

COUNSELS ON EDUCATION

As Presented in the Nine Volumes of
Testimonies for the Church

by
Ellen G. White



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FOREWORD

Seven of the nine volumes of *Testimonies for the Church* contain chapters devoted to the subject of education. Until the summer of 1968 anyone who wished to consult these chapters had to have before him a full set of the *Testimonies*. Anticipating the Quadrennial Council for Higher Education, sponsored by the General Conference Department of Education, at Andrews University in August, 1968, and wishing to make available to delegates *Testimony* counsels on education, the publishers in counsel with the White Trustees drew together these scattered chapters on education and issued them in a single volume. As a gesture of goodwill they then furnished copies of this souvenir edition to all educators, administrators, and board members attending the council.

The 264-page volume was received with appreciation and enthusiasm. Adding this to the three books, *Education, Counsels to Parents, Teachers and Students*, and *Fundamentals of Christian Education*, the student may have before them in just the four volumes the full range of spirit of prophecy counsel in this specialized field.

The popularity of the initial printing and the requests, both formal and informal, that it be continued, have led to the decision to introduce this little volume into the regular line of Ellen G. White books to be made permanently available in the Christian Home Library format. But quite different from other posthumously issued E. G. White books, this adds no new spirit of prophecy counsels. Its publication simply provides a convenient single volume, carrying the educational counsels from the several already available volumes of *Testimonies for the Church*.

The form this book takes is unusual. Each chapter retains its original *Testimony* format, with page content, volume number, and paging a facsimile reproduction of the mother copy from which it is taken. This keeps all the material

within the range of the *Comprehensive Index to the Writings of Ellen G. White*. In so doing there is no continuity in the regular paging of chapters, but continuous pagination appears in brackets at the bottom of each page. The volume contains its own index keyed to these bracketed page numbers.

The table of contents carries information on the date of the first publication of each chapter. A historical introduction to the E. G. White educational counsels preceding the text is informative and useful and provides an aid in establishing the relationships of this to the other three spirit of prophecy books devoted to education.

—The Trustees of the Ellen G. White Estate.

Washington, D.C.

January, 1969

BACKGROUNDS OF THE TESTIMONIES ON EDUCATION

by Arthur L. White

Secretary of the Ellen G. White Estate

For the first time the major articles in the *Testimonies for the Church* relating to the educational program conducted by Seventh-days Adventists have been assembled and issued as a single book. This has been provided by the publishers as a service to our educational workers.

The volume opens with the basic presentation made by Ellen White in 1872, in which she sets before the church the principles which should govern in the education of its youth. The article is comprehensive; and as was so often the case in Ellen White's experience, as a new line of truth was opened to her, the initial presentation embodied the main features in a comprehensive sweep, establishing the basic philosophy. "Time is too short now," she wrote, "to accomplish that which might have been done in past generations; but we can do much, even in these last days, to correct the existing evils in the education of youth." Pages 28, 29 of this book. Then, as time advanced and the church moved into the lines of instruction and work called for, she gave more detailed information and counsel to meet the needs of a growing work.

In response to the challenge, Seventh-day Adventist leaders set about to establish a school. James and Ellen White envisioned the school in the country with opportunities for industries and agriculture. The Whites were absent from Battle Creek, however, when the decisions were finally made. The brethren bought thirteen acres in Battle Creek across the street from the Battle Creek Sanitarium. But, not seeing the need of so much land for a college campus, they sold six acres to Adventists who wished to come in and buy homesites near the college. On the remaining seven acres they built Battle Creek College.

The plant consisted at first of just the one building, a college hall, with classrooms and chapel. Students were left to fend for themselves for board and room.

When the Whites returned to Battle Creek in the fall of 1874 and Ellen White saw the college built in the city without land for agricultural pursuits, she broke down and wept. Nonetheless she stood by the institution. Speaking at its dedication, she urged Seventh-day Adventist parents to give it full support and to send their children to the institution for their education. This strong support is reflected in the second and third articles of this collection, dealing with our college and true education.

The young institution made reasonable progress. Sidney Brownsberger, and Adventist educator of Michigan, gave strong leadership; and Goodloe Bell, a practical and experienced teacher, took a prominent part in organizing the scholastic program. However, these pioneer educators did not grasp the full import of the type of educational program the church should conduct. The curriculum consisted largely of classical subjects, and no regular Bible course was offered in the college in its first years. However, Uriah Smith, editor of the *Review and Herald*, whose home was just back of the college, came over when he could and gave chapel lectures on Bible topics.

Difficult days soon overtook the college. Some of the parents in Battle Creek took exception to some of Professor Bell's methods. And in certain situations the parents sided with some of their youth who were attending the school.

In the summer of 1881, a new convert, Alexander McLearn, a man with a high scholastic degree and some polish, was called to head the college succeeding Professor Brownsberger. It was hoped that he and Bell might work together, but there was only confusion.

There was an infatuation on the part of some leading workers in Battle Creek for an education patterned after the world. A critical attitude toward Ellen G. White developed until it threatened to make the Lord's messages of little effect.

This is the background of several chapters in the opening part of Volume 5 of the *Testimonies*. The first carries the title, "Our College." The name Professor Bell can be written in the blanks appearing in this chapter.

The chapter entitled "Important Testimony," beginning on page 45, bearing date March 28, 1882, picks up the situation in Battle Creek during a critical and sensitive period. Professor Bell had resigned; Professor McLearn was in the saddle; and while the chapter opens in a seemingly general vein, the point of the whole question is the attitude of individuals as it relates to the critical situation at the school, and a response to counsel which the Lord had given to Ellen White concerning the school work.

On page 54 the name of McLearn may be written in as the one who "came among you unacquainted with the Lord's dealings with us." Having been an Adventist for only a few months, he knew little of the history and philosophy of Seventh-day Adventists. Despite his excellent training in the educational field, he was ill prepared to carry the responsibility of the management of our first college, especially in those early years.

The following chapter, entitled "Workers in Our College," is a part of the picture of the crisis in Battle Creek. Again the name of Professor McLearn may be written in as the man who "would have served you well had he not been flattered by some and condemned by others." The matter was now entirely out of hand. Professor Brownsberger had been called to the Pacific Coast to head up the new college which opened in April, 1882, at Healdsburg; Professor Bell had been called to South Lancaster, Massachusetts, to become the leading teacher in the new school established by Elder Haskell in Massachusetts at the end of the 1881-1882 school year. Battle Creek College closed its doors for one year (1882-1883). This eliminated McLearn, who promptly joined the Seventh Day Baptists. The experience was a stark, painful object lesson to Seventh-day Adventists.

Battle Creek College reopened and for eighteen years carried on its work in Battle Creek, continually hampered by a restricted campus which made it impossible to carry out the ideals set before Seventh-day Adventists in a well-rounded educational emphasis.

Articles published in the latter part of Volume 5 of the *Testimonies* in 1889 reveal where Ellen White stood in sup-

port of the educational program of the church.

In the 1890's Ellen White was in Australia. She called for a school in the early years of that decade so that the workers for the Australian field might be trained in their own country. Thus a new opportunity came to Mrs. White to let her influence be felt in the establishment of a school more in keeping with the ideals God had set before us. As the brethren in Australia saw the need of a school and began to move forward in its establishment, Ellen White was firm in the carrying out of the program which would avoid the crippling mistakes of Battle Creek. The story of the securing of a fifteen-hundred-acre tract of land seventy-six miles north of Sydney for the establishment of our Australian school is well known. God's providences were quite contrary to the ordinary concepts of education in that country or anywhere in the world. Money was scarce, church membership was small. But the brethren moved forward.

As the work developed, the Lord gave Ellen White instruction in many points relating to the conduct of Seventh-day Adventist schools. And from what she wrote during this period she selected for publication in Volume 6 of the *Testimonies* (published in 1900) the entire section of ninety-two pages bearing the title "Education."

The influence of the developing work in Australia made itself felt in the United States. Courageous educators began to grasp the plan which had been set before them and which was not being carried out in a practical way. Thus in 1901 the time was right to move Battle Creek College to a more favorable situation. At the General Conference session, the first Ellen White had attended in ten years, she called for the moving of Battle Creek College to a rural location, where God's people might develop a college campus in keeping with His instruction. Responding immediately, denominational leaders decided to move the college. The action was taken in April, 1901. The next term the school opened at Berrien Springs, Michigan—the present site of Andrews University.

At this time the pantheistic crisis involving John Harvey

Kellogg and other leading workers in Battle Creek began to emerge into the open. The subtle nature of these teachings confused the mind of many. These men even used certain of Ellen White's statements, taken out of context, to support their views. Then the Lord sent specific messages through Ellen White to point out the perils of the teachings. As a result of this situation certain of the leaders went through a period of considerable uncertainty relative to the validity of the Spirit of Prophecy counsels. The crisis came in the fall of 1903. It was logical that in *Testimonies*, Volume 8, published in March, 1904, there should be articles dealing with this subtle teaching. The entire section under the title "The Essential Knowledge" deals with the problem.

With the securing of the Loma Linda property to be used as a sanitarium and a nurses' training school, the Lord, through His messenger, clearly pointed out that Loma Linda would become a vital educational center of the church. Ellen White had a grasp of this far beyond that of her associates. It was difficult for them to understand her statement in 1906 that "physicians will be trained here." They did respond, however, to her urging to develop an educational center at Loma Linda, and they opened "The Loma Linda College of Evangelists." Unclear at the outset as to the specific objectives of the school, they pressed on, and soon developed a vision of a training center for medical workers.

At the General Conference session of 1909, Ellen White pleaded for this new educational venture at Loma Linda. All the way through her address, Ellen White emphasized the very important place which the new institution would take as an educational center.

In early 1910, as the leaders of the church came to grips with the question of the educational institution at Loma Linda, they sought Ellen White's council as to the precise nature of the work to be done there. She counseled that a medical education was to begin which would enable the students to pass qualifying examinations demanded by the state; and that the work, scholastically, should be of the

highest order. Also, she urged that the work should be so conducted that Seventh-day Adventist young men and women might gain their medical education entirely within our own institution. This became the keynote and the rallying appeal which led to the establishment of the College of Medical Evangelists. And Mrs. White's declaration that the Loma Linda institution would become the leading educational institution operated by the church in the West has seen its fulfillment in the development of Loma Linda University. With this counsel dealing with Loma Linda we conclude the articles in this compilation.

Three other books by Ellen G. White deal entirely with education: *Education* (1903), *Counsels to Parents, Teachers, and Students* (1913), and *Fundamentals of Christian Education* (1923), the latter a posthumous collection of previously published articles and book chapters. Mrs. White saw in *Education* a book the circulation of which would reach far beyond the limits of Seventh-day Adventist readers—a concept which has been realized more in certain overseas lands than in the United States.

In pursuing the counsels in the E. G. White writings relating to Seventh-day Adventist schools, their curriculum, standards, and work, it may be well to observe that seldom is a distinction drawn between the grade school, academy, and college. Such lines were then not so clearly established as they are today in educational institutions generally. With us, elementary education came last, with a serious beginning made at the turn of the century.

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NUMBER TWENTY-TWO

TESTIMONY FOR THE CHURCH

PROPER EDUCATION

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

There is a time for training children and a time for educating youth, and it is essential that in school both of these be combined in a great degree. Children may be trained for the service of sin or for the service of righteousness. The early education of youth shapes their characters both in their secular and in their religious life. 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. 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.

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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.

The education of children, at home or at school, should not be like the training of dumb animals; for children have an intelligent will, which should be directed to control all their powers. Dumb animals need to be trained, for they have not reason and intellect. But the human mind must be taught self-control. It must be educated to rule the human being, while animals are controlled by a master and are trained to be submissive to him. The master is mind, judgment, and will for his beast. A child may be so trained as to have, like the beast, no will of his own. Even his individuality may be merged in the one who superintends his training; his will, to all intents and purposes, is subject to the will of the teacher.

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. Teachers should not stop here, but should give special attention to the cultivation of the weaker faculties, that all the powers may be brought into exercise, and carried forward from one degree of strength to another, that the mind may attain due proportions.

There are many families of children who appear to be well trained while under the training discipline; but when the system which has held them to set rules is broken up, they seem to be incapable of thinking, acting, or deciding for themselves. These children have been so long under iron rule, not allowed to think and act for themselves in those things in which it was highly proper that they should, that they have no confidence in themselves to move out upon their own judg-

ment, having an opinion of their own. And when they go out from their parents to act for themselves, they are easily led by others' judgment in the wrong direction. They have not stability of character. They have not been thrown upon their own judgment as fast and as far as practicable, and therefore their minds have not been properly developed and strengthened. They have so long been absolutely controlled by their parents that they rely wholly upon them; their parents are mind and judgment for them.

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

The severe training of youth, without properly directing them to think and act for themselves as their own capacity and turn of mind will allow, that by this means they may have growth of thought, feelings of self-respect, and confidence in their own ability to perform, will ever produce a class who are weak in mental and moral power. And when they stand in the world to act for themselves they will reveal the fact that they were trained like the animals, and not educated. Their wills, instead of being guided, were forced into subjection by the harsh discipline of parents and teachers.

Those parents and teachers who boast of having complete control of the minds and wills of the children under their care would cease their boastings could they trace out the future lives of the children who are thus brought into subjection by force or through fear. These are almost wholly unprepared to share in the stern responsibilities of life. When these youth are no longer under their parents and teachers,

and are compelled to think and act for themselves, they are almost sure to take a wrong course and yield to the power of temptation. They do not make this life a success, and the same deficiencies are seen in their religious life. Could the instructors of children and youth have the future result of their mistaken discipline mapped out before them, they would change their plan of education. That class of teachers who are gratified that they have almost complete control of the wills of their scholars are not the most successful teachers, although the appearance for the time being may be flattering.

God never designed that one human mind should be under the complete control of another. And those who make efforts to have the individuality of their pupils merged in themselves, and to be mind, will, and conscience for them, assume fearful responsibilities. These scholars may, upon certain occasions, appear like well-drilled soldiers. But when the restraint is removed, there will be seen a want of independent action from firm principle existing in them. Those who make it their object to so educate their pupils that they may see and feel that the power lies in themselves to make men and women of firm principle, qualified for any position in life, are the most useful and permanently successful teachers. Their work may not show to the very best advantage to careless observers, and their labors may not be valued as highly as are those of the teacher who holds the minds and wills of his scholars by absolute authority; but the future lives of the pupils will show the fruits of the better plan of education.

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

would make the children very happy and would gain their love and win their confidence. And the children would sooner respect and love the authority of their parents and teachers.

The habits and principles of a teacher should be considered of even greater importance than his literary qualifications. If he is a sincere Christian he will feel the necessity of having an equal interest in the physical, mental, moral, and spiritual education of his scholars. In order to exert the right influence, he should have perfect control over himself, and his own heart should be richly imbued with love for his pupils, which will be seen in his looks, words, and acts. He should have firmness of character, and then he can mold the minds of his pupils as well as instruct them in the sciences. The early education of youth generally shapes their characters for life. Those who deal with the young should be very careful to call out the qualities of the mind, that they may better know how to direct its powers so that they may be exercised to the very best account.

CLOSE CONFINEMENT AT SCHOOL

The system of education carried out for generations back has been destructive to health and even life itself. Many young children have passed five hours each day in schoolrooms not properly ventilated, nor sufficiently large for the healthful accommodation of the scholars. The air of such rooms soon becomes poison to the lungs that inhale it. Little children, whose limbs and muscles are not strong, and whose brains are undeveloped, have been kept confined indoors to their injury. Many have but a slight hold on life to begin with. Confinement in school from day to day makes them nervous and diseased. Their bodies are dwarfed because of the exhausted condition of the nervous system. And if the lamp of life goes out, the parents and teachers do not consider that they had any direct influence in quenching the vital spark. When standing by the graves of their children, the afflicted parents look upon their bereavement as a special dispensation of

Providence, when, by inexcusable ignorance, their own course has destroyed the lives of their children. To then charge their death to Providence is blasphemy. God wanted the little ones to live and be disciplined, that they might have beautiful characters and glorify Him in this world and praise Him in the better world.

Parents and teachers, in taking the responsibility of training these children, do not feel their accountability before God to become acquainted with the physical organism, that they may treat the bodies of their children and pupils in a manner to preserve life and health. Thousands of children die because of the ignorance of parents and teachers. Mothers will spend hours over needless work upon their own dresses and those of their children to fit them for display, and will then plead that they cannot find time to read up and obtain the information necessary to take care of the health of their children. They think it less trouble to trust their bodies to the doctors. In order to be in accordance with fashion and custom, many parents have sacrificed the health and lives of their children.

To become acquainted with the wonderful human organism, the bones, muscles, stomach, liver, bowels, heart, and pores of the skin, and to understand the dependence of one organ upon another for the healthful action of all, is a study in which most mothers take no interest. They know nothing of the influence of the body upon the mind and of the mind upon the body. The mind, which allies finite to the infinite, they do not seem to understand. Every organ of the body was made to be servant to the mind. The mind is the capital of the body. Children are allowed to eat flesh meats, spices, butter, cheese, pork, rich pastry, and condiments generally. They are also allowed to eat irregularly and between meals of unhealthful food. These things do their work of deranging the stomach, exciting the nerves to unnatural action, and enfeebling the intellect. Parents do not realize that they are sowing the seed which will bring forth disease and death.

Many children have been ruined for life by urging the intellect and neglecting to strengthen the physical powers. Many have died in childhood because of the course pursued by injudicious parents and schoolteachers in forcing their young intellects, by flattery or fear, when they were too young to see the inside of a schoolroom. Their minds have been taxed with lessons when they should not have been called out, but kept back until the physical constitution was strong enough to endure mental effort. Small children should be left as free as lambs to run out of doors, to be free and happy, and should be allowed the most favorable opportunities to lay the foundation for sound constitutions.

Parents should be the only teachers of their children until they have reached eight or ten years of age. As fast as their minds can comprehend it, the parents should open before them God's great book of nature. The mother should have less love for the artificial in her house and in the preparation of her dress for display, and should find time to cultivate, in herself and in her children, a love for the beautiful buds and opening flowers. By calling the attention of her children to their different colors and variety of forms, she can make them acquainted with God, who made all the beautiful things which attract and delight them. She can lead their minds up to their Creator and awaken in their young hearts a love for their heavenly Father, who has manifested so great love for them. Parents can associate God with all His created works. The only schoolroom for children from eight to ten years of age should be in the open air amid the opening flowers and nature's beautiful scenery. And their only textbook should be the treasures of nature. These lessons, imprinted upon the minds of young children amid the pleasant, attractive scenes of nature, will not be soon forgotten.

In order for children and youth to have health, cheerfulness, vivacity, and well-developed muscles and brains, they should be much in the open air and have well-regulated employment and amusement. Children and youth who are kept

at school and confined to books, cannot have sound physical constitutions. The exercise of the brain in study, without corresponding physical exercise, has a tendency to attract the blood to the brain, and the circulation of the blood through the system becomes unbalanced. The brain has too much blood and the extremities too little. There should be rules regulating their studies to certain hours, and then a portion of their time should be spent in physical labor. And if their habits of eating, dressing, and sleeping are in accordance with physical law, they can obtain an education without sacrificing physical and mental health.

PHYSICAL DECLINE OF THE RACE

The book of Genesis gives quite a definite account of social and individual life, and yet we have no record of an infant's being born blind, deaf, crippled, deformed, or imbecile. There is not an instance upon record of a natural death in infancy, childhood, or early manhood. There is no account of men and women dying of disease. Obituary notices in the book of Genesis run thus: "And all the days that Adam lived were nine hundred and thirty years: and he died." "And all the days of Seth were nine hundred and twelve years: and he died." Concerning others, the record states: He lived to a good old age; and he died. It was so rare for a son to die before the father that such an occurrence was considered worthy of record: "And Haran died before his father Terah." Haran was a father of children before his death.

God endowed man with so great vital force that he has withstood the accumulation of disease brought upon the race in consequence of perverted habits, and has continued for six thousand years. This fact of itself is enough to evidence to us the strength and electrical energy that God gave to man at his creation. It took more than two thousand years of crime and indulgence of base passions to bring bodily disease upon the race to any great extent. If Adam, at his creation, had not been endowed with twenty times as much vital force as men

now have, the race, with their present habits of living in violation of natural law, would have become extinct. At the time of Christ's first advent the race had degenerated so rapidly that an accumulation of disease pressed upon that generation, bringing in a tide of woe and a weight of misery inexpressible.

The wretched condition of the world at the present time has been presented before me. Since Adam's fall the race has been degenerating. Some of the reasons for the present deplorable condition of men and women, formed in the image of God, were shown me. And a sense of how much must be done to arrest, even in a degree, the physical, mental, and moral decay, caused my heart to be sick and faint. God did not create the race in its present feeble condition. This state of things is not the work of Providence, but the work of man; it has been brought about by wrong habits and abuses, by violating the laws that God has made to govern man's existence. Through the temptation to indulge appetite, Adam and Eve first fell from their high, holy, and happy estate. And it is through the same temptation that the race have become enfeebled. They have permitted appetite and passion to take the throne, and to bring into subjection reason and intellect.

The violation of physical law, and the consequence, human suffering, have so long prevailed that men and women look upon the present state of sickness, suffering, debility, and premature death as the appointed lot of humanity. Man came from the hand of his Creator perfect and beautiful in form, and so filled with vital force that it was more than a thousand years before his corrupt appetite and passions, and general violations of physical law, were sensibly felt upon the race. More recent generations have felt the pressure of infirmity and disease still more rapidly and heavily with every generation. The vital forces have been greatly weakened by the indulgence of appetite and lustful passion.

The patriarchs from Adam to Noah, with but few exceptions, lived nearly a thousand years. Since the days of Noah the length of life has been tapering. Those suffering with

disease were brought to Christ from every city, town, and village for Him to heal; for they were afflicted with all manner of diseases. And disease has been steadily on the increase through successive generations since that period. Because of the continued violation of the laws of life, mortality has increased to a fearful extent. The years of man have been shortened, so that the present generation pass to the grave, even before the age at which the generations that lived the first few thousand years after the creation came upon the stage of action.

Disease has been transmitted from parents to children, from generation to generation. Infants in the cradle are miserably afflicted because of the sins of their parents, which have lessened their vital force. Their wrong habits of eating and dressing, and their general dissipation, are transmitted as an inheritance to their children. Many are born insane, deformed, blind, deaf, and a very large class are deficient in intellect. The strange absence of principle which characterizes this generation, and which is shown in their disregard of the laws of life and health, is astonishing. Ignorance prevails upon this subject, while light is shining all around them. With the majority, their principal anxiety is, What shall I eat? what shall I drink? and wherewithal shall I be clothed? Notwithstanding all that is said and written in regard to how we should treat our bodies, appetite is the great law which governs men and women generally.

The moral powers are weakened because men and women will not live in obedience to the laws of health and make this great subject a personal duty. Parents bequeath to their offspring their own perverted habits, and loathsome diseases corrupt the blood and enervate the brain. The majority of men and women remain in ignorance of the laws of their being, and indulge appetite and passion at the expense of intellect and morals, and seem willing to remain in ignorance of the result of their violation of nature's laws. They indulge the depraved appetite in the use of slow poisons which corrupt the blood and undermine the nervous forces, and in conse-

quence bring upon themselves sickness and death. Their friends call the result of this course the dispensation of Providence. In this they insult Heaven. They rebelled against the laws of nature and suffered the punishment for thus abusing her laws. Suffering and mortality now prevail everywhere, especially among children. How great is the contrast between this generation and those who lived during the first two thousand years!

IMPORTANCE OF HOME TRAINING

I inquired if this tide of woe could not be prevented and something be done to save the youth of this generation from the ruin which threatens them. I was shown that one great cause of the existing deplorable state of things is that parents do not feel under obligation to bring up their children to conform to physical law. Mothers love their children with an idolatrous love and indulge their appetite when they know that it will injure their health and thereby bring upon them disease and unhappiness. This cruel kindness is manifested to a great extent in the present generation. The desires of children are gratified at the expense of health and happy tempers because it is easier for the mother, for the time being, to gratify them than to withhold that for which they clamor.

Thus mothers are sowing the seed that will spring up and bear fruit. The children are not educated to deny their appetites and restrict their desires. And they become selfish, exacting, disobedient, unthankful, and unholy. Mothers who are doing this work will reap with bitterness the fruit of the seed they have sown. They have sinned against Heaven and against their children, and God will hold them accountable.

Had education for generations back been conducted upon altogether a different plan, the youth of this generation would not now be so depraved and worthless. The managers and teachers of schools should have been those who understood physiology and who had an interest, not only to educate the

youth in the sciences, but to teach them how to preserve health so that they might use their knowledge to the best account after they had obtained it. There should have been connected with the schools, establishments for carrying on various branches of labor, that the students might have employment and the necessary exercise out of school hours.

The students' employment and amusements should have been regulated with reference to physical law and should have been adapted to preserve to them the healthy tone of all the powers of body and mind. Then a practical knowledge of business could have been obtained while their literary education was being gained. Students at school should have had their moral sensibilities aroused to see and feel that society has claims upon them and that they should live in obedience to natural law so that they can, by their existence and influence, by precept and example, be an advantage and blessing to society. It should be impressed upon the youth that all have an influence that is constantly telling upon society to improve and elevate or to lower and debase. The first study of the young should be to know themselves and how to keep their bodies in health.

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.

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 youth and children should be the main burden with both parents and teachers. Close reasoners and logical thinkers are few for the

reason that false influences have checked the development of the intellect. The supposition of parents and teachers that continual study would strengthen the intellect has proved erroneous, for in many cases it has had the opposite effect.

In the early education of children many parents and teachers fail to understand that the greatest attention needs to be given to the physical constitution, that a healthy condition of body and brain may be secured. It has been the custom to encourage children to attend school when they are mere babies, needing a mother's care. When of a delicate age they are frequently crowded into ill-ventilated schoolrooms, where they sit in wrong positions upon poorly constructed benches, and as the result the young and tender frames of some have become deformed.

The disposition and habits of youth will be very likely to be manifested in mature manhood. You may bend a young tree into almost any shape that you choose, and if it remains and grows as you have bent it, it will be a deformed tree and will ever tell of the injury and abuse received at your hand. You may, after years of growth, try to straighten the tree, but all your efforts will prove unavailing. It will ever be a crooked tree. This is the case with the minds of youth. They should be carefully and tenderly trained in childhood. They may be trained in the right direction or in the wrong, and in their future lives they will pursue the course in which they were directed in youth. The habits formed in youth will grow with the growth and strengthen with the strength, and will generally be the same in afterlife, only continually growing stronger.

We are living in an age when almost everything is superficial. There is but little stability and firmness of character, because the training and education of children from their cradle is superficial. Their characters are built upon sliding sand. Self-denial and self-control have not been molded into their characters. They have been petted and indulged until they are spoiled for practical life. The love of pleasure controls minds, and children are flattered and indulged to their

ruin. Children should be so trained and educated that they will expect temptations and calculate to meet difficulties and dangers. They should be taught to have control over themselves and to nobly overcome difficulties; and if they do not willfully rush into danger and needlessly place themselves in the way of temptation; if they shun evil influences and vicious society, and then are unavoidably compelled to be in dangerous company, they will have strength of character to stand for the right and preserve principle, and will come forth in the strength of God with their morals untainted. If youth who have been properly educated make God their trust, their moral powers will stand the most powerful test.

But few parents realize that their children are what their example and discipline have made them, and that they are responsible for the characters their children develop. If the hearts of Christian parents were in obedience to the will of Christ, they would obey the injunction of the heavenly Teacher: "But seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you." If those who profess to be followers of Christ would only do this, they would give, not only to their children, but to the unbelieving world, examples that would rightly represent the religion of the Bible.

If Christian parents lived in obedience to the requirements of the divine Teacher, they would preserve simplicity in eating and in dressing, and would live more in accordance with natural law. They would not then devote so much time to artificial life, in making for themselves cares and burdens that Christ has not laid upon them, but that He has positively bid them shun. If the kingdom of God and His righteousness were the first and all-important consideration with parents, but little precious time would be lost in needless outward ornamentation while the minds of their children are almost entirely neglected. The precious time devoted by many parents to dressing their children for display in their scenes of amusement would better, far better, be spent in cultivating their own minds in order that they may be competent to properly

instruct their children. It is not essential to the salvation or happiness of these parents that they use the precious probationary time that God has lent them, in dressing, visiting, and gossiping.

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.

If parents could be aroused to a sense of the fearful responsibility which rests upon them in the work of educating their children, more of their time would be devoted to prayer and less to needless display. They would reflect and study and pray earnestly to God for wisdom and divine aid to so train their children that they may develop characters that God will approve. Their anxiety would not be to know how they can educate their children so that they will be praised and honored of the world, but how they can educate them to form beautiful characters that God can approve.

Much study and earnest prayer for heavenly wisdom are needed to know how to deal with youthful minds, for very much depends upon the direction parents give to the minds and wills of their children. To balance their minds in the right direction and at the right time is a most important work, for their eternal destiny may depend on the decisions made at some critical moment. How important, then, that the minds of parents be as free as possible from perplexing, wearing care in temporal things, that they may think and act with calm consideration, wisdom, and love, and make the salvation of the souls of their children the first and highest consideration! The great object which parents should seek to attain for their dear children should be the inward adorning. Parents cannot afford to allow visitors and strangers to claim their attention, and by robbing them of time, which is life's great capital, make it impossible for them to give their children each day that patient instruction which they must have to give right direction to their developing minds.

This lifetime is too short to be squandered in vain and trifling diversion, in unprofitable visiting, in needless dressing for display, or in exciting amusements. We cannot afford to squander the time given us of God in which to bless others and in which to lay up for ourselves a treasure in heaven. We have none too much time for the discharge of necessary duties. We should give time to the culture of our own hearts and minds in order that we may be qualified for our lifework. By neglecting these essential duties and conforming to the habits and customs of fashionable, worldly society, we do ourselves and our children a great wrong.

Mothers who have youthful minds to train and the characters of children to form should not seek the excitement of the world in order to be cheerful and happy. They have an important lifework, and they and theirs cannot afford to spend time in an unprofitable manner. Time is one of the important talents which God has entrusted to us and for which He will call us to account. A waste of time is a waste of intellect. The

powers of the mind are susceptible of high cultivation. It is the duty of mothers to cultivate their minds and keep their hearts pure. They should improve every means within their reach for their intellectual and moral improvement, that they may be qualified to improve the minds of their children. Those who indulge their disposition to be in company will soon feel restless unless visiting or entertaining visitors. Such have not the power of adaptation to circumstances. The necessary, sacred home duties seem commonplace and uninteresting to them. They have no love for self-examination or self-discipline. The mind hungers for the varying, exciting scenes of worldly life; children are neglected for the indulgence of inclination; and the recording angel writes: "Unprofitable servants." God designs that our minds should not be purposeless, but should accomplish good in this life.

If parents would feel that it is a solemn duty enjoined upon them of God to educate their children for usefulness in this life; if they would adorn the inner temple of the souls of their sons and daughters for the immortal life, we should see a great change in society for the better. There would not then be manifest so great indifference to practical godliness, and it would not be so difficult to arouse the moral sensibilities of children to understand the claims that God has upon them. But parents become more and more careless in the education of their children in the useful branches. Many parents allow their children to form wrong habits and to follow their own inclination, and fail to impress upon their minds the danger of their doing this and the necessity of their being controlled by principle.

Children frequently begin a piece of work with enthusiasm, but, becoming perplexed or wearied with it, they wish to change and take hold of something new. Thus they may take hold of several things, meet with a little discouragement, and give them up; and so they pass from one thing to another, perfecting nothing. Parents should not allow the love of change to control their children. They should not be so

much engaged with other things that they will have no time to patiently discipline the developing minds. A few words of encouragement, or a little help at the right time, may carry them over their trouble and discouragement, and the satisfaction they will derive from seeing the task completed that they undertook will stimulate them to greater exertion.

Many children, for want of words of encouragement and a little assistance in their efforts, become disheartened and change from one thing to another. And they carry this sad defect with them in mature life. They fail to make a success of anything they engage in, for they have not been taught to persevere under discouraging circumstances. Thus the entire lifetime of many proves a failure, because they did not have correct discipline when young. The education received in childhood and youth affects their entire business career in mature life, and their religious experience bears a corresponding stamp.

PHYSICAL LABOR FOR STUDENTS

With the present plan of education a door of temptation is opened to the youth. Although they generally have too many hours of study, they have many hours without anything to do. These leisure hours are frequently spent in a reckless manner. The knowledge of bad habits is communicated from one to another, and vice is greatly increased. Very many young men who have been religiously instructed at home, and who go out to the schools comparatively innocent and virtuous, become corrupt by associating with vicious companions. They lose self-respect and sacrifice noble principles. Then they are prepared to pursue the downward path, for they have so abused their consciences that sin does not appear so exceeding sinful. These evils, which exist in the schools that are conducted according to the present plan, might be remedied in a great degree if study and labor could be combined. The same evils exist in the higher schools, only in a greater degree; for many of the youth have edu-

cated themselves in vice, and their consciences are seared.

Many parents overrate the stability and good qualities of their children. They do not seem to consider that they will be exposed to the deceptive influences of vicious youth. Parents have their fears as they send them some distance away to school, but flatter themselves that, as they have had good examples and religious instruction, they will be true to principle in their high-school life. Many parents have but a faint idea to what extent licentiousness exists in these institutions of learning. In many cases the parents have labored hard and suffered many privations for the cherished object of having their children obtain a finished education. And after all their efforts, many have the bitter experience of receiving their children from their course of studies with dissolute habits and ruined constitutions. And frequently they are disrespectful to their parents, unthankful, and unholy. These abused parents, who are thus rewarded by ungrateful children, lament that they sent their children from them to be exposed to temptations and come back to them physical, mental, and moral wrecks. With disappointed hopes and almost broken hearts they see their children, of whom they had high hopes, follow in a course of vice and drag out a miserable existence.

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

Some students put their whole being into their studies and concentrate their mind upon the object of obtaining an education. They work the brain, but allow the physical powers to remain inactive. The brain is overworked, and the muscles become weak because they are not exercised. When these students graduate, it is evident that they have obtained their education at the expense of life. They have studied day and night, year after year, keeping their minds continually upon the stretch, while they have failed to sufficiently exercise their

muscles. They sacrifice all for a knowledge of the sciences, and pass to their graves.

Young ladies frequently give themselves up to study to the neglect of other branches of education even more essential for practical life than the study of books. And after having obtained their education, they are often invalids for life. They neglected their health by remaining too much indoors, deprived of the pure air of heaven and of the God-given sunlight. These young ladies might have come from their schools in health, had they combined with their studies household labor and exercise in the open air.

Health is a great treasure. It is the richest possession mortals can have. Wealth, honor, or learning is dearly purchased, if it be at the loss of the vigor of health. None of these attainments can secure happiness, if health is wanting. It is a terrible sin to abuse the health that God has given us; for every abuse of health enfeebles us for life and makes us losers, even if we gain any amount of education.

In many cases parents who are wealthy do not feel the importance of giving their children an education in the practical duties of life as well as in the sciences. They do not see the necessity, for the good of their children's minds and morals, and for their future usefulness, of giving them a thorough understanding of useful labor. This is due their children, that, should misfortune come, they could stand forth in noble independence, knowing how to use their hands. If they have a capital of strength they cannot be poor, even if they have not a dollar. Many who in youth were in affluent circumstances may be robbed of all their riches and be left with parents and brothers and sisters dependent upon them for sustenance. Then how important that every youth be educated to labor, that they may be prepared for any emergency! Riches are in deed a curse when their possessors let them stand in the way of their sons and daughters' obtaining a knowledge of useful labor, that they may be qualified for practical life.

Those who are not compelled to labor, frequently do not

have sufficient active exercise for physical health. Young men, for want of having their minds and hands employed in active labor, acquire habits of indolence and frequently obtain what is most to be dreaded, a street education—lounging about stores, smoking, drinking, and playing cards.

Young ladies will read novels, excusing themselves from active labor because they are in delicate health. Their feebleness is the result of their lack of exercising the muscles God has given them. They may think they are too feeble to do housework, but will work at crochet and tatting, and preserve the delicate paleness of their hands and faces, while their care-burdened mothers toil hard to wash and iron their garments. These ladies are not Christians, for they transgress the fifth commandment. They do not honor their parents. But the mother is the one who is most to blame. She has indulged her daughters and excused them from bearing their share of household duties, until work has become distasteful to them, and they love and enjoy delicate idleness. They eat, and sleep, and read novels, and talk of the fashions, while their lives are useless.

Poverty, in many cases, is a blessing; for it prevents youth and children from being ruined by inaction. The physical as well as the mental powers should be cultivated and properly developed. The first and constant care of parents should be to see that their children have firm constitutions, that they may be sound men and women. It is impossible to attain this object without physical exercise. For their own physical health and moral good, children should be taught to work, even if there is no necessity so far as want is concerned. If they would have pure and virtuous characters they must have the discipline of well-regulated labor, which will bring into exercise all the muscles. The satisfaction that children will have in being useful, and in denying themselves to help others, will be the most healthful pleasure they ever enjoyed. Why should the wealthy rob themselves and their dear children of this great blessing?

Parents, inaction is the greatest curse that ever came upon

youth. Your daughters should not be allowed to lie in bed late in the morning, sleeping away the precious hours lent them of God to be used for the best purpose and for which they will have to give an account to Him. The mother does her daughters great injury by bearing the burdens that they should share with her for their own present and future good. The course that many parents pursue in allowing their children to be indolent and to gratify their desire for reading romance is unfitting them for real life. Novel and storybook reading are the greatest evils in which youth can indulge. Novel and love-story readers always fail to make good, practical mothers. They are air-castle builders, living in an unreal, an imaginary world. They become sentimental and have sick fancies. Their artificial life spoils them for anything useful. They are dwarfed in intellect, although they may flatter themselves that they are superior in mind and manners. Exercise in household labor is of the greatest advantage to young girls.

Physical labor will not prevent the cultivation of the intellect. Far from it. The advantages gained by physical labor will balance a person and prevent the mind from being overworked. The toil will come upon the muscles and relieve the wearied brain. There are many listless, useless girls who consider it unladylike to engage in active labor. But their characters are too transparent to deceive sensible persons in regard to their real worthlessness. They simper and giggle, and are all affectation. They appear as though they could not speak their words fairly and squarely, but torture all they say with lisping and simpering. Are these ladies? They were not born fools, but were educated such. It does not require a frail, helpless, over-dressed, simpering thing to make a lady. A sound body is required for a sound intellect. Physical soundness and a practical knowledge of all the necessary household duties will never be hindrances to a well-developed intellect; both are highly important for a lady.

All the powers of the mind should be called into use and developed in order for men and women to have well-balanced

minds. The world is full of one-sided men and women who have become such because one set of their faculties was cultivated while others were dwarfed from inaction. The education of most youth is a failure. They overstudy, while they neglect that which pertains to practical business life. Men and women become parents without considering their responsibilities, and their offspring sink lower in the scale of human deficiency than they themselves. Thus the race is fast degenerating. The constant application to study, as the schools are now conducted, is unfitting youth for practical life. The human mind will have action. If it is not active in the right direction, it will be active in the wrong. In order to preserve the balance of the mind, labor and study should be united in the schools.

Provision should have been made in past generations for education upon a larger scale. In connection with the schools should have been agricultural and manufacturing establishments. There should also have been teachers of household labor. And a portion of the time each day should have been devoted to labor, that the physical and mental powers might be equally exercised. If schools had been established upon the plan we have mentioned, there would not now be so many unbalanced minds.

God prepared for Adam and Eve a beautiful garden. He provided for them everything that their wants required. He planted for them fruit-bearing trees of every variety. With a liberal hand He surrounded them with His bounties. The trees for usefulness and beauty, and the lovely flowers which sprang up spontaneously and flourished in rich profusion around them, were to know nothing of decay. Adam and Eve were rich indeed. They possessed Eden. Adam was lord in his beautiful domain. None can question the fact that he was rich. But God knew that Adam could not be happy unless he had employment. Therefore He gave him something to do; he was to dress the garden.

If men and women of this degenerate age have a large amount of earthly treasure, which, in comparison with that

Paradise of beauty and wealth given the lordly Adam, is very insignificant, they feel themselves above labor and educate their children to look upon it as degrading. Such rich parents, by precept and example, instruct their children that money makes the gentleman and the lady. But our idea of the gentleman and the lady is measured by the intellect and the moral worth. God estimates not by dress. The exhortation of the inspired apostle Peter is: "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." A meek and quiet spirit is exalted above worldly honor or riches.

The Lord illustrates how He estimates the worldly wealthy who lift up their souls unto vanity because of their earthly possessions, by the rich man who tore down his barns and built greater, that he might have room to bestow his goods. Forgetful of God, he failed to acknowledge whence all his possessions came. No grateful thanks ascended to his gracious Benefactor. He congratulated himself thus: "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." The Master, who had entrusted to him earthly riches with which to bless his fellow men and glorify his Maker, was justly angry at his ingratitude and said: "Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God." Here we have an illustration of how the infinite God estimates man. An extensive fortune, or any degree of wealth, will not secure the favor of God. All these bounties and blessings come from Him to prove, test, and develop the character of man.

Men may have boundless wealth; yet if they are not rich toward God, if they have no interest to secure to themselves the heavenly treasure and divine wisdom, they are counted

fools by their Creator, and we leave them just where God leaves them. Labor is a blessing. It is impossible for us to enjoy health without labor. All the faculties should be called into use that they may be properly developed and that men and women may have well-balanced minds. If the young had been given a thorough education in the different branches of labor, if they had been taught labor as well as the sciences, their education would have been of greater advantage to them.

A constant strain upon the brain while the muscles are inactive, enfeebles the nerves, and students have an almost uncontrollable desire for change and exciting amusements. And when they are released, after being confined to study several hours each day, they are nearly wild. Many have never been controlled at home. They have been left to follow inclination, and they think that the restraint of the hours of study is a severe tax upon them; and since they do not have anything to do after study hours, Satan suggests sport and mischief for a change. Their influence over other students is demoralizing. Those students who have had the benefits of religious teaching at home, and who are ignorant of the vices of society, frequently become the best acquainted with those whose minds have been cast in an inferior mold, and whose advantages for mental culture and religious training have been very limited. And they are in danger, by mingling in the society of this class and by breathing an atmosphere that is not elevating but that tends to lower and degrade the morals, of sinking to the same low level as their companions. It is the delight of a large class of students, in their unemployed hours, to have a high time. And very many of those who leave their homes innocent and pure become corrupted by their associations at school.

I have been led to inquire: Must all that is valuable in our youth be sacrificed in order that they may obtain a school education? Had there been agricultural and manufacturing establishments connected with our schools, and had competent teachers been employed to educate the youth in the different branches of study and labor, devoting a portion of each

day to mental improvement and a portion to physical labor, there would now be a more elevated class of youth to come upon the stage of action to have influence in molding society. Many of the youth who would graduate at such institutions would come forth with stability of character. They would have perseverance, fortitude, and courage to surmount obstacles, and such principles that they would not be swayed by a wrong influence, however popular. There should have been experienced teachers to give lessons to young ladies in the cooking department. Young girls should have been instructed to manufacture wearing apparel, to cut, make, and mend garments, and thus become educated for the practical duties of life.

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.

There are very many girls who have married and have families who have but little practical knowledge of the duties devolving upon a wife and mother. They can read, and play upon an instrument of music; but they cannot cook. They cannot make good bread, which is very essential to the health of the family. They cannot cut and make garments, for they never learned how. They considered these things unessential, and in their married life they are as dependent upon someone to do these things for them as are their own little children. It is this inexcusable ignorance in regard to the most needful duties of life which makes very many unhappy families.

The impression that work is degrading to fashionable life has laid thousands in the grave who might have lived. Those who perform only manual labor frequently work to excess without giving themselves periods of rest; while the intellectual class overwork the brain and suffer for want of the health-

ful vigor the physical labor gives. If the intellectual would to some extent share the burden of the laboring class and thus strengthen the muscles, the laboring class might do less and devote a portion of their time to mental and moral culture. Those of sedentary and literary habits should take physical exercise, even if they have no need to labor so far as means are concerned. Health should be a sufficient inducement to lead them to unite physical with mental labor.

Moral, intellectual, and physical culture should be combined in order to have well-developed, well-balanced men and women. Some are qualified to exercise greater intellectual strength than others, while others are inclined to love and enjoy physical labor. Both of these classes should seek to improve where they are deficient, that they may present to God their entire being, a living sacrifice, holy and acceptable to Him, which is their reasonable service. The habits and customs of fashionable society should not gauge their course of action. The inspired apostle Paul adds: "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

The minds of thinking men labor too hard. They frequently use their mental powers prodigally, while there is another class whose highest aim in life is physical labor. The latter class do not exercise the mind. Their muscles are exercised while their brains are robbed of intellectual strength, just as the minds of thinking men are worked while their bodies are robbed of strength and vigor by their neglect to exercise the muscles. Those who are content to devote their lives to physical labor and leave others to do the thinking for them, while they simply carry out what other brains have planned, will have strength of muscle but feeble intellects. Their influence for good is small in comparison to what it might be if they would use their brains as well as their muscles. This class fall more readily if attacked by disease; the system is vitalized by the electrical force of the brain to resist disease.

Men who have good physical powers should educate themselves to think as well as to act, and not depend upon others to be brains for them. It is a popular error with a large class to regard work as degrading. Therefore young men are very anxious to educate themselves to become teachers, clerks, merchants, lawyers, and to occupy almost any position that does not require physical labor. Young women regard housework as demeaning. And although the physical exercise required to perform household labor, if not too severe, is calculated to promote health, yet they will seek for an education that will fit them to become teachers or clerks, or will learn some trade which will confine them indoors to sedentary employment. The bloom of health fades from their cheeks, and disease fastens upon them, because they are robbed of physical exercise and their habits are perverted generally. All this because it is fashionable! They enjoy delicate life, which is feebleness and decay.

True, there is some excuse for young women not choosing housework for employment, because those who hire kitchen girls generally treat them as servants. Frequently their employers do not respect them and treat them as though they were unworthy to be members of their families. They do not give them the privileges they do the seamstress, the copyist, and the teacher of music. But there can be no employment more important than that of housework. To cook well, to present healthful food upon the table in an inviting manner, requires intelligence and experience. The one who prepares the food that is to be placed in our stomachs, to be converted into blood to nourish the system, occupies a most important and elevated position. The position of copyist, dressmaker, or music teacher cannot equal in importance that of the cook.

The foregoing is a statement of what might have been done by a proper system of education. Time is too short now to accomplish that which might have been done in past generations; but we can do much, even in these last days, to correct the existing evils in the education of youth. And because

time is short, we should be in earnest and work zealously to give the young that education which is consistent with our faith. We are reformers. We desire that our children should study to the best advantage. In order to do this, employment should be given them which will call the muscles into exercise. Daily, systematic labor should constitute a part of the education of the youth, even at this late period. Much can now be gained by connecting labor with schools. In following this plan the students will realize elasticity of spirit and vigor of thought, and will be able to accomplish more mental labor in a given time than they could by study alone. And they can leave school with their constitutions unimpaired and with strength and courage to persevere in any position in which the providence of God may place them.

Because time is short, we should work with diligence and double energy. Our children may never enter college, but they can obtain an education in those essential branches which they can turn to a practical use and which will give culture to the mind and bring its powers into use. Very many youth who have gone through a college course have not obtained that true education that they can put to practical use. They may have the name of having a collegiate education, but in reality they are only educated dunces.

There are many young men whose services God would accept if they would consecrate themselves to Him unreservedly. If they would exercise those powers of the mind in the service of God which they use in serving themselves and in acquiring property they would make earnest, persevering, successful laborers in the vineyard of the Lord. Many of our young men should turn their attention to the study of the Scriptures, that God may use them in His cause. But they do not become as intelligent in spiritual knowledge as in temporal things; therefore they fail to do the work of God which they could do with acceptance. There are but few to warn sinners and win souls to Christ, when there should be many. Our young men generally are wise in worldly matters, but

not intelligent in regard to the things of the kingdom of God. They might turn their minds in a heavenly, divine channel and walk in the light, going on from one degree of light and strength to another until they could turn sinners to Christ and point the unbelieving and desponding to a bright track heavenward. And when the warfare is ended, they might be welcomed to the joy of their Lord.

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

We are indebted to Him who gave us existence, for all the talents which have been entrusted to us; and it is a duty we owe to our Creator to cultivate and improve upon the talents He has committed to our trust. Education will discipline the mind, develop its powers, and understandingly direct them, that we may be useful in advancing the glory of God. We need a school where those who are just entering the ministry may be taught at least the common branches of education and where they may also learn more perfectly the truths of God's word for this time. In connection with these schools, lectures should be given upon the prophecies. Those who really have good abilities such as God will accept to labor in His vineyard would be very much benefited by only a few months' instruction at such a school.

DANGERS AND DUTIES OF YOUTH

You have thought that it was of the highest importance to obtain an education in the sciences. There is no virtue in ignorance, and knowledge will not necessarily dwarf Christian growth; but if you seek for it from principle, having the right object before you and feeling your obligation to God to use your faculties to do good to others and promote His glory, knowledge will aid you to accomplish this end; it will help you to bring into exercise the powers which God has given you, and to employ them in His service.

But, young men, if you gain ever so much knowledge and yet fail to put that knowledge to a practical use you fail of your object. If, in obtaining an education, you become so absorbed in your studies that you neglect prayer and religious privileges, and become careless and indifferent to the welfare of your souls, if you cease to learn in the school of Christ, you are selling your birthright for a mess of pottage. The object for which you are obtaining an education should not be lost sight of for a moment. It should be to so develop and direct your faculties that you may be more useful and bless others to the extent of your ability. If by obtaining knowledge you increase your love of yourselves, and your inclination to excuse yourselves from bearing responsibilities, you are better without an education. If you love and idolize books, and allow them to get between you and your duties, so that you feel a reluctance to leave your studies and your reading to do essential labor that someone must do, you should restrain your desire to study and cultivate a love for doing those things in which you now take no interest. He that is faithful in that which is least will also be faithful in greater things.—*Testimonies*, Vol. 3, pp. 223, 224.