

Then I saw souls that were needy. **They were honest and they needed the prejudice torn from them that they have received from their leaders and then they can receive the truth. I saw the burden of the message should be the first, second, and third angels' messages, and those who had any hope in God would yield to the force of that truth.** {5MR 203.3}

How mighty and glorious it looked to me. Oh, what privilege is ours, and that of being among the children of God and believing the mighty truth, a poor, despised company, but how honored of God. {5MR 203.4}

I saw if Israel moved steadily along, going according to Bible order, they would be as terrible as an army with banners. Said the angel, "Should any tarry that have the truth and can give an explanation of it from the Word of God? No, no! They must go quickly." Then I saw Brother Bates, that he must buckle on the armor. {5MR 204.1}

Said the angel, "Dost thou expect to be free from trials? Fight the good fight of faith. The angel of God will go before thee, and some souls will be benefitted and receive the truth." {5MR 204.2}

Then I saw Laodiceans. They will make a mighty effort. Will they get the victory? One who has the truth will chase a thousand, and two will put ten thousand to flight. They are coming to conclusions that bring them into close quarters and they cannot tell where they be themselves, for they are lost in the foggy, terrible fear that takes hold of them. Anguish of spirit will seize them. Dare they admit that the door is shut? The sin against the Holy Ghost was to ascribe to Satan what belongs to God, or what the Holy Ghost has done. They said the shut door was of the devil, and now admit it is against their own lives. They shall die the death. Look ye at the Pattern. Follow Him, for He is meek and lowly in heart. Shut your eyes to everything but the present, saving truth.--Ms 11, 1850, pp. 3, 4. (Vision at Paris, Maine, December 25, 1850.) {5MR 204.3}

The sin against the Holy Ghost was to ascribe to Satan what belongs to God, or what the Holy Ghost has done.

Thus saith the Lord: "Hearken unto me, ye that know righteousness, the people in whose heart is my law; **fear ye not the reproach of men**, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool; but my righteousness shall be forever, and my salvation from generation to generation." [Isaiah 51:7, 8.] {GC88 460.3}

(Ephesians 1:1, 15, 16.) Evil Results of Neglect.--[Revelation 2:1-5 quoted.] In this scripture are outlined the conditions of acceptance with God. The first experience of the Ephesus church led to good works. God took delight in the fact that **His church reflected the light of heaven by revealing the spirit of Christ in tenderness and compassion.** The love that dwelt in the heart of Christ; the love that caused Him to give Himself a sacrifice for humanity, and to **suffer with forbearance the reproach of men, even to the extent of being called a devil**; the love that prompted Him to perform mighty works of healing during His ministry--this was the love that was to be revealed in the lives of His disciples. {7BC 956.4}

But they neglected to cherish Christ's compassion and tenderness. Self, as manifested in hereditary traits of character, spoiled the principles of the grand, good works that identified the members of the Ephesus church as Christians. The Lord Jesus must needs show them that they had lost that which was everything to them. **The love that constrained the Saviour to die for us, was not revealed in its fullness in their lives; and hence they were unable to bring honor to the name of the Redeemer.**

And as they lost their first love, they increased in a knowledge of scientific theories originated by the father of lies (MS 11, 1906). {7BC 956.5}

Paul says, "I determined not to know anything among you, save Jesus Christ, and Him crucified." Instead of seeking to find fault with our brethren, let us dwell on the great love of Christ. **The Saviour humbled himself to bear the reproach of men. Step by step He descended in the valley of humiliation**, that He might stand at the head of humanity, **a perfect pattern in human flesh** for every son and daughter of Adam. "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed." **Let those who name the name of Christ study His work.** When divine inspiration comes to them, there will be repentance and confession and humiliation of soul in every church. {RH, November 5, 1901 par. 9}

Chap. 1 - Source and Aim of True Education

Our ideas of education take too narrow and too low a range. **There is need of a broader scope, a higher aim.** True education means more than the pursuit of a certain course of study. It means more than a preparation for the life that now is. **It has to do with the whole being, and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers.** It prepares the student for the joy of service in this world and for the higher joy of wider service in the world to come. {Ed 13.1}

The source of such an education is brought to view in these words of Holy Writ, pointing to the Infinite One: In Him "are hid all the treasures of wisdom." Colossians 2:3. "He hath counsel and understanding." Job 12:13. {Ed 13.2}

The world has had its great teachers, men of giant intellect and extensive research, men whose utterances have stimulated thought and opened to view vast fields of knowledge; and these men have been honored as guides and benefactors of their race; but **there is One who stands higher than they.** We can trace the line of the world's teachers as far back as human records extend; but the Light was before them. As the moon and the stars of our solar system shine by the reflected light of the sun, so, as far as their teaching is true, do the world's great thinkers reflect the rays of the Sun of Righteousness. Every gleam of thought, every flash of the intellect, is from the Light of the world. {Ed 13.3}

In these days much is said concerning the nature and importance of "higher education." **The true "higher education" is that imparted by Him with whom "is wisdom and strength"** (Job 12:13), out of whose mouth "cometh knowledge and understanding." Proverbs 2:6. {Ed 14.1}

In a knowledge of God all true knowledge and real development have their source. Wherever we turn, in the physical, the mental, or the spiritual realm; in whatever we behold, apart from the blight of sin, this knowledge is revealed. **Whatever line of investigation we pursue, with a sincere purpose to arrive at truth, we are brought in touch with the unseen, mighty Intelligence that is working in and through all. The mind of man is brought into communion with the mind of God, the finite with the Infinite. The effect of such communion on body and mind and soul is beyond estimate.** {Ed 14.2}

In this communion is found the highest education. It is God's own method of development. "Acquaint now thyself with Him" (Job 22:21), is His message to mankind. The method outlined in these words was the method followed in the education of the father of our race. When in the glory of sinless manhood Adam stood in holy Eden, it was thus that God instructed him. {Ed 14.3}

In order to understand what is comprehended in the work of education, we need to consider both the nature of man and the purpose of God in creating him. We need to consider also the change in man's condition through the coming in of a knowledge of evil, and God's plan for still fulfilling His glorious purpose in the education of the human race. {Ed 14.4}

When Adam came from the Creator's hand, he bore, in his physical, mental, and spiritual nature, a likeness to his Maker. "God created man in His own image" (Genesis 1:27), and it was His purpose that the longer man lived the more fully he should reveal this image--the more fully reflect the glory of the Creator. All his faculties were capable of development; their capacity and vigor were continually to increase. Vast was the scope offered for their exercise, glorious the field opened to their research. The mysteries of the visible universe--the "wondrous works of Him which is perfect in knowledge" (Job 37:16)--invited man's study. **Face-to-face, heart-to-heart communion with his Maker was his high privilege.** Had he remained loyal to God, all this would have been his forever. Throughout eternal ages he would have continued to gain new treasures of knowledge, to discover fresh springs of happiness, and to obtain clearer and yet clearer conceptions of the wisdom, the power, and the love of God. More and more fully would he have fulfilled the object of his creation, more and more fully have reflected the Creator's glory. {Ed 15.1}

But by disobedience this was forfeited. Through sin the divine likeness was marred, and well-nigh obliterated. Man's physical powers were weakened, his mental capacity was lessened, his spiritual vision dimmed. He had become subject to death. Yet the race was not left without hope. By infinite love and mercy the plan of salvation had been devised, and a life of probation was granted. To restore in man the image of his Maker, to bring him back to the perfection in which he was created, to promote the development of body, mind, and soul, that the divine purpose in his creation might be realized--this was to be the work of redemption. This is the object of education, the great object of life. {Ed 15.2}

Love, the basis of creation and of redemption, is the basis of true education. This is made plain in the law that God has given as the guide of life. The first and great commandment is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." Luke 10:27. **To love Him, the infinite, the omniscient One, with the whole strength, and mind, and heart, means the highest development of every power.** It means that in the whole being--the body, the mind, as well as the soul--the image of God is to be restored. {Ed 16.1}

Like the first is the second commandment--"Thou shalt love thy neighbor as thyself." Matthew 22:39. **The law of love calls for the devotion of body, mind, and soul to the service of God and our fellow men. And this service, while making us a blessing to others, brings the greatest blessing to ourselves. Unselfishness underlies all true development. Through unselfish service we receive the highest culture of every faculty. More and more fully do we become partakers of the divine nature. We are fitted for heaven, for we receive heaven into our hearts.** {Ed 16.2}

Since God is the source of all true knowledge, it is, as we have seen, the first object of education to direct our minds to His own revelation of Himself. Adam and Eve received knowledge through direct communion with God; and they learned of Him through His works. All created things, in their original perfection, were an expression of the thought of God. To Adam and Eve nature was teeming with divine wisdom. But by transgression man was cut off from learning of God through direct communion and, to a great degree, through His works. The earth, marred and defiled by sin, reflects but dimly the Creator's glory. It is true that His object lessons are not obliterated. Upon every page of the great volume of His created works may still be traced His handwriting. Nature

still speaks of her Creator. Yet these revelations are partial and imperfect. And in our fallen state, with weakened powers and restricted vision, we are incapable of interpreting aright. We need the fuller revelation of Himself that God has given in His written word. {Ed 16.3}

The Holy Scriptures are the perfect standard of truth, and as such should be given the highest place in education. **To obtain an education worthy of the name, we must receive a knowledge of God, the Creator, and of Christ, the Redeemer, as they are revealed in the sacred word.** {Ed 17.1}

Every human being, created in the image of God, is endowed with a power akin to that of the Creator-- individuality, power to think and to do. The men in whom this power is developed are the men who bear responsibilities, who are leaders in enterprise, and who influence character. It is the work of true education to develop this power, to train the youth to be thinkers, and not mere reflectors of other men's thought. Instead of confining their study to that which men have said or written, let students be directed to the sources of truth, to the vast fields opened for research in nature and revelation. Let them contemplate the great facts of duty and destiny, and the mind will expand and strengthen.

Instead of educated weaklings, institutions of learning may send forth men strong to think and to act, men who are masters and not slaves of circumstances, men who possess breadth of mind, clearness of thought, and the courage of their convictions. {Ed 17.2}

Such an education provides more than mental discipline; it provides more than physical training. It strengthens the character, so that truth and uprightness are not sacrificed to selfish desire or worldly ambition. It fortifies the mind against evil. Instead of some master passion becoming a power to destroy, every motive and desire are brought into conformity to the great principles of right. As the perfection of His character is dwelt upon, the mind is renewed, and the soul is re-created in the image of God. {Ed 18.1}

What education can be higher than this? What can equal it in value?

"It cannot be gotten for gold,

Neither shall silver be weighed for the price thereof.

It cannot be valued with the gold of Ophir,

With the precious onyx, or the sapphire.

The gold and the crystal cannot equal it

And the exchange of it shall not be for jewels of fine gold.

No mention shall be made of coral, or of pearls:

For **the price of wisdom is above rubies.**" Job 28:15-18. {Ed 18.2}

Higher than the highest human thought can reach is God's ideal for His children. Godliness--godlikeness--is the goal to be reached. Before the student there is opened a path of continual progress. He has an object to achieve, a standard to attain, that includes everything good, and pure, and noble. He will advance as fast and as far as possible in every branch of true knowledge. But **his efforts will be directed to objects as much higher than mere selfish and temporal interests as the heavens are higher than the earth.** {Ed 18.3}

He who co-operates with the divine purpose in imparting to the youth a knowledge of God, and molding the character into harmony with His, does a high and noble work. As he awakens a desire to reach God's ideal, he presents an education that is as high as heaven and as broad as the universe; **an education that cannot be completed in this life, but that will be continued in the life to come; an education that secures to the successful student his passport from the preparatory school of earth to the higher grade, the school above.** {Ed 19.1}