

TESTIMONY
FOR
THE CHURCH.

No. 22.

BY ELLEN G. WHITE.

STEAM PRESS
OF THE SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION,
BATTLE CREEK, MICH. :

1872.

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 vary the manner of instruction so as to call forth the high and noble powers of the mind. Parents, and teachers of schools, are certainly disqualified to educate children properly, 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 period for training children, and a time for educating youth. And it is essential that both of these be combined in a great degree in the schools. Children may be trained for the service of sin, or for the service of righteousness. The early education of youth shapes their character in this life, 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. It comprehends the practice of temperance, godliness, brotherly kindness, and love to God, and to each other. In order to attain this object, the physical, mental, moral, and religious education of children must have attention.

In households, and in schools, the education of children should not be like the training of dumb animals; for children have an intelligent will which should be directed to control all their powers. The dumb animals need to be trained; for they have not reason and intellect. The human mind must be taught self-control. It must be educated to rule the human being, while the animal is controlled by the master. The beast is trained to be submissive to his master. 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. His individuality may even be submerged in the

one who superintends his training, and the will is to all intents and purposes 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 will was controlled by another, and the mind was not called out, that it might expand and strengthen by exercise. They were not directed and disciplined with respect to their peculiar constitution and capabilities of mind, to put forth their strongest powers when required. Teachers should not stop here, but give especial 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 judgment, having an opinion of their own. And when they go out from their parents, to act for themselves, they are easily led by others' judgment in the wrong direction. They have not stability of character. Their minds have not been properly developed and strengthened by being thrown upon their own judgment, as fast and as far as practicable. So long have their minds been absolutely controlled by their parents that they rely wholly upon them. Their parents were mind and judgment for their children.

On the other hand, the youth should not be left to think and act independent of the judgment of their parents and teachers. Children should be taught to respect experienced judgment, and 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 they be so instructed that they can see the propriety of heeding their counsel. And when they shall 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 would allow, that by this means they might

have growth of thought and feelings of self-respect, and confidence in their own abilities to perform, will ever produce a class that 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 harsh discipline of parents and teachers.

Parents and teachers who boast of having complete control of the mind and will of the children under their care would cease their boastings, could they trace out the future life of these children who are thus in subjection by force and through fear. These are almost wholly unprepared to engage 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 youth have the future result of their mistaken discipline mapped out before them, they would change their plan of action in the education of children and youth. That class of teachers who are gratified that they have almost complete control of the will 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 human mind. And those who make efforts to have the individuality of their pupils submerged in themselves, and they be mind, will, and conscience, for their pupils, 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. But 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 the teacher who holds the will and mind 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 their 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 manifest an interest in all their efforts, and even in their sports, and sometimes be even a child among children, they would make the children very happy, would gain their love, and win their confidence. And the children would sooner respect and love the authority of their parents and teachers.

The principles and habits of the teacher should be considered of greater importance than even his literary qualifications. If the teacher 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, then can he mold the minds of his pupils, as well as to instruct them in the sciences. The early education of youth generally shapes their character 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 their powers, and that they may be exercised to the very best account.

The system of education generations back has been destructive to health and even life itself. Five hours each day many young children have passed in school rooms 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 their brains undeveloped, have been kept confined in-doors 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. By inexcusable ignorance, their own course had destroyed the life of their children. Then to charge their death to Providence is blasphemy. God wanted the little ones to live and be disciplined, that they might have beautiful characters, to glorify

him in this world, and praise him in the better world. In order to be in accordance with fashion and custom, many parents have sacrificed the health and life of their children.

Parents and teachers, in taking the responsibilities 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 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 dress and that of their children, to fit them for display, who plead that they cannot find time to read up, and obtain information necessary to take care of the health of their children. They think it less trouble to trust their bodies to the doctors.

To become acquainted with the wonderful organism, the stomach, liver, bowels, heart, bones, muscles, and pores of the skin, and to understand the dependence of one organ upon another, for the healthful action of all, is a study that most mothers have no interest in. The influence of the body upon the mind, and the mind upon the body, she knows nothing of. The mind, which allies finite to the infinite, she does 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 flesh-meats, spices, butter, cheese, pork, rich pastry, and condiments generally. They are allowed to eat irregularly, and to eat between meals, of unhealthful food, which do their work of deranging the stomach, and exciting the nerves to unnatural action, and enfeeble the intellect. Parents do not realize that they are sowing the seeds which will bring forth disease and death.

Many children have been ruined for life by urging the intellect, and neglecting to strengthen the physical. Many have died in their childhood because of the course pursued by injudicious parents, and teachers of the schools, in forcing their young intellect, by flattery or fear, when they are too young to see the inside of a school room. Their minds have been taxed with lessons, when they should not have been called out, but kept back until the physical constitution was strong enough to endure mental effort. Small children should be left free as lambs to run out of doors, to be free and happy, and be allowed the most favorable opportunities to lay the foundation for sound constitutions. Parents should be their only teachers, until they have reached eight or ten years of age. They should open before their children God's great

book of nature as fast as their minds can comprehend it.

The mother should have less love for the artificial in her house, and in the preparation of her dress for display, and find time to cultivate, in herself and in her children, a love for the beautiful buds and opening flowers, and call the attention of her children to their different colors and variety of forms. She can make her children acquainted with God, who made all the beautiful things which attract and delight them. She can lead their young 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. Among the opening flowers and nature's beautiful scenery in the open air should be the only school room for children from eight to ten years of age. And the treasures of nature should be their only text book. These lessons, imprinted upon the minds of young children, among 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 muscle and brain, 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, were in accordance with physical law, they could obtain an education without sacrificing physical and mental health.

The book of Genesis gives quite a definite account of social and individual life, and yet we have no record of an infant 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 of Adam 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 he has continued for six thousand years. This fact of itself is enough to evidence to us the strength and electrical energy 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 present habits of living in violation of natural law, would have become extinct. At the period of the first advent of Christ, so rapidly had the race degenerated that an accumulation of disease pressed upon that generation, bringing in a tide of woe, and weight of misery inexpressible. The wretched condition of the world at the present time was presented before me. Since Adam's fall, the race has been degenerating. Some of the reasons for the present deplorable conditions of men and women, formed in the image of God, was shown me. The 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, brought about by wrong habits and abuses, by violating the laws God has made to govern his existence. Through the temptation of appetite, Adam and Eve first fell from their high, holy, and happy estate. Through the same temptation have the race become enfeebled. They have permitted appetite and passion to take the throne, and to bring into subjection reason and intellect.

So long has the violation of physical law, and human suffering as the consequence, 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 the corrupt appetite and passions, and general violation of physical law, was sensibly felt upon the race. More recent generations have been feeling the pressure of infirmity and disease still more rapidly and heavily with every generation. The vital forces have been greatly weakened by 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 for him to heal, from every town, city, and village; 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 off to the grave, even before 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 their 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 deficient in intellect. The strange absence of principle which characterizes this generation, in disregarding 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 beclouded, 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 consequence bring upon themselves sickness and death. Their friends call the result of their own course the dispensation of Providence. In this they insult Heaven. They rebelled against the laws of nature, and suffered the punishment of her abused laws. Suffering and mortality now prevail everywhere, especially among the children. How great is the contrast between this generation, and those who lived during the first two thousand years!

I inquired if this tide of woe could not be prevented, and something done to save the youth of this generation from the ruin which threatens them. I was shown 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 they indulge their appetite when they know that it will injure the health of the children, and thereby bring upon them disease and unhap-

piness. This cruel kindness is carried out 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 than to withhold that which her children clamor for.

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 of sowing will reap with bitterness the seed they have sown. They have sinned against Heaven and against their children, and God will hold them accountable.

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

The students' employment and amusements should have been regulated in reference to physical law, and adapted to preserve

to them the healthy tone of all the powers of the body and mind. Then their education in practical business could have been obtained, while their literary progress was being secured. Students at school should have had their moral sensibilities aroused to see and feel that society had claims upon them, and that they should so live in obedience to natural law that they could, by their existence and influence, by precept and example, be an advantage and blessing to society. It should be impressed upon 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 youth should be to know themselves and how to keep their bodies in health.

Many parents have kept their children at school nearly the year round. These children have gone through the routine of study mechanically, and they have not retained that which they learned. Many of these constant students seem almost destitute of intellectual life. The monotony of continual study wearies the mind, and they have but little interest in their lessons, and to many the application to books becomes painful. They had not an inward love of thought, and ambition to acquire knowledge. They did not encourage in themselves reflection, and investigation of objects and things.

Children are in great need of proper education, in order that their lives should 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 it has had in many cases 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 can be secured. It has been the custom to encourage children to attend school when they are mere babies, needing a mother's care. Children of a delicate age are frequently crowded into ill-ventilated school rooms, to sit upon poorly constructed benches, and the young and tender frames have, through sitting in wrong positions, become deformed.

The disposition and habits of youth will be very likely to be manifested in the matured man. You may bend a young tree to almost any form that you may choose, and let it remain and grow as you have bent it, and 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 the wrong, and they will in their future life 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 after life, only continue to grow 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 trained and educated so that they may calculate to meet with difficulties, and expect temptations 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.

The moral powers of youth who have been properly educated, if they make God their trust, will be equal to 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 their dressing, and would live more in accordance with natural law. They would not then devote so much time to artificial life in making cares and burdens for themselves that Christ has not laid upon them, but positively bade them to 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 ornamentation of the outward, 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 had better, far better, be spent in cultivating their own minds, in order that they may be competent to properly instruct their children. It was not essential to the salvation or happiness of these parents to use precious probationary time God has lent them, in dressing, in visiting, and gossiping.

Many parents plead that they have so much to do that they have not time to improve their minds, or to educate their children for practical life, or to teach them how they may become lambs of Christ's fold.

Parents will never realize the almost infinite value of the time they misspend until the final settlement, when the cases of all will be decided, and the acts of our entire life are opened to our view in the presence of God, and the Lamb, and all the holy angels. Very many parents will then see that their wrong course 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 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 come under his 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 have lived principally to please themselves instead of doing others good are meeting with infinite loss.

If parents could be aroused to sense 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. Parents should reflect, and study, and pray earnestly to God for wisdom and divine aid, to properly train their children, that they may develop characters that God will approve. Their anxiety should not be how they can educate their children for the world, that they may be praised and honored of the world, but how they can educate them to form beautiful characters that God can approve. Much prayer and study is needed for heavenly wisdom to know how to deal with young minds; for very much is depending 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 interest may depend on the decisions made at the critical moment. How important then that the minds of parents should be as free as possible from perplexing, wearing care in temporal things, that they may think and act with calm consideration, wisdom, and love, making the salvation of the souls of their children the first and highest consideration. The inward adorning should be the great object for parents to attain for their dear children. Parents cannot afford to

have visitors and strangers claim their attention, and rob them of life's great capital, which is time, making it impossible for them to give their children patient instruction, which they must have every day 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 time given us of God to bless others, and for us to improve in laying up a treasure for ourselves in Heaven. We have none too much time for the discharge of necessary duties. We should give time for the culture of our own hearts and minds, in order to qualify us for our life's work. To neglect these essential duties, in conforming to the habits and customs of fashionable, worldly society, is doing ourselves and our children a great wrong.

Mothers who have youthful minds to train, and the character of her children to form, should not seek the excitements of the world in order to be cheerful and happy. They have their important life-work. They and theirs cannot afford to spend time in an unprofitable manner. Time is one of the important talents which God has intrusted 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, and improve every means in their

reach for their intellectual and moral improvement, that they may be qualified to improve the minds of their children. Those who indulge a disposition to love to be in company will soon feel restless, unless visiting or entertaining visitors. The power of adaptation to circumstances, the necessary sacred home duties, will seem commonplace and uninteresting. 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 that we should accomplish good in this life.

If parents would feel it a solemn duty that God enjoins upon them 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. And then there would not be manifest so great indifference to practical godliness, and it would not be as 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 inclination rather than to impress upon their minds the danger of their

doing this, and the necessity of their being controlled by principle.

Children frequently engage in a piece of work, and become perplexed or weary of it, and wish to change and take hold of something new, although they entered upon the work with enthusiasm. Thus they may take hold of several things, meet with a little discouragement, and give them up; and thus pass from one thing to another, perfecting nothing. Parents should not be so much engaged with other things that they have not time to patiently discipline those developing minds. They should not allow the love of change to control their children. 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 have in seeing completed the task they undertook will stimulate them to greater exertion.

Many children, for want of words of encouragement, and a little assistance in their efforts in childhood and youth, become disheartened, and change from one thing to another. And they carry this sad defect with them in mature life. They cannot 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. The education in childhood and youth, not only effects their entire business career in

mature life, but the religious experience bears a corresponding stamp.

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 to one another, and vice is greatly increased. Very many young men who have been religiously instructed at home, and go out to the schools comparatively innocent and virtuous, become corrupt by associating with vicious companions. They lose self-respect, and noble principles are sacrificed. Then they are prepared to pursue the downward path; for they have so abused their conscience that sin does not appear so exceeding sinful. These evils which exist at the schools conducted upon the plan they now are might be remedied in a great degree if study and labor could be combined. In the higher schools, the same evil exists only to a greater degree; for many of the youth have educated 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 the deceptive influences of vicious youth to which they are exposed. Parents have their fears as they send them at a distance from them 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. Licentiousness exists in these institutions of learning, and many parents have but a faint idea to what extent. They have, in many cases, 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. They are frequently 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. They come forth with good constitutions, and pure morals, unstained by corrupting influences. But the number is but few. Some students put their whole being into their studies, and concentrate their minds upon

the object of obtaining an education. They work the brain, while the physical is inactive. The brain is overworked, and the physical is weak, because they have not exercised the muscles. When they graduate, it is evident that they have obtained their education at the expense of their life. They studied day and night, year after year, keeping their minds continually upon the stretch, while they did not sufficiently exercise their muscles. They sacrificed all for knowledge of the sciences, and passed to their graves.

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

Health is a great treasure. It is the richest possession mortal 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 terri-

ble sin to abuse the health God has given us. Every abuse of health enfeebles for life, and makes us losers, even if we gain any amount of education.

Parents who are wealthy, in many cases, 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 in useful labor. This is due their children, that, if misfortune should come, they could stand forth in noble independence, having a knowledge 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 are in affluent circumstances, may be robbed of all their riches, with parents and brothers and sisters dependent upon them for sustenance. Then how important that every youth be educated to labor, that they may be prepared for any emergency. Riches are indeed a curse when the 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 active exercise sufficient for physical health. Young men,

for want of having their minds and hands employed in active labor, will acquire habits of indolence, and will frequently be obtaining what is to be most dreaded, a street education, lounging about stores, smoking, drinking, and playing cards.

The 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 in washing and ironing 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 and excused her daughters from bearing their share of household duties, until work becomes distasteful to them, and they love, and enjoy, delicate idleness. They will 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 should be cultivated and properly developed, as well as the mental. The first and constant

care of parents should be that their children may have firm constitutions, that they may be sound men and women. It is impossible to attain this object without physical exercise. Children, for their own physical health and moral good, should be taught to work, even if there is no necessity as far as want is concerned. If they would have virtuous and pure characters, they must have the discipline of well-regulated labor, which will bring into exercise all the muscles. The satisfaction children will have in being useful, of 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 late in bed 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 God. The mother is doing her daughters great injury in bearing the burdens the daughters should share with her for their own present good and future benefit. The course many parents have pursued in allowing their children to be indolent, and to gratify a desire for reading romance, is unfitting them for real life. Novel and story-book reading are the great-

est evils that youth can indulge in. Novel and love-story readers always fail to make good, practical mothers. They live in an unreal world. They are air-castle builders, living in 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 will be of the greatest advantage to young girls.

Physical labor will not prevent the cultivation of the intellect. Far from this. The advantages gained by physical labor will balance them, that the mind shall not be overworked. The toil will then 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 will 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, overdressed, simpering thing to make a lady. A sound body is required for a sound intellect.

Physical soundness, and a practical knowledge in all the necessary household duties, is never a hindrance to a well-developed intellect, but 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, because one set of the faculties are cultivated, while others are dwarfed from inaction. The education of most youth a failure. They over-study, 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 we are 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. And in order to preserve the balance of the mind, labor and study should be united in the schools.

There should have been in past generations provisions made for education upon a larger scale. In connection with the schools should have been agricultural and manufacturing establishments. There should have been teachers also of household labor.

There should have been a portion of the time each day devoted to labor, that the physical and mental might be equally exercised. If schools had been established upon the plan we have mentioned, there would not now be as many unbalanced minds.

God prepared for Adam and Eve a beautiful garden. He provided for them everything their wants required. He planted for them trees of every variety bearing fruit. With a liberal hand he surrounded them with his bounties—the trees for usefulness and beauty, and the lovely flowers, which sprung 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 Adam 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.

Men and women of this degenerate age, if they have a large amount of earthly treasure, which, in comparison with that paradise of beauty and wealth given the lordly Adam, is very insignificant, feel themselves above labor, and educate their children that labor is 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 moral worth. God estimates not by dress. The inspired apostle's exhortation 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." The 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 wherewith to bestow his goods. Forgetful of God, he acknowledged not from whence came all his possessions. No grateful thanks ascended to his gracious Benefactor. He congratulated himself, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." The Master, who had intrusted 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 these 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 accounted 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 in order to 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, and had been taught labor as well as the sciences, their education would have been of greater advantage to them.

The 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. After the confinement to study several hours each day, they are, when released, nearly wild. Many have never been controlled at home. They have been left to follow inclination, and the re-