

OUR EDUCATIONAL WORK.

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

The teachers in our schools at the Sanitarium and College at Battle Creek must be on guard constantly, lest their plans and management shall depress and quench the faith of students who have had their hearts deeply impressed by the Holy Spirit. They have heard the voice of Jesus saying, "Son, go work to-day in my vineyard." They feel the need of a proper course of study, that they may be prepared to labor for the Master, and every effort should be made to hasten their advancement; but the object of their education should be kept constantly in view. Unnecessary delay should not be advised or allowed. Those persons who have engaged to help sustain the students during their course of study suffer great loss both in time and money spent unwisely. These people have manifested their earnestness and willingness to help; but they become discouraged as they see the time originally estimated as being necessary for the students to receive a fitting-up for the

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work, prolonged, and still the students are encouraged to take up another course of study at their expense. Years pass; and still there is urged upon the students the necessity of more education. This long-drawn-out process, adding and adding more time, more branches, is one of Satan's snares to keep laborers back.

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

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

But there is a day that God hath appointed for the close of this world's history: "This gospel of the kingdom shall be preached in all the world for a wit-

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

The money which has been expended in additional buildings and in extensions on existing buildings in Battle Creek, should have been used for creating facili-

ties for carrying on the work in places where there is nothing done at all. God is not pleased at the manner in which his goods have been disposed of. There is no respect of places or of persons, with him.

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

When students come to Battle Creek from long distances at great expense, expecting to receive instruction as to how to become successful missionaries, that idea is not to be sunk out of sight in a variety of studies. Consider Moses; the one great burden of his soul was that the presence of God might be with him, and that he might behold His glory. But if the students are given more studies than are absolutely necessary, it is calcu-

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

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

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

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

Those who come to the Battle Creek school should be speedily and thoroughly pushed through such a course of study as would be of practical value in the healthy development of the body and holy activity of the soul. In his gospel, God speaks not merely to benefit the

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growth of the mental capacity of man, but to instruct how the moral senses may be quickened. This is illustrated in the case of Daniel and the three Hebrews. They kept the fear and love of God ever before them, and the result is recorded as follows: "As for these four children, God gave them knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams."

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

The many branches which students are induced to take up in their studies, holding them from the work for years, are not in the order of God. Christ came to seek and to save that which was lost. When he said, "Follow me," he assumed the position of instructor. All the light he brought to men from heaven is to be used in revealing to men the pit of destruction into which they have been plunged by their sins, and to point out to them the only path which can be traveled with hope of reaching a place of safety. The bright beams of the Sun of righteousness are shining upon this path, and the wayfarer man, though a fool, need not err therein. Those who come to Battle Creek are not to be encouraged to absorb several years in study.

Intemperance in study is a species of intoxication, and those who indulge in it, like the drunkard, wander from safe paths, and stumble and fall in the darkness. The Lord would have every student bear in mind that the eye must be kept single to the glory of God. They

are not to exhaust and waste their physical and mental powers in seeking to acquire all possible knowledge of the sciences; but every individual is to preserve the freshness and vigor of all his powers to engage in the work which the Lord has appointed him in helping souls to find the path of righteousness. All must preserve the vigor of their lives, their soul-energy and ambitions, and prepare to leave their studies in school, and take up the more practical studies in the sphere of activity, where angels cooperate with them. The intelligences of heaven will work through the human agents. The command of heaven is to do, work,—do something which will reflect glory to God by being a benefit to our fellow-men who are ready to perish.

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

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

also. Thou therefore endure hardness, as a good soldier of Jesus Christ." The highest possible good is obtained through a knowledge of God. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

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

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

The education received by Moses, as the king's grandson, was very thorough. Nothing was neglected that

was calculated to make him a wise man, as the Egyptians understood wisdom. This education was a help to him in many respects; but the most valuable part of his fitting for his life-work was that received while employed as a shepherd. As he led his flocks through the wilds of the mountains and into the green pastures of the valleys, the God of nature taught him the highest and grandest wisdom. In the school of nature, with Christ himself for teacher, he contemplated and learned lessons of humility, meekness, faith, and trust, and of a humble manner of living, all of which bound his soul closer to God. In the solitude of the mountains he learned that which all his instruction in the king's palace was unable to impart to him,—simple, unwavering faith, and constant trust in the Lord.

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

long-suffering, which it is necessary for every laborer for the Master to possess; for it is these characteristics that constitute the successful workman in the Lord's cause.

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

Thus prepared, he was ready to heed the call of God to exchange his shepherd's crook for the rod of authority; to leave his flock of sheep to take the leadership of more than a million idolatrous, rebellious people. But he was to depend upon the invisible Leader. Even as the rod was simply an instrument in his hand, so was he to be a willing instrument to be worked by the hand of Jesus Christ. Moses was selected to be the shepherd of God's own people, and it was through his firm faith and

abiding trust in the Lord that so many blessings reached the children of Israel. The Lord Jesus seeks the cooperation of such men as will become unobstructed channels through which the riches of heaven may be poured out upon the people of his love. He works through man for the uplifting and salvation of his chosen.

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

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

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

Many in our day have had far better opportunities, enjoyed far greater privileges for obtaining a knowledge of God, than did Moses; but his faith puts to shame their manifest unbelief. At the command of God, Moses advanced, although there was nothing ahead for his feet to tread upon. More than a million people were depending upon him, but he led them forward step by step, day by day. God permitted these lonely travels through the wilderness so that they might obtain an experience in enduring hardships, and so that when they were in peril, they might know that there was re-

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 lief and deliverance in God alone, and that thus they might learn to know and to trust God, and to serve him with a living faith. It was not the teachings of the schools of Egypt that enabled Moses to triumph over all his enemies, but an ever-abiding faith, an unflinching faith, a faith that did not fail under the most trying circumstances.

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

Many who are seeking efficiency for the exalted work of God by perfecting their education in the schools of men, will find that they have failed of learning the more important lessons which the Lord would teach them.

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

From the first opening of a book, the candidate for an education should recognize God as the one who imparts true wisdom. He should seek his counsel at every step along the way. No arrangement should be made to which God cannot be made a party, no union formed of which he is not the approver. The Author of wisdom should be recognized as the Guide from first to last. In this manner the knowledge obtained from books will be bound off by a living faith in the infinite God. The student should not permit himself to be bound down to any particular course of studies involving long periods of time, but should be guided in such matters by the Spirit of God.

A course of study at Ann Arbor may be thought essential for some ; but evil influences are there ever at work upon susceptible minds, so that the farther they advance in their studies, the less they deem it necessary to seek a knowledge of the will and ways of God. None should be allowed to pursue a course of study that may in any way weaken their faith in the truth and in the

Lord's power, or diminish their respect for a life of holiness. I would warn the students not to advance one step in these lines,—not even upon the advice of their instructors or men in positions of authority,—unless they have first sought God individually, with their hearts thrown open to the influence of the Holy Spirit, and obtained his counsel concerning the contemplated course of study. Let every selfish desire to distinguish yourselves be set aside; take every suggestion from humanity to God, trusting in the guidance of the Holy Spirit; every unholy ambition should be blotted out, lest the Lord shall say: "I have seen the foolish taking root: but suddenly I cursed his habitation." Every one should move so that he can say: "Thou, O Lord, knowest me: thou hast seen me, and tried mine heart toward thee." "Thou God seest me." The Lord weighs every motive. He is a discerner of the thoughts and intents and purposes of the heart. Without God we are without hope; therefore let us fix our faith upon him. "Thou art my hope, O Lord God: thou art my trust from my youth."

Every ship sailing the sea of life needs to have the divine Pilot on board; but when storms arise, when tempests threaten, many persons push their Pilot overboard, and commit their bark into the hand of finite man, or try to steer it themselves. Then disaster and wreckage generally follow, and the Pilot is blamed for running them into such dangerous waters. Do not commit yourselves into the keeping of men, but say, "The Lord is my helper;" I will seek his counsel; I will be a doer of his will. All the advantages you may have cannot be a blessing to you, neither can the highest-class education qualify you to become a channel of light unless you have the coöperation of the divine Spirit. It is as impossible for us to receive qualification from man, without the divine enlightenment, as it was for the

gods of Egypt to deliver those who trusted in them. Students must not suppose that every suggestion for them to prolong their studies is in harmony with God's plan. Let every such suggestion be taken to the Lord in prayer, and seek earnestly for his guidance,—not only once, but again and again. Plead with him, until you are convinced whether the counsel is of God or man. Do not trust yourself to men. Act under the divine Guide.

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

The Lord says, "Watch and pray, that ye enter not into temptation." The advice of your own brethren may cause you to swerve from the path which the Lord has marked out for you to walk in; for the minds of men are not always under the control of the Holy Spirit. "Watch," lest your studies shall accumulate to such proportions, and become of such absorbing interest to you, that your mind shall become overburdened, and the

desire for godliness be crushed out of your soul. With many students the motive and aim which caused them to enter school has gradually been lost sight of, and an unholy ambition to secure a high-class education has led them to sacrifice the truth. Their intense interest to secure a high place among men has caused them to leave the will of their heavenly Father out of their calculations; but true knowledge leads to holiness of life through the sanctification of the truth.

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

the Master if they would pursue a course that would not work injury to their physical, mental, and moral powers; but in over-burdening the mind, they bring upon themselves life-long physical infirmities that cripple their powers, and unfit them for future usefulness.

I would not in any case counsel restriction of the education to which God has set no limit. Our education does not end with the advantages that this world can give. Through all eternity the chosen of God will be learners. But I would advise restriction in following those methods of education which imperil the soul and defeat the purpose for which time and money are spent. Education is a grand life-work; but to obtain true education, it is necessary to possess that wisdom that cometh alone from God. The Lord God should be represented in every phase of education; but it is a mistake to devote a period of years to the study of one line of book-knowledge. After a period of time has been devoted to study, let no one advise students to enter again upon a line of study, but, rather, advise them to enter upon the work for which they have been studying. Let them be advised to put into practice the theories they have gained. Daniel pursued this course in Babylon. He put into practical use that which he had learned under tutors. Let students seek heavenly direction much more than they have done hitherto, and let them make no move, even though it be advised by their teachers, unless they have most humbly sought wisdom from God, and have received his guidance and counsel.

Students are authorized to go to school for a certain length of time in order to acquire scientific knowledge; but in doing this they should ever consider their physical necessities, and seek their education in such a way as not to injure in the least the temple of the body. Let them be sure not to indulge in any sinful practice, not

to burden themselves with too many studies, not to become so absorbed in devotion to their studies that the truth will be supplanted, the knowledge of God expelled from the soul, by the inventions of men. Let every moment that is devoted to study be a moment in which the soul is conscious of its God-given responsibilities. There will be no need then of enjoining the students to be true and just, and to preserve their souls' integrity. They will breathe a heavenly atmosphere, and every transaction will be inspired by the Holy Spirit, and equity and righteousness will be revealed.

But if the body is neglected, if unsuitable hours are consumed in study, if the mind is over-taxed, if the physical powers are left unemployed and become enfeebled, then the human machinery is trammelled, and matters that are essential for our future welfare and eternal peace are neglected. Book-knowledge is made all-important, and God is dishonored. The student forgets the words of inspiration, and does not follow the instruction of the Lord when he says: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." The minds of many need to be renewed, transformed, and molded after God's plan. Many are ruining themselves physically, mentally, and morally, by over-devotion to study. They are defrauding themselves for time and eternity through practicing habits of intemperance in seeking to gain an education. They are losing their desire to learn, in the school of Christ, lessons of meekness and lowliness of heart. Every moment that passes is fraught with eternal results. Integrity will be the sure result of following in the way of righteousness.

Is it necessary that in order to solve the problem of education one must commit robbery toward God, and refuse to give God the willing service of the powers of the spirit, soul, and body? God calls upon you to be doers of his word, in order that you may be thoroughly educated in the principles that will give you a fitness for heaven. No method of education should be followed that will crowd out the word of God. Let the word of God be the man of your counsel. The purpose of education should be to take in light in order that you may impart light by letting it shine forth to others in good works. The highest of all education is the knowledge of God. "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord." Read the first and second chapters of 1 Corinthians with deep interest, and pray that God will give you understanding so that you may comprehend and put into practice the truths there revealed. "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord." "The Lord is

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exalted; for he dwelleth on high: he hath filled Zion with judgment and righteousness. And wisdom and knowledge shall be the stability of thy times, and strength of salvation: the fear of the Lord is his treasure."

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

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

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Spirit, and upon that which the Lord has promised to do for them.

This burden has been upon me for years. A course is pursued at Battle Creek such as the Lord does not approve. The end of all things is at hand. The day of distress, of anguish, of plague, of retribution, of judgment for sin, is coming on the world as a thief in the night. The time is near when sudden destruction will come upon the world, and they will not escape. I have a word of warning for you. You are viewing things in altogether too feeble a light, and far too much from a merely human standpoint. A very small portion of God's great moral vineyard has yet been worked. Only a few, comparatively, have received the last message of mercy that is to be given to the world. Students are led to suppose that their efficiency depends upon their education and training; but the success of the work does not depend upon the amount of knowledge men have in scientific studies. The thought to be kept before students is that time is short, and that they must make speedy preparation for doing the work that is essential for this time. Every man, in and through the grace given him of God, is to do the work, not depending on his human earnestness or ability; for God can remove human ability in a moment. Let each one in the strength of the living Saviour, who to-day is our advocate in the courts of heaven, strive to do the will of God.

I am bidden to say to you that you know not how soon the crisis may come. It is stealing gradually upon us, as a thief. The sun shines in the heavens, passing over its usual round, and the heavens still declare the glory of God; men are still pursuing their usual course of eating and drinking, planting and building, marrying and giving in marriage; merchants are still engaged in buying and selling; publications are still issuing one upon another; men are jostling one against another,

seeking to get the highest place; pleasure-lovers are still attending theaters, horse-races, gambling hells, and the highest excitement prevails; yet probation's hour is fast closing, and every case is about to be eternally decided. There are few who believe with heart and soul that we have a heaven to win and a hell to shun; but these few show their faith by their works. The signs of Christ's coming are fast fulfilling. Satan sees that he has but a short time in which to work, and he has set his Satanic agencies at work to stir the elements of the world, in order that men may be deceived, deluded, and kept occupied and entranced until the day of probation shall be ended, and the door be forever shut.

The kingdoms of this world have not yet become the kingdoms of our Lord and of his Christ. Do not deceive yourselves; be wide awake, and move rapidly, for the night cometh, in which no man can work. Do not encourage students, who come to you burdened for the work of saving their fellow-men, to enter upon course after course of study. Do not lengthen out the time for obtaining an education to many years. By this course they suppose that there is time enough, and this very plan proves a snare to their souls. Many are better prepared, have more spiritual discrimination and knowledge of God, and know more of his requirements, when they enter upon a course of study than when they graduate. They become inspired with an ambition to become learned men, and are encouraged to add to their studies until they become infatuated. They make their books their idol, and are willing to sacrifice health and spirituality in order to obtain an education. They limit the time which they should devote to prayer, and fail to improve the opportunities which they have had to do good, and do not communicate light and knowledge. They fail to put to use the knowledge which they have already obtained, and do not advance in the science of

winning souls. Missionary work becomes less and less desirable, while the passion to excel in book-knowledge increases abnormally. In pursuing their studies, they separate from the God of wisdom. Some congratulate them on their advance, and encourage them to take degree after degree, even though they are less qualified to do the work of God after Christ's manner of instruction than they were before they entered the school at Battle Creek.

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

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

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

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

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

Read the Old and New Testaments with a contrite

heart. Read them prayerfully and faithfully, pleading that the Holy Spirit will give you understanding. Daniel searched the portion of the Old Testament which he had at his command, and made the word of God his highest instructor. At the same time he improved the opportunities that were given him to become intelligent in all lines of learning. His companions did the same, and we read: "In all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm." "As for these four children [for they were mere youths], God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams."

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

The Holy Spirit of God has been striving with many youth, and has been urging them to give themselves to the cause and work of God. When they offer themselves to the Conference, they are advised to take a course of study at Battle Creek before they shall enter the work. This is all very well if the student is evenly

balanced with principle; but it is not consistent that the worker should be long delayed in preparation. Most earnest work should be given to advance those who are to be missionaries. Every effort should tell to their advantage, so that they shall be sent forth as speedily as possible. They cannot afford to wait until their education is considered complete. This can never be attained; for there will be a constant course of education carried on throughout the ceaseless ages of eternity.

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

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

There is positive peril in advising students to pursue one line of education after another, and to leave them to think that by so doing they will attain perfection.

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

Moses was learned in all the wisdom of the Egyptians. He received an education in the providence of God; but a large part of that education had to be unlearned, and accounted as foolishness. Its impression had to be blotted out by forty years of experience in caring for the sheep and the tender lambs. If many who are connected with the work of the Lord could be isolated as was Moses, and could be compelled by

circumstances to follow some humble vocation until their hearts became tender, they would make much more faithful shepherds than they now do in dealing with God's heritage. They would not be so prone to magnify their own abilities, or seek to demonstrate that the wisdom of an advanced education could take the place of a sound knowledge of God. When Christ came to the world, the testimony was that "the world by wisdom know not God," yet that "it pleased God by the foolishness of preaching to save them that believe."

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

You need to be learning in the school of Christ to-day.

The Lord has power to work with his own agents. You are loading down poor finite men with weighty advantages to do a large work, when they will have no opportunity or call to use a large share of the burden of studies that they have undertaken to master. Golden opportunities are passing into eternity, and counsel has been given that should have been withheld; and much more and better work might have been done than has been done, if the period spent in Battle Creek by many of the workers had been materially shortened. They should have been set at work communicating the light and knowledge they have received to those who are in darkness. The God of all grace will give grace for grace. Those who go to work in the Lord's vineyard will learn how to work, and will call to remembrance the instruction they have received during their student life. The Lord is not pleased with encouraging these workers to spend years in accumulating knowledge which they will have no opportunity to impart. Precious youth, who ought to be laboring for God, have come to Battle Creek to receive an education, and to gain a better knowledge as to how to work. They ought to have been taught that which is essential in a very short period. They ought not to require years for their education before they can respond to the call, "Go work to-day in my vineyard." Instead of sending them forth as laborers after they have put in months and years at the College, they are advised to take other studies, and to make progress along additional lines. They are counseled to spend months and years in institutions where the truth is denied and controverted, and where error of a most specious, unscriptural character is insidiously introduced. These doctrines become mingled with their studies. They become engrossed in advancing in educational lines, and they lose their love for Jesus; and before they know what is the matter with them, they

are far from God, and are all unprepared to respond to the command, "Go work to-day in my vineyard." The desire for missionary effort is gone. They pursue their studies with an infatuation that closes the door to the entrance of Christ. When they graduate, and have full commission to go out as properly educated students, some have lost all burden for the work, and are far less prepared to engage in the service of God than when they came to Battle Creek at first.

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

The disciples of Christ are not called upon to magnify men, but to magnify God, the source of all wisdom. Let educators give the Holy Spirit room to do its work upon

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

Christian teachers are called to work for God. The leaven of truth must be introduced before it can work transformation of character. It would be far better for our youth to be less accomplished in branches of study than to be lacking in humility and meekness, and to be devoid of contrite hearts. The work of some of our ed

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

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

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

Those who go to Battle Creek meet with temptations that they did not suppose could exist in that place. They meet with discouragements which they need not

