer advice, What right have you to meddle with my children? But are their children not God's children also? How does He regard their wicked neglect of duty? What excuse will they offer when He asks them why they brought children into the world, and then left them to be the sport of Satan's temptations? {CG 75.2} Be prepared to listen to counsel from others. Do not feel that it is no business of your

- brethren or sisters how you treat your children, or how your children conduct themselves. {CG 75.3}
27. God has committed to our hands a most sacred work, and we need to meet together to receive instruction, that we may be fitted to perform this work. We need to meet together and receive the divine touch that we may understand our work in the home. Parents need to understand how they may send forth from the sanctuary of the home their sons and daughters so trained and educated that they will be fitted to shine as lights in the world. {CG 75.4}
28. From the camp meeting we may take with us a better understanding of our home duties. There are lessons to be learned here regarding the work the Lord would have our sisters do in their homes. They are to learn to cultivate politeness of speech when speaking to husband and children. They are to study how they may help to bring every member of the family under discipline to God. Let fathers and mothers realize that they are under obligation to make home pleasant and attractive, and that obedience is not to be obtained by scolding and threats. Many parents have yet to learn that no good is accomplished by outbursts of scolding. Many do not consider the need of speaking kindly to the children. They do not remember that these little ones are bought with a price and are the purchased possession of the Lord Jesus. {CG 76.1}
29. Wherever we turn, we hear the voice of God and behold His handiwork. From the solemn roll of the deep-toned thunder and old ocean's ceaseless roar, to the glad songs that make the forests vocal with melody, nature's ten thousand voices speak His praise. In earth and sea and sky, with their marvelous tint and color, varying in gorgeous contrast or blended in harmony, we behold His glory. The everlasting hills tell of His power. The trees that wave their green banners in the sunlight, and the flowers in their delicate beauty, point to their Creator. The living green that carpets the brown earth tells of God's care for the humblest of His creatures. The caves of the sea and the depths of the earth reveal His treasures. He who placed the pearls in the ocean and the amethyst and chrysolite among the rocks is a lover of the beautiful. The sun rising in the heavens is a representative of Him who is the life and light of all that He has made. All the brightness and beauty that adorn the earth and light up the heavens speak of God. {CG 53.1}
30. 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. {CG 55.2}
31. Tell your children about the miracle-working power of God. As they study the great lesson book of nature, God will impress their minds. The farmer plows his land and sows his seed, but he cannot make the seed grow. He must depend on God to do that which no human power can do. The Lord puts His vital power into the seed, causing it to spring forth into life. Under His care the germ of life breaks through the hard crust encasing it, and springs up to bear fruit. First appears the blade, then the ear, then the full corn in the ear. As the children are told of the work that God does for the seed, they learn the secret of growth in grace. {CG 57.3}
 32. Now this is exactly the way that we are to educate our youth in this world. Let their minds and hearts be instructed who God is, who Jesus Christ is, and the sacrifice that He has made in our behalf. Let them draw the purity, the virtue, the grace, the courtesy, the love, the forbearance; let them draw it from the Source of all power. {CG 58.3}
 33. God would have the rulers of the nations know that He is the supreme Ruler. Those who preside over the affairs of nations should realize that there is a King of kings. The man who does not know God as his Father, and Jesus Christ as the only begotten Son of the infinite God, cannot rule wisely. He who has been placed where he has authority over others should seek the Lord for wisdom, that he may govern wisely the subjects of God's kingdom. An earthly ruler cannot exercise authority wisely or set an example that is safe to follow unless he obtains wisdom from the God who is too wise to err and too good to do injustice to His human subjects. {17MR 318.4}
 34. The child's first teacher is the mother. During the period of greatest susceptibility and most rapid development his education is to a great degree in her hands. To her first is given opportunity to mold the character for good or for evil. She should understand the value of her opportunity and, above every other teacher, should be qualified to use it to the best account. Yet there is no other to whose training so little thought is given. The one whose influence in education is most potent and far-reaching is the one for whose assistance there is the least systematic effort. {CG 63.1}
 35. 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. . . . {CG 63.3}

36. Parents should study the laws of nature. They should become acquainted with the organism of the human body. They need to understand the functions of the various organs, and their relation and dependence. They should study the relation of the mental to the physical powers, and the conditions required for the healthy action of each. To assume the responsibilities of parenthood without such preparation is a sin. {CG 64.2}
37. Parents are without excuse if they fail to obtain a clear understanding of God's will, that they may obey the laws of His kingdom. Only thus can they lead their children to heaven. My brethren and sisters, it is your duty to understand God's requirements. How can you educate your children in the things of God unless you first know yourselves what is right and what is wrong, unless you realize that obedience means eternal life and disobedience eternal death? {CG 65.1}
38. When the will and ways of God become the will and ways of Seventh-day Adventist parents, their children will grow up to love and honor and obey God. Satan will not be able to gain control of their minds, for they have been educated to regard the Word of the Lord as supreme, and they will test every experience that comes to them by the law and the testimony. {CG 66.3}
39. The work of all parents is to train their children in the way of the Lord. This is not a matter that can be trifled with, or set aside, without incurring the displeasure of God. We are not called upon to decide what course others shall pursue, or how we may get on the most easily, but, What saith the Lord? Neither parents nor children can have peace or happiness or rest of spirit in any false path. But when the fear of God reigns in the heart, combined with love for Jesus, peace and joy will be felt. {CG 67.2}
40. In view of the individual responsibility of mothers, every woman should develop a well-balanced mind and pure character, reflecting only the true, the good, and the beautiful. The wife and mother may bind her husband and children to her heart by an unremitting love, shown in gentle words and courteous deportment, which, as a rule, will be copied by her children. {CG 67.5}
41. My sister, Christ has committed to you the sacred work of teaching His commandments to your children. In order to be fitted for this work, you must yourself live in obedience to all His precepts. Cultivate a watchful observance of every word and action. Guard most diligently your words. Overcome all hastiness of temper; for impatience, if manifested, will help the adversary to make the home life disagreeable and unpleasant for your children. {CG 68.1}
42. Mothers, let your hearts be open to receive the instruction of God, ever bearing in mind the fact that you must act your part in conforming to the will of God. You must place yourself in the light and seek from God wisdom, that you may know how to act, that you may acknowledge God as the chief worker, and realize that you are a laborer together with Him. Let your heart

- be drawn out in contemplation of heavenly things. Exercise your God-given talents in doing the duties which God has enjoined upon you as a mother, and work in partnership with divine agencies. Labor intelligently, and, "whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." {CG 68.2}
43. To parents who have begun their training wrong, I would say, Do not despair. You need to be soundly converted to God. You need the true spirit of obedience to the Word of God. You must make decided reforms in your own customs and practices, conforming your life to the saving principles of the law of God. When you do this, you will have the righteousness of Christ which pervades that law, because you love God and recognize His law as a transcript of His character. True faith in the merits of Christ is not fancy. It is of the highest importance that you bring the attributes of Christ into your own life and character, and educate and train your children with persevering effort to be obedient to the commandments of God. A "Thus saith the Lord" should guide you in all your plans of education. {CG 69.2}
44. Let there be a deep and thorough repentance before God. Commence the year . . . by earnestly seeking God for grace, for spiritual discernment to discover the defects in the work of the past. Repent before God for your neglected work as home missionaries. {CG 69.3}
45. This is your day of trust, your day of responsibility and opportunity. Soon will come your day of reckoning. Take up your work with earnest prayer and faithful endeavor. Teach your children that it is their privilege to receive every day the baptism of the Holy Spirit. Let Christ find you His helping hand to carry out His purposes. By prayer you may gain an experience that will make your ministry for your children a perfect success. {CG 69.4}
46. The mother's work is such that it demands continual advancement in her own life, in order that she may lead her children to higher and still higher attainments. But Satan lays his plans to secure the souls of both parents and children. Mothers are drawn away from the duties of home and the careful training of their little ones, to the service of self and the world. {CG 71.1}
47. For the sake of their children, if for no other reason, mothers should cultivate their intellects, for they bear a greater responsibility in their work than does the king upon his throne. Few mothers feel the weight of the trust that is given them, or realize the efficiency they can attain for their peculiar work through patient, thorough effort in self-culture. {CG 71.2}
48. Mothers, will you not dispense with useless, unimportant labor for that which must perish with the using? Will you not seek to draw near to God, that His wisdom may guide and His grace assist you, in a work which will be as enduring as eternity? Aim to make your children perfect in character. Remember that such only can see God. . . . {CG 73.2} Instead of sinking into a mere household drudge, let the wife and mother take time to read, to keep

herself well informed, to be a companion to her husband, and to keep in touch with the developing minds of her children. Let her use wisely the opportunities now hers to influence her dear ones for the higher life. Let her take time to make the dear Saviour a daily companion and familiar friend. Let her take time for the study of His Word, take time to go with the children into the fields and learn of God through the beauty of His works. {CG 73.4}. Let her keep cheerful and buoyant. Instead of spending every moment in endless sewing, make the evening a pleasant social season, a family reunion after the day's duties. Many a man would thus be led to choose the society of his home before that of the clubhouse or the saloon. Many a boy would be kept from the street or the corner grocery. Many a girl would be saved from frivolous, misleading associations. The influence of the home would be to parents and children what God designed it should be, a lifelong blessing. {CG 74.1}

49. Many parents plead that they have so much to do that they have no time to improve their minds, to educate their children for practical life, or to teach them how they may become lambs of Christ's fold. {CG 74.4}
50. From the camp meeting we may take with us a better understanding of our home duties. There are lessons to be learned here regarding the work the Lord would have our sisters do in their homes. They are to learn to cultivate politeness of speech when speaking to husband and children. They are to study how they may help to bring every member of the family under discipline to God. Let fathers and mothers realize that they are under obligation to make home pleasant and attractive, and that obedience is not to be obtained by scolding and threats. Many parents have yet to learn that no good is accomplished by outbursts of scolding. Many do not consider the need of speaking kindly to the children. They do not remember that these little ones are bought with a price and are the purchased possession of the Lord Jesus. {CG 76.1}
51. Obedience to parental authority should be inculcated in babyhood and cultivated in youth. {CG 82.1}
52. Some parents think that they can let their little ones have their own way in their babyhood, and then when they get older, they will reason with them; but this is a mistake. Begin in the baby life to teach obedience. . . . Require obedience in your home school. {CG 82.2}
53. Few parents begin early enough to teach their children obedience. The child is usually allowed to get two or three years the start of its parents, who forbear to discipline it, thinking it is too young to learn to obey. But all this time self is growing strong in the little being, and every day makes it a harder task for the parent to gain control of the child. {CG 82.6}
54. At a very early age children can comprehend what is plainly and simply told them, and, by kind and judicious management, can be taught to obey. . . . The mother should not allow her child to gain an advantage over her in a

- single instance; and, in order to maintain this authority, it is not necessary to resort to harsh measures; a firm, steady hand and a kindness which convinces the child of your love will accomplish the purpose. But let selfishness, anger, and self-will have their course for the first three years of a child's life, and it will be hard to bring it to submit to wholesome discipline. Its disposition has become soured; it delights in having its own way; parental control is distasteful. These evil tendencies grow with its growth, until, in manhood, supreme selfishness and a lack of self-control place him at the mercy of the evils that run riot in our land. {CG 82.7}
55. Never should they [the children] 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. {CG 83.1}
56. When parents fail to require prompt and perfect obedience in their children, they fail to lay the right foundation of character in their little ones. They prepare their children to dishonor them when they are old, and bring sorrow to their hearts when they are nearing the grave. {CG 86.1}
57. Many Christian parents fail to command their children after them, and then wonder that their children are perverse, disobedient, unthankful, and unholy. Such parents are under the rebuke of God. They have neglected to bring their children up in the nurture and admonition of the Lord. They have failed to teach them the first lesson of Christianity: "The fear of the Lord is the beginning of wisdom." "Foolishness," says the wise man, "is bound in the heart of a child." The love of folly, the desire to do evil, the hatred of holy things, are some of the difficulties that parents must meet in the home mission field. . . . {CG 87.2}
58. One disobedient child will do great harm to those with whom he associates, for he will fashion other children after his own pattern. {CG 87.4}
59. Teach your children to honor you, because the law of God lays this duty upon children. If you allow your children to lightly esteem your wishes and pay no regard to the laws of the household, you are winking at sin; you are permitting the devil to work as he will; and the same insubordination, want of reverence, and love of self will be carried with them even into the religious life and into the church. And the beginning of all this evil is charged in the books of heaven to the neglect of the parents. {CG 87.5}
60. The little ones, before they are a year old, hear and understand what is spoken in reference to themselves, and know to what extent they are to be indulged. Mothers, you should train your children to yield to your wishes. This point must be gained if you would hold the control over your children, and preserve your dignity as a mother. Your children quickly learn just what you expect of them, they know when their will conquers yours, and will make the most of their victory. {CG 91.2}

61. One precious lesson which the mother will need to repeat again and again is that the child is not to rule; he is not the master, but her will and her wishes are to be supreme. Thus she is teaching them self-control. Give them nothing for which they cry, even if your tender heart desires ever so much to do this; for if they gain the victory once by crying they will expect to do it again. The second time the battle will be more vehement. {CG 92.1}
62. 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 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. {CG 93.1}
63. Mothers should educate their babies in their arms after correct principles and habits. They should not allow them to pound their heads on the floor..... Let the mothers educate them in their infancy. Commence with the songs of Bethlehem. These soft tunes will have a quieting influence. Sing them these subdued tunes in regard to Christ and His love. {CG 93.2}
64. Never be like a chestnut bur. In the home do not allow yourself to use harsh, rasping words. You should invite the heavenly Guest to come into your home, at the same time making it possible for Him and the heavenly angels to abide with you. You should receive the righteousness of Christ, the sanctification of the Spirit of God, the beauty of holiness, that you may reveal to those around you the Light of life. {CG 95.2}
65. With firmness they are to refuse to allow everything in the home to be handled freely and thrown about on the floor or in the dirt. Those who allow a child to pursue such a course are doing him a great wrong. He may not be a bad child, but his education is making him very troublesome and destructive. {CG 101.2}
66. Some parents allow their children to be destructive, to use as playthings things which they have no right to touch. Children should be taught that they must not handle the property of other people. For the comfort and happiness of the family, they must learn to observe the rules of propriety. Children are no happier when they are allowed to handle everything they see. If they are not educated to be caretaking, they will grow up with unlovely, destructive traits of character. {CG 101.3}
67. Do not give the children playthings that are easily broken. To do this is to teach lessons in destructiveness. Let them have a few playthings, and let these be strong and durable. Such suggestions, small though they may seem, mean much in the education of the child. {CG 102.1}

68. From the first dawn of reason, the human mind should become intelligent in regard to the physical structure. Here Jehovah has given a specimen of Himself, for man was made in the image of God. {CG 103.2}
69. The home must be kept pure and clean. Unclean, neglected corners in the house will tend to make impure, neglected corners in the soul. Mothers, you are the educators of your children, and you can do a great deal if you begin early to inculcate pure thoughts, by fitting up their rooms in a cleanly, tasteful, attractive manner. {CG 114.1}
70. With what care parents should guard their children from careless, loose, demoralizing habits! Fathers and mothers, do you realize the importance of the responsibility resting on you? Do you allow your children to associate with other children without being present to know what kind of education they are receiving? Do not allow them to be alone with other children. Give them your special care. Every evening know where they are and what they are doing. Are they pure in all their habits? Have you instructed them in the principles of moral purity? If you have neglected to teach them line upon line, precept upon precept, here a little and there a little, let not another day pass without confessing to them your neglect to do this. Then tell them that you mean now to do your God-appointed work. Ask them to take hold with you in the reform. {CG 114.3}
71. Neighbors may permit their children to come to your house to spend the evening and the night with your children. Here is a trial and a choice for you, to run the risk of offending your neighbors by sending their children to their own home, or gratify them, and let them lodge with your children, and thus expose them to be instructed in that knowledge which would be a lifelong curse to them. To save my children from becoming corrupted, I have not allowed them to sleep in the same bed, or in the same room, with other boys, and have, as occasion has required, when traveling, made a scanty bed upon the floor for them, rather than have them lodge with others. I have tried to keep them from associating with rough, rude boys and have presented inducements before them to make their employment at home cheerful and happy. By keeping their minds and hands occupied, they have had but little time, or disposition, to play in the street with other boys and obtain a street education. {CG 114.4}
72. My mother taught me to work. I used to ask my mother, "Why must I always do so much work before I play?" "It is to educate and train your mind for useful labor, and another thing, to keep you out of mischief; and when you get older, you will thank me for it." When one of my little girls [a granddaughter] said to me, "Why must I knit? Grandmothers knit," I replied, "Will you tell me how grandmothers learned to knit?" "Why, they began when they were little girls." {CG 124.5}
73. If it falls to your lot to prepare the meals, make careful calculations, and give yourself all the time necessary to prepare the food, and set it on the table in good order, and on exact time. To have the meal ready five minutes earlier

than the time you have set is more commendable than to have it five minutes later. But if you are under the control of slow, dilatory movements, if your habits are of a lazy order, you will make a long job out of a short one; and it is the duty of those who are slow to reform and to become more expeditious. If they will, they can overcome their fussy, lingering habits. In washing dishes they may be careful and at the same time do quick work. Exercise the will to this end, and the hands will move with dispatch. {CG 125.2}

74. When children were sent into my family to board, and they would say, "My mother does not want me to do my washing," I would say, "Well, shall we do it for you and charge you half a dollar more for your board?" "Oh, no! Mother doesn't want to pay any more for me." "Well, then," I would say, "you may get up in the morning and do it for yourself. God never designed that you should be waited upon by us. Instead of your mother getting up and getting breakfast in the morning while you lie in bed, you should be the one to say, 'Mother, don't you get up in the morning. We will take hold of these burdens and perform these duties.' You should let those whose hairs are growing gray take their rest in the morning." {CG 125.3}
75. Why is this not so? Where is the trouble? It is with the parents who let their children come up without bearing any burdens in the family. When these children go out to school, they say, "Ma says she doesn't want me to work." Such mothers are foolish. They spoil their children and then send them to the school to spoil it. . . . Work is the very best discipline they can have. It is no harder for them than for their mothers. Blend the physical labor with the mental, and the powers of the mind will develop far better. {CG 126.1}
76. Parents should devise ways and means for keeping their children usefully busy. Let the children be given little pieces of land to cultivate, that they may have something to give as a freewill offering. {CG 126.2}
77. Let us teach the little ones to help us while their hands are small and their strength is slight. Let us impress upon their minds the fact that labor is noble, that it was ordained to man of heaven, that it was enjoined upon Adam in Eden, as an essential to the healthy development of mind and body. Let us teach them that innocent pleasure is never half so satisfying as when it follows active industry. {CG 127.1}
78. From the mother the children are to learn habits of neatness, thoroughness, and dispatch. To allow a child to take an hour or two in doing a piece of work that could easily be done in half an hour is to allow it to form dilatory habits. Habits of industry and thoroughness will be an untold blessing to the youth in the larger school of life, upon which they must enter as they grow older. {CG 129.1}
79. Another defect that has caused me much uneasiness and trouble is the habit some girls have of letting their tongues run, wasting precious time in talking of worthless things. While girls give their attention to talk, their work

- drags behind. These matters have been looked upon as little things, unworthy of notice. Many are deceived as to what constitutes a little thing. Little things have an important relation to the great whole. God does not disregard the infinitely little things that have to do with the welfare of the human family. {CG 129.2}
80. Children are to be educated to deny themselves. At one time, when I was speaking in Nashville, the Lord gave me light on this matter. It flashed upon me with great force that in every home there should be a self-denial box, and that into this box the children should be taught to put their pennies they would otherwise spend for candy and other unnecessary things. . . . {CG 132.1}
81. ***Children of two to four years of age should not be encouraged to think that they must have everything that they ask for.*** Parents should teach them lessons of self-denial and never treat them in such a way as to make them think they are the center, and that everything revolves about them. {CG 132.3}
82. Many children have inherited selfishness from their parents, but parents should seek to uproot every fiber of this evil tendency from their natures. Christ gave many reproofs to those who were covetous and selfish. Parents should seek, on the first exhibition of selfish traits of character, whether in their presence, or when in association with other children, to restrain and uproot these traits from the character of their children. {CG 132.4}
83. How carefully should parents manage their children in order to counteract every inclination to selfishness! They should continually suggest ways by which their children may become thoughtful for others and learn to do things for their fathers and mothers, who are doing everything for them. {CG 133.3}
84. Practice economy in your homes. By many idols are cherished and worshiped. Put away your idols. Give up your selfish pleasure. Do not, I beg of you, absorb means in embellishing your houses; for it is God's money, and it will be required of you again. Parents, for Christ's sake do not use the Lord's money to please the fancies of your children. Do not teach them to seek after style and ostentation in order to obtain an influence in the world. . . {CG 134.3}
85. Do not educate your children to think that your love for them must be expressed by indulging their pride, their extravagance, their love of display. There is no time now to invent ways of using money. Your inventive faculties are to be put to the stretch, to see how you can economize. {CG 135.1}
86. Nothing that can be utilized should be thrown away. This will require wisdom, and forethought, and constant care. It has been presented to me that the inability to save, in little things, is one reason why so many families suffer for lack of the necessities of life. {CG 135.4}

87. 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. {CG 136.1}
88. When very young, children should be educated to read, to write, to understand figures, to keep their own accounts. They may go forward, advancing step by step in this knowledge. {CG 136.2}
89. Let children be taught to keep an account. This will enable them to be accurate. The spendthrift boy will be the spendthrift man. The vain, selfish, self-caring girl will be the same kind of woman. We are to remember there are other youth for whom we are accountable. If we train our children to correct habits, through them we shall be able to influence others. {CG 136.3}
90. 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. {CG 139.1}
91. Those children are most attractive who are natural and unaffected. It is not wise to give children special notice. . . . Vanity should not be encouraged by praising their looks, their words, or their actions. Nor should they be dressed in an expensive and showy manner. This encourages pride in them and awakens envy in the hearts of their companions. Teach the children that the true adorning is not outward. "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." 1 Peter 3:3, 4. {CG 139.3}
92. Parents have a sacred duty to perform in teaching their children to help bear the burdens of the home, to be content with plain and simple food, and neat and inexpensive dress. {CG 141.2}
93. If there is anyone who should be continually grateful, it is the Christian. If there is anyone who enjoys happiness, even in this life, it is the faithful follower of Jesus Christ. It is the duty of God's children to be cheerful. They should encourage a happy frame of mind. God cannot be glorified by His

- children living continually under a cloud and casting a shadow wherever they go. The Christian should cast sunshine instead of a shadow. . . . He will bear a cheerful countenance. {CG 147.2}
94. 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. {CG 148.1}
95. Never let your children have the semblance of an excuse for saying, Mother does not tell the truth. Father does not tell the truth. When you are tried in the heavenly courts, shall the record be made against your name, A deceiver? Shall your offspring be perverted by the example of those who ought to guide them in the way of truth? Instead of this, shall not the converting power of God enter the hearts of mothers and fathers? Shall not the Holy Spirit of God be allowed to make its mark upon their children? {CG 150.2}
96. A mother who lacks discernment, and who does not follow the guidance of the Lord, may educate her children to be deceivers and hypocrites. The traits of character thus cherished may become so persistent that to lie will be as natural as to breathe. Pretense will be taken for sincerity and reality. {CG 151.2}
97. Parents, never prevaricate; never tell an untruth in precept or in example. If you want your child to be truthful, be truthful yourself. Be straight and undeviating. Even a slight prevarication should not be allowed. Because mothers are accustomed to prevaricate and be untruthful, the child follows her example. {CG 151.3}
98. Do not become impatient with your children when they err. When you correct them, do not speak abruptly and harshly. This confuses them, making them afraid to tell the truth. {CG 151.4}
99. So far as possible, every child should be trained to self-reliance. By calling into exercise the various faculties, he will learn where he is strongest, and in what he is deficient. A wise instructor will give special attention to the development of the weaker traits, that the child may form a well-balanced, harmonious character. {CG 156.1}
100. If parents, while they live, would assist their children to help themselves, it would be better than to leave them a large amount at death. Children who are left to rely principally upon their own exertions make better men and women and are better fitted for practical life than those children who have depended upon their father's estate. The children left to depend upon their own resources generally prize their abilities, improve their privileges, and cultivate and direct their faculties to accomplish a purpose in life. They frequently develop characters of industry, frugality, and moral worth, which

- lie at the foundation of success in the Christian life. Those children for whom parents do the most, frequently feel under the least obligation toward them. {CG 156.2}
101. It is obstacles that make men strong. It is not helps, but difficulties, conflicts, rebuffs, that make men of moral sinew. Too much ease and avoiding responsibility have made weaklings and dwarfs of those who ought to be responsible men of moral power and strong spiritual muscle. {CG 156.3}
102. 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. . . . Lead the youth to feel that they are trusted, and there are few who will not seek to prove themselves worthy of the trust. {CG 158.1}
103. 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. {CG 161.1}
104. Mental ability and genius are not character, for these are often possessed by those who have the very opposite of a good character. Reputation is not character. True character is a quality of the soul, revealing itself in the conduct. {CG 161.2}
105. 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. Integrity, firmness, and perseverance are qualities that all should seek earnestly to cultivate; for they clothe the possessor with a power which is irresistible--a power which makes him strong to do good, strong to resist evil, strong to bear adversity. {CG 161.3}
106. Strength of character consists of two things--power of will and power of self-control. Many youth mistake strong, uncontrolled passion for strength of character; but the truth is that he who is mastered by his passions is a weak man. The real greatness and nobility of the man is measured by his powers to subdue his feelings, not by the power of his feelings to subdue him. The strongest man is he who, while sensitive to abuse, will yet restrain passion and forgive his enemies. {CG 161.4}
107. The germination of the seed represents the beginning of spiritual life, and the development of the plant is a figure of the development of character.

There can be no life without growth. The plant must either grow or die. As its growth is silent and imperceptible, but continuous, so is the growth of character. At every stage of development our life may be perfect; yet if God's purpose for us is fulfilled, there will be constant advancement. {CG 162.3}

108. No higher work was ever committed to mortals than the shaping of character. Children are not only to be educated, but trained as well; and who can tell the future of a growing child, or youth? Let the greatest care be bestowed upon the culture of your children. One child, properly disciplined in the principles of truth, who has the love and fear of God woven through the character, will possess a power for good in the world that cannot be estimated. {CG 163.2}
109. Character does not come by chance. It is not determined by one outburst of temper, one step in the wrong direction. It is the repetition of the act that causes it to become habit, and molds the character either for good or for evil. Right characters can be formed only by persevering, untiring effort, by improving every entrusted talent and capability to the glory of God. Instead of doing this, many allow themselves to drift wherever impulse or circumstances may carry them. This is not because they are lacking in good material, but because they do not realize that in their youth God wants them to do their very best. {CG 164.1}

The Story of Daniel the Prophet {SDP} by Steven Nelson Haskell {SNH}

110. Living at the same time and in the same city with the princes already named, were others which the Scripture mentions by name. These were Daniel, Hananiah, Mishael, and Azariah, children of Judah, of the royal family-relatives of Jehoahaz, Jehoiakim, and Zedekiah. {1901 SNH, SDP 19.2}

At the first siege of Jerusalem, 607 b. c., Daniel was not over eighteen years of age; about the age of the prince Zedekiah, who afterward ruled in Jerusalem. Daniel had a godly mother who knew of the prophecy concerning the destruction of their city. She repeated to her son the words of God, that some day Hebrew children must stand in the heathen court at Babylon. Carefully did this mother teach her son to read the parchment scrolls of the prophets. The history of Israel was studied; the story of Nadab and Abihu was told and retold. The effect of strong drink was impressed upon the mind. The laws of his own being were studied. He knew that excess in eating and drinking would so dull the mind that the voice of God could not be heard. {1901 SNH, SDP 19.3}

The songs which these Hebrew children sang told the story of God's dealings with his people. It was in this manner that the image of God was engraven on their hearts. This education was not gained in the schools of the time, for they had departed from the plan of God; but holy mothers, living close to the everlasting Father, led their children by precept and example, by word and song, to form characters that would stand the test. {1901 SNH, SDP 19.4}

It was the age when most of the young men in the capital of Judah were wild and reckless. They were excusing themselves because of their youth. But God chose from their midst certain ones whom he could trust in a foreign land. Daniel and his three companions were snatched from the shelter of home, and with others were placed under the charge of Ashpenaz, master of the eunuchs in Babylon. {1901 SNH, SDP 20.1}

Now can be seen the results of the home training. Pure food, clean thoughts, and physical exercise placed them on the list of "children in whom was no blemish, but well-favored." But what of their intellectual ability? They had not been educated in the schools of Jerusalem, much less in those of Babylon. Was there not great danger that they lacked in the sciences or the essential branches? On examination, these four passed as "skillful in all wisdom, and cunning in knowledge, and understanding science," and able to learn a difficult, foreign language. God had fulfilled his promise in these children of the home school. {1901 SNH, SDP 20.2}

111. Daniel and his companions enjoyed the benefits of correct training and education in early life, but these advantages alone would not have made them what they were. The time came when they must act for themselves -- when their future depended upon their own course. Then they decided to be true to the lessons given them in childhood. The fear of God, which is the beginning of wisdom, was the foundation of their greatness. His Spirit strengthened every true purpose, every noble resolution. {CG 167.1}
112. Those who are defective in character, in conduct, in habits and practices, are to take heed to counsel and reproof. This world is God's workshop, and every stone that can be used in the heavenly temple must be hewed and polished, until it is a tried and precious stone, fitted for its place in the Lord's building. But if we refuse to be trained and disciplined, we shall be as stones that will not be hewed and polished, and that are cast aside at last as useless. {CG 168.1}
113. It may be that much work needs to be done in your character building, that you are a rough stone which must be squared and polished before it can fill a place in God's temple. You need not be surprised if with hammer and chisel God cuts away the sharp corners of your character, until you are prepared to fill the place He has for you. No human being can accomplish this work. Only by God can it be done. And be assured that He will not strike one useless blow. His every blow is struck in love, for your eternal happiness. He knows your infirmities, and works to restore, not to destroy. {CG 168.2}
114. 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. {CG 169.2}

115. 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 170.1}
116. Parents, for Christ's sake do not blunder in your most important work, that of molding the characters of your children for time and for eternity. An error on your part in neglect of faithful instruction, or in the indulgence of that unwise affection which blinds your eyes to their defects and prevents you from giving them proper restraint, will prove their ruin. Your course may give a wrong direction to all their future career. You determine for them what they will be and what they will do for Christ, for men, and for their own souls. {CG 170.3}
117. I have seen a mother whose critical eye could discern anything imperfect in the matching of the woodwork of her house, and who was very particular to have her house cleaning thoroughly done at the precise time she had set, and would carry it through frequently at the expense of physical and spiritual health, while her children were left to run in the street and obtain a street education. These children were growing up coarse, selfish, rude, and disobedient. The mother, although she had hired help, was so much engaged in household cares that she could not afford time to properly train her children. She let them come up with deformity of character, undisciplined, and untrained. We could but feel that the fine taste of the mother was not exercised in the right direction, or she would have seen the necessity of molding the minds and manners of her children and educating them to have symmetrical characters and lovely tempers. {CG 171.1} If the mother had let these things which she had allowed to claim her first attention come in secondarily, she would have regarded the physical, mental, and moral training of her children of almost infinite importance. Those who take upon themselves the responsibility of mothers should feel under the most solemn obligation to God and to their children to so educate them that they will have amiable and affectionate dispositions, and that they will be pure in morals, refined in taste, and lovely in character. {CG 171.2}
118. Good cooks are few. Many, many mothers need to take lessons in cooking, that they may set before the family well-prepared, neatly served food. {CG 372.3} Seek to Become Mistress of the Art.--Our sisters often do not know how to cook. To such I would say, I would go to the very best cook that could be found in the country, and remain there if necessary for weeks, until I had become mistress of the art--an intelligent, skillful cook. I would pursue this course if I were forty years old. It is your duty to know how to cook, and it is your duty to teach your daughters to cook. {CG 372.4}
119. I frequently sit down to the tables of the brethren and sisters, and see that they use a great amount of milk and sugar. These clog the system, irritate the digestive organs, and affect the brain. Anything that hinders the active motion of the living machinery affects the brain very directly. And from the light given me, sugar, when largely used, is more injurious than meat. These changes should be made cautiously, and the subject should be treated in a

manner not calculated to disgust and prejudice those whom we would teach and help. {2T 370.1} Our sisters often do not know how to cook. To such I would say: I would go to the very best cook that could be found in the country, and remain there if necessary for weeks, until I had become mistress of the art, an intelligent, skillful cook. I would pursue this course if I were forty years old. It is your duty to know how to cook, and it is your duty to teach your daughters to cook. When you are teaching them the art of cookery you are building around them a barrier that will preserve them from the folly and vice which they may otherwise be tempted to engage in. I prize my seamstress, I value my copyist; but my cook, who knows well how to prepare the food to sustain life and nourish brain, bone, and muscle, fills the most important place among the helpers in my family. {2T 370.2}

120. Shall we consider that we are capable of fashioning our lives and characters to enter into the portals of glory? We cannot do it. We are dependent every moment upon the Spirit of God operating upon us and upon our children. {CG 172.1}
121. Christian parents, I entreat you to awake. . . . If you neglect your duty and shirk your responsibility, expecting the Lord to do your work, you will be disappointed. When you have faithfully done all that you can do, bring your children to Jesus; and with earnest, persevering faith, make intercession for them. The Lord will be your helper; He will work with your efforts; in His strength you will gain the victory. . . . {CG 172.3}
122. When parents shall manifest such an interest for their children as God would have them, He will hear their prayers and work with their efforts; but God does not propose to do the work which He has left for parents to do. {CG 172.4}
123. Those who have been training their children in an improper way need not despair; let them become converted to God and seek for the true spirit of obedience, and they will be enabled to make decided reforms. In conforming your own customs to the saving principles of God's holy law, you will have an influence upon your children. {CG 173.2}
124. It is Satan who tempts children to follow in a course of sin and disobedience. . . . If they refuse to walk in the light, if they refuse to submit their will and way to God, and persist in following a course of sin in their impenitence, the light and privileges they have had will rise up in judgment against them, because they did not walk in the light, and knew not whither they went. Satan is leading them, and they become a subject of remark in the world. People will say, "Why, look at those children! Their parents are very religious, but you see they are worse than my children, and I do not profess to be a Christian." In this way children who receive good instruction and yet do not heed it cast a reproach upon their parents, dishonoring them, and putting them to shame before an ungodly world. They also bring a reproach upon the religion of Jesus Christ through their wicked course of action. {CG 173.4}

125. The parents have thought they loved their children, but have proved themselves their worst enemies. They have let evil go unrestrained. They have allowed their children to cherish sin, which is like cherishing and petting a viper, that will not only sting the victim who cherishes it, but all with whom he is connected. {CG 177.2}
126. Instead of uniting with those who bear the burdens, to lift up the standard of morals, and working with heart and soul in the fear of God to correct the wrongs in their children, many parents soothe their own consciences by saying, "My children are no worse than others." They seek to conceal the glaring wrongs which God hates, lest their children shall become offended and take some desperate course. If the spirit of rebellion is in their hearts, far better subdue it now than permit it to increase and strengthen by indulgence. If parents would do their duty, we should see a different state of things. Many of these parents have backslidden from God. They do not have wisdom from Him to perceive the devices of Satan and to resist his snares. {CG 177.3}
127. Parents frequently pet and indulge their young children because it appears easier to manage them in that way. It is smoother work to let them have their own way than to check the unruly inclinations that rise so strongly in their breasts. Yet this course is cowardly. It is a wicked thing thus to shirk responsibility; for the time will come when these children, whose unchecked inclinations have strengthened into absolute vices, will bring reproach and disgrace upon themselves and their families. They go out into busy life unprepared for its temptations, not strong enough to endure perplexities and troubles; passionate, overbearing, undisciplined, they seek to bend others to their will, and, failing in this, consider themselves ill-used by the world, and turn against it. {CG 178.1}
128. How many toil-worn, burdened parents have become slaves to their children, while, in harmony with their education and training, the children live to please, amuse, and glorify themselves. Parents sow the seed in the hearts of their children which yields a harvest that they do not care to reap. Under this training, at the age of ten, twelve, or sixteen, children think themselves very wise, imagine that they are prodigies, and regard themselves as altogether too knowing to be in subjection to their parents, and too elevated to stoop to the duties of everyday life. The love of pleasure controls their minds; and selfishness, pride, and rebellion work out their bitter results in their lives. They accept the insinuations of Satan and cultivate an unhallowed ambition to make a great show in the world. {CG 178.3}
129. If ungrateful children are fed and clothed and allowed to go uncorrected, they are emboldened to continue in their course of evil. And inasmuch as their parents or guardians thus favor them and do not require obedience, they are partakers with them in their wicked deeds. Such children might just as well be with the wicked, whose iniquitous course they choose to follow, as to remain in Christian homes, to poison others. In this age of wickedness

- every Christian must stand firm in condemnation of the evil, Satanic actions of wayward children. Evil youth should not be treated as kind and obedient, but as disturbers of the peace and corrupters of their companions. {CG 179.3}
130. The Lord will not vindicate the misrule of parents. Today hundreds of children swell the ranks of the enemy, living and working apart from the purpose of God. They are disobedient, unthankful, unholy; but the sin lies at the door of their parents. Christian parents, thousands of children are perishing in their sins because of the failure of their parents to rule the home wisely. If parents were obedient to the unseen Leader of the armies of Israel, whose glory was enshrouded in the pillar of cloud, the unhappy state of affairs now existing in so many families would not be seen. {CG 182.2}
131. You have brought children into the world who have had no voice in regard to their existence. You have made yourselves responsible in a great measure for their future happiness, their eternal well-being. The burden is upon you, whether you are sensible of it or not, to train these children for God--to watch with jealous care the first approach of the wily foe, and be prepared to raise a standard against him. Build a fortification of prayer and faith about your children, and exercise diligent watching thereunto. You are not secure a moment against the attacks of Satan. You have no time to rest from watchful, earnest labor. You should not sleep a moment at your post. This is a most important warfare. Eternal consequences are involved. It is life or death with you and your family. {CG 185.1}
132. Fathers and mothers, be sensible. Teach your children that they must be subordinate to law. {CG 186.1}
133. It is not mercy or kindness to permit a child to have its own way, to submit to its rule, and to neglect to correct it on the ground that you love it too well to punish it. What kind of love is it that permits your child to develop traits of character that will make him and everyone else miserable? Away with such love! True love will look out for the present and eternal good of the soul. {CG 186.2}
134. What right have parents to bring children into the world to neglect and to let them grow up without culture and Christian training? Parents should be responsible. Teach them control; teach them that they are to be managed, and not to manage. {CG 186.3}
135. Parents wonder that children are so much more difficult to control than they used to be, when in most cases their own criminal management has made them so. The quality of food they bring upon their tables and encourage their children to eat is constantly exciting their animal passions and weakening the moral and intellectual faculties. {CG 188.1}
136. If we teach our children to be industrious, half the danger is over, for idleness leads into all manner of temptation to sin. Let us educate our

- children to be simple in manner without being bold, to be benevolent and self-sacrificing without being extravagant, to be economical without becoming avaricious. And above all, let us teach them the claims which God has upon them, that it is their duty to carry religion into every department of life, that they should love God supremely, and love their neighbor, not neglecting the little courtesies of life which are essential to happiness. {CG 189.1}
137. Let the youth and the little children be taught to choose for themselves that royal robe woven in heaven's loom--the "fine linen, clean and white" (Revelation 19:8), which all the holy ones of earth will wear. This robe, Christ's own spotless character, is freely offered to every human being. But all who receive it will receive and wear it here. {CG 190.1}
138. Let the children be taught that as they open their minds to pure, loving thoughts and do loving and helpful deeds, they are clothing themselves with His beautiful garment of character. This apparel will make them beautiful and beloved here, and will hereafter be their title of admission to the palace of the King. {CG 190.2}
139. Too much importance cannot be placed on the early training of children. The lessons that the child learns during the first seven years of life have more to do with forming his character than all that it learns in future years. {CG 193.1}
140. The parents' work must begin with the child in its infancy, that it may receive the right impress of character ere the world shall place its stamp on mind and heart. {CG 193.3}
141. It is during the first years of a child's life that his mind is most susceptible to impressions either good or evil. During these years decided progress is made in either a right direction or a wrong one. On one hand, much worthless information may be gained; on the other, much solid, valuable knowledge. The strength of intellect, the substantial knowledge, are possessions which the gold of Ophir could not buy. Their price is above gold or silver. {CG 193.4}
142. The impressions made on the heart early in life are seen in after years. They may be buried, but they will seldom be obliterated. {CG 194.1}
143. Mothers, be sure that you properly discipline your children during the first three years of their lives. Do not allow them to form their wishes and desires. The mother must be mind for her child. The first three years is the time in which to bend the tiny twig. Mothers should understand the importance attaching to this period. It is then that the foundation is laid. {CG 194.2}
144. If these first lessons have been defective, as they very often are, for Christ's sake, for the sake of your children's future and eternal good, seek to repair the wrong you have done. If you have waited until your children were three

- years old to begin to teach them self-control and obedience, seek to do it now, even though it will be much harder. {CG 194.3}
145. Much parental anxiety and grief might be saved if children were taught from their cradles that their wills were not to be made law, and their whims continually indulged. It is not so difficult as is generally supposed to teach the little child to stifle its outburst of temper and subdue its fits of passion. {CG 194.4}
146. You have a work to do that Satan shall not gain the control of your children and take them away from you before they are out of your arms. Mothers, you should see to it that the powers of darkness do not control your little ones. You should set your will that the enemy shall not raise his banner of darkness in your home. {CG 195.3}
147. There are but very few who take time to carefully consider what an amount of knowledge both of temporal and eternal things may be gained by the child during its first twelve or fifteen years. Not only should children in these first years of life be obtaining book knowledge, but they should be learning the arts essential for practical life; the latter should not be neglected for the former. {CG 195.4}
148. The character of Napoleon Bonaparte was greatly influenced by his training in childhood. Unwise instructors inspired him with a love for conquest, forming mimic armies and placing him at their head as commander. Here was laid the foundation for his career of strife and bloodshed. Had the same care and effort been directed to making him a good man, imbuing his young heart with the spirit of the Gospel, how widely different might have been his history. {CG 196.1}
149. Hume and Voltaire.--It is said that Hume, the skeptic, was in early life a conscientious believer in the Word of God. Being connected with a debating society, he was appointed to present the arguments in favor of infidelity. He studied with earnestness and perseverance, and his keen and active mind became imbued with the sophistry of skepticism. Ere long he came to believe its delusive teachings, and his whole afterlife bore the dark impress of infidelity. {CG 196.2}.
150. When Voltaire was five years old, he committed to memory an infidel poem, and the pernicious influence was never effaced from his mind. He became one of Satan's most successful agents to lead men away from God. Thousands will rise up in the judgment and charge the ruin of their souls upon the infidel Voltaire. {CG 196.3}
151. Opportunities of inestimable worth, interests infinitely precious, are committed to every mother. During the first three years of the life of Samuel the prophet, his mother carefully taught him to distinguish between good and evil. By every familiar object surrounding him she sought to lead his thoughts up to the Creator. In fulfillment of her vow to give her son to the

- Lord, with great self-denial she placed him under the care of Eli the high priest, to be trained for service in the house of God. . . . His early training led him to choose to maintain his Christian integrity. What a reward was Hannah's! And what an encouragement to faithfulness is her example! {CG 197.1}
152. The lessons given Joseph in his youth by Jacob in expressing his firm trust in God and relating to him again and again the precious evidences of His loving-kindness and unceasing care were the very lessons he needed in his exile among an idolatrous people. In the testing time he put these lessons to a practical use. When under the severest trial, he looked to his heavenly Father, whom he had learned to trust. Had the precepts and example of the father of Joseph been of an opposite character, the pen of inspiration would never have traced upon the pages of sacred history the story of integrity and virtue that shines forth in the character of Joseph. The early impressions made upon his mind garrisoned his heart in the hour of fierce temptation and led him to exclaim, "How can I do this great wickedness, and sin against God?" {CG 197.2}
153. It is a sad fact that any weakness and indecision on the part of the mother is quickly seen by the children, and the tempter then works upon their minds, leading them to persist in following their inclination. If parents would cultivate the qualities necessary for them to use in the proper training of their children, if they would plainly lay before the children the rules they must follow, and not suffer these rules to be broken, the Lord would cooperate with and bless both parents and children. {CG 197.3}
154. At a very early age children become susceptible to demoralizing influences, but parents who profess to be Christians do not seem to discern the evil of their own course of management. Oh, that they might realize that the bias which is given to a child in its earliest years gives a tendency to character and shapes the destiny either for eternal life or eternal death! Children are susceptible to moral and spiritual impressions, and those who are wisely trained in childhood may be erring at times, but they will not go far astray. {CG 198.1}
155. What the child sees and hears is drawing deep lines upon the tender mind, which no after circumstances in life can entirely efface. The intellect is now taking shape, and the affections receiving direction and strength. Repeated acts in a given course become habits. These may be modified by severe training, in afterlife, but are seldom changed. {CG 199.4}
156. Once formed, habits become more and more firmly impressed upon the character. The intellect is continually receiving its mold from opportunities and advantages, ill or well improved. Day by day we form characters which place the students as well-disciplined soldiers under the banner of Prince Emmanuel, or rebels under the banner of the prince of darkness. Which shall it be? {CG 200.1}

157. God-fearing parents will deliberate and plan as to how to train their children to right habits. They will choose companions for their children, rather than leave them in their inexperience to choose for themselves. {CG 200.3}
158. If, in their early childhood, children are not perseveringly and patiently trained in the right way, they will form wrong habits. These habits will develop in their future life and will corrupt others. Those whose minds have received a low cast, who have been cheapened by wrong home influences, by deceptive practices, carry their wrong habits with them through life. If they make a profession of religion, these habits will be revealed in their religious life. {CG 200.4}
159. Parents should deal faithfully with the souls committed to their trust. They should not encourage in their children pride, extravagance, or love of show. They should not teach them, or suffer them to learn, little pranks which appear cunning in small children, but which they will have to unlearn, and for which they must be corrected when they are older. {CG 201.4} Little pranks and errors may seem to be amusing when the child is a baby, and they may be permitted and encouraged; but as the child grows older, they become disgusting and offensive. {CG 202.1}
160. Young children, if left to themselves, learn the bad more readily than the good. Bad habits agree best with the natural heart, and things which they see and hear in infancy and childhood are deeply imprinted upon their minds. {CG 202.3}
161. In childhood and youth the character is most impressible. The power of self-control should then be acquired. By the fireside and at the family board, influences are exerted whose results are as enduring as eternity. More than any natural endowment, the habits established in early years decide whether a man will be victorious or vanquished in the battle of life. {CG 202.5}
162. Parents should never hurry their children out of their childhood. Let the lessons given them be of that character which will inspire their hearts with noble purposes; but let them be children and grow up with that simple trust, candor, and truthfulness which will prepare them to enter the kingdom of heaven. {CG 204.1}
163. Marked diversities of disposition and character frequently exist in the same family, for it is in the order of God that persons of varied temperament should associate together. When this is the case, each member of the household should sacredly regard the feelings and respect the right of the others. By this means mutual consideration and forbearance will be cultivated, prejudices will be softened, and rough points of character smoothed. Harmony may be secured, and the blending of the varied temperaments may be a benefit to each. {CG 205.1}
164. Children must have constant care, but you need not let them see that you are ever guarding them. Learn the disposition of each as revealed in their

- association with one another, and then seek to correct their faults by encouraging opposite traits. Children should be taught that the development of both the mental and the physical powers rests with themselves; it is the result of effort. They should early learn that happiness is not found in selfish gratification; it follows only in the wake of duty. At the same time the mother should seek to make her children happy. {CG 206.2}
165. Children have trials just as hard to bear, just as grievous in character, as those of older persons. Parents themselves do not feel the same at all times. Their minds are often perplexed. They labor under mistaken views, and feelings. Satan buffets them, and they yield to his temptations. They speak irritably and in a manner to excite wrath in their children, and are sometimes exacting and fretful. The poor children partake of the same spirit, and the parents are not prepared to help them, for they were the cause of the trouble. Sometimes everything seems to go wrong. There is fretfulness all around, and all have a miserable, unhappy time. The parents lay the blame upon their poor children and think them very disobedient and unruly, the worst children in the world, when the cause of the disturbance is in themselves. {CG 206.4}
166. Just as soon as the mother loves Jesus, she wants to train her children for Him. You can train the disposition of children much more than you think you can from their earliest years. That precious name of Jesus should be a household word. {CG 208.2}
167. 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. . . . {CG 210.3} 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. The will should be guided and molded, but not ignored or crushed. {CG 210.4} Lead; Never Drive.--Allow the children under your care to have an individuality, as well as yourselves. Ever try to lead them, but never drive them. {CG 210.5} Exercise of Will Expands and Strengthens Mind.-- A child may be so trained as to have . . . 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. Children who are thus educated will ever be deficient in moral energy and individual responsibility. They have not been taught to move from reason and principle; their wills have been controlled by another, and the mind has not been called out, that it might expand and strengthen by exercise. They have not been directed and disciplined with respect to their peculiar constitutions and capabilities of mind, to put forth their strongest powers when required. {CG 210.6}

168. The mother must realize that God is her helper, that love is her success, her power. If she is a wise Christian, she will not attempt to force the child into submission. She will pray; and as she prays, she will be conscious of a renewal of spiritual life within herself. And she will see that at the same time the power that is working in her is working also in the child. And the child, in the place of being compelled, is led and grows gentler; and the battle is gained. Each kindly thought, each patient action, each word of wise restraint, is like apples of gold in pictures of silver. The mother has gained a victory more precious than language can express. She has renewed light and increased experience. The "true Light, which lighteth every man that cometh into the world," has subdued her will. There is peace after the storm, like the shining of the sun after rain. {CG 212.1}
169. Your child . . . needs the hand of wisdom to guide him aright. He has been allowed to cry for what he wanted, until he has formed the habit of doing this. He has been allowed to cry for his father. Again and again, in his hearing, others have been told how he cries for his father, until he makes it a point of doing this. Had I your child, in three weeks he would be transformed. I would let him understand that my word was law, and kindly but firmly I would carry out my purposes. I would not submit my will to the child's will. You have a work to do here, and you have lost much by not taking hold of it before. {CG 213.2}
170. Children who are allowed to have their own way are not happy. The unsubdued heart has not within itself the elements of rest and contentment. The mind and heart must be disciplined and brought under proper restraint, in order for the character to harmonize with the wise laws that govern our being. Restlessness and discontent are the fruits of indulgence and selfishness. {CG 213.4}
171. The sad trials, which prove so dangerous to the prosperity of a church, and which cause the unbelieving to stumble and turn away with doubt and dissatisfaction, usually arise from an unsubdued and rebellious spirit, the offspring of parental indulgence in early youth. How many lives are wrecked, how many crimes are committed, under the influence of a quick-rising passion that might have been checked in childhood, when the mind was impressible, when the heart was easily influenced for right and was subject to a fond mother's will. Inefficient training of children lies at the foundation of a vast amount of moral wretchedness. {CG 214.1}
172. Be careful that you are not rude to your children. . . . Require obedience, and do not allow yourself to speak carelessly to your children, because your manners and your words are their lesson book. Help them gently, tenderly over this period of their life. Let the sunshine of your presence make sunshine in their hearts. These growing boys and girls feel very sensitive, and by roughness you may mar their whole life. Be careful, mothers; never scold, for that never helps. {CG 216.2}

173. Parents, every time you lose self-control and speak and act impatiently, you sin against God. The recording angel writes every impatient, unguarded word spoken before them, carelessly or in jest; every word that is not chaste and elevated, he marks as a spot against your Christian character. Speak kindly to your children. Remember how sensitive you are, how little you can bear to be blamed, and do not lay upon them that which you cannot bear; for they are weaker than you and cannot endure as much. The fruits of self-control, thoughtfulness, and painstaking on your part will be a hundredfold. {CG 217.2}
174. Mothers, by not following the practices of the world, you may set before your children an example of faithfulness to God, and so teach them to say no. Teach your children the meaning of the precept, "If sinners entice thee, consent thou not." But if you would have your children able to say no to temptation, you yourself must be able to say no. It is as needful for the man to say no, as for the child. {CG 218.3}
175. Parents cannot with safety be in any way overbearing. They must not show a masterly, criticizing, faultfinding spirit. The words they speak, the tone in which they speak, are lessons, either for good or ill, to their children. Fathers and mothers, if cross words fall from your lips, you are teaching your children to speak in the same way, and the refining influence of the Holy Spirit is made of none effect. Patient continuance in well-doing is essential if you would do your duty to your children. {CG 219.2}
176. You must instruct, warn, and counsel, ever remembering that your looks, words, and actions have a direct bearing upon the future course of your dear ones. Your work is not done to paint a form of beauty upon canvas or to chisel it from marble, but to impress upon a human soul the image of the Divine. {CG 219.4}
177. It is far better for your boy to obey from principle than from compulsion. {CG 225.1}
178. Never let your child hear you say, "I cannot do anything with you." As long as we may have access to the throne of God, we as parents should be ashamed to utter any such word. Cry unto Jesus, and He will help you to bring your little ones to Him. {CG 238.1}
179. have heard mothers say that they had not the ability to govern which others have, that it is a peculiar talent which they do not possess. Those who realize their deficiency in this respect should make the subject of family government their most diligent study. And yet the most valuable suggestions of others should not be adopted without thought and discrimination. They may not be equally adapted to the circumstances of every mother, or to the peculiar disposition and temperament of each child in the family. Let the mother study with care the experience of others, note the difference between their methods and her own, and carefully test those that may appear to be of real value. If one

mode of discipline does not produce the desired results, let another plan be tried, and the effects carefully noted. {CG 238.2}

180. The mother should ever have the co-operation of the father in her efforts to lay the foundation of a good Christian character in her children. A doting father should not close his eyes to the faults of his children because it is not pleasant to administer correction. {CG 239.1}

181. There should be no parental partiality, no oppression; the combined influence of affection and authority will place the right mold upon the family. {CG 239.3}

182. Anciently, parental authority was regarded; children were then in subjection to their parents and feared and revered them; but in these last days the order is reversed. Some parents are in subjection to their children. 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. Parents should move with decision, requiring that their views of right be followed out. {CG 240.2}

183. Some indulgent, ease-loving parents fear to exercise wholesome authority over their unruly sons, lest they run away from home. It would be better for some to do this than to remain at home to live upon the bounties provided by the parents, and at the same time trample upon all authority, both human and divine. It might be a most profitable experience for such children to have to the full that independence which they think so desirable, to learn that it costs exertion to live. Let the parents say to the boy who threatens to run away from home, "My son, if you are determined to leave home rather than comply with just and proper rules, we will not hinder you. If you think to find the world more friendly than the parents who have cared for you from infancy, you must learn your mistake for yourself. When you wish to come to your father's house, to be subject to his authority, you will be welcome. Obligations are mutual. While you have food and clothing and parental care, you are in return under obligation to submit to home rules and wholesome discipline. My house cannot be polluted with the stench of tobacco, with profanity or drunkenness. I desire that angels of God shall come into my home. If you are fully determined to serve Satan, you will be as well off with those whose society you love as you will be at home." {CG 241.1}

184. Sabbathkeeping children may become impatient of restraint and think their parents too strict; hard feelings may even arise in their hearts and discontented, unhappy thoughts may be cherished by them against those who are working for their present and their future and eternal good. But if life shall be spared a few years, they will bless their parents for that strict care and faithful watchfulness over them in their years of inexperience. {CG 242.2}

185. Exact obedience in your family; but while you do this, seek the Lord with your children, and ask Him to come in and rule. Your children may have done something that demands punishment; but if you deal with them in the spirit of

Christ, their arms will be thrown about your neck; they will humble themselves before the Lord and will acknowledge their wrong. That is enough. They do not then need punishment. Let us thank the Lord that He has opened the way by which we may reach every soul. {CG 244.1}

186. If your children are disobedient, they should be corrected. . . . Before correcting them, go by yourself, and ask the Lord to soften and subdue the hearts of your children and to give you wisdom in dealing with them. Never in a single instance have I known this method to fail. You cannot make a child understand spiritual things when the heart is stirred with passion. {CG 244.2}
187. When you are obliged to correct a child, do not raise the voice to a high key. . . . Do not lose your self-control. The parent who, when correcting a child, gives way to anger is more at fault than the child. {CG 246.1}
188. Harsh, angry words are not of heavenly origin. Scolding and fretting never help. Instead, they stir up the worst feelings of the human heart. When your children do wrong and are filled with rebellion, and you are tempted to speak and act harshly, wait before you correct them. Give them an opportunity to think, and allow your temper to cool. {CG 246.2}
189. I have felt such a deep interest in this line of work that I have adopted children in order that they might be trained in right lines. Instead of punishing them when they did wrong, I would hold out inducements to them to do right. One was in the habit of throwing herself on the floor if she could not have her own way. I said to her, "If you will not lose your temper once today, your uncle White and I will take you in the carriage, and we will have a happy day in the country. But if you throw yourself on the floor once, you will forfeit your right to the pleasure." I worked in this way for these children, and now I feel thankful that I had the privilege of doing this work. {CG 249.3}. 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. {CG 250.2}
190. Never give your child a passionate blow, unless you want him to learn to fight and quarrel. As parents you stand in the place of God to your children, and you are to be on guard. {CG 251.1} You may have to punish with the rod; this is sometimes essential, but defer any settlement of the difficulty until you have settled the case with yourselves. Ask yourself, Have I submitted my way and will to God? Have I placed myself where God can manage me, so that I may have wisdom, patience, kindness, and love in dealing with the refractory elements in the home? {CG 251.2} 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. Encourage love in the hearts of your children. 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. {CG 252.1}

191. Do not threaten them with the wrath of God if they do wrong, but bring them in your prayers to Christ. {CG 253.2}

192. I never allowed, in correcting my children, even my voice to be changed in any way. When I saw something wrong, I waited until the "heat" was over, and then I would take them after they had had a chance for reflection and were ashamed. They would get ashamed, if I gave them an hour or two to think of these things. I always went away and prayed. I would not speak to them then. {CG 254.2}

193. Children do not always discern right from wrong, and when they do wrong, they are often treated harshly, instead of being kindly instructed. {CG 259.4}

194. None who deal with the young should be ironhearted, 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 evil-doing. {CG 263.1}

195. Let father and mother remember that they themselves are but grown-up children. Though great light has shone upon their pathway and they have had long experience, yet how easily are they stirred to envy, jealousy, and evil surmisings. Because of their own mistakes and errors they should learn to deal gently with their erring children. {CG 264.4}

196. Do not talk discouragement and hopelessness. Talk courage. Tell him he can redeem himself, that you, his father and mother, will help him to take hold from above to plant his feet on the solid Rock, Christ Jesus, to find a sure support and unfailing strength in Jesus. If his fault be ever so grievous, it will not cure your son to press this constantly upon him. A right course of action is needed to save a soul from death and keep a soul from committing a multitude of sins. {CG 267.1}

197. The church needs men of a meek and quiet spirit, who are long-suffering and patient. Let them learn these attributes in dealing with their families. Let parents think a great deal more of their children's eternal interests than they do of their present comfort. Let them look upon their children as younger members of the Lord's family, and train and discipline them in such a way as will lead them to reflect the divine image. {CG 267.4}

198. Children are in great need of proper education in order that they may be of use in the world. But any effort that exalts intellectual culture above moral training is misdirected. Instructing, cultivating, polishing, and refining the youth and children should be the main burden of both parents and teachers. {CG 296.3} Its Goal Is Character Building.--The highest class of education is that which will give such knowledge and discipline as will lead to the best development of character, and will fit the soul for that life which measures with

the life of God. Eternity is not to be lost out of our reckoning. The highest education 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. {CG 296.4}

199. Solomon says, "Train up a child in the way he should go; and when he is old, he will not depart from it." This language is positive. The training which Solomon enjoins is to direct, educate, and develop. {CG 297.1} 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. {CG 297.2}

200. Solomon says, "Train up a child in the way he should go; and when he is old, he will not depart from it." This language is positive. The training which Solomon enjoins is to direct, educate, and develop. {CG 297.1} 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. {CG 297.2}

201. 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. {CG 298.4}

202. 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. Even when the child is old enough to attend school, his health should be regarded as of greater importance than a knowledge of books. He should be surrounded with the conditions most favorable to both physical and mental growth. {CG 300.1}

203. They are required to study from books things that tax their young minds. This course is not wise. A nervous child should not be overtaxed in any direction. {CG 300.2}
204. The Child's Program During Infancy.--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, in the buoyancy of their spirits, skipping and jumping, free from care and trouble. {CG 300.3}
205. Mothers can amuse their children while teaching them to perform little offices of love, little home duties. This is the mother's work--patiently to instruct her children, line upon line, precept upon precept, here a little, and there a little.
206. And in doing this work, the mother herself will gain an invaluable training and discipline. {CG 301.2}
207. Do not send your little ones to school too early. The mother should be careful how she trusts the molding of the infant mind to other hands. {CG 302.1}
208. Many mothers feel that they have not time to instruct their children, and in order to get them out of the way, and get rid of their noise and trouble, they send them to school. {CG 302.2}
209. 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 coarse 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. Bad habits agree best with the natural heart, and the things which they see and hear in infancy and childhood are deeply imprinted upon their minds; and the bad seed sown in their young hearts will take root and will become sharp thorns to wound the hearts of their parents. {CG 302.3}
210. 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. {CG 304.1}

211. While the judgments of God were falling upon the land of Egypt, the Lord directed the Israelites not only to keep their children within their houses, but to bring in even their cattle from the fields. . . . {CG 304.2} As the Israelites kept their children within their houses during the time when the judgments of God were in the land of Egypt, so in this time of peril we are to keep our children separate and distinct from the world. We are to teach them that the commandments of God mean much more than we realize. Those who keep them will not imitate the practices of the transgressors of God's law. {CG 304.3}
212. I promised that I would speak this morning in regard to the necessity of withdrawing our children from the public schools and of providing suitable places where they can be educated right. I have felt surprised at the apparently indifferent attitude of some, notwithstanding the oft-repeated warnings given the parents must provide for their families not merely with reference to their present interests, but especially with reference to their future, eternal interests. The characters that we form in this life are to decide our destiny. If we choose, we may live a life that measures with the life of God. {SpM 239.1}
213. The education of our children begins in the home. The mother is their first teacher. When they become old enough to attend school, shall we permit them to enter the public school? {SpM 242.5} Many years ago, in Oakland, my husband and I conversed with a public-school teacher in regard to the public schools in the city. He said to us: If parents knew of the iniquity that is to our certain knowledge practised in these schools, there would be a furor raised in regard to these schools such as neither you nor I can imagine. The young people are rotten; and what kind of homes they have is more than our teachers can tell." {SpM 242.6}
214. Parents must regard God's Word with respect, obeying its teachings. To the parents in this day, as well as to the Israelites, God declares: "These words....shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates. {SpM 244.2}. Notwithstanding this plain instruction, some of God's people permit their children to attend the public schools, where they mingle with those who are corrupt in morals. In these schools their children can neither study the Bible nor learn its principles. Christian parents, you must make provision for your children to be educated in Bible principles. And do not rest satisfied merely with having them study the Word in the church school. Teach the Scriptures to your children yourselves when you sit down, when you go out, when you come in, and when you walk by the way. Walk with your children much oftener than you do. Talk with them. Set their minds running in a right channel. As you do this, you will find that the light and glory of God will come into your homes. But how can you expect His blessing when you do not teach your children aright? {SpM 244.3}
215. We are almost home. We are standing on the borders of the eternal world. Those who prove worthy will soon be introduced into the kingdom of God. We

have no time to lose. We should establish the work in right lines here at Crystal Springs. Here are our children. Shall we allow them to be contaminated by the world, by its iniquity, its disregard of God's commandments? I ask those who are planning to send their children to the public school, where they are liable to be contaminated, How can you take such a risk? {SpM 245.1}

216. Notwithstanding this plain instruction, some of God's people permit their children to attend the public schools, where they mingle with those who are corrupt in morals. In these schools their children can neither study the Bible nor learn its principles. Christian parents, you must make provision for your children to be educated in Bible principles. {CG 305.1}
217. Do our children receive from the teachers in the public schools ideas that are in harmony with the Word of God? Is sin presented as an offense against God? Is obedience to all the commandments of God taught as the beginning of all wisdom? 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? {CG 305.2}
218. Can we wonder that under such circumstances some of the youth among us do not appreciate religious advantages? Can we wonder that they drift into temptation? Can we wonder that, neglected as they have been, their energies are devoted to amusements which do them no good, that their religious aspirations are weakened, and their spiritual life darkened? The mind will be of the same character as that upon which it feeds, the harvest of the same nature as the seed sown. Do not these facts sufficiently show the necessity of guarding from the earliest years the education of the youth? Would it not be better for the youth to grow up in a degree of ignorance as to what is commonly accepted as education than for them to become careless in regard to the truth of God? {CG 305.3}
219. In all our churches there should be schools, and teachers in these schools who are missionaries. 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. These schools, established in different localities and conducted by God-fearing men or women, as the case demands, should be built on the same principles as were the schools of the prophets. {CG 306.1}
220. Much more can be done to save and educate the children of those who at present cannot get away from the cities. This is a matter worthy of our best efforts. Church schools are to be established for the children in the cities, and in connection with these schools provision is to be made for the teaching of higher studies, where these are called for. {CG 306.3}
221. Wherever there are a few Sabbathkeepers, the parents should unite in providing a place for a day school where their children and youth can be

instructed. 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. Let teachers be employed who will give a thorough education in the common branches, the Bible being made the foundation and the life of all study. {CG 307.2}

222. 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. {CG 308.1}

223. 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. Fathers and mothers should cooperate with the teacher, laboring earnestly for the conversion of their children. {CG 308.2}

224. 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. Work as if you were working for your life to save the children from being drowned in the polluting, corrupting influences of the world. {CG 308.3}

225. To parents He sends the warning cry, Gather your children into your own houses; gather them away from those who are disregarding the commandments of God, who are teaching and practicing evil. Get out of the large cities as fast as possible. Establish church schools. Give your children the Word of God as the foundation of all their education. This is full of beautiful lessons, and if pupils make it their study in the primary grade below, they will be prepared for the higher grade above. {CG 310.3}

226. 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. {CG 313.2}

227. 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. {CG 314.1}

228. A School Fund for Advanced Education. Let a fund be created by generous contributions for the establishment of schools for the advancement of educational work. We need men well trained, well educated, to work in the interests of the churches. They should present the fact that we cannot trust our youth to go to seminaries and colleges established by other denominations, that we must gather them into schools where their religious training shall not be neglected. {CG 314.2}

229. 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 learning, but in many lines of manual labor. {CG 314.5}

230. Brethren and sisters, what will you do to help build a church school? We believe that everyone will regard it as a privilege and a blessing to have this school building. Let us catch the spirit of the work, saying, We will arise and build. If all will take hold of the work unitedly, we shall soon have a schoolhouse in which from day to day our children will be taught the way of the Lord. As we do our best, the blessing of God will rest upon us. Shall we not arise and build? {CG 316.3}

231. A spirit of disunion cherished in the hearts of a few will communicate itself to others and undo the influence for good that would be exerted by the school. 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. {CG 318.3}

232. If parents are so engrossed in the business and pleasures of this life that they neglect the proper discipline of their children, the work of the teacher is not only made very hard and trying, but often rendered wholly fruitless. {CG 319.3}

233. 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. There are many students who object to this kind of work in the schools. They think useful employment, like learning a trade, degrading; but such have an incorrect idea of what constitutes true dignity. {CG 320.1}

234. When parents realize their responsibilities, there will be far less left for the teachers to do. {CG 321.1}

235. 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. By

most parents little interest is shown either to inform themselves as to the teacher's qualification, or to co-operate with him in his work. {CG 321.3} They [parents] must feel it their duty to co-operate with the teacher, to encourage wise discipline, and to pray much for the one who is teaching their children. {CG 321.4}

236. 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. {CG 321.5}

237. 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. {CG 322.1}

238. In the school as well as in the home there should be wise discipline. 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. {CG 323.3}

239. In the school, as well as in the home, the question of discipline should be understood. We should hope that in the schoolroom there would never be occasion to use the rod. But if in a school there are those who stubbornly resist all counsel and entreaty, all prayers and burden of soul in their behalf, then it is necessary to make them understand that they must obey. {CG 323.4}

240. 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 good influence exerted 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. {CG 324.3}

241. Parents, when the church school teacher tries to train and discipline your children that they may gain eternal life, do not in their presence criticize his actions, even though you may think him too severe. If you desire them to give their hearts to the Saviour, co-operate with the teacher's efforts for their salvation. 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. {CG 325.5}
242. 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. {CG 326.2}
243. Shall parents who believe the Word of God continue their crooked management and confirm in their children their evil propensities? Fathers and mothers professing the truth for this time might better come to their senses and no longer be partakers in this evil, no longer carry out Satan's devices by accepting the false testimony of their unconverted children. It is enough for teachers to have the children's influence to contend with, without having the parents' influence also. {CG 327.1}
244. 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. {CG 328.2}
245. You pray, "Lead us not into temptation." Then do not consent for your children to be placed where they will meet unnecessary temptation. Do not send them away to schools where they will be associated with influences that will be as tares sown in the field of their heart. {CG 328.3}
246. Let no inducement of high wages or of apparently great educational advantages lead you to send your children away from your influence, to places where they will be exposed to great temptations. "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. {CG 328.4}
247. 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. {CG 329.2}
248. I should advise that children from homes within two or three miles of a school should be allowed to attend the school while living at home and having the benefits of parental influence. Wherever possible, let the family be held together. {CG 331.4}

249. 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. . . . {CG 333.1}
250. The teacher should not be expected to do the parents' work. There has been, with many parents, a fearful neglect of duty. Like Eli, they fail to exercise proper restraint; and then they send their undisciplined children to college, to receive the training which the parents should have given them at home. {CG 333.3}
251. There are some parents who purpose sending their demoralized children to school because they are incorrigible at home. Will these parents support the teachers in their work of discipline, or will they stand ready to believe every false report? {CG 335.2}
252. They may wish to be away at night, no one knows where, and if required by teachers or guardians to give an account of themselves, will call this unreasonable and an infringement on their rights. Their independence must not be interfered with. What power can rules or authority have upon these youth, while they consider any discipline an unreasonable restriction of their liberty? {CG 335.4}
253. 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. The brain has too much blood, and the extremities too little. There should be rules regulating the studies of children and youth 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. {CG 340.2}
254. Mothers, there is nothing that leads to such evils as to lift the burdens from your daughters and give them nothing special to do, and let them choose their own employment, perhaps a little crochet or some other fancywork to busy themselves. Let them have exercise of the limbs and muscles. If it wearies them, what then? Are you not wearied in your work? Will weariness hurt your children, unless overworked, more than it hurts you? No, indeed. {CG 341.3}
255. 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. {CG 343.4}

256. The world is full of young men and women who pride themselves upon their ignorance of any useful labor; and they are, almost invariably, frivolous, vain, fond of display, unhappy, unsatisfied, and too often dissipated and unprincipled. Such characters are a blot upon society and a disgrace to their parents. {CG 347.3}

257. Some mothers are at fault in releasing their daughters from toil and care. By so doing they encourage them in indolence. The excuse these mothers sometimes plead is, "My daughters are not strong." But they take the sure course to make them weak and inefficient. Well-directed labor is just what they require to make them strong, vigorous, cheerful, happy, and courageous to meet the various trials with which this life is beset. {CG 350.1}

258. Mothers should take their daughters with them into the kitchen and give them a thorough education in the cooking department. They should also instruct them in the art of substantial sewing. They should teach them how to cut garments economically and put them together neatly. Some mothers, rather than to take this trouble to patiently instruct their inexperienced daughters, prefer to do it all themselves. But in so doing, they leave the essential branches of education neglected and commit a great wrong against their children; for in afterlife they feel embarrassment because of their lack of knowledge in these things. {CG 351.1}

259. Since both men and women have a part in homemaking, boys as well as girls should gain a knowledge of household duties. To make a bed and put a room in order, to wash dishes, to prepare a meal, to wash and repair his own clothing, is a training that need not make any boy less manly; it will make him happier and more useful. And if girls, in turn, could learn to harness and drive a horse, [NOTE: THIS WAS WRITTEN IN 1903. THE PRINCIPLES ARE FULLY APPLICABLE TODAY.] and to use the saw and the hammer, as well as the rake and the hoe, they would be better fitted to meet the emergencies of life. {CG 351.2} It is as essential for our daughters to learn the proper use of time as it is for our sons, and they are equally accountable to God for the manner in which they occupy it. Life is given us for wise improvement of the talents we possess. {CG 351.3}

260. Every day there is housework to be done--cooking, washing dishes, sweeping, and dusting. Mothers, have you taught your daughters to do these daily duties? . . . Their muscles need exercise. In the place of getting exercise by jumping and playing ball or croquet, let their exercise be to some purpose. {CG 352.1}

261. Children, seat your mother in the easy chair, and tell her to show you what she would have done first. What a surprise this would be to many weary, overtaxed mothers! Never will children and youth feel the peace of contentment until by the faithful performance of home duties they relieve the tired hands

- and weary heart and brain of the mother. These are steps on the ladder of progress that will carry them forward to receive the higher education. {CG 352.3}
262. You should help your children to acquire a knowledge, that, if necessary, they could live by their own labor. You should teach them to be decided in following the calls of duty. {CG 355.3}
263. 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. {CG 357.2}
264. 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. {CG 357.3}
265. 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. {CG 358.2}
266. It requires much more grace and 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, where one's position is understood and half its difficulties obviated by that very fact. It requires strong spiritual nerve and muscle to carry religion into the workshop and business office, sanctifying the details of everyday life, and ordering every worldly transaction to the standard of a Bible Christian. {CG 358.4}
267. We are God's workmanship, and His Word declares that we are "fearfully and wonderfully made." He has prepared this living habitation for the mind; it is "curiously wrought," a temple which the Lord Himself has fitted up for the indwelling of His Holy Spirit. The mind controls the whole man. All our actions, good or bad, have their source in the mind. It is the mind that worships God and allies us to heavenly beings. Yet many spend all their lives without becoming intelligent in regard to the casket [the human body] that contains this treasure. {CG 360.1}
268. Parents should study the laws of nature. They should become acquainted with the organism of the human body. They need to understand the functions of the various organs, and their relation and dependence. They should study the relation of the mental to the physical powers, and the conditions required for the healthy action of each. To assume the responsibilities of parenthood without such preparation is a sin. {CG 64.2}

269. In regard to that which we can do for ourselves, there is a point that requires careful, thoughtful consideration. I must become acquainted with myself. I must be a learner always as to how to take care of this building, the body God has given me, that I may preserve it in the very best condition of health. I must eat those things which will be for my very best good physically, and I must take special care to have my clothing such as will conduce to a healthful circulation of the blood. I must not deprive myself of exercise and air. I must get all the sunlight that it is possible for me to obtain. I must have wisdom to be a faithful guardian of my body. {CG 366.3}
270. Our bodies are Christ's purchased possession, and we are not at liberty to do with them as we please. All who understand the laws of health should realize their obligation to obey these laws, which God has established in their being. Obedience to the laws of health is to be made a matter of personal duty. We ourselves must suffer the results of violated law. We must individually answer to God for our habits and practices. Therefore the question with us is not, "What is the world's practice?" but, "How shall I as an individual treat the habitation that God has given me?" {CG 367.2}
271. Good cooks are few. Many, many mothers need to take lessons in cooking, that they may set before the family well-prepared, neatly served food. {CG 372.3} Our sisters often do not know how to cook. To such I would say, I would go to the very best cook that could be found in the country, and remain there if necessary for weeks, until I had become mistress of the art--an intelligent, skillful cook. I would pursue this course if I were forty years old. It is your duty to know how to cook, and it is your duty to teach your daughters to cook. {CG 372.4}
272. Poor cookery is wearing away the life energies of thousands. More souls are lost from this cause than many realize. It deranges the system and produces disease. In the condition thus induced, heavenly things cannot be readily discerned. {CG 373.4} Scanty, ill-cooked food depraves the blood by weakening the bloodmaking organs. It deranges the system and brings on disease, with its accompaniment of irritable nerves and bad tempers. The victims of poor cookery are numbered by thousands and tens of thousands. Over many graves might be written: "Died because of poor cooking," "Died of an abused stomach." {CG 374.1} 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. {CG 374.2}
273. I prize my seamstress; I value my copyist; but my cook, who knows well how to prepare the food to sustain life and nourish brain, bone, and muscle, fills the most important place among the helpers in my family. {CG 375.4}

274. Young women think that it is menial to cook and do other kinds of housework; and, for this reason, many girls who marry and have the care of families have little idea of the duties devolving upon a wife and mother. {CG 376.1}
275. The stomach must have careful attention. It must not be kept in continual operation. Give this misused and much-abused organ some peace and quiet and rest. . . . {CG 389.1}
276. The health of the body is to be regarded as essential for growth in grace and the acquirement of an even temper. If the stomach is not properly cared for, the formation of an upright, moral character will be hindered. The brain and nerves are in sympathy with the stomach. Erroneous eating and drinking result in erroneous thinking and acting. {9T 159.3}
277. There is a natural and a depraved appetite. Parents who have taught their children to eat unhealthful, stimulating food all their lives--until the taste is perverted, and they crave clay, slate pencils, burned coffee, tea grounds, cinnamon, cloves, and spices--cannot claim that the appetite demands what the system requires. The appetite has been falsely educated, until it is depraved. The fine organs of the stomach have been stimulated and burned, until they have lost their delicate sensitiveness. Simple, healthful food seems to them insipid. The abused stomach will not perform the work given it, unless urged to it by the most stimulating substances. If these children had been trained from their infancy to take only healthful food, prepared in the most simple manner, preserving its natural properties as much as possible, and avoiding flesh meats, grease, and all spices, the taste and appetite would be unimpaired. In its natural state, it might indicate, in a great degree, the food best adapted to the wants of the system." {CG 381.2}
278. We do not mark out any precise line to be followed in diet; but we do say that in countries where there are fruits, grains, and nuts in abundance, flesh food is not the right food for God's people. I have been instructed that flesh food has a tendency to animalize the nature, to rob men and women of that love and sympathy which they should feel for everyone, and to give the lower passions control over the higher powers of the being. If meat eating was ever healthful, it is not safe now. {CG 382.1}
279. Those who eat flesh are but eating grains and vegetables at second hand, for the animal receives from these things the nutrition that produces growth. The life that was in the grains and vegetables passes into the eater. We receive it by eating the flesh of the animal. How much better to get it direct, by eating the food that God provided for our use! {CG 382.2}
280. Is it not time that all should aim to dispense with flesh foods? How can those who are seeking to become pure, refined, and holy, that they may have the companionship of heavenly angels, continue to use as food anything that has so harmful an effect on soul and body? How can they take the life of God's creatures that they may consume the flesh as a luxury? Let them, rather,

return to the wholesome and delicious food given to man in the beginning. {CG 383.1}

281. Among those who are waiting for the coming of the Lord, meat eating will eventually be done away; flesh will cease to form a part of their diet. We should ever keep this end in view and endeavor to work steadily toward it. I cannot think that in the practice of flesh eating we are in harmony with the light which God has been pleased to give us. {CG 383.2}
282. When the use of flesh food is discontinued, there is often a sense of weakness, a lack of vigor. Many urge this as evidence that flesh food is essential; but it is because foods of this class are stimulating, because they fever the blood and excite the nerves, that they are so missed. Some will find it as difficult to leave off flesh eating as it is for the drunkard to give up his dram, but they will be the better for the change. {CG 384.2}
283. When flesh food is discarded, its place should be supplied with a variety of grains, nuts, vegetables, and fruits, that will be both nourishing and appetizing. This is especially necessary in the case of those who are weak, or who are taxed with continuous labor. {CG 384.3}
284. The table is not a place where rebellion should be cultivated in the children by some unreasonable course pursued by the parents. The whole family should eat with gladness, with gratitude, remembering that those who love and obey God will partake of the marriage supper of the Lamb in the kingdom of God, and Jesus Himself will serve them. {CG 387.2}
285. After the regular meal is eaten, the stomach should be allowed to rest for five hours. Not a particle of food should be introduced into the stomach till the next meal. In this interval the stomach will perform its work and will then be in a condition to receive more food. {CG 389.2}
286. It is the custom and order of society to take a slight breakfast. But this is not the best way to treat the stomach. At breakfast time the stomach is in a better condition to take care of more food than at the second or third meal of the day. The habit of eating a sparing breakfast and a large dinner is wrong. Make your breakfast correspond more nearly to the heartiest meal of the day. {CG 390.2}
287. Some are not impressed with the necessity of eating and drinking to the glory of God. The indulgence of appetite affects them in all the relations of life. It is seen in the family, in the church, in the prayer meeting, and in the conduct of their children. It is the curse of their lives. It prevents them from understanding the truths for these last days. {CG 392.3}
288. Intemperance is at the foundation of the larger share of the ills of life. It annually destroys tens of thousands. We do not speak of intemperance as limited only to the use of intoxicating liquors, but give it a broader meaning, including the hurtful indulgence of any appetite or passion. {CG 394.1}

289. Every day men in positions of trust have decisions to make upon which depend results of great importance. Often they have to think rapidly, and this can be done successfully by those only who practice strict temperance. The mind strengthens under the correct treatment of the physical and mental powers. If the strain is not too great, new vigor comes with every taxation. {CG 395.3}
290. Right physical habits promote mental superiority. Intellectual power, physical strength, and longevity depend upon immutable laws. There is no happen-so, no chance, about this matter. Nature's God will not interfere to preserve men from the consequences of violating nature's laws. {CG 396.1}
291. We should practice temperance in our labor. It is not our duty to place ourselves where we shall be overworked. Some may at times be placed where this is necessary, but it should be the exception, not the rule. We are to practice temperance in all things. If we honor the Lord by acting our part, He will on His part preserve our health. We should have a sensible control of all our organs. By practicing temperance in eating, in drinking, in dressing, in labor, and in all things, we can do for ourselves what no physician can do for us. {CG 397.1}
292. As a rule, the labor of the day should not be prolonged into the evening. . . . 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 constitution. {CG 397.2}
293. 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. They are living on borrowed capital. They are expending the vital force which they will need at a future time. And when the energy they have so recklessly used is demanded, they fail for want of it. The physical strength is gone, the mental powers fail. They realize that they have met with a loss, but do not know what it is. Their time of need has come, but their physical resources are exhausted. Everyone who violates the laws of health must sometime be a sufferer to a greater or less degree. God has provided us with constitutional force, which will be needed at different periods of our lives. If we recklessly exhaust this force by continual overtaxation, we shall sometime be the losers. {CG 397.3}
294. Those who eat and work intemperately and irrationally, talk and act irrationally. It is not necessary to drink alcoholic liquors in order to be intemperate. The sin of intemperate eating--eating too frequently, too much, and of rich, unwholesome food--destroys the healthy action of the digestive organs, affects the brain, and perverts the judgment, preventing rational, calm, healthy thinking and acting. {CG 398.4}
295. In the family circle and in the church we should place Christian temperance on an elevated platform. It should be a living, working element, reforming habits, dispositions, and characters. {CG 400.1}

296. Our sisters can do much in the great work for the salvation of others by spreading their tables with only healthful, nourishing food. They may employ their precious time in educating the tastes and appetites of their children, in forming habits of temperance in all things, and in encouraging self-denial and benevolence for the good of others. {CG 406.2}
297. Many make the subject of temperance a matter of jest. They claim that the Lord does not concern Himself with such minor matters as our eating and drinking. But if the Lord had no care for these things, He would not have revealed Himself to the wife of Manoaah, giving her definite instructions and twice enjoining upon her to beware lest she disregard them. Is not this sufficient evidence that He does care for these things? {CG 407.2}
298. The reform should begin with the mother before the birth of her children; and if God's instructions were faithfully obeyed, intemperance would not exist. {CG 407.4}
299. No education can be complete that does not teach right principles in regard to dress. Without such teaching, the work of education is too often retarded and perverted. Love of dress, and devotion to fashion, are among the teacher's most formidable rivals and most effective hindrances. {Ed 246.1}
300. Character May Be Judged by Style of Dress.--The dress and its arrangement upon the person is generally found to be the index of the man or the woman. {CG 413.4} We judge of a person's character by the style of dress worn. A modest, godly woman will dress modestly. A refined taste, a cultivated mind, will be revealed in the choice of a simple, appropriate attire. The one who is simple and unpretending in her dress and in her manners shows that she understands that a true woman is characterized by moral worth. How charming, how interesting, is simplicity in dress, which in comeliness can be compared with the flowers of the field. {CG 413.5}
301. 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.-- Education, p. 248.(1903)
302. Dress is an index of the mind and heart. That which is hung upon the outside is the sign of what is within. It does not require intellect or a cultivated mind to overdress. The very fact that women can hang upon their persons such an amount of needless articles of clothing shows that they cannot have time to cultivate their intellects and store their minds with useful knowledge.--MS 76, 1900. {1MCP 289.2}
303. Give to the world a living illustration of the inward adorning of the grace of God.--3SM 242 (1897). The outside appearance is an index to the heart.--1T 136

304. Then, mothers, teach your children, line upon line and precept upon precept, that the righteousness of Christ is the only dress in which they can be admitted into heaven, and that robed in this apparel they will be constantly doing duties in this life which will glorify God. {CG 418.1}
305. I would remind the youth who ornament their persons and wear feathers upon their hats that, because of their sins, our Saviour's head wore the shameful crown of thorns. When you devote precious time to trimming your apparel, remember that the King of glory wore a plain, seamless coat. You who weary yourselves in decorating your persons please bear in mind that Jesus was often weary from incessant toil and self-denial and self-sacrifice to bless the suffering and the needy. . . . It was on our account that He poured out His prayers to His Father with strong cries and tears. It was to save us from the very pride and love of vanity and pleasure which we now indulge, and which crowds out the love of Jesus, that those tears were shed, and that our Saviour's visage was marred with sorrow and anguish more than any of the sons of men. {CG 421.6}
306. In order to follow the fashions, mothers dress their children with limbs nearly naked; and the blood is chilled back from its natural course and thrown upon the internal organs, breaking up the circulation and producing disease. The limbs were not formed by our Creator to endure exposure, as was the face. The Lord provided, . . . also, large veins and nerves for the limbs and feet, to contain a large amount of the current of human life, that the limbs might be uniformly as warm as the body. They should be so thoroughly clothed as to induce the blood to the extremities. Satan invented the fashions which leave the limbs exposed, chilling back the life current from its original course. And parents bow at the shrine of fashion and so clothe their children that the nerves and veins become contracted, and do not answer the purpose that God designed they should. The result is habitually cold feet and hands. Those parents who follow fashion instead of reason will have an account to render to God for thus robbing their children of health. Even life itself is frequently sacrificed to the god of fashion. {CG 427.1}
307. If we are Christians, we shall follow Christ, even though the path in which we are to walk cuts right across our natural inclinations. There is no use in telling you that you must not wear this or that, for if the love of these vain things is in your heart, your laying off your adornments will only be like cutting the foliage off a tree. The inclinations of the natural heart would again assert themselves. You must have a conscience of your own. {CG 429.4}
308. All matters of dress should be strictly guarded, following closely the Bible rule. Fashion has been the goddess who has ruled the outside world, and she often insinuates herself into the church. The church should make the Word of God her standard, and parents should think intelligently upon this subject. When they see their children inclined to follow worldly fashions, they should, like Abraham, resolutely command their households after them. Instead of uniting with the world, connect them with God. {CG 430.2}

309. Fashion rules the world; and she is a tyrannical mistress, often compelling her devotees to submit to the greatest inconvenience and discomfort. Fashion taxes without reason and collects without mercy. She has a fascinating power and stands ready to criticize and ridicule all who do not follow in her wake. {CG 432.1} The rich are ambitious to outdo one another in conforming to her ever-varying styles; the middle and poorer classes strive to approach the standard set by those supposed to be above them. Where means or strength is limited, and the ambition for gentility is great, the burden becomes almost insupportable. With many it matters not how becoming, or even beautiful, a garment may be, let the fashions change, and it must be remade or cast aside. {CG 432.2}
310. Satan, the instigator and prime mover in the ever-changing, never-satisfying decrees of fashion, is always busy devising something new that shall prove an injury to physical and moral health; and he triumphs that his devices succeed so well. Death laughs that the health-destroying folly and blind zeal of the worshipers at fashion's shrine bring them so easily under his dominion. Happiness and the favor of God are laid upon her altar. {CG 432.3}
311. The idolatry of dress is a moral disease. It must not be taken over into the new life. In most cases submission to the gospel requirements will demand a decided change in the dress. {CG 432.4}
312. When Satan secures the time and affections of the mother, he is fully aware of how much he has gained. In nine cases out of ten he has secured the devotion of the whole family to dress and frivolous display. He reckons the children as among his spoils, for he has captivated the mother. {CG 433.3}
313. Parents frequently dress their children in extravagant garments, with much display of ornaments, then openly admire the effect of their apparel and compliment them on their appearance. These foolish parents would be filled with consternation if they could see how Satan seconds their efforts and urges them on to greater follies. {CG 434.4}
314. Love of dress and pleasure is wrecking the happiness of thousands. And some of those who profess to love and keep the commandments of God ape this class as near as they possibly can and retain the Christian name. Some of the young are so eager for display that they are even willing to give up the Christian name, if they can only follow out their inclination for vanity of dress and love of pleasure. {CG 435.3}
315. Families who spend much time in dressing for display may be likened to the fig tree that Christ saw from afar. This fig tree flaunted its flourishing branches in the very face of justice; but when Christ came to look for fruit, He searched from the topmost twig to the lowest boughs and found nothing but leaves. It is fruit that He hungers for; fruit He must have. {CG 435.4}

316. Numbers 33:52 Then ye shall drive out all the inhabitants of the land from before you, and destroy all their PICTURES, and destroy all their molten images, and quite pluck down all their high places:

Ezekiel 23:14 And [that] she increased her whoredoms: for when she saw MEN PORTRAYED upon the wall, the IMAGES of the Chaldeans portrayed with vermilion, 15 Girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity: 16 And as soon as she SAW THEM WITH HER EYES, SHE DOTED UPON THEM, and sent messengers unto them into Chaldea.

Many of the young are eager for books. They read everything they can obtain. Exciting love stories and IMPURE PICTURES have a corrupting influence. Novels are eagerly perused by many; and, as the result, their IMAGINATION becomes defiled. IN THE CARS PHOTOGRAPHS OF FEMALES IN A STATE OF NUDITY ARE FREQUENTLY CIRCULATED FOR SALE. These disgusting pictures are also found in DAGUERREAN SALOONS [PHOTO SHOPS] and are HUNG UPON THE WALLS of those who deal in engravings. This is an age when corruption is teeming everywhere. The lust of the eye and corrupt passions are AROUSED by beholding and by reading. The heart is corrupted through the imagination. The mind takes pleasure in contemplating scenes which awaken the lower and BASER PASSIONS. These VILE IMAGES, seen through defiled imagination, corrupt the morals and prepare the deluded, infatuated beings to give loose rein to lustful passions. Then follow sins and crimes which drag beings formed in the image of God down to a level with THE BEASTS, sinking them at last in perdition. {CG 439.2}

317. The Problems of Self-abuse.--Some who make a high profession do not understand the sin of SELF-ABUSE and its sure results. Long-established habit has blinded their understanding. They do not realize the exceeding sinfulness of this degrading sin. {CG 441.1}

Youth and children of both sexes engage in moral pollution and practice this disgusting, SOUL-AND-BODY- DESTROYING VICE. Many professed Christians are so benumbed by the same practice that their moral sensibilities cannot be aroused to understand that it is sin, and that if continued its sure results will be utter shipwreck of body and mind. Man, the noblest being upon the earth, formed in the image of God, transforms himself into a beast! He makes himself gross and corrupt. Every Christian will have to learn to restrain his passions and be controlled by principle. Unless he does this, he is unworthy of the Christian name. {CG 441.2}

Moral pollution has done more than every other evil to cause the race to degenerate. It is practiced to an alarming extent and brings on disease of almost every description. Even very small children, infants, being born with NATURAL IRRITABILITY OF THE SEXUAL ORGANS, find MOMENTARY RELIEF IN HANDLING THEM, WHICH ONLY INCREASES THE IRRITATION

AND LEADS TO A REPETITION OF THE ACT, until a habit is established which increases with their growth. {CG 441.3}

Lustful Propensities Are Inherited.--PARENTS DO NOT generally suspect that their children understand anything ABOUT THIS VICE. In very many cases the parents are the REAL SINNERS. THEY HAVE ABUSED THEIR MARRIAGE PRIVILEGES AND BY INDULGENCE HAVE STRENGTHENED THEIR ANIMAL PASSIONS. And as these have strengthened, the moral and intellectual faculties have become weak. The spiritual has been overborne by the brutish. CHILDREN ARE BORN WITH THE ANIMAL PROPENSITIES LARGELY DEVELOPED, THE PARENTS' OWN STAMP OF CHARACTER HAVING BEEN GIVEN TO THEM. . . . Children born to these parents will almost invariably take NATURALLY TO THE DISGUSTING HABITS OF SECRET VICE. . . . The sins of the parents will be visited upon their children, because the parents have given them the stamp of their own lustful propensities. {CG 442.1}

A Bewitching Slavery.--I have felt deeply as I have seen the powerful influence of animal passions in controlling men and women of no ordinary intelligence and ability. They would be capable of engaging in a good work, of exerting a powerful influence, were they not enslaved by base passions. My confidence in humanity has been terribly shaken. {CG 442.2}

I have been shown that persons of apparently good deportment, not taking unwarrantable liberties with the OTHER SEX, were guilty of practicing secret vice nearly every day of their lives. THEY HAVE NOT REFRAINED FROM THIS TERRIBLE SIN EVEN WHILE MOST SOLEMN MEETINGS HAVE BEEN IN SESSION. They have listened to the most solemn, impressive discourses upon the judgment, which seemed to bring them before the tribunal of God, causing them to fear and quake; yet HARDLY AN HOUR WOULD ELAPSE BEFORE THEY WOULD BE ENGAGED IN THEIR FAVORITE, BEWITCHING SIN, POLLUTING THEIR OWN BODIES. They were such slaves to this awful crime that they seemed devoid of power to control their passions. We have labored for some earnestly, we have entreated, we have wept and prayed over them; yet we have known that right amid all our earnest effort and distress, the force of sinful habit has obtained the mastery, and these sins have been committed. {CG 442.3}

Knowledge of Vice Is Spread by Its Victims.-- Those who have become fully established in this soul-and-body-destroying vice can seldom rest until their burden of secret evil is imparted to those with whom they associate. CURIOSITY IS AT ONCE AROUSED, AND THE KNOWLEDGE OF VICE IS PASSED FROM YOUTH TO YOUTH, FROM CHILD TO CHILD, UNTIL THERE IS SCARCELY ONE TO BE FOUND IGNORANT OF THE PRACTICE OF THIS DEGRADING SIN. {CG 443.1}

One corrupt mind can sow more evil seed in a short period of time than many can root out in a whole lifetime. {CG 443.2}

The practice of secret habits surely destroys the vital forces of the system. All unnecessary vital action will be followed by corresponding depression. Among the young the vital capital, the brain, is so severely taxed at an early age that there is a deficiency and great exhaustion, which leaves the system exposed to disease of various kinds. {CG 444.1}

If the practice is continued from the ages of fifteen and upward, nature will protest against the abuse she has suffered, and continues to suffer, and will make them pay the penalty for the transgression of her laws, especially from the ages of thirty to forty-five, by numerous pains in the system and various diseases, such as affection of the liver and lungs, neuralgia, rheumatism, affection of the spine, diseased kidneys, and cancerous humors. Some of nature's fine machinery gives way, leaving a heavier task for the remaining to perform, which disorders nature's fine arrangement; and there is often a sudden breaking down of the constitution, and death is the result. {CG 444.2}

To take one's life instantly is no greater sin in the sight of heaven than to destroy it gradually, but surely. Persons who bring upon themselves sure decay, by wrongdoing, will suffer the penalty here, and without a thorough repentance, will not be admitted into heaven hereafter any sooner than the one who destroys life instantly. The will of God establishes the connection between cause and its effects. {CG 444.3}

The minds of some of these children are so weakened that they have but one half or one third of the brilliancy of intellect that they might have had, had they been virtuous and pure. They have thrown it away in self-abuse. {CG 445.3}

Secret vice is the destroyer of high resolve, earnest endeavor, and strength of will to form a good religious character. All who have any true sense of what is embraced in being a Christian know that the followers of Christ are under obligation as His disciples to bring all their passions, their physical powers and mental faculties into perfect subordination to His will. Those who are controlled by their passions cannot be followers of Christ. They are too much devoted to the service of their master, the originator of every evil, to leave their corrupt habits and choose the service of Christ. {CG 445.4}

Indulgence of the baser passions will lead very many to shut their eyes to the light, for they fear that they will see sins which they are unwilling to forsake. All may see if they will. If they choose darkness rather than light, their criminality will be none the less. Why do not men and women read and become intelligent upon these things, which so decidedly affect their physical, intellectual, and moral strength? God has given you a habitation to care for and preserve in the best condition for His service and glory. Your bodies are not your own. "What! know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." "Know ye not that ye are the temple of God,

and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." {CG 448.1}

My husband and I once attended a meeting where our sympathies were enlisted for a brother who was a great sufferer with the phthisic. He was pale and emaciated. He requested the prayers of the people of God. He said that his family were sick, and that he had lost a child. He spoke with feeling of his bereavement. He said that he had been waiting for some time to see Brother and Sister White. He had believed that if they would pray for him, he would be healed. After the meeting closed, the brethren called our attention to the case. They said that the church was assisting them, that his wife was sick, and his child had died. The brethren had met at his house and united in praying for the afflicted family. We were much worn and had the burden of labor upon us during the meeting and wished to be excused. I had resolved not to engage in prayer for anyone, unless the Spirit of the Lord should dictate in the matter. . . . {CG 450.1}

That night we bowed in prayer and presented his case before the Lord. We entreated that we might know the will of God concerning him. All we desired was that God might be glorified. Would the Lord have us pray for this afflicted man? We left the burden with the Lord and retired to rest. In a dream the case of that man was clearly presented. His course from his childhood up was shown, and that if we should pray, the Lord would not hear us; for he regarded iniquity in his heart. The next morning the man came for us to pray for him. We took him aside and told him we were sorry to be compelled to refuse his request. I related my dream, which he acknowledged was true. He had practiced self-abuse from his boyhood up, and he had continued the practice during his married life, but said he would try to break himself of it. This man had a long-established habit to overcome. He was in the middle age of life. His moral principles were so weak that when brought in conflict with long-established indulgence, they were overcome. . . . {CG 450.2}

Here was a man debasing himself daily and yet daring to venture into the presence of God and ask an increase of strength which he had vilely squandered, and which, if granted, he would consume upon his lust. What forbearance has God! If He should deal with man according to his corrupt ways, who could live in His sight? What if we had been less cautious and carried the case of this man before God while he was practicing iniquity, would the Lord have heard? Would He have answered? "For thou art not a God that hath pleasure in wickedness: neither shall evil dwell with thee. The foolish shall not stand in thy sight; thou hatest all workers of iniquity." . . . {CG 451.1}

This is not a solitary case. Even the marriage relation was not sufficient to preserve this man from the corrupt habits of his youth. I wish I could be convinced that such cases as the one I have presented are rare, but I know they are frequent. {CG 451.2}

A Self-murderer.--A Mr. ----- professed to be a devoted follower of Christ. He was in very feeble health. Our feelings of sympathy were called out in his behalf. {CG 451.3}

His case was shown me in vision. I saw that he was deceived in regard to himself, that he was not in favor with God. He had practiced self-abuse until he was a mere wreck of humanity. This vice was shown me as an abomination in the sight of God. . . . {CG 452.1}

[He] had practiced these habits so long he seemed to have lost the control of himself. He was naturally a smart man, possessing more than common abilities. But how were all his powers of body and mind brought into subjection by Satan and consumed upon his altar! {CG 452.2}

This man had gone so far he seemed to be left of God. He would go into the woods and spend days and nights in fasting and prayer that he might overcome this great sin, and then would return to his old habits. God did not hear his prayers. He asked God to do for him what had been in his power to do for himself. He had vowed to God, time and again, and had as often broken his vows and given himself up to his own corrupt lust, until God had left him to work his own ruin. He has since died. He was a self-murderer. The purity of heaven will never be marred with his society. {CG 452.3}

Appeal to an Indulged Daughter. [NOTE: THESE ARE EXTRACTS FROM A LETTER TO A SELF-WILLED GIRL WHO WAS PRACTICING SECRET VICE.]--Your mind is impure. You were relieved from care and labor altogether too long. Household duties would have been one of the richest blessings that you could have had. Weariness would not have injured you one tenth as much as have your lascivious thoughts and conduct. You have received incorrect ideas in regard to girls and boys associating together, and it has been very congenial to your mind to be in the company of the boys. You are not pure in heart and mind. You have been injured by reading love stories and romances, and your mind has been fascinated by impure thoughts. Your imagination has become corrupt, until you seem to have no power to control your thoughts. Satan leads you captive as he pleases. . . . {CG 452.4}

Your conduct has not been chaste, modest, or becoming. You have not had the fear of God before your eyes. You have so often dissembled in order to accomplish your plans that you bear a violated conscience. My dear girl, unless you stop just where you are, ruin is surely before you. Cease your daydreaming, your castle-building. Stop your thoughts from running in the channel of folly and corruption. {CG 453.1}

You cannot safely associate with the boys. A tide of temptation is roused and surges in your breast, having a tendency to uproot principle, female virtue, and true modesty. If you go on in your willful, headstrong course, what will be your fate? . . . You are in danger, for you are just upon the point of sacrificing your eternal interests at the altar of passion. Passion is obtaining

positive control of your entire being--passion of what quality? Of a base, destructive nature. By yielding to it, you will embitter the lives of your parents, bring sadness and shame to your sisters, sacrifice your own character, and forfeit heaven and a glorious immortal life. Are you ready to do this? . . . {CG 453.2}

You are forward. You love the boys and love to make them the theme of your conversation. "Out of the abundance of the heart the mouth speaketh." Habits have become powerful to control you, and you have learned to deceive in order to carry out your purposes and accomplish your desires. I do not consider your case hopeless; if I did, my pen would not be tracing these lines. In the strength of God, you can redeem the past. . . . {CG 453.3}

Keep clear of the boys. In their society your temptations become earnest and powerful. Put marriage out of your girl's head. You are in no sense fit for this. You need years of experience before you can be qualified to understand the duties and take up the burdens of married life. Positively guard your thoughts, your passions, and your affections. Do not degrade these to minister to lust. Elevate them to purity; devote them to God. {CG 454.1}

You may become a prudent, modest, virtuous girl, but not without earnest effort. You must watch, you must pray, you must meditate, you must investigate your motives and your actions. Closely analyze your feelings and your acts. Would you, in the presence of your father, perform an impure action? No, indeed. But you do this in the presence of your heavenly Father, who is so much more exalted, so holy, so pure. Yes; you corrupt your own body in the presence of the pure, sinless angels and in the presence of Christ; and you continue to do this irrespective of conscience, irrespective of the light and warnings given you. Remember, a record is made of all your acts. You must meet again the most secret things of your life. . . . {CG 454.2}

Again I warn you as one who must meet these lines in that day when the case of everyone shall be decided. Yield yourself to Christ without delay; He alone, by the power of His grace, can redeem you from ruin. He alone can bring your moral and mental powers into a state of health. Your heart may be warm with the love of God; your understanding, clear and mature; your conscience, illuminated, quick, and pure; your will, upright and sanctified, subject to the control of the Spirit of God. You can make yourself what you choose. If you will now face right about, cease to do evil and learn to do well, then you will be happy indeed; you will be successful in the battles of life and rise to glory and honor in the better life than this. "Choose you this day whom ye will serve." {CG 454.3}

If a young girl just entering her teens is accosted with familiarity by a boy of her own age, or older, she should be taught to so resent this that no such advances will ever be repeated. When a girl's company is frequently sought by boys or young men, something is wrong. That young girl needs a mother

to show her her place, to restrain her, and teach her what belongs to a girl of her age. {CG 455.3}

The corrupting doctrine which has prevailed, that, as viewed from a health standpoint, the sexes must mingle together, has done its mischievous work. When parents and guardians manifest one tithe of the shrewdness which Satan possesses, then can this association of sexes be nearer harmless. As it is, Satan is most successful in his efforts to bewitch the minds of the youth; and the mingling of boys and girls only increases the evil twenty- fold. {CG 456.1}

318. Before you engage in the work of teaching your children the lesson of self-control, you should learn it yourself. If you are easily agitated and become impatient, how can you appear reasonable to your children, while instructing them to control their passions? With self-possession and feelings of the deepest sympathy and pity, you should approach your erring children and faithfully present to them the sure work of ruin upon their constitutions if they continue the course they have begun-- that as they debilitate the physical and mental, so also the moral must feel the decay, and they are sinning, not only against themselves, but against God. {CG 459.1}

Guard the Association of Children.--Unless the minds of our children are firmly balanced by religious principle, their morals will become corrupted by the vicious examples with which they come in contact. {CG 460.1}

Shield them, as faithful mothers should, from becoming contaminated by associating with every young companion. Keep them, as precious jewels, from the corrupting influence of this age. If you are situated so that their intercourse with young associates cannot always be overruled, as you would wish to have it, then let them visit your children in your presence; and in no case allow these associates to lodge in the same bed or even in the same room. It will be far easier to prevent an evil than to cure it afterward. . . . {CG 460.2}

They [parents] let them visit other young friends, form their own acquaintances, and even go from their parental watch care, some distance from home, where they are allowed to do very much as they please. Satan improves all such opportunities and takes charge of the minds of these children whom mothers ignorantly expose to his artful snares. {CG 460.3}

319. In like manner you are a sinner. You cannot atone for your past sins; you cannot change your heart and make yourself holy. But God promises to do all this for you through Christ. You believe that promise. You confess your sins and give yourself to God. You will to serve Him. Just as surely as you do this, God will fulfill His word to you. If you believe the promise,--believe that you are forgiven and cleansed,--God supplies the fact; you are made whole, just as Christ gave the paralytic power to walk when the man believed that he was healed. It is so if you believe it. {SC 51.1}

None have fallen so low, none are so vile, but that they can find deliverance in Christ. The demoniac, in place of prayer, could utter only the words of Satan; yet the heart's unspoken appeal was heard. No cry from a soul in need, though it fail of utterance in words, will be unheeded. Those who will consent to enter into covenant relation with the God of heaven are not left to the power of Satan or to the infirmity of their own nature. They are invited by the Saviour, "Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me." The spirits of darkness will battle for the soul once under their dominion, but angels of God will contend for that soul with prevailing power.--
The Desire of Ages, pp. 258, 259. (1898)

320. Mothers may have acquired knowledge of many things, but they have not acquired the essential knowledge unless they have a knowledge of Christ as a personal Saviour. If Christ is in the home, if mothers have made Him their counselor, they will educate their children from their very babyhood in the principles of true religion. {CG 472.3}
321. Fathers and mothers, in full assurance of faith plead with your sons and daughters. Let them not hear one impatient word from your lips. If necessary, make to your children a heartfelt confession for having allowed them to follow in the path of vanity and to displease the Lord, who withheld not His Son from a lost world, that all might receive pardon and forgiveness of sin. . . . {CG 476.1}
322. Negligence to children to be confessed: Brethren and sisters, I beg of every one of you to make the most of this camp meeting. If you have backslidden, I entreat you, for Christ's sake, to return to Him. Be reconverted. Let the conversions begin today. Let parents confess to their children in regard to the points on which they have neglected their duty. Let them confess their negligence in regard to allowing their children to follow the fashions and to mingle in worldly society simply because they wanted to be like the world. It is impossible for us to be Christlike while we are worldly-minded. We cannot separate ourselves from the world itself; we must remain in the world; but we should separate from its evil practices, its wrong ideas, its sinfulness. We should practice self-denial in everything, in order to have power by living faith in Christ to claim the richest promises given us in His Word. {PCP 29.2}
323. It costs something to bring children up in the way of God. It costs a mother's tears and a father's prayers. It calls for unflagging effort, for patient instruction, here a little and there a little. But this work pays. Parents can thus build around their children bulwarks which will preserve them from the evil that is flooding our world. {CG 479.1}
324. In past generations, if mothers had informed themselves in regard to the laws of their being, they would have understood that their constitutional strength, as well as the tone of their morals, and their mental faculties, would in a great measure be represented in their offspring. Their ignorance upon this subject, where so much is involved, is criminal. Many women never should have become mothers. Their blood was filled with scrofula, transmitted to them from their parents, and increased by their gross manner of living. The intellect has

been brought down and enslaved to serve the animal appetites, and children, born of such parents, have been poor sufferers, and of but little use to society. {SA 121.2}

325. It has been one of the greatest causes of degeneracy in generations back, up to the present time, that wives and mothers who otherwise would have had a beneficial influence upon society, in raising the standard of morals, have been lost to society through multiplicity of home cares, because of the fashionable, health-destroying manner of cooking, and also in consequence of too frequent child-bearing. She has been compelled to needless suffering, her constitution has failed, and her intellect has become weakened, by so great a draught upon her vital resources. Her offspring suffer her debility, and thus a class is thrown upon society, poorly fitted, through the mother's inability to educate them, to be of the least benefit. {SA 122.1}
326. The work of sanctification begins in the home. Those who are Christians in the home will be Christians in the church and in the world. There are many who do not grow in grace because they fail of cultivating home religion. {CG 481.3}
327. An eminent divine was once asked how old a child must be before there was reasonable hope of his being a Christian. "Age has nothing to do with it," was the answer. "Love to Jesus, trust, repose, confidence, are all qualities that agree with the child's nature. As soon as a child can love and trust his mother, then can he love and trust Jesus as the Friend of his mother. Jesus will be his Friend, loved and honored." {CG 486.3}

Children do not always discern right from wrong, and when they do wrong, they are often treated harshly, instead of being kindly instructed. {CG 259.4}

The moment that the child begins to choose his own will and way, that moment his education in discipline is to begin. This may be called an unconscious education. It is then that a work, conscious and powerful, is to begin. The greatest burden of this work necessarily rests on the mother. She has the first care of the child, and she is to lay the foundation of an education that will help the child to develop a strong, symmetrical character. {CG 230.1}

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 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. When God says, "Thou shalt not," He in love warns us of the consequence of disobedience, in order to save us from harm and loss. {CG 223.1}

My brother and sister, you have a sacred work to do in the training of your children. While they are young, their hearts and minds are most susceptible to

right impressions. . . . Teach them that they have an individual part to act and a Christian experience to gain even in their childhood. {CG 489.1}

Parents, you should commence to discipline the minds of your children while they are young, to the end that they may be Christians. . . . Beware how you lull them to sleep over the pit of destruction, with the mistaken thought that they are not old enough to be accountable, not old enough to repent of their sins and profess Christ. {CG 490.3}

Children of eight, ten, or twelve years are old enough to be addressed on the subject of personal religion. Do not teach your children with reference to some future period when they shall be old enough to repent and believe the truth. If properly instructed, very young children may have correct views of their state as sinners and of the way of salvation through Christ. {CG 490.4}

328. Evil sentiments, falling from the lips of injudicious parents, are the chief hindrance to genuine conversions among children. {CG 498.3}

329. I have seen a father who, after reading a portion of scripture and offering prayer, would often, almost as soon as he had risen from his knees, begin to scold his children. How could God answer the prayer he had offered? And if, after scolding his children, a father offers prayer, does that prayer benefit the children? No; not unless it is a prayer of confession to God. {CG 499.1}

330. Never allow your children to suppose that they are not children of God until they are old enough to be baptized. Baptism does not make children Christians; neither does it convert them; it is but an outward sign, showing that they are sensible that they should be children of God by acknowledging that they believe in Jesus Christ as their Saviour and will henceforth live for Christ. {CG 499.2}

331. Study Diligently, Systematically.--Observe system in the study of the Scriptures in your families. Neglect anything of a temporal nature, . . . but be sure that the soul is fed with the bread of life. It is impossible to estimate the good results of one hour or even half an hour each day devoted in a cheerful, social manner to the Word of God. Make the Bible its own expositor, bringing together all that is said concerning a given subject at different times and under varied circumstances. Do not break up your home class for callers or visitors. If they come in during the exercise, invite them to take part in it. Let it be seen that you consider it more important to obtain a knowledge of God's Word than to secure the gains or pleasures of the world. {CG 511.1} If we would study the Bible diligently and prayerfully every day, we should every day see some beautiful truth in a new, clear, and forcible light. {CG 511.2}

332. 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. {CG 515.1}

333. Every family should rear its altar of prayer, realizing that the fear of the Lord is the beginning of wisdom. If any persons in the world need the strength and encouragement that religion gives, it is those who are responsible for the education and training of children. They cannot do their work in a manner acceptable to God while their daily example teaches those who look to them for guidance that they can live without God. IF THEY EDUCATE THEIR CHILDREN TO LIVE FOR THIS LIFE ONLY, THEY WILL MAKE NO PREPARATION FOR ETERNITY. THEY WILL DIE AS THEY HAVE LIVED, WITHOUT GOD, AND PARENTS WILL BE CALLED TO ACCOUNT FOR THE LOSS OF THEIR SOULS. Fathers, mothers, you need to seek God morning and evening at the family altar, that you may learn how to teach your children wisely, tenderly, lovingly. {CG 517.1}

334. Let the members of every family bear in mind that they are closely allied to heaven. The Lord has a special interest in the families of His children here below. Angels offer the smoke of the fragrant incense for the praying saints. Then in every family let prayer ascend to heaven both in the morning and at the cool sunset hour, in our behalf presenting before God the Saviour's merits. Morning and evening the heavenly universe take notice of every praying household. {CG 519.1}

Have Fixed Times for Worship.--In every family there should be a fixed time for morning and evening worship. How appropriate it is for parents to gather their children about them before the fast is broken, to thank the heavenly Father for His protection during the night, and to ask Him for His help and guidance and watch care during the day! How fitting, also, when evening comes, for parents and children to gather once more before Him and thank Him for the blessings of the day that is past! {CG 520.1}

Do Not Be Governed by Circumstances.--Family worship should not be governed by circumstances. You are not to pray occasionally and, when you have a large day's work to do, neglect it. In thus doing you lead your children to look upon prayer as of no special consequence. Prayer means very much to the children of God, and thank offerings should come up before God morning and evening. Says the psalmist, "O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms." {CG 520.2}

Fathers and mothers, however pressing your business, do not fail to gather your family around God's altar. Ask for the guardianship of holy angels in your home. Remember that your dear ones are exposed to temptations. {CG 520.3}

In our efforts for the comfort and happiness of guests, let us not overlook our obligations to God. The hour of prayer should not be neglected for any consideration. Do not talk and amuse yourselves till all are too weary to enjoy the season of devotion. To do this is to present to God a lame offering. At an early hour of the evening, when we can pray unhurriedly and understandingly, we should present our supplications and raise our voices in happy, grateful praise. {CG 520.4}

Let all who visit Christians see that the hour of prayer is the most precious, the most sacred, and the happiest hour of the day. These seasons of devotion exert a refining, elevating influence upon all who participate in them. They bring a peace and rest grateful to the spirit. {CG 521.1}

Children to Respect the Worship Hour.--Your children should be educated to be kind, thoughtful of others, gentle, easy to be entreated, and, above everything else, to respect religious things and feel the importance of the claims of God. They should be taught to respect the hour of prayer; they should be required to rise in the morning so as to be present at family worship. {CG 521.2}

335. 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. {CG 523.3}

336. When my children have done wrong, and I have talked with them kindly and then prayed with them, I have never found it necessary after that to punish them. Their hearts would melt in tenderness before the Holy Spirit that came in answer to prayer. {CG 525.1}

337. Before Sabbath: "There is another work that should receive attention on the preparation day. On this day all differences between brethren, whether in the family or in the church, should be put away. {CG 528.5}

None should permit themselves, through the week, to become so absorbed in their temporal interests, and so exhausted by their efforts for worldly gain, that on the Sabbath they have no strength or energy to give to the service of God. We are robbing the Lord when we unfit ourselves to worship Him upon His holy day. And we are robbing ourselves as well; for we need the warmth and glow of association, as well as the strength to be gained from the wisdom and experience of other Christians. {CG 530.1}

The Sabbath school and the meeting for worship occupy only a part of the Sabbath. The portion remaining to the family may be made the most sacred and precious season of all the Sabbath hours. Much of this time parents should spend with their children. {CG 532.3}

The parents may take their children outdoors to view God in nature. They can be pointed to the blooming flowers and the opening buds, the lofty trees and beautiful spires of grass, and taught that God made all these in six days and rested on the seventh day and hallowed it. Thus the parents may bind up their lessons of instruction to their children, so that when these children look upon the things of nature, they will call to mind the great Creator of them all. Their thoughts will be carried up to nature's God-- back to the creation of our world, when the foundation of the Sabbath was laid, and all the sons of God shouted

for joy. Such are the lessons to be impressed on the minds of our children. {CG 533.3}

We are not to teach our children that they must not be happy on the Sabbath, that it is wrong to walk out-of-doors. Oh, no. Christ led His disciples out by the lakeside on the Sabbath day and taught them. His sermons on the Sabbath were not always preached within enclosed walls. {CG 533.4}

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. {CG 534.1}

Often the father hardly sees the faces of his children throughout the week. He is almost wholly deprived of opportunity for companionship or instruction. But God's love has set a limit to the demands of toil. Over the Sabbath He places His merciful hand. In His own day He preserves for the family opportunity for communion with Him, with nature, and with one another. {CG 535.3}

All who love God should do what they can to make the Sabbath a delight, holy and honorable. They cannot do this by seeking their own pleasure in sinful, forbidden amusements. Yet they can do much to exalt the Sabbath in their families and make it the most interesting day of the week. We should devote time to interesting our children. A change will have a happy influence upon them. We can walk out with them in the open air; we can sit with them in the groves and in the bright sunshine, and give their restless minds something to feed upon by conversing with them upon the works of God, and can inspire them with love and reverence by calling their attention to the beautiful objects in nature. {CG 536.1}

The Sabbath should be made so interesting to our families that its weekly return will be hailed with joy. In no better way can parents exalt and honor the Sabbath than by devising means to impart proper instruction to their families and interesting them in spiritual things, giving them correct views of the character of God and what He requires of us in order to perfect Christian characters and attain to eternal life. Parents, make the Sabbath a delight, that your children may look forward to it and have a welcome in their hearts for it. {CG 536.2}

As the sun goes down, let the voice of prayer and the hymn of praise mark the close of the sacred hours, and invite God's presence through the cares of the week of labor. {CG 536.3}

Thus parents can make the Sabbath, as it should be, the most joyful day of the week. They can lead their children to regard it as a delight, the day of days, the holy of the Lord, honorable. {CG 537.1}

338. We should reverence God's Word. For the printed volume we should show respect, never putting it to common uses or handling it carelessly. And never should Scripture be quoted in a jest or paraphrased to point a witty saying. "Every word of God is pure"; "as silver tried in a furnace of earth, purified seven times." (Proverbs 30:5; Psalm 12:6.) {CG 538.6}

The house of God is often desecrated, and the Sabbath violated by Sabbath-believers' children. In some cases they are even allowed to run about the house, play, talk, and manifest their evil tempers in the very meetings where the saints should worship God in the beauty of holiness. And the place that should be holy, and where a holy stillness should reign, and where there should be perfect order, neatness, and humility, is made to be a perfect Babylon, "confusion." This is enough to bring God's displeasure and shut His presence from our assemblies. {CG 540.4}

We Have More Reasons for Reverence Than the Hebrews.--It is too true that reverence for the house of God has become almost extinct. Sacred things and places are not discerned; the holy and exalted are not appreciated. Is there not a cause for the want of fervent piety in our families? Is it not because the high standard of religion is left to trail in the dust? God gave rules of order, perfect and exact, to His ancient people. Has His character changed? Is He not the great and mighty God who rules in the heaven of heavens? Would it not be well for us often to read the directions given by God Himself to the Hebrews, that we who have the light of the glorious truth shining upon us may imitate their reverence for the house of God? We have abundant reason even to be more thoughtful and reverential in our worship than had the Jews. But an enemy has been at work to destroy our faith in the sacredness of Christian worship. {CG 541.1}

The Church--the Sanctuary of the Congregation.-- The house is the sanctuary for the family, and the closet or the grove the most retired place for individual worship; but the church is the sanctuary for the congregation. There should be rules in regard to the time, the place, and the manner of worshiping. {CG 541.2}

Teach Children to Enter Reverently.--Parents, elevate the standard of Christianity in the minds of your children; help them to weave Jesus into their experience; teach them to have the highest reverence for the house of God and to understand that when they enter the Lord's house, it should be with hearts that are softened and subdued by such thoughts as these: "God is here; this is His house. I must have pure thoughts and the holiest motives. I must have no pride, envy, jealousy, evil surmising, hatred, or deception in my heart; for I am coming into the presence of the holy God. This is the place where God meets with and blesses His people. The high and holy One who inhabiteth eternity looks upon me, searches my heart, and reads the most secret thoughts and acts of my life." {CG 541.3}

Remain With Their Parents.--The moral taste of the worshipers in God's holy sanctuary must be elevated, refined, sanctified. This matter has been sadly neglected. Its importance has been overlooked, and as the result disorder and irreverence have become prevalent, and God has been dishonored. When the leaders in the church, ministers and people, fathers and mothers, have not had elevated views of this matter, what could be expected of the inexperienced children? They are too often found in groups, away from the parents, who should have charge of them. Notwithstanding they are in the presence of God, and His eye is looking upon them; they are light and trifling; they whisper and laugh, are careless, irreverent, and inattentive. {CG 542.1}

To Be Sober and Quiet.--Do not have so little reverence for the house and worship of God as to communicate with one another during the sermon. If those who commit this fault could see the angels of God looking upon them and marking their doings, they would be filled with shame and abhorrence of themselves. God wants attentive hearers. It was while men slept that the enemy sowed tares. {CG 542.2}

Not to Act as in a Common Place.--There should be a sacred spot, like the sanctuary of old, where God is to meet with His people. That place should not be used as a lunchroom or as a business room, but simply for the worship of God. When children attend day school in the same place where they assemble to worship on the Sabbath, they cannot be made to feel the sacredness of the place, and that they must enter with feelings of reverence. The sacred and common are so blended that it is difficult to distinguish them. {CG 542.3}

It is for this reason that the house or sanctuary dedicated to God should not be made a common place. Its sacredness should not be confused or mingled with the common everyday feelings or business life. There should be a solemn awe upon the worshipers as they enter the sanctuary, and they should leave behind all common worldly thoughts, for it is the place where God reveals His presence. It is as the audience chamber of the great and eternal God; therefore pride and passion, dissension and self-esteem, selfishness, and covetousness, which God pronounces idolatry, are inappropriate for such a place. {CG 543.1}

To Manifest No Spirit of Levity.--Parents, it is your duty to have your children in perfect subjection, having all their passions and evil tempers subdued. And if children are taken to meeting, they should be made to know and understand where they are--that they are not at home, but where God meets with His people. And they should be kept quiet and free from all play, and God will turn His face toward you, to meet with you and bless you. {CG 543.2}

If order is observed in the assemblies of the saints, the truth will have better effect upon all that hear it. A solemnity which is so much needed will be encouraged, and there will be power in the truth to stir up the depths of the soul, and a deathlike stupor will not hang upon those who hear. Believers and unbelievers will be affected. It has seemed evident that in some places the ark of God was removed from the church, for the holy commandments have been violated and the strength of Israel has been weakened. {CG 543.3}

Take the Disturbing Child Out.--Your child should be taught to obey as the children of God obey Him. If this standard is maintained, a word from you will have some weight when your child is restless in the house of God. But if the children cannot be restrained, if the parents feel that the restraint is too much of an exaction, the child should be removed from the church at once; it should not be left to divert the minds of the hearers by talking or running about. God is dishonored by the loose way in which parents manage their children while at church. {CG 544.1}

Irreverence Encouraged by Display of Apparel.-- All should be taught to be neat, clean, and orderly in their dress, but not to indulge in that external adorning which is wholly inappropriate for the sanctuary. There should be no display of the apparel, for this encourages irreverence. . . . All matters of dress should be strictly guarded, following closely the Bible rule. Fashion has been the goddess who has ruled the outside world, and she often insinuates herself into the church. The church should make the Word of God her standard, and parents should think intelligently upon this subject. {CG 544.2}

Show Reverence for Ministers--God's Representatives.--Reverence should be shown for God's representatives--for ministers, teachers, and parents who are called to speak and act in His stead. In the respect shown to them He is honored. {CG 544.3}

They [children] are seldom instructed that the minister is God's ambassador, that the message he brings is one of God's appointed agencies in the salvation of souls, and that to all who have the privilege brought within their reach, it will be a savor of life unto life or of death unto death. {CG 545.1}

Nothing that is sacred, nothing that pertains to the worship of God, should be treated with carelessness and indifference. When the word of life is spoken, you should remember that you are listening to the voice of God through His delegated servant. Do not lose these words through inattention; if heeded, they may keep your feet from straying into wrong paths. {CG 545.2}

Accountability of Critical Parents.--Parents, be careful what example and what ideas you give your children. Their minds are plastic, and impressions are easily made. In regard to the service of the sanctuary, if the speaker has a blemish, be afraid to mention it. Talk only of the good work he is doing, of the good ideas he presented, which you should heed as coming through God's agent. It may be readily seen why children are so little impressed with the ministry of the Word, and why they have so little reverence for the house of God. Their education has been defective in this respect. {CG 545.3}

The delicate and susceptible minds of the youth obtain their estimate of the labors of God's servants by the way their parents treat the matter. Many heads of families make the service a subject of criticism at home, approving a few things and condemning others. Thus the message of God to men is criticized and questioned and made a subject of levity. What impressions are thus made

upon the young by these careless, irreverent remarks, the books of heaven alone will reveal. The children see and understand these things very much quicker than parents are apt to think. Their moral senses receive a wrong bias that time will never fully change. The parents mourn over the hardness of heart in their children and the difficulty in arousing their moral sensibility to answer to the claims of God. But the books of heavenly record trace with unerring pen the true cause. The parents were unconverted. They were not in harmony with Heaven or with Heaven's work. Their low, common ideas of the sacredness of the ministry and of the sanctuary of God were woven into the education of their children. {CG 545.4}

It is a question whether anyone who has for years been under this blighting influence of home instruction will ever have a sensitive reverence and high regard for God's ministry and the agencies He has appointed for the salvation of souls. These things should be spoken of with reverence, with propriety of language, and with fine susceptibility, that you may reveal to all you associate with that you regard the message from God's servants as a message to you from God Himself. {CG 546.1}

Practice Reverence Till It Becomes Habitual.-- Reverence is greatly needed in the youth of this age. I am alarmed as I see children and youth of religious parents so heedless of the order and propriety that should be observed in the house of God. While God's servants are presenting the words of life to the people, some will be reading, others whispering and laughing. Their eyes are sinning by diverting the attention of those around them. This habit, if allowed to remain unchecked, will grow and influence others. {CG 546.2}

Children and youth should never feel that it is something to be proud of to be indifferent and careless in meetings where God is worshiped. God sees every irreverent thought or action, and it is registered in the books of heaven. He says, "I know thy works." Nothing is hid from His all-searching eye. If you have formed in any degree the habit of inattention and indifference in the house of God, exercise the powers you have to correct it, and show that you have self-respect. Practice reverence until it becomes a part of yourself. {CG 546.3}

339. Let there be peace in the home, and there will be peace in the church. {CG 549.2}

340. When you are tempted to speak cross words, pray for grace to resist the temptation. Remember that your children will speak as they hear you speaking. By your example you are educating them. Remember that if you speak cross words to fellow church members, you would speak the same kind of words in heaven, were you permitted to enter there. . . . {CG 551.1}

341. To be silent is the strongest rebuke that you can give to one who is speaking harsh, discourteous words to you. Keep perfectly silent. Often silence is eloquence. {CG 551.2}

Forming the Traits of the Child

Fathers and mothers need to understand their responsibility. The world is full of snares for the feet of the young. Multitudes are attracted by a life of selfish and sensual pleasure. They cannot discern the hidden dangers or the fearful ending of the path that seems to them the way of happiness. Through the indulgence of appetite and passion, their energies are wasted, and millions are ruined for this world and for the world to come. **Parents should remember that their children must encounter these temptations. EVEN BEFORE THE BIRTH OF THE CHILD, THE PREPARATION SHOULD BEGIN THAT WILL ENABLE IT TO FIGHT SUCCESSFULLY THE BATTLE AGAINST EVIL.** {CG 21.2}

John was the son of their old age, he was a child of miracle, **and the parents might have reasoned that he had a special work to do for the Lord and the Lord would take care of him. But the parents did not thus reason; they moved to a retired place in the country, where their son would not be exposed to the temptations of city life, or induced to depart from the counsel and instruction which they as parents would give him. They acted their part in developing a character in the child that would in every way meet the purpose for which God had designed his life. . . . They sacredly fulfilled their obligation.** {CG 23.1}

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.** . . . {CG 63.3}

Parents should study the laws of nature. They should become acquainted with the organism of the human body. They need to understand the functions of the various organs, and their relation and dependence. They should study the relation of the mental to the physical powers, and the conditions required for the healthy action of each. **To assume the responsibilities of parenthood without such preparation is a sin.** {CG 64.2}

The work of all parents is to train their children in the way of the Lord. **This is not a matter that can be trifled with, or set aside, without incurring the displeasure of God. We are not called upon to decide what course others shall pursue, or how we may get on the most easily, but, What saith the Lord? Neither parents nor children can have peace or happiness or rest of spirit in any false path.** But when the fear of God reigns in the heart, combined with love for Jesus, peace and joy will be felt. {CG 67.2}

To parents who have begun their training wrong, I would say, Do not despair. You need to be soundly converted to God. You need the true spirit of obedience to the Word of God. You must make decided reforms in your own customs and

practices, conforming your life to the saving principles of the law of God. When you do this, you will have the righteousness of Christ which pervades that law, because you love God and recognize His law as a transcript of His character. True faith in the merits of Christ is not fancy. It is of the highest importance that you bring the attributes of Christ into your own life and character, and **educate and train your children with persevering effort to be obedient to the commandments of God. A "Thus saith the Lord" should guide you in all your plans of education. . . .** {CG 69.2}

Obedience to parental authority should be inculcated in babyhood and cultivated in youth. {CG 82.1}

Some parents think that they can let **their little ones** have their own way in their **babyhood**, and then **when they get older, they will reason with them**; but this is a mistake. Begin in the baby life to teach obedience. . . . Require obedience in your home school. {CG 82.2}

Few parents begin early enough to teach their children obedience. The child is usually allowed to get **two or three years** the start of its parents, who forbear to discipline it, thinking it is too young to learn to obey. But all this time self is growing strong in the little being, and every day makes it a harder task for the parent to gain control of the child. {CG 82.6}

At a very early age children can comprehend what is plainly and simply told them, and, by kind and judicious management, can be taught to obey. . . . The mother should not allow her child to gain an advantage over her in a single instance; and, in order to maintain this authority, it is not necessary to resort to harsh measures; a firm, steady hand and a kindness which convinces the child of your love will accomplish the purpose. But let selfishness, anger, and self-will have their course for the **first three years** of a child's life, and it will be hard to bring it to submit to wholesome discipline. Its disposition has become soured; it delights in having its own way; **parental control is distasteful**. These evil tendencies grow with its growth, until, in manhood, **supreme selfishness** and a lack of self-control place him at the mercy of the evils that run riot in our land. {CG 82.7}

Never should they [the children] 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.** {CG 83.1}

When parents fail to require prompt and perfect obedience in their children, they fail to lay the right foundation of character in their little ones. **They prepare their children to dishonor them when they are old, and bring sorrow to their hearts when they are nearing the grave.** {CG 86.1}

Many Christian parents fail to command their children after them, and then wonder that their children are perverse, disobedient, unthankful, and unholy. **Such parents are under the rebuke of God.** They have neglected to bring their children up in the nurture and admonition of the Lord. They have failed to teach them the first lesson of Christianity: "The fear of the Lord is the beginning of

wisdom." "Foolishness," says the wise man, "is bound in the heart of a child." The love of folly, the desire to do evil, the hatred of holy things, are some of the difficulties that parents must meet in the home mission field. . . . {CG 87.2}

Teach your children to honor you, because the law of God lays this duty upon children. If you allow your children to lightly esteem your wishes and pay no regard to the laws of the household, **you are winking at sin**; you are permitting the **devil to work as he will**; and the same insubordination, want of reverence, and love of self **will be carried** with them even into the religious life and into the church. And **the beginning of all this evil is charged in the books of heaven to the neglect of the parents.** {CG 87.5}

The little ones, before they are a year old, hear and understand what is spoken in reference to themselves, and know to what extent they are to be indulged. Mothers, you should train your children to yield to your wishes. This point must be gained if you would hold the control over your children, and preserve your dignity as a mother. **Your children quickly learn just what you expect of them, they know when their will conquers yours, and will make the most of their victory.** {CG 91.2}

One precious lesson which the mother will need to repeat again and again is that the child is not to rule; he is not the master, but her will and her wishes are to be supreme. Thus she is teaching them self-control. **Give them nothing for which they cry, even if your tender heart desires ever so much to do this; for if they gain the victory once by crying they will expect to do it again. The second time the battle will be more vehement.** {CG 92.1}

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 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. {CG 93.1}

Mothers should educate their babies in their arms after correct principles and habits. **They should not allow them to pound their heads on the floor..... Let the mothers educate them in their infancy.** Commence with the songs of Bethlehem. These soft tunes will have a quieting influence. Sing them these subdued tunes in regard to Christ and His love. {CG 93.2}

Never be like a chestnut bur. In the home do not allow yourself to use harsh, rasping words. You should invite the heavenly Guest to come into your home, at the same time making it possible for Him and the heavenly angels to abide with you. You should receive the righteousness of Christ, the sanctification of the Spirit of God, the beauty of holiness, that you may reveal to those around you the Light of life. {CG 95.2}

With firmness they are to refuse to allow everything in the home to be handled **freely and thrown about on the floor or in the dirt**. Those who allow a child to pursue such a course are **doing him a great wrong**. **He may not be a bad child**, but his education is making him very troublesome and destructive. {CG 101.2}

Some parents allow their children to be destructive, to use as playthings things which they have no right to touch. Children should be taught that they must not handle the property of other people. For the comfort and happiness of the family, they must learn to observe the rules of propriety. Children are no happier when they are allowed to handle everything they see. **If they are not educated to be caretaking, they will grow up with unlovely, destructive traits of character**. {CG 101.3}

Where is the trouble? It is with the parents who let their children come up without bearing any burdens in the family. When these children go out to school, they say, "Ma says she doesn't want me to work." **Such mothers are foolish**. They spoil their children and then send them to the school to spoil it. . . . Work is the very best discipline they can have. It is no harder for them than for their mothers. Blend the physical labor with the mental, and the powers of the mind will develop far better. {CG 126.1}

Children are to be educated **to deny themselves**. At one time, when I was speaking in Nashville, **the Lord gave me light on this matter**. It flashed upon me with great force that in every home there should be a self-denial box, and that into this box the children should be taught to put their pennies they would otherwise spend for candy and other unnecessary things. . . . {CG 132.1}

Children of two to four years of age should not be encouraged to think that they must have everything that they ask for. Parents should teach them lessons of self-denial and never treat them in such a way as to make them think they are the center, and that everything revolves about them. {CG 132.3}

Many children have inherited selfishness from their parents, but parents should seek to uproot every fiber of this evil tendency from their natures. Christ gave many reproofs to those who were covetous and selfish. Parents should seek, on the first exhibition of selfish traits of character, whether in their presence, or when in association with other children, to restrain and uproot these traits from the character of their children. {CG 132.4}

How carefully should parents manage their children in order to counteract every inclination to selfishness! They should continually suggest ways by which their children may become thoughtful for others and learn to do things for their fathers and mothers, who are doing everything for them. {CG 133.3}

Practice economy in your homes. By many idols are cherished and worshiped. Put away your idols. Give up your selfish pleasure. Do not, I beg of you, absorb means in embellishing your houses; for it is God's money, and it will be required of you again. **Parents, for Christ's sake do not use the Lord's money to please the**

fancies of your children. Do not teach them to seek after style and ostentation in order to obtain an influence in the world. . . . {CG 134.3}

Do not educate your children to think that your love for them must be expressed by indulging their pride, their extravagance, their love of display. There is no time now to invent ways of using money. Your inventive faculties are to be put to the stretch, to see how you can economize. {CG 135.1}

You have brought children into the world who have had **no voice in regard to their existence.** You have made yourselves responsible in a great measure for their future happiness, their eternal well-being. **The burden is upon you, whether you are sensible of it or not, to train these children for God--to watch with jealous care the first approach of the wily foe, and be prepared to raise a standard against him.** Build a fortification of prayer and faith about your children, and exercise diligent watching thereunto. You are not secure a moment against the attacks of Satan. You have no time to rest from watchful, earnest labor. You should not sleep a moment at your post. This is a most important warfare. Eternal consequences are involved. It is life or death with you and your family. {CG 185.1}

It is not mercy or kindness to permit a child to have its own way, to submit to its rule, and to neglect to correct it on the ground that you love it too well to punish it. What kind of love is it that permits your child to develop traits of character that will make him and everyone else miserable? **Away with such love!** True love will look out for the present and eternal good of the soul. {CG 186.2}

It is during the first years of a child's life that his mind is most susceptible to impressions either good or evil. During these years decided progress is made in either a right direction or a wrong one. On one hand, much worthless information may be gained; on the other, much solid, valuable knowledge. The strength of intellect, the substantial knowledge, are possessions which the gold of Ophir could not buy. Their price is above gold or silver. {CG 193.4}

The impressions made on the heart early in life are seen in after years. They may be buried, but they will seldom be obliterated. {CG 194.1}

Mothers, be sure that you properly discipline your children during the **first three years of their lives.** Do not allow them to form their wishes and desires. The mother must be mind for her child. **The first three years is the time in which to bend the tiny twig.** Mothers should understand the importance attaching to this period. It is then that the foundation is laid. {CG 194.2}

The character of Napoleon Bonaparte was greatly influenced by his training in childhood. **Unwise instructors inspired him with a love for conquest, forming mimic armies and placing him at their head as commander. Here was laid the foundation for his career of strife and bloodshed.** Had the same care and effort been directed to making him a good man, imbuing his young heart with the spirit of the Gospel, how widely different might have been his history. {CG 196.1}

Hume and Voltaire.--It is said that Hume, the skeptic, was in early life a **conscientious believer in the Word of God**. Being connected with a debating society, **he was appointed to present the arguments in favor of infidelity**. He studied with earnestness and perseverance, and his keen and active mind became imbued with the sophistry of skepticism. **Erelong he came to believe its delusive teachings, and his whole afterlife bore the dark impress of infidelity**. {CG 196.2}.

When Voltaire was five years old, he committed to memory an infidel poem, and the pernicious influence was never effaced from his mind. He became one of Satan's most successful agents to lead men away from God. Thousands will rise up in the judgment and charge the ruin of their souls upon the infidel Voltaire. {CG 196.3}

Opportunities of inestimable worth, interests infinitely precious, are committed to every mother. **During the first three years of the life of Samuel the prophet, his mother carefully taught him to distinguish between good and evil**. By every familiar object surrounding him she sought to lead his thoughts up to the Creator. In fulfillment of her vow to give her son to the Lord, with great self-denial she placed him under the care of Eli the high priest, to be trained for service in the house of God. . . . **His early training led him to choose to maintain his Christian integrity. What a reward was Hannah's! And what an encouragement to faithfulness is her example!** {CG 197.1}

It is a sad fact that any weakness and indecision on the part of the mother is **quickly seen by the children**, and the tempter then works upon their minds, leading them to persist in following their inclination. If parents would cultivate the qualities necessary for them to use in the proper training of their children, if they would plainly lay before the children the rules they must follow, and not suffer these rules to be broken, the Lord would co-operate with and bless both parents and children. {CG 197.3}

What the child sees and hears is drawing deep lines upon the tender mind, which no after circumstances in life can entirely efface. The intellect is now taking shape, and the affections receiving direction and strength. Repeated acts in a given course become habits. These may be modified by severe training, in afterlife, but are seldom changed. {CG 199.4}

Young children, if left to themselves, learn the bad more readily than the good. **Bad habits agree best with the natural heart, and things which they see and hear in infancy and childhood are deeply imprinted** upon their minds. {CG 202.3}

Your child needs the hand of wisdom to guide him aright. **He has been allowed to cry for what he wanted, until he has formed the habit of doing this**. He has been allowed to cry for his father. Again and again, in his hearing, others have been told how he cries for his father, until he makes it a point of doing this. **Had I your child, in three weeks he would be transformed**. I would let him understand that my word was law, and **kindly but firmly I would carry out my purposes**. **I would**

not submit my will to the child's will. You have a work to do here, and you have lost much by not taking hold of it before. {CG 213.2}

The mother's work commences with the infant. She should subdue the will and temper of her child, and bring it into subjection, teach it to obey. As the child grows older, relax not the hand. Every mother should take time to reason with her children, to correct their errors, and patiently teach them the right way. Christian parents should know that they are instructing and fitting their children to become children of God. The entire religious experience of the children is influenced by the instructions given, and the character formed, in childhood. If the will is not then subdued and made to yield to the will of the parents, it will be a difficult task to learn the lesson in after years. What a severe struggle, what a conflict, to yield that will which never was subdued, to the requirements of God! **Parents who neglect this important work commit a great error, and sin against their poor children and against God.** 292 {CCh 193.4}

To allow a child to follow his natural impulses is to allow him to deteriorate and to become proficient in evil. The results of wrong training begin to be revealed in childhood. In early youth a selfish temper is developed, and as the youth grows to manhood, **he grows in sin.** A continual testimony against parental neglect is borne by children who have been permitted to follow a course of their own choosing. Such a downward course can be prevented only by surrounding them with influences that will counteract evil. From infancy to youth and from youth to manhood, a child should be under influences for good. {CG 491.2}

Men and women frame many excuses for their proneness to sin. Sin is represented as a necessity, an evil that cannot be overcome. But sin is not a necessity. **Christ lived in this world from infancy to manhood, and during that time He met and resisted all the temptations by which man is beset. He is a perfect pattern of childhood, of youth, of manhood.** {FLB 219.4}

"How much corruption we see in the world because parents neglect to do their duty, and **SIN LIES AT THEIR DOOR.** Satan stands by exulting as you permit your children to pass into his hands. Do not indulge your children in **EVIL WAYS, BUT FROM THEIR VERY INFANCY** let them see that you love the Lord, and that you mean to train them up as he would have you. Our blessed Saviour taught us to pray, "Our Father, which art in heaven. Hallowed be thy name." **Do we realize what is the meaning of this prayer?** Do we realize that we must hallow that name in our families, and that if we **ALLOW OUR CHILDREN TO MANIFEST THE ATTRIBUTES OF SATAN,** that name is not hallowed in our households? If we want the holy angels to take charge of our **LITTLE ONES,** we must bring them up in the nurture and admonition of the Lord, and teach them to hallow the name of God. We teach them to say, "Thy kingdom come, thy will be done on earth as it is in heaven." But do you teach them the meaning of this prayer? Do you teach them that the kingdom of God must be seen in your household, and that the will of God must be done by them and you? **DO YOU BREAK THE FORCE OF THIS PETITION BY SHAKING THEM, BY STRIKING THEM IN ANGER, BY SPEAKING HARSH WORDS, AND BY MANIFESTING PASSION?** Do not do this, but be merciful, kind, and tender-hearted. Let the will of the Lord be done in your family,

not the will of the enemy. If mild measures will not avail, you must use the rod, you must give your children to understand that God must be honored in your house; but this work is sadly neglected. **Do you wonder that God does not walk through the midst of us when we allow Satan to work his way in our households, and when we neglect the solemn obligations that God has placed upon us?** Of what avail will be a list of church resolutions, if we have not the Spirit of God in our homes? Christ is watching to see who are training their families for the great family above. **SUPPOSE ONE OF YOUR LITTLE CHILDREN WHOM YOU HAVE FAILED TO CORRECT, SHOULD BE TAKEN AWAY IN ONE OF ITS FITS OF TEMPER, WHAT WOULD BE THE RESULT? I leave you to answer the question.** {RH, July 16, 1895 par. 3}"

The Lord commanded Saul to "utterly destroy the sinners the Amalekites, and fight against them until they be consumed." **The Lord knew that this wicked nation would, if it were possible, blot out his people and his worship from the earth; and for this reason he had commanded that even the little children should be cut off.** But Saul had spared the king, the most wicked and merciless of them all; one who had hated and destroyed the people of God, and whose influence had been strongest to promote idolatry. {ST, July 17, 1884 par. 11}

The Lord loves those little children who try to do right, and he has promised that they shall be in his kingdom. But wicked children God does not love. He will not take them to the beautiful City, for he only admits the good, obedient, and patient children there. One fretful, disobedient child, would spoil all the harmony of heaven. When you feel tempted to speak impatient and fretful, remember the Lord sees you, and will not love you if you do wrong. When you do right and overcome wrong feelings, the Lord smiles upon you. {AY 61.3}

Many parents plead that they have so much to do that they have no time to improve their minds, to educate their children for practical life, or to teach them how they may become lambs of Christ's fold. Not until the final settlement, when the cases of all will be decided, and the acts of our entire lives will be laid open to our view in the presence of God and the Lamb and all the holy angels, **will parents realize the almost infinite value of their misspent time. Very many will then see that their wrong course has determined the destiny of their children.** Not only have they failed to secure for themselves the words of commendation from the King of glory, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord," **but they hear pronounced upon their children the terrible denunciation, "Depart!" This separates their children forever from the joys and glories of Heaven, and from the presence of Christ. And they themselves also receive the denunciation, Depart, "thou wicked and slothful servant." Jesus will never say, "Well done," to those who have not earned the "well done" by their faithful lives of self-denial and self-sacrifice to do others good and to promote His glory. Those who live principally to please themselves instead of to do others good, will meet with infinite loss.** {FE 29.2}

Some parents allow Satan to control their children, and their children are not restrained, but are allowed to have wicked tempers, to be passionate, selfish, and disobedient. Should they die these children would not be taken to

heaven. The parent's course of action is determining the future welfare of their children. **If they allow them to be disobedient and passionate they are allowing Satan to take them in charge and work through them as shall please his satanic majesty, and these children, never educated to obedience and to lovely traits of character, will not be taken to heaven, for the same temper and disposition would be revealed in them.** {3SM 314.4}

This is a most delicate subject. Many unbelieving parents manage their children with greater wisdom than many of those who claim to be children of God. They take much pains with their children, to make them kind, courteous, unselfish and to teach them to obey, **and in this the unbelieving show greater wisdom than those parents who have the great light of truth but whose works do not in any wise correspond with their faith.** {3SM 315.2}

Parents, you should commence to discipline the minds of your children while they are young, to the end that they may be Christians. Beware how you lull them to sleep over the pit of destruction, **with the mistaken thought that they are not old enough to be accountable, not old enough to repent of their sins and profess Christ.** {CG 490.3}

Children of eight, ten, or twelve years are old enough to be addressed on the subject of personal religion. Do not teach your children with reference to some future period when they shall be old enough to repent and believe the truth. If properly instructed, very young children may have correct views of their state as sinners and of the way of salvation through Christ. {CG 490.4}

An eminent divine was once asked how old a child must be before there was reasonable hope of his being a Christian. **"Age has nothing to do with it," was the answer. "Love to Jesus, trust, repose, confidence, are all qualities that agree with the child's nature. As soon as a child can love and trust his mother, then can he love and trust Jesus as the Friend of his mother.** Jesus will be his Friend, loved and honored." {CG 486.3}

Children do not always discern right from wrong, and when they do wrong, they are often treated harshly, instead of being kindly instructed. {CG 259.4}

The moment that the child begins to choose his own will and way, that moment his education in discipline is to begin. This may be called an unconscious education. It is then that a work, conscious and powerful, is to begin. The greatest burden of this work necessarily rests on the mother. She has the first care of the child, and she is to lay the foundation of an education that will help the child to develop a strong, symmetrical character. {CG 230.1}

The Salvation of Infants and Imbeciles

Some questioned whether the little children of even believing parents should be saved, **because they have had no test of character and all must be tested and their character determined by trial.** The question is asked, "How can little children have this test and trial?" I answer that the faith of the believing parents

covers the children, as when God sent His judgments upon the first-born of the Egyptians. Whether **all** the children of unbelieving parents will be saved we cannot tell, because **God has not made known** His purpose in regard to this matter, and we had better leave it where God has left it and dwell upon subjects made plain in His Word.--3SM 313-315 (1885).

In regard to the case of A, you see him as he now is and deplore **his simplicity**. He is **without the consciousness of sin**. The grace of God will **remove all this hereditary, transmitted imbecility, and he will have an inheritance among the saints in light**. To you the Lord has given reason. **A is a child as far as the capacity of reason is concerned, but he has the submission and obedience of a child**.--8MR 210 (1893).

The Lord commanded Saul to "utterly destroy the sinners the Amalekites, and fight against them until they be consumed." **The Lord knew that this wicked nation would, if it were possible, blot out his people and his worship from the earth; and for this reason he had commanded that even the little children should be cut off**. But Saul had spared the king, the most wicked and merciless of them all; one who had hated and destroyed the people of God, and whose influence had been strongest to promote idolatry. {ST, July 17, 1884 par. 11}

The Lord loves those little children who try to do right, and he has promised that they shall be in his kingdom. But **wicked** children God **does not love**. He **will not take them to the beautiful City, for he only admits the good, obedient, and patient children there**. One fretful, disobedient child, would spoil all the harmony of heaven. When you feel tempted to speak impatient and fretful, remember the Lord sees you, and will not love you if you do wrong. When you do right and overcome wrong feelings, the Lord smiles upon you. {AY 61.3}

If there is something to be addressed today is the family circle which is the first church before registering membership with any other church. If we don't get it right at home, it will be more hard to make it right in church. **Let us not allow the beginning of all evil be charged in the books of heaven to the neglect of our parenthood** {CG 87.5}.

"How much corruption we see in the world because parents neglect to do their duty, and **SIN LIES AT THEIR DOOR**. Satan stands by exulting as you permit your children to pass into his hands. Do not indulge your children in **EVIL WAYS, BUT FROM THEIR VERY INFANCY** let them see that you love the Lord, and that you mean to train them up as he would have you. Our blessed Saviour taught us to pray, "Our Father, which art in heaven. Hallowed be thy name." Do we realize what is the meaning of this prayer? Do we realize that we must hallow that name in our families, and that if we **ALLOW OUR CHILDREN TO MANIFEST THE ATTRIBUTES OF SATAN**, that name is not hallowed in our households? If we want the holy angels to take charge of our **LITTLE ONES**, we must bring them up in the nurture and admonition of the Lord, and teach them to hallow the name of God. We teach them to say, "Thy kingdom come, thy will be done on earth as it is in heaven." But do you teach them the meaning of this prayer? Do you teach them that the kingdom of God must be seen in your household, and that the will of God

must be done by them and you? **DO YOU BREAK THE FORCE OF THIS PETITION BY SHAKING THEM, BY STRIKING THEM IN ANGER, BY SPEAKING HARSH WORDS, AND BY MANIFESTING PASSION?** Do not do this, but be merciful, kind, and tender-hearted. Let the will of the Lord be done in your family, not the will of the enemy. If mild measures will not avail, you must use the rod, you must give your children to understand that God must be honored in your house; but this work is sadly neglected. Do you wonder that God does not walk through the midst of us when we allow Satan to work his way in our households, and when we neglect the solemn obligations that God has placed upon us? Of what avail will be a list of church resolutions, if we have not the Spirit of God in our homes? Christ is watching to see who are training their families for the great family above. **SUPPOSE ONE OF YOUR LITTLE CHILDREN WHOM YOU HAVE FAILED TO CORRECT, SHOULD BE TAKEN AWAY IN ONE OF ITS FITS OF TEMPER, WHAT WOULD BE THE RESULT? I leave you to answer the question.** {RH, July 16, 1895 par. 3}"

Few parents begin early enough to teach their children obedience. **The child is usually allowed to get two or three years the start of its parents, who forbear to discipline it, thinking it is too young to learn to obey.** But all this time self is growing strong in the little being, and every day makes it a harder task for the parent to gain control of the child. {CG 82.6}

At a very early age children can comprehend what is plainly and simply told them, and, by kind and judicious management, can be taught to obey. The mother should not allow her child to gain an advantage over her in a single instance; and, in order to maintain this authority, **it is not necessary to resort to harsh measures; a firm, steady hand and a kindness which convinces the child of your love will accomplish the purpose. But let selfishness, anger, and self-will have their course for the first three years of a child's life, and it will be hard to bring it to submit to wholesome discipline.** Its disposition has become soured; it delights in having its own way; parental control is distasteful. **These evil tendencies grow with its growth, until, in manhood, supreme selfishness and a lack of self-control place him at the mercy of the evils that run riot in our land.** {CG 82.7}

The little ones, before they are a year old, hear and understand what is spoken in reference to themselves, and know to what extent they are to be indulged. Mothers, you should train your children to yield to your wishes. This point must be gained if you would hold the control over your children, and preserve your dignity as a mother. **Your children quickly learn just what you expect of them, they know when their will conquers yours, and will make the most of their victory.** {CG 91.2}

Am of the idea no child is born innocent or wicked, no child is born a Christian or a sinner, Bible and SoP reveals we are all born on probation and in need of a savior. I understand that we are all born children of God by creation, yet no one gets to Heaven unless he or she becomes a child of God by adoption through Christ, and no one suffers the second death unless they've become personally accountable for their own sin. We read: -

When parents and children meet at the final reckoning, what a scene will be presented! Thousands of children who have been slaves to appetite and debasing vice, whose lives are moral wrecks, will stand face to face **WITH THE PARENTS WHO MADE THEM WHAT THEY ARE. WHO BUT THE PARENTS MUST BEAR THIS FEARFUL RESPONSIBILITY?** Did the Lord make these youth corrupt? **OH, NO! HE MADE THEM IN HIS IMAGE, a little lower than the angels.** Who, then, has **done the fearful work of forming the life character?** Who changed their characters so that they do not bear the impress of God and must be forever separated from His presence as too impure to have any place with the pure angels in a holy heaven? **WERE THE SINS OF THE PARENTS TRANSMITTED TO THE CHILDREN IN PERVERTED APPETITES AND PASSIONS? AND WAS THE WORK COMPLETED BY THE PLEASURE-LOVING MOTHER IN NEGLECTING TO PROPERLY TRAIN THEM ACCORDING TO THE PATTERN GIVEN HER?** All these mothers will pass in review before God just as surely as they exist. {CG 561.4}

THE AWFUL WORK OF THE MOTHER

The sphere of a married woman

The mother is God's agent to Christianize her family. She is to exemplify Biblical religion, showing how its influence is to control us in its everyday duties and pleasures, teaching her children that **by grace alone can they be saved, through faith, which is the gift of God.** This constant teaching as to what Christ is to us and to them, His love, His goodness, His mercy, revealed in the great plan of redemption, will make a hallowed, sacred impress on the heart. AH 235.2

As you faithfully do your duty in the home, **the father as a priest of the household, the mother as a home missionary,** you are multiplying agencies for **doing good outside of the home.** As you improve your own powers, you are becoming better **fitted to labor in the church and in the neighborhood.** By binding your children to yourselves and to God, fathers and mothers and children become laborers together with God. 3TT 106.3

No Work Is Greater or Holier—If married men go into the work, leaving their wives to care for the children at home, **the wife and mother is doing fully as great and important a work as the husband and father.** Although one is in the missionary field, **the other is a home missionary, whose cares and anxieties and burdens frequently far exceed those of the husband and father.** Her work is a solemn and important one.... The husband in the open missionary field may receive the honors of men, while the home toiler may receive no earthly credit for her labor. **But if she works for the best interest of her family, seeking to fashion their characters after the divine Model, the recording angel writes her name as one of the greatest missionaries in the world. God does not see things as man's finite vision views them.** AH 235.1

Home Missionary Work by Mother—**God does not call mothers away from home missionary work which will leave their children under the control of**

influences that are demoralizing and ruinous to the soul. Are not her children in need of missionary labor? Are not her children worth earnest and prayerful effort? **Shall she neglect home missionary work for a larger field? Let her try her skill in her own home—take up her appointed, God-given work. If she has utterly failed, it is because she has not had faith or may not have presented the truth and lived the truth as it is in Jesus. Let her, after years of apparent failure, try again other methods, seeking counsel of God.** Present His promises on your knees before Him. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering" James 1:5, 6. TSB 46.2

We must come back to our point, which is not to urge you all to give yourselves to mission work, but to serve God more in connection with your daily calling. I have heard that a woman who has a mission **makes a poor wife or a bad mother; this is very possible, and at the same time very lamentable;** but the mission I urge, is **not at all of this sort. Dirty rooms, slatternly gowns, children with unwashed faces are swift witnesses against the sincerity of those who keep other vineyards and neglect their own. I have no faith in that woman who talks of grace and glory abroad, and uses no soap and water at home. Let the buttons be on the shirts, let the children's socks be mended, let the house be as neat as a new pin, and the home be as happy as home can be. Serve God by doing common actions in a heavenly spirit, and then, if your daily calling only leaves you cracks and crevices of time, fill them up with holy service.** Spurgeon ."

I am delighted to find the following in that invaluable work entitled "the young lady's counselor," By Rev. Daniel Wise, A. M.; It can be obtained at any Methodist Book Rooms: HR July 1, 1873, par. 9 - HR July 1, 1873, par. 10

"Permit me, by way of illustrating another feature of this question, to lead you into the sitting-room of a respectable and pious lady. She is neatly but plainly attired, and is busy, with the aid of a servant, dusting and cleaning the room. The door-bell rings, and the girl hastens to see who is the visitor. She finds the lady's pastor at the door, and, **without ceremony,** ushers him into the sitting-room. **The lady's face is suffused with blushes, as she confusedly lays aside her dusting-brush and offers her hand to the minister,** saying, 'sir, I am ashamed you should find me thus.'

"Let Christ, when he cometh, find me so doing,' replies her pastor.

"What! Sir; **do you wish to be found in this employment?**" earnestly inquired the astonished lady.

"Yes, madam, I wish to be found faithfully performing the duties of my mission, as I have found you fulfilling yours.'

"And was not the minister right? He recognized a great, but a despised, truth. He saw as high a moral importance in the humble task of the lady as in the missions of Gabriel to the ancient prophets; for both did the will of God in

their respective spheres, and diversity of sphere does not necessarily involve real inferiority in the employment.

The lady in her home could exhibit an affection as true, and an obedience as sincere, as the angel in his sphere. It would be difficult to show wherein her employment was morally and necessarily inferior to his, inasmuch as the character of an act derives all its moral greatness, not from the sphere of the actor, but from its **conformity to the will of God**. HR July 1, 1873, par. 10 - HR July 1, 1873, par. 15

"Do you perceive the bearing of my illustration upon the question of woman's sphere? **It shows you that your sex is not necessarily inferior to the other, because it is called, by God and nature, to act in a different sphere. Your exclusion from the stage of public life does not imply your inferiority**—only the diversity of your powers, functions and duties. Indeed, it would defy the loftiest powers to show wherein the work, the mission of the sphere of woman, is a whit beneath that of her more bustling and prominent companion, man.

"What is the sphere of woman? Home, the social circle. What is her mission? To mold character, to fashion herself and others after the model character of Christ. What are her chief instruments for the accomplishment of her great work? The affections. Love is the wand by which she is to work moral transformations within her fairy circle. Gentleness, sweetness, loveliness and purity are the elements of her power. **Her place is not on life's great battle fields. Man belongs there.** It is for him to go forth armed for its conflicts and struggles, to do fierce battle with the hosts of evil that throng our earth and trample upon its blessings. **But woman must abide in the peaceful sanctuaries of home, and walk in the noiseless vales of private life. There she must dwell, beside the secret springs of public virtue. There she must smile upon the father, the brother, the husband, when, returning like warriors from the fight, exhausted and covered with the dust of strife, they need to be refreshed by sweet waters drawn 'from affection's spring,' and cheered to renewed struggles by the music of her voice. THERE SHE MUST REAR THE CHRISTIAN PATRIOT AND STATESMAN, THE SELF-DENYING PHILANTHROPIST AND THE OBEDIENT CITIZEN. THERE, IN A WORD, SHE MUST FORM THE CHARACTER OF THE WORLD, AND DETERMINE THE DESTINY OF HER RACE.** How awful is her mission! **What dread responsibility attaches to her work!** Surely, she is not degraded by filling such a sphere. **Nor would she be elevated, if, forsaking it, she should go forth into the highways of society and jostle with her brothers for the offices and honors of public life. Fame she might occasionally gain, but it would be at the price of her womanly influence.** HR July 1, 1873, par. 15 - HR July 1, 1873, par. 17

"Fancy yourself far out at sea, in **a noble ship, contending with a furious storm.** Beneath is one wild whirl of foaming surges; above, the array of lightnings, like the swords of cherubim, wide brandished, to repel aggression from heaven's gates.' Behold, amidst this scene of grandeur, **the stormy petrel gliding up the face of a huge wave, darting above the foam of a breaker, or sweeping along the watery valleys as composedly and as naturally as it ever swept over the same sea in**

an hour of calm. Behold, too, **another bird**, whirling and darting above the spray with a **cry of seeming despair**; now flying before a monster sea, and anon **struggling to keep its wet and weary wings from folding into helpless inaction.**

"Tell me, lady, why this little trembler is in so pitiful a plight, while the stormy petrel gambols freely among the waves. You cannot answer. Then listen. The petrel is in its appropriate sphere. The little trembler is a land-bird, tempted, at first, by sunny weather, to wander among the islands, and driven, at last, by a strong wind to sea. **He is out of his sphere; and hence his quiet has fled, his song is silenced and his life endangered. God made him for the land. The grove is his home, and his sphere is among the flowers.**" HR July 1, 1873, par. 17 - HR July 1, 1873, par. 20

"It is thus with the entire creation. Everything has its appointed sphere, within which alone it can flourish. Men and women have theirs. They are not exceptions to this truth, but examples of it. To be happy and prosperous, they must abide in them. Man is fitted for the storms of public life, and, like the petrel, can be happy amid their rudest surges. Woman is formed for the calm of home. She may venture, like the land bird, to invade the sphere of man, but she will encounter storms which she is utterly unfitted to meet; happiness will forsake her breast, her own sex will despise her, men will be unable to love her, and when she dies she will fill an unhonored grave." HR July 1, 1873, par. 20 - HR July 1, 1873, par. 21

The mouth of the Lord has spoken through the prophetess, let all those who believe in her inspiration accept this as truth. Not only did it come from a prophetess but a lady, wife, mother and companion of a ministering husband.

The issue would not even be social misfit, misplaced priorities and want of attentions and lack of enough information which leads to spiritual dearth in our partners. They may know a lot of verses and quotes than us but do they understand their sphere and have they taken it with joy and delight as the command from the Lord?! We may fight for years for something that would only take a minute to solve by someone swallowing their pride and making a decided u turn to their rightful sphere then all other things falls in place. We at Gospel Sounders Ministry our goal is to restore marriage in its rightful principles, not to encourage any divorce or separation but teach everyone to cheerfully accept their spheres. This will solve many inconsistencies that are springboard to many problems in strained marriages.

I hope everyone catches these magnanimous phrases from EGW

1. Mother is God's **agent to Christianize** family
2. Mother is a **home missionary**
3. No work is **greater or holier than the mother's work**
4. Her work is of the **most solemn important**
5. She is the **greatest missionary in the world**
6. God **does not call mothers away from home**
7. Home missionary is her **God-given work**
8. She should serve God by **doing common duties at home with a heavenly spirit**
9. **The sitting room is an index of a pious Christian lady**
10. She is a **candidate of heaven if Christ finds her in the common labor of home missionary**
11. There is a **high moral importance in the humble task of a mother at home just as the work of Angel Gabriel in the field** (amazing and fascinating)
12. She is **excluded from combat field yet her work not inferior but greater than that of her husband in the field**
13. Her work is to **smile to her husband, brother and father to her children when he comes back** (this will make him forget all the troubles of the day)
14. At the peaceful sanctuary of home, **she forms and shapes the character of the nation and determines the destiny of her race.**
15. **Her joy and happiness is swept away like the little trembler bird if she seeks to occupy a sphere God has not assigned her**

What an incredibly awful mission for a married woman!? No work in the world, president, bishop, pope or a prophet can match her work. Yet how pathetic anyone should aim so low to venture into a sphere not belonging to them. No wonder the Bible says:

1 Timothy 2:9 In like manner also, that women adorn themselves in modest apparel, **with shamefacedness and sobriety**; not with broided hair, or gold, or pearls, or costly array; 15 **Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.**

Parenting part of the Third Angel's Message:

The special work of parents is to make the laws of God plain to their children and to urge their obedience to them, that they may see the importance of obeying God all the days of their life. This was the work of Moses. He was to enjoin upon parents their duty to give to their children an example of strict obedience. **And this is the work that above everything else must be done in the home life today. It is to accompany the third angel's message.** Ignorance is no excuse why parents should neglect to teach their children what it means to transgress the law of God. The light is abundant, and none need to walk in darkness, none need to be in ignorance. God is as verily our instructor today as He

was the teacher of the children of Israel, and all are bound by the most sacred obligations to obey His laws. {CG 558.1}

The Rewards

A Graphic Scene of the Judgment Day.--I had a dream once in which I saw a large company gathered together; and suddenly the heavens gathered blackness, the thunder rolled, the lightning flashed, and a voice louder than the heaviest peals of thunder sounded through the heavens and the earth, saying, "It is done." Part of the company, **with pallid faces, sprang forward with a wail of agony, crying out, "Oh, I am not ready." The question was asked, "Why are you not ready? Why have you not improved the opportunities I graciously gave you?" I awoke with the crying ringing in my ears. "I am not ready; I am unsaved--lost! lost! eternally lost!"** {CG 560.1}

In view of the solemn responsibilities that rest upon us, let us contemplate the future, that we may understand what we must do in order to meet it. In that day shall we be confronted with neglect and contempt of God and His mercy, with rejection of His truth and love? In the solemn assembly of the last day, in the hearing of the universe, will be read the reason of the condemnation of the sinner. **For the first time parents will learn what has been the secret life of their children. Children will see how many wrongs they have committed against their parents.** There will be a general revealing of the secrets and motives of the heart, for that which is hid will be made manifest. Those who have made sport of solemn things connected with the judgment will be sobered as they face its terrible reality. {CG 560.2}

When God Asks, "Where Are the Children?"-- Parents who have neglected their God-given responsibilities must meet that neglect in the judgment. The Lord will then inquire, **"Where are the children that I gave you to train for Me? Why are they not at My right hand?" Many parents will then see that unwise love blinded their eyes to their children's faults and left those children to develop deformed characters unfit for heaven. Others will see that they did not give their children time and attention, love and tenderness; their own neglect of duty made the children what they are.** {CG 561.1}

Parents, if you lose your opportunity, God pity you; for in the day of judgment God will say, "What have you done with My flock, My beautiful flock?" {CG 561.2}

Suppose you should get to heaven and none of your children be there. How could you say to God, "Here am I, Lord, and the children which Thou hast given me"? Heaven marks the neglect of parents. It is recorded in the books of heaven. {CG 561.3}

Families Will Pass in Review Before God.--**When parents and children meet at the final reckoning, what a scene will be presented! Thousands of children who have been slaves to appetite and debasing vice, whose lives are moral wrecks, will stand face to face with the parents who made them what they**

are. WHO BUT THE PARENTS MUST BEAR THIS FEARFUL RESPONSIBILITY? Did the Lord make these youth corrupt? Oh, no! He made them in His image, a little lower than the angels. Who, then, has done the fearful work of forming the life character? Who changed their characters so that they do not bear the impress of God and must be forever separated from His presence as too impure to have any place with the pure angels in a holy heaven? Were the sins of the parents transmitted to the children in perverted appetites and passions? And was the work completed by the pleasure-loving mother in neglecting to properly train them according to the pattern given her? **All these mothers will pass in review before God just as surely as they exist.** {CG 561.4}

In Heaven Is a Pictorial Record.--**Let parents and children remember that day by day they are each forming a character, and that the features of this character are imprinted upon the books of heaven.** God is taking pictures of His people, just as surely as an artist takes pictures of men and women, transferring the **features of the face to the polished plate.** What kind of picture do you wish to produce? **Parents, answer the question!** What kind of picture will the great Master Artist make of you in the records of heaven? We must decide this now. Hereafter, when death shall come, there will be no time to straighten the crooked places in the character. {CG 562.1}

Have You Been Careless?--Oh, that parents would look prayerfully and carefully after their children's eternal welfare! Let them ask themselves, Have we been careless? Have we neglected this solemn work? Have we allowed our children to become the sport of Satan's temptations? Have we not a solemn account to settle with God because we have permitted our children to use their talents, their time and influence, in working against the truth, against Christ? Have we not neglected our duty as parents and increased the number of the subjects of Satan's kingdom? {CG 563.2}

If mothers neglect to properly educate their children, their neglect is reflected back upon them again, making their burdens and perplexities harder than they would have been if they had devoted time and patient care in training their children to obedience and submission. It will pay in the end for mothers to make the formation of the characters of their children their first and highest consideration, that the thorns may not take root and yield an abundant harvest. {CG 563.3}

Children Will Condemn Unfaithful Parents.--The curse of God will surely rest upon unfaithful parents. Not only are they planting thorns which will wound them here, but they must meet their own unfaithfulness when the judgment shall sit. Many children will rise up in judgment and condemn their parents for not restraining them and charge upon them their destruction. The false sympathy and blind love of parents cause them to excuse the faults of their children and pass them by without correction, and their children are lost in consequence, and the blood of their souls will rest upon the unfaithful parents. {CG 563.4}

Children Will Pay Tribute to Faithful Parents.-- When the judgment shall sit, and the books shall be opened; when the "well done" of the great Judge is pronounced, and the crown of immortal glory is placed upon the brow of the victor, many will raise their crowns in sight of the assembled universe and, **pointing to their mother, say, "She made me all I am through the grace of God. Her instruction, her prayers, have been blessed to my eternal salvation."** {CG 564.1}

Parents May Bring Children With Them to Promised Land.--God has permitted light from His throne to shine all along the path of life. A pillar of cloud by day, a pillar of fire by night, is moving before us as before ancient Israel. **It is the privilege of Christian parents today, as it was the privilege of God's people of old, to bring their children with them to the Promised Land.** {CG 565.1}

You want a household for God; you want your family for God. **You want to take them up to the gates of the city and say, "Here am I, Lord, and the children that Thou hast given me." They may be men and women that have grown to manhood and womanhood, but they are your children all the same; and your educating, and your watchfulness over them have been blessed of God, till they stand as overcomers. Now you can say, "Here am I, Lord, and the children."** {CG 565.2}

Broken Family Chains Will Be Relinked.--Jesus is coming, coming with clouds and great glory. A multitude of shining angels will attend Him. He will come to honor those who have loved Him and kept His commandments, and to take them to Himself. He has not forgotten them or His promise. There will be a relinking of the family chain. {CG 565.3}

Comfort for a Bereaved Mother.--You inquire in regard to your little one being saved. Christ's words are your answer: "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God." Remember the prophecy, "Thus saith the Lord: A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted. . . . Thus saith the Lord: Refrain thy voice from weeping and thine eyes from tears; for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to thine own border." {CG 565.4}

This promise is yours. You may be comforted and trust in the Lord. The Lord has often instructed me that many little ones are to be laid away before the time of trouble. We shall see our children again. We shall meet them and know them in the heavenly courts. Put your trust in the Lord, and be not afraid. {CG 566.1}

Children Will Be Borne to Mothers' Arms.--Oh, wonderful redemption! long talked of, long hoped for, contemplated with eager anticipation, but never fully understood. {CG 566.2}

The living righteous are changed "in a moment, in the twinkling of an eye." At the voice of God they were glorified; now they are made immortal and with the risen

saints are caught up to meet their Lord in the air. Angels "gather together His elect from the four winds, from one end of heaven to the other." **Little children are borne by holy angels to their mothers' arms.** Friends long separated by death are united, nevermore to part, and with songs of gladness ascend together to the City of God. {CG 566.3}

Heaven will be cheap enough if we obtain it through suffering. As I saw what we must be in order to inherit glory, and then saw how much Jesus had suffered to obtain for us so rich an inheritance, I prayed that we might be baptized into Christ's sufferings, that we might not shrink at trials, but bear them with patience and joy, knowing what Jesus had suffered that we through His poverty and sufferings might be made rich. {CG 567.1}

Heaven Is Worth Everything!--Heaven is worth everything to us. **We must not run any risk in this matter.** We must take no venture here. We must know that our steps are ordered by the Lord. **May God help us in the great work of overcoming.** He has crowns for those that overcome. He has white robes for the righteous. He has an eternal world of glory for those who seek for glory, honor, and immortality. **Everyone who enters the City of God will enter it as a conqueror.** He will not enter it as a condemned criminal, **but as a son of God.** And the welcome given to everyone who enters there will be, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matthew 25:34. {CG 567.2}

Fathers and mothers, how stands your record? Have you been faithful to your trust? **As you have seen your children inclined to follow a course that you knew would result in impurity of thought and word and act, have you, first asking God for help, tried to show them their danger?** Have you pointed out to them the peril of taking a path of their own choosing? **Mothers, have you neglected your God-given work--the greatest work ever committed to mortals?** Have you refused to bear your God-given responsibilities? In the time of trouble just before us, when the judgments of God fall upon the impure and unholy, will your children curse you because of your indulgence? {CG 556.2}

Parents New in the Message Need Instruction.-- **Those who bear the last message of mercy to the world should feel it their duty to instruct parents in regard to home religion.** Their great reformatory movement must begin in presenting to **fathers and mothers and children the principles of the law of God.** As the claims of the law are presented, and men and women are convicted of their duty to render obedience, show them the responsibility of their decision, **not only for themselves but for their children.** Show that obedience to God's Word is our only safeguard against the evils that are sweeping the world to destruction. {CG 556.3}

Our Youth Need Help and Encouragement.--**Now is our time and opportunity to labor for the young people.** Tell them that we are now in a perilous crisis, and we want to know how to discern true godliness. 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.** {CG 556.4}

Do Not Delay.--Coming events are casting their shadows upon our pathway. **Fathers, mothers, I appeal to you to make most earnest efforts now for your children.** Give them daily religious instruction. Teach them to love God and to be true to the principles of right. With lofty, earnest faith, directed by the divine influence of the Holy Spirit, work, work now. **Do not put it off one day, one hour.** {CG 557.1}

Do a Thorough Work.--**Parents, humble your hearts before God. Begin a thorough work with your children. Plead with the Lord to forgive your disregard of His Word in neglecting to train your children in the way they should go. Ask for light and guidance, for a tender conscience, and for clear discernment that you may see your mistakes and failures. God will hear such prayers from a humble and contrite heart.** {CG 557.2}

Confession May Be Necessary.--**If you have failed in your duty to your families, confess your sins before God. Gather your children about you and acknowledge your neglect. Tell them that you desire to bring about a reformation in the home, and ask them to help you to make the home what it ought to be.** Read to them the directions found in the Word of God. Pray with them; and ask God to spare their lives, and to help them to prepare for a home in His kingdom. **In this way you may begin a work of reformation; and then continue to keep the way of the Lord.** {CG 557.3}

Give Children an Example of Strict Obedience.-- **The special work of parents is to make the laws of God plain to their children and to urge their obedience to them, that they may see the importance of obeying God all the days of their life.** This was the work of Moses. He was to enjoin upon parents their duty to give to their children an example of strict obedience. **And this is the work that above everything else must be done in the home life today. It is to accompany the third angel's message.** Ignorance is no excuse why parents should neglect to teach their children what it means to transgress the law of God. The light is abundant, and none need to walk in darkness, none need to be in ignorance. God is as verily our instructor today as He was the teacher of the children of Israel, and all are bound by the most sacred obligations to obey His laws. {CG 558.1}

Pray and Work for Their Salvation.--**Teach your children that the heart must be trained to self-control and self-denial.** The motives of the life must be in harmony with the law of God. Never be satisfied to have your children grow up apart from Christ. Never feel at ease while they are cold and indifferent. Cry to God day and night. **Pray and work for the salvation of the souls of your children.** "The fear of the Lord is the beginning of wisdom." It is the mainspring, the balance wheel of character. Without the fear of the Lord, they will fail of accomplishing the great object of their creation. {CG 558.2}

Act as Character Builders.--**Seventh-day Adventist parents should more fully realize their responsibilities as character builders.** God places before them the privilege of strengthening His cause through the consecration and labors of their children. **He desires to see gathered out from the homes of our people a large**

company of youth who, because of the godly influences of their homes, have surrendered their hearts to Him and go forth to give Him the highest service of their lives. Directed and trained by the godly instruction of the home, the influence of the morning and evening worship, the consistent example of parents who love and fear God, they have learned to submit to God as their teacher and are prepared to render Him acceptable service as loyal sons and daughters. Such youth are prepared to represent to the world the power and grace of Christ. {CG 558.3}

Shall we be indifferent to the work God has given us and at the expense of it engage in any other work? NO. If we would successful missionaries in the field, then our homes have to show for it first.

Blessings