

SUPPLEMENT

TO

The Bible Echo.

VOLUME 7.

MELBOURNE, VICTORIA, SEPTEMBER 1, 1892.

NUMBER 17.

THE RELATION OF EDUCATION TO THE WORK OF GOD.

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"SAY not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together."

There is a great dearth of laborers to go forth into missionary fields, endowed with the true missionary spirit, ready to shed forth the light of truth amid the moral darkness of the world. The enemies of God are daily plotting for the suppression of the truth, and the enslaving of the souls of men. They are seeking to exalt the false Sabbath, and by fastening men in error, deepen the darkness that covers the earth, and the gross darkness that covers the people. In a time like this, shall those who know the truth be inactive, and allow the powers of darkness to prevail? Shall not those who believe the truth for this time be wide awake, and work with an energy consistent with the profession of faith they make? Shall not those who understand the truth of God make every sacrifice to win souls to Christ, to yield allegiance to the law of God? The day is far spent, the night is at hand, and it is essential to work while it is day; for the night cometh, in which no man can work. In a time like this, we should have but this object in view,—the employing of every means that God has provided by which the truth may be planted in the hearts of men. It is for this very purpose that the Word of God was sent to the world, that it might control the life, and transform the character. It is the duty of every Christian to strive to the utmost of his

ability to spread abroad the knowledge of the truth. Christ has commissioned his disciples to go forth into all the world and preach the gospel to all nations.

(With the great work before us of enlightening the world, we who believe the truth should feel the necessity of thorough education in the practical branches of knowledge, and especially our need of an education in the truths of the Scriptures.) Error of every character is now exalted as truth, and it is our duty earnestly to search the sacred Word, that we may know what is truth, and be able intelligently to present it to others. We shall be called upon to make known the reasons of our faith. We shall have to stand before magistrates to answer for our allegiance to the law of God. The Lord has called us out from the world that we may be witnesses for his truth; and all through our ranks, young men and women should be trained for positions of usefulness and influence. They are privileged to become missionaries for God; but they cannot be mere novices in education and in their knowledge of the Word of God, and do justice to the sacred work to which they are appointed. In every land the want of education among our workers is painfully apparent. We realize that education is not only necessary to the proper fulfilment of the duties of domestic life, but necessary for success in all branches of usefulness.

In view of the need of education for the work of God, and for the successful fulfilment of the various responsibilities of life, how thankful should we be that a school is about to be opened in Melbourne under the direction of earnest believers in the truth for this time. For the success of this new enterprise, for the benefit it will bring to you and your children, let all our brethren and sisters now take hold heartily to

co-operate with those who have come to bear the burden of the work. Teachers have come to you from America in the fear and love of God, not without sacrifice, to aid you in your efforts to lift up the standard of truth among the people. They desire to educate the youth to understand the Word of God, that your children may be able to open the Scriptures to others. > It now remains for those who have already been enlightened by the truth in these colonies, to co-operate with the efforts of their American brethren, knowing that (in Christ all race prejudices, all national distinctions, are laid aside, and we are all brethren, engaged in the work of advancing the Redeemer's kingdom. We are all one in Christ, and should unite heartily in an effort to educate and train an army of young men and women in such a way that they will be consistent, well-balanced Christians, able to understand and explain the Scriptures.) < The purity, faith, zeal, and consistency of character in those who go forth to work for the Lord, should be so evident that others may see their good works, and be led to glorify our Father who is in heaven. If our profession of faith is sustained by heartfelt piety, it will be a means of good; for thereby souls will be influenced to comply with the terms of salvation. God designs that his grace should be made manifest in the believer, that through the Christ-like character of individual members, the church may become the light of the world.

Let parents make every possible effort to send their children to the school that will soon open in Melbourne; for through this very means, it may be that members of your own family will be qualified of the Lord to become workers in his cause. > There are many openings for missionaries in Australia, New Zealand, and the islands of the sea. And it will not be possible to supply laborers from America to fill all the many openings. Workers must be educated in these fields, who can take up the work, and go forth as light-bearers to the dark places of these lands. < Not many can go to America to obtain an education; and even if they could go, it might not be best for them, or for the advancement of the work. The Lord would have schools established in this country to educate workers, to give character to the work of present truth in these new fields, and to awaken an interest in unbelievers. He would have you make a centre for education in your

own country, where students of promise may be educated in practical branches, and in the truths of the Bible, that they may be prepared to work in these lands, rescuing souls from the bondage of Satan. Teachers may come from America, until the work is fairly established, and by this means a new bond of union may be formed between America and Australia, New Zealand, and the islands of the sea.

(There are youth in these countries whom God has graciously endowed with mental ability; but in order to do their best work, their powers must be properly directed. They should use their God-given talents for the attainment of high scholarship, becoming workmen that need not to be ashamed, rightly dividing the word of truth, wise unto salvation. This talent needs developing) and since a school is about to be established here, it certainly is not wisdom to send pupils at so great expense to America. The work is to be done here. This is missionary ground, and every individual who is thought worthy of the education that our American schools could give, should obtain an education right here on the ground of their future labors. Those who have ability can be trained here so that they can put their knowledge into practical use at the earliest opportunity, and become agents in the hands of the Lord for the dissemination of light and truth.

But were none of these responsibilities laid upon you, were there no missionary fields to enter, it would yet be necessary that your children should be educated. (Whatever business parents might think suitable for their children, whether they desired them to become manufacturers, agriculturists, mechanics, or to follow some professional calling, they would reap great advantages from the discipline of an education. Your children should have an opportunity to study the Bible in the school. They need to be thoroughly furnished with the reasons of our faith, to understand the Scriptures for themselves. Through understanding the truths of the Bible, they will be better fitted to fill positions of trust. They will be fortified against the temptations that will beset them on the right hand and on the left. But if they are thoroughly instructed and consecrated, they may be called, as was Daniel, to fill important responsibilities.) Daniel was a faithful statesman in the courts of Babylon; for he feared, loved, and trusted God; and in time of temp-

tation and peril he was preserved by the power of God. We read that God gave Daniel wisdom, and endowed him with understanding.

Those who obtain a knowledge of God's will, and practice the teaching of his Word, will be found faithful in whatever position of trust they may be placed. Consider this, parents, and place your children where they will be educated in the principles of truth, where every effort will be made to help them to maintain their consecration, if converted, or if unconverted, to influence them to become the children of God, and thus fit them to go forth to win others to the truth.

Let those who have the love of truth in their hearts, estimate the value of a soul for whom Christ has died, in the light reflected from the cross of Calvary. There are many who feel moved by the Spirit of God to go forth into the vineyard of the Lord. They long to seek and save that which is lost. But because of lack of knowledge and discipline, they are not qualified to go forth to the work of elevating and ennobling their fellow-men. Those who teach others, must themselves be taught. They need to learn how to deal with human minds. They are to become co-laborers with Christ, improving every opportunity to impart to men a knowledge of God. In order to be agents for God in the work of elevating men's minds from the earthly and sensual to the spiritual and heavenly, the workers must be educated and trained. By becoming learners themselves, they will better understand how to instruct others. They must acquire mental discipline, by putting into exercise their God-given ability, bringing the whole heart and mind to the task of acquiring knowledge. With the glory of God in view, they must put their whole energy into the work, learning all they can, and becoming intelligent, that they may impart knowledge to others.

There is a great work to be done in these countries; and the love of Christ, and love for souls for whom He has died, should constrain us to put forth every effort in our power to seek and to save that which was lost. Let every one stand as a faithful soldier of Christ to work for and with your brethren, that the work may be a success in your hands. Let every one who enlists in this much-needed enterprise remember that the school is established not merely for the benefit of ourselves and our children; but that the knowledge of the

truth may be imparted, and perishing souls saved in the eternal kingdom. Let every one take hold of this work, determined not to fail nor be discouraged, and the Lord will work wonders among us. If at this time we fail to make a determined effort to enlarge and uplift the work, and draw back because matters are not managed according to our own ideas, the Lord will surely pass us by, and choose other agencies who will take hold of his work in his way, and follow the leadings of his Spirit. O that every one would do his duty, that our influence might be united to advance the cause of God!

The eye of God is upon these lands; for here He would set up his standard and unfurl his banner. Here on this missionary soil, He would see souls won to Jesus Christ. He would have every professed Christian a true missionary, ready to wheel into line, to do his individual work in his place, and all join in systematic effort. He would have men forget their own notions and prejudices, which bring only darkness and doubt upon their souls, and engage in work for those who are ready to perish. He would have them realize that no man liveth unto himself. It is through inattention to unselfish effort for others, that many have become dwarfed and crippled in their religious experience. Some who are in the background might have been far advanced in the knowledge of God, if they had not stood apart from their brethren, withdrawing from association with believers who did not work according to their limited ideas. O, if these hinderers would lose sight of themselves and interest themselves in the salvation of souls, their petty differences would be forgotten, and alienation from their brethren could not exist. If when they came together, they would not speak concerning the things to which they see objections, but would hold their mouth as with a bridle, and would seek the Lord in earnest prayer that his Holy Spirit might rest upon them, that they might have a burden for souls for whom Christ died, they would find that their darkness would flee away, and light and hope would come into their souls. Self-esteem would vanish, and they would become teachable as children. Stubbornness would melt away in contemplation of the love of God, and their hearts would glow, touched with a coal from off the altar. Sorrow would be banished, and cheerfulness take its place; for the infinite love and goodness of

God would be the theme of their testimony.

Those who would be overcomers must be drawn out of themselves; and the only thing which will accomplish this great work, is to become intensely interested in the salvation of others. This does not mean that you are to convert men to your way of doing, or to compel them to view things in the same light as you do; but you are to seek to present the truth as it is in Jesus, and laboring to be a blessing to others, you will be blessed of God abundantly. That you have done and are doing something to enlarge the boundaries of the kingdom of God in rescuing poor souls from Satan's yoke of superstition and error, will rejoice the heart, and broaden your ideas and plans. As you identify your interest with that of Christ, you will sanctify to God your talent of ability, influence, and means. Some of you will consider it your privilege to leave your homes that you may labor in the islands of the sea, and rescue souls from the bondage of sin and error. As you gain a new and deeper experience, you will learn what it is to pray in the Holy Spirit; and those who are backslidden from God will be reclaimed, and there will be more anxiety manifested to learn of Jesus to be meek and lowly of heart, than to point out the mistakes and errors of your brethren; for by faith you accept of Christ as your personal Saviour. You will not then come to meeting to tell your doubts and fears. You will have something better to talk about; for your hearts will be enlarged, having the peace of Christ, which passeth understanding. This is the experience that God would have you understand in this country. X

But in order to reach this experience, definite steps must be taken. The methods and plans by which the work is to be done must be after the Lord's order, not after your individual ideas, and the results will more than compensate for the outlay. Missionary effort will become more general, and the example of one zealous worker, working in the right direction, will influence others, and they also will go forth to preach the gospel. The missionary spirit will pass from house to house, and the brethren will find something to talk about of more interest than their grievances. They will be interested in displaying the jewels of truth which the Bible contains, and churches will be established, meeting-houses erected, and many will come to the help of the Lord. The brethren will be

united in bonds of love, and will realize their unity with experienced Christians in all parts of the world, as they are one in their plans, one in the object of their interest. An advance step taken by those at the head of the work will be felt by those in this country and in all lands, and those in foreign countries will respond to the effort made at the centre of the work in following our great Leader; and so, through the conversion of souls to the truth, a volume of praise will rise to Him who sitteth upon the throne.

X The missionary work in Australia and New Zealand is yet in its infancy; but the same work must be accomplished in Australia, New Zealand, in Africa, India, China, and the islands of the sea, as has been accomplished in the home field. Under the appropriate symbol of an angel flying through the midst of heaven is represented the work of the people of God. In this work heavenly intelligences co-operate with human agencies in extending the last message to the inhabitants of the world. > But the plans and work of men are not keeping pace with the providence of God; for while some in these countries who claim to believe the truth declare by their attitude, "We want not thy way, O Lord, but our own way," X there are many who are pleading with God that they may understand what is truth. > In secret places they are weeping and praying that they may see light in the Scriptures; and the Lord of heaven has commissioned his angels to co-operate with human agencies in carrying forward his vast design, that all who desire light may behold the glory of God. > We are to follow where God's providence opens the way; and as we advance, we shall find that heaven has moved before us, enlarging the field for labor far beyond the proportion of our means and ability to supply. The great want of the field open before us, should appeal to all to whom God has intrusted talents of means or ability, that they may devote themselves and their all to God. We are to be as faithful stewards, not only of our means, but of the grace given unto us, that many souls may be brought under the blood-stained banner of Prince Immanuel. > The purposes and ends to be attained by consecrated missionaries are very comprehensive. The field for missionary operation is not limited by caste or nationality. The field is the world, and the light of truth is to go to all

the dark places of the earth in a much shorter time than many think possible.

✕ God purposes to set in operation agencies in your own country to aid in this great work of enlightening the world. He designs to employ you and your children as soldiers to act a part in this aggressive warfare against the powers of darkness, and you surely will not ignore God's blessing, and regard lightly the privilege extended to you! He would have you engage in the conflict, striving together for his glory, not seeking for the supremacy, not striving to exalt self by depreciating others. He would endow you with the true missionary spirit, which elevates, purifies, and ennobles whatever it touches, making pure and good and noble all who voluntarily come under its influence; for every agent who co-operates with the heavenly intelligences will be endued with power from on high, and represent the character of Christ. The missionary spirit enables us to appreciate more fully the words of the Lord's prayer, when He directs us to pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven." The missionary spirit broadens our thoughts, and brings us into union with all who have a comprehension of the expanding influence of the Holy Spirit.

God would disperse the clouds that have gathered about souls in these colonies, and unite all our brethren in Christ Jesus. He would have us bound in bands of Christian fellowship, filled with love for souls for whom Christ has died. Said Christ, "This is my commandment, that ye love one another, as I have loved you." He would have us united in heart and plans to do the great work committed to us. Brethren should stand shoulder to shoulder, uniting their prayers at the throne of grace, that they may move the arm of the Omnipotent. Heaven and earth will then be closely connected in the work, and there will be joy and gladness in the presence of the angels of God, when the lost sheep is found and restored.

The Holy Spirit that melts and subdues the human heart will lead men to do the works of Christ. They will heed the injunction, "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not." Christ gave Himself for us, and his followers are required to give themselves, with their talents of means and ability, to Him. What more could the Lord do

for man than that which He has done? And shall we not render unto Him all that we have and are, practicing self-sacrifice and self-denial? If we are the disciples of Christ, it will be made manifest to the world through our love for those for whom He died.

It was through the spirit of love that the gospel was brought to you, and to all men who have a knowledge of God. We are required not merely to admire men whom God has used, to wish that we had such men now, but to yield ourselves to be used of God as his human agents. It was his Spirit that inspired their efforts, and He can abundantly bestow upon his workers to-day the same courage, zeal, earnestness, and devotion. It was Jesus who gave these men grace, power, fortitude, and perseverance, and He is willing to do the same for every one who would be a true missionary.

God has begun to work in this country, and the church must unite with heavenly intelligences, manifesting holy activity, and by exercising their powers become more efficient to save souls and glorify God. We who have seen the light of truth, are called upon to aid in its advancement, to waken to the large responsibility of the missionary work to be accomplished in our borders; and it is the duty of every soul to co-operate with those who would advance the work. Let every one seek to draw in even cords with Christ. Let us hide our ways in God's ways, that all variance may cease, that Christ's character may be represented in kindness, forbearance, self-denial, meekness, humility, and love. Let all join heartily to do to the utmost of their ability to support the school that is now to be established; for in the hands of God it may be the means of educating workers to shed forth the light of truth upon the people. Who will be on the Lord's side? Who will now see the work to be done, and do it?

SHALL WE HAVE A DENOMINATIONAL SCHOOL?

L. J. ROUSSEAU.

THE answer to such an important question depends very largely upon the results to be obtained.

The true purpose for which this probationary life was given, is that we may have pure and holy characters, fitted for the society of heavenly beings. Hence the true object of education

should be to restore to humanity the lost image of our blessed Redeemer. Man was created upright, in the image of God, but by disobedience he lost his pure innocence, and the noble powers of body and mind with which his Creator endowed him. To restore this should be the main object of this life.

A grave responsibility rests upon parents, to whom God has entrusted the destiny of precious souls. Their eternal happiness depends very much on the training and education received while under their direct watch-care. Some feel the weight of this responsibility, and would be glad to have their children receive help from another source.

Scarcely second, in the training of young minds, comes the influence of the school. All recognize the necessity of having well-organized schools, where thorough mental discipline can be obtained. But is mental discipline *all* that is needed? We who can realize, by sight as well as faith, the importance of the times in which we live, would emphatically answer, No. What we want is three *sister* disciplines; namely, spiritual, mental, and physical. We cannot separate these, and still hope for a perfect development of the mind, any more than we can separate "faith, hope, and charity" in seeking for a perfect heart.

How often we see, in the public schools, bright, promising children enter and pass with credit all the requirements of the lower grades. They are sent to the grammar schools, and finally to college. Day after day they pore over their studies, undertaking so much that they are not able to prepare it without depriving themselves of needed rest and proper recreation. They hope, by cheating nature out of her demands for exercise and sleep, to obtain a certain grade of knowledge, sufficient to make them "Graduates." The result is a superficial education, and even that at the expense of their physical and moral development. The one cannot be obtained in its highest type at the expense of the other. A sound mind in a sound body is the real secret of a successful life.

True education does not simply consist of learning just so much history, studying several languages, mastering a certain amount of mathematics, and being able to pass a creditable examination in the same; this is only a part which goes to make up the whole. The highest

object of education is reached when the teacher leads the student, through the study of the sciences, to a more perfect knowledge of his Creator, and to a realizing sense of the worth of his God-given powers, that he may consecrate every talent to his Master's use.

We as a people should carefully guard our youth from that system of education which merely develops the mental and physical at the expense of their spiritual welfare.

Many Seventh-day Adventists who have desired above all other things to see their children develop into men and women, able to fill some position of responsibility connected with the Third Angel's Message, have watched with painful anxiety the tendency to become like the world. They could see their love for the Truth waning until the last spark of interest in eternal things was dead, and they were ready to enter into worldly business, and employ their cultivated talents in the service of Satan. We are not surprised that such parents feel discouraged, and sometimes even regret having ever tried to educate their children.

But is this a necessary result of education, or is it due to the improper methods and training under which it was obtained? Must we depart from the paths of righteousness in order to obtain culture and refinement? We say, No. "The fear of the Lord is the beginning of wisdom, a good understanding have all they that do his commandments." The reason is that this wisdom leads to a perfect union with Christ, "in whom are hid all the treasures of wisdom and knowledge." "The fear of the Lord is the beginning of wisdom, and the knowledge of the Holy is understanding."

When the understanding is enlightened by the truths of the sanctifying gospel, it gives both teacher and student clearer views of science, and enables them, through the history of the past ages, to learn lessons of profit for the future.

Science, falsely so called, embraces many erroneous ideas obtained from false philosophy. These are condemned by the Word of God, and it is the duty of the Christian teacher to be able to detect and point out the error at the very point of its introduction. If this is not done, and the error is received into the mind of the student as a basic principle of science, it will be used as a premise from which nothing but erroneous conclusions can result; conclusions

that will involve the authenticity of God's Word. Thus doubts will be introduced into the mind of the student which will gradually and almost imperceptibly destroy his faith in the Bible.

Many times worldly teachers are not slow to suggest unbelief in the sacred Word rather than yield the conflicting ideas obtained from their popular science. But how very different the effect when the Christian teacher, from the light of God's Word, can point out error, and show the harmony between Bible truths and real science. The result is not only correct views, but a firmer confidence in God's Word than ever before, and an ability to detect the very beginnings of error. The foundation of such study must be the Word of God: "Thou through thy commandments hast made me wiser than mine enemies; for they are ever with me. I have more understanding than all my teachers; for Thy testimonies are my meditation. I understand more than the ancients, because I keep Thy precepts." Ps. 119:98-100.

The Word of the Lord enlightens the mind, guides the understanding, transforms us into the image of Christ, and gives us a power that no education could give without it. By its help we see more in history and the sciences than all the wisdom of men could teach us; for when men reject God and his Word as the source of their wisdom, they become as the heathen of old, "vain in their imaginations;" "professing themselves to be wise, they became fools;" "and even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind,"—a mind void of judgment. Rom. 1:28, margin.

Parents may well feel anxious when their children are in schools under the management of teachers who do not fear God or reverence his Word. Some have so fully realized this danger that they have deliberately chosen to let their children grow up in ignorance rather than run the risk of educating them in schools with impure associates, and under skeptical teachers.

From the time the child becomes of school age until he has completed his work, is a critical time of life. During this time many habits of life are formed. Much of the work will be done by the moulding influence of his associates. There is much truth in the old saying that 'parents send their children to the master to be

instructed, but the pupils educate them." The evil effect of impure associations cannot be easily estimated. The very atmosphere that surrounds them seems to be tainted with corruption, and all who come into contact with it are contaminated. This evil is many times covered with the garb of respectability which makes it all the more attractive and dangerous.

Many of the teachers of the present day are either skeptical in regard to the Scriptures or entertain ideas of which we cannot approve, and which we would not desire our sons and daughters to adopt. Children soon learn to place confidence in their teachers, and when this is so it makes their influence almost second to none. Ere long the observing parent will notice the child imitating the manner and expressing the opinions of his teacher, and these things will grow with his growth until they become fixed and a part of his character. Can Sabbath-keeping parents hope to counteract, during the few hours of the Sabbath, all the evils that may come to their children through five days of such school life?

But the query will arise in some minds if it is necessary for a teacher to be a Christian in order to be able to teach good morals. It certainly is. There is no morality that reaches God's standard of righteousness outside of Jesus Christ. The teacher cannot give the child what he does not possess. He must first drink of the fountain of life before he can lead his pupils to Jesus.

For many years those who have been called to lead out in the special work given to Seventh-day Adventists have seen these dangers, and in order to avert them denominational schools have been established among us, where our dear youth can be educated, not only in the sciences, but also in the principles of righteousness. We want Christian schools where the young can be educated for the Master's work. It will not answer the purpose for these institutions to be nominally Christian. Such would be worse than secular schools for our purpose. We want schools where the Spirit of God will be earnestly sought, and his grace depended upon to aid in the work of cultivating Christian experience, and the fitting up of faithful laborers for service in the Lord's vineyard. There are many youth among our people in these colonies that need just such an

education, and to this class are we looking for laborers to carry the glad tidings of salvation to the perishing ones all about us.

THE TRUE OBJECT OF EDUCATION.

G. B. STARR.

"ADD to your faith knowledge," is the injunction of the Scriptures, and wherever in the world the gospel has penetrated, a desire for general knowledge has been awakened. "The fear of the Lord is the beginning of wisdom; and the knowledge of the holy is understanding." Prov. 9:10. To attain to the knowledge of God and his will, is presented in the Scriptures as the highest attainment of wisdom and knowledge. "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." Jer. 9:23, 24. "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." John 17:3.

And we are happy to see that upon the question of education and its highest object, the leading educators of the world have clearly expressed themselves in harmony with these scriptures, stating in plain words that the highest object of education is to attain to the knowledge of God and his will. While it is true that some knowledge of God may be gained from his creative works, it is also true that the knowledge of his will can only be obtained from his own Word, given for the very purpose of revealing his will to man. It is also true that the correct knowledge of the character of God can only be obtained from the Word of God, especially from its revelation in the life of Jesus Christ. It therefore follows that the study of the Word of God is positively essential to a complete education. The nations that have rejected the instruction of the Word of God have made to themselves gods like themselves. Man, unaided by revelation, has never conceived of a character like that of God as presented in the Bible. To this the history of all the nations bears witness.

To study and understand the Word of God, at once calls for the understanding of language

sufficient to intelligently read it. To understand the prophecies (and Jesus says, "Whoso readeth, let him understand,") presupposes that the reader has a general knowledge of history; for the prophecy is history in advance, and in its scope covers the main features in the history of all the leading nations of earth. The prophecy and Bible history have to do with important dates, so that the Bible reader must have some understanding of the science of numbers.

The Bible also presents the work of creation from its most interesting standpoint, that of the Creator Himself, and thus the Bible student is stimulated to press his studies to attain to all the knowledge possible of astronomy, that he may the more intelligently look upon and enjoy the heavens above him, "which declare the glory of God;" and of botany, that he may understand in a measure the wonderful works of God in the flowers, trees, and plants about him. So also of those subjects relating to the animal kingdom, to the human system and its construction, and to the birds and fishes. We might enumerate the various lines of study, and show that the Bible naturally leads its student into them all.

Those who have first taken up these studies without seeing their relation to God, his Word and works, have most frequently found many of them uninteresting and unintelligible, while if the mind becomes first interested in the Word, from that the interest reaches out to other studies; the student finds a new interest, and pursues his studies with a zeal and pleasure before unknown to him. Consequently we would encourage all students in every grade to make the Word of God their first and principal study, with the assurance that it will deepen their interest in all other studies, and give wise direction to the same.

THE EDUCATION OF WORKERS.

A. G. DANIELLS.

THIS world is represented in Scripture as a great field or vineyard. The Lord of the vineyard is the God of heaven. The servants are the children of men, to whom is committed the work of the field. To them the command is given, "Go work to-day in my vineyard." This command is imperative; it cannot be disregarded except at our peril. Those who heed it are said to be "laborers together with God."

What, then, is the nature and object of the

work? What preparation is necessary to fit the laborer to do his work effectually? The nature of the work is to make known to fallen man a knowledge of God. It is to set forth his glorious character, his infinite wisdom, his mighty power, and his unspeakable love for the human family. The object of all this is to gladden the heart of man and save him from sin.

The preparation that men need to fit them to do a work fraught with such interests is a very important consideration. God alone can qualify them for it. Through the apostle Paul He says, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Study the character of God as revealed in the life of Christ and in the written Word; study the handiwork of God as seen in nature; study the gospel; study the condition and wants of men; study the source of wisdom and might—in a word, "study to show thyself approved unto God, a workman that needeth not to be ashamed."

While the nature and design of the work of God on earth has ever been the same, the particular manner in which individuals have performed that work has changed with the change of dispensations. At the first advent of Christ, the Jewish dispensation was brought to a close, and with it ceased the offering of sacrifices and the services of the earthly sanctuary. The priesthood of Aaron was superseded by the ministry of the apostles. The sanctuary, the centre of gospel work in the Mosaic dispensation, was destroyed, and the followers of Christ were "scattered abroad" and "went everywhere preaching the Word of God."

When Christ began his ministry on earth, He called men from their vocations and associated them with Himself as co-laborers. He was a true minister, missionary, and instructor. His disciples were placed in the best school ever established on earth. While being instructed, they engaged in work. At times they were sent to distant parts to communicate to others what they had received from their great Teacher.

At the close of his sojourn on earth, Jesus gathered those whom He had fitted for the work and said unto them, "Go ye into all the world and preach the gospel unto every creature." "And ye shall be witnesses unto Me in Jerusa-

lem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Thus the things which began to be spoken by the Lord, were communicated to others by them that heard Him. And so God's work on earth is committed to man.

The disciples who had been with Christ instructed others, such as Barnabas, Silas, and Apollos, and sent them forth to do the Lord's work. In this way the church in the apostolic age (which was the exemplary age) was supplied with efficient laborers.

This was just as God designed it to be. Paul tells us that when Christ ascended, He "gave gifts unto men." "And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Eph. 4:11, 12. Speaking of church workers, the same writer says, "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." 1 Cor. 12:28.

It is true that God has not called every one to act the same part in his cause, but it is also true that He has given "to every man his work." Every one has received at least one talent, and will be held accountable for the use he makes of it. If he excuses himself from labor, God will excuse him from heaven. Every one who receives the light and truth of heaven, becomes a debtor to his fellow-men. A sacred trust is committed to him, even the gospel, which is the power of God unto salvation. And "as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which tries our hearts."

Many centuries have elapsed, and the church has passed through deep waters and strange experiences since its organization with all its gifts. Its work is not yet finished, hence its workers are not discharged. The same commission given to the early church reaches to the present time. Moral darkness covers the earth, and thousands are without hope. The character of God must be revealed through the life and teaching of the church. The light of the gospel must be reflected into every dark corner of the earth.

And more, we have reached a solemn and momentous period in the world's history. The

signs of Christ's coming have been given; we have reached the time of the end; the mystery of God, the gospel, is now being finished; the judgment hour is in session in the heavenly courts; and the final warning message to this world is being proclaimed.

This work has but just commenced in Australasia. Scores of towns must be entered. There are entire colonies in which the living preacher of present truth has not yet set foot. The message must be carried to the Islands. To accomplish this work, we must have efficient ministers, Bible workers, colporteurs, tract-society secretaries, canvassers, and other workers. We look forward to the time when we shall do a good work in the large cities. Our work is as yet unknown. The truth must go to the families of business and professional men. It should in some way enter the homes of our legislators. From the trend of religious-political movements, it is not unreasonable to believe that we are on the very threshold of religious intolerance. Who among us is prepared to champion the cause of religious liberty, and intelligently place its principles before all classes from the highest to the lowest?

But in order to render acceptable service, even in the line of work to which God has called us, we must be educated for that work. The Lord Himself teaches this when He commands us to study to show ourselves approved unto God, workmen that need not be ashamed. Without study, discipline, education, we cannot do good work, no matter how good our desires may be.

It is well understood that in order for a person to be a skilled and efficient mechanic, or engineer, or tradesman of any sort, that individual must serve a long apprenticeship under competent masters of the business. Who would think of placing mechanics' or engineers' tools in the hands of a novice, expecting him to properly finish a piece of difficult and costly work already begun? What sculptor or artist would think of setting a beginner at work on a beautiful statue or painting in hand? It is conceded by all that before a person should be entrusted with any work of importance or grave responsibility, that person should possess a fitness for the position.

Does not the same principle apply to the great work of the Most High? There is no worldly cause that can bear any comparison in

importance or grave responsibility with God's cause. And we cannot place uneducated, untrained, inexperienced persons in these responsible positions, and consistently look for good workmanship. Such a course would ruin any other cause, and the only reason it does not ruin the cause of God is because of his overruling providence.

The fact that a school is now to be opened in our midst fills our hearts with joy and devout gratitude to God. And knowing that we are already far behind the opening providences of God, shall we delay to avail ourselves of the present opportunities? Who is ready to step in at the first, and receive the benefits of the first terms that are conducted? What parents wish to dedicate their children to God's cause and fit them for efficient work? What brother or sister in our ranks who has the means but no child, is ready to take some other son or daughter and fit him or her for a good work? Was money ever invested better than in that way?

WHAT CAN I DO?

WE apprehend that there will be some, who, while they recognize the advantages of having a school in our part of the world, and will feel their own need of its benefits, will conclude at first thought that it will not be at all practicable for *them* to avail themselves of its privileges. To such we desire to say a few words. First, ponder the matter well before reaching any decision; and if convinced that you need and ought to have the benefits of the school, either for yourselves or for those under your care, do not hastily dismiss the hope of gaining them. Ask seriously the question, How much do I or mine need the advantages of such an education as is to be provided in our school? As a parent, can I afford to have my children grow up without this careful Christian culture? Am I willing to risk their usefulness in this world and their hope for eternity on what they will perchance pick up of good and evil if left to drift through life? Most parents will decide that the risk is too great. As a young man or woman, ask yourself, Am I satisfied to do my life-work in an imperfect, half efficient way, when the providence of God has placed the facilities for education at my very door? Most of our youth will say, I am not satisfied; I must attend the school.

Well, what we *ought* to do, we *can* do. And many will find that when they face the problem squarely with a determination to overcome obstacles, they will, by trusting in God and making a decided move, accomplish their purpose. I cannot tell how it will be done in each case, but wisdom and help will be given to those who ought to attend the school and resolve to do so. By work, by loan, or by some means, the way will generally be found.

There are sure to be some who will feel a great burden to have the benefits of the school in order to qualify themselves as workmen in God's cause. There are young men and women of talent who hunger and thirst for knowledge. The cause needs their labor; souls are perishing, time is short. There are others who cannot go to school, cannot labor in the gospel field, but have some little means or can earn some. What a noble idea the putting together of these two thoughts suggests. This young man or this young lady ought to go to school; they want to go, God wants them to go; I cannot go, but I can help them to go. I can loan to one or more of these worthy young people some money without interest; and when they have become fitted up for work, they will pay it back, and I can then help some one else. What a grand investment that would be!

This is not a new plan. If any wish to know what its practical workings will be, we can assure them that from our American institutions scores of our very best workers have been sent out through the kind assistance of those who have used their means in this way. In very few instances has there been a failure to return the money thus received, while the amount of good thus accomplished is immeasurable. It will be the same in Australasia. And while God has given to some strength, vigor, and mental qualities to fit them for work in his cause, to others He has given the duty to "stay by the stuff," and with their means make it possible for these worthy persons to step into the place the Lord has for them. Are there not those of our people who can thus use some means? Do you not know of worthy persons on whom to confer such a favor? If you have to answer the last question in the negative, the managers of the school will help you out by recommending some one. Think of it, dear friends; and thus seek to lay up treasure in heaven.

OUR SCHOOL AND ITS NECESSITIES.

At the time of the last annual Conference, it was proposed that the first term of our Australian Bible School should begin in July; but as our teachers were delayed in coming, and as very little could be done in preparation till they arrived, the time for opening has been set for August 24. Since the arrival of the teachers, the work of forming plans and making preparations has gone forward rapidly, so that we can now make definite announcements regarding all the plans and methods of the school, as will appear by a careful perusal of this Supplement.

Several of the older students are already here in Melbourne ready to assist in the work of fitting up the school home, and at the appointed time we hope to be able to say, All things are ready. Who will come and enjoy sixteen weeks of hard study before the holidays?

WHAT WE HAVE.

We will briefly enumerate some of the good things which we have, and will then mention some things which are needed. We have an excellent location in one of the best parts of Melbourne. We have a house with ample rooms to accommodate a family of thirty persons, and to furnish recitation rooms for twice that number of students. Within ten minutes' walk there are scores of cottages for rent at reasonable prices, for any who wish to locate near the school that their children may attend.

We have an able corps of teachers well fitted by education and experience to organize and conduct our school. We have a plan of work that has been developed by years of successful experience. And as an incentive to earnest, diligent effort, we have before us constantly the fact that time is precious, that time is short, and that what we do must be done quickly.

WHAT WE NEED.

First of all, the school needs the earnest prayers of our brethren and sisters that wisdom and strength for their work may be daily bestowed upon the teachers and managers. It needs their prayers that those most needing education, those who would be most benefited by attendance, may feel a desire and a determination to come, and that the Lord may open up a way before them.

The school is also in need of financial assistance, because a considerable amount of means

must be invested in providing its necessary equipments. Money is needed to pay for our furniture, to provide a library and school apparatus, which are absolutely necessary for its most successful working. That which is received from tuitions during the first terms of the school will barely pay the running expenses. Therefore whatever is necessary in the way of furniture, library, and apparatus should be provided for by a fund raised especially for this purpose.

The committee have not thought best to make a call for donations until plans for work were definitely formed, and they could state about how much would be needed. Meanwhile they have evidence that the Lord has been moving upon the hearts of some to help in this very matter; for already they have received some donations unsolicited, and they believe that the time has now come when they should open a furniture and library fund, and ask for liberal contributions to it from those who are interested in the prosperity of the school.

Every reasonable effort has been made by the committee in charge to provide furniture that was comfortable and substantial, yet plain and economical. Almost everything has been purchased at a great reduction from standard prices; and yet to furnish completely so large a place will cost not less than three hundred pounds. One hundred pounds more is needed to furnish library and apparatus; because in a school like ours, where the Bible and ancient history are most prominent among the studies, and where prophecy and its fulfilment in history are to be carefully traced, it is absolutely necessary to the best work that a large and carefully selected library be provided.

We therefore ask our friends who are interested in the welfare of the school to make liberal contributions to this fund, that the work of our school may accomplish satisfactory results for our Conference, for the missionary field, and for the families who are represented by the students in attendance at its first terms.

Whatever is contributed to the furniture and library fund will be carefully expended for those things which will be of permanent value to the school in future years as well as at the present time. All contributions will be acknowledged in the columns of the BIBLE ECHO; let all drafts and money orders be sent to the Echo Publishing Co., which is Treasurer of the Conference, and therefore Treasurer of the School.

AUSTRALIAN CONFERENCE COMMITTEE.

THE SCHOOL HOME.

G. B. STARR.

SOME inquiries having been received in reference to the students' home and the plan upon

which it is conducted, we take pleasure in making a few statements concerning it.

And first, we would say, it is the design to make it a *real home*, not a students' home simply, with rules to govern students, and the spectre of stern governors and matrons to carry out hard rules, but a real school home, in which the teachers and students live and associate together, and where the student may expect to find the atmosphere of a Christian home, and only those regulations most conducive to his happiness and the best progress in his work.

Two houses adjoining each other have been secured, in one of which the young men will reside, with one or more of the teachers and their wives. In the other house the young ladies will reside with another teacher and wife. All will meet together at family worship, at meals, and in class recitations.

At meals, the tables are so arranged as to accommodate six or eight persons at each, and two persons are appointed to preside, and others are appointed to wait on the table, two at each table in turns; and the proper etiquette of the home table is observed.

In order that the expense of the students may be greatly reduced as compared with similar institutions, the work of the home, except the cooking, is largely performed by the students, and is accomplished by all devoting faithfully one hour each day to domestic work, which serves also as a practical schooling and recreation from study. Seven hours a week is required of each student, and the amount of time so devoted is faithfully reported and credited, so that students who from any reason work overtime, are credited with it, and are allowed the same time to themselves at another time. Regular hours of retiring, rising, study, work, and recreation are to be observed.

The managers consider the school home one of the most important of factors in a well-rounded education, and are convinced that those students who are deprived of its influences suffer great loss thereby. The esteem in which the school home is held by our people in America, and the estimate placed upon its value, is illustrated by the fact that some persons residing in the same city with the school, send their children to the school home at an extra expense.

It is supposed that students who present themselves for admission into the home, do so to receive benefit and profit from just such a home as we have described, and that they are willing to assist in keeping up the tone and influence of the house. In planning for good discipline and practical instruction, we are confident of the hearty support and co-operation of all who patronize the school or participate in its benefits.

❧ PROSPECTUS. ❧

FROM the beginning of their work in Australasia, Seventh-day Adventists have anticipated the establishment of a school under their own management in this country. While they recognize the merits of the public schools and colleges already in existence, they feel the need of a school where their young people may receive a thorough education in the sciences, while surrounded by the best moral and Christian influences; and where, at the same time, they will receive daily instruction in Bible history and truth. They have also felt very keenly the need of a training school for Bible workers—a school where those who wish to become proficient laborers as city, home, or foreign missionaries, may receive the instruction that would qualify them for their work.

At the last session of the Australian Conference, it was decided to begin preparations for the school, which should open as soon as the teachers, selected by the General Conference, were here ready for work. This action was heartily seconded by the New Zealand Conference at its late meeting in Napier; and it is now settled that the Seventh-day Adventists in all parts of Australasia will unite in establishing and maintaining such a school as their necessities and their work demand.

LOCATION.

For temporary purposes, commodious buildings have been secured on reasonable terms. They are known as Nos. 1 and 2 George's Terrace, St. Kilda Road, one of the most attractive boulevards of Melbourne. The place is easy of access from boats or trains, and from all parts of the city and suburbs. The cable trams pass the doors. Although enjoying all these advantages, the location presents others even more desirable in its surroundings. Spacious open grounds surround the buildings on every side, affording a clear, pure atmosphere and ample opportunity for exercise, recreation and quiet walks. A grass paddock belongs to the house, and opposite is situated Albert Park, an extensive tract embracing quite a large lake. Other parks are near at hand; and the Botanical Gardens are reached by a short walk. It will thus be seen that the location is very favorable for our present work.

FACULTY.

L. J. ROUSSEAU, PRINCIPAL,
HISTORY AND NATURAL SCIENCES.

W. L. H. BAKER,
INSTRUCTOR IN ENGLISH BRANCHES.

G. B. STARR,
BIBLICAL HISTORY AND ETHICS.

MRS. L. J. ROUSSEAU,
ASSISTANT IN ENGLISH LANGUAGE.

MRS. G. B. STARR,
MATRON.

THE HOME LIFE.

We are satisfied that the school can be more successfully carried on by having the students board and room in the school buildings, with the members of the Faculty, thus constituting a large school-family. Young people should receive a much broader training than that which comes merely from the study of books. It is the best time for them to form habits of order, neatness, and Christian courtesy, and to obtain that general culture which comes from daily and intimate association with educated Christian teachers. Much care will be given to render the home life not only attractive, but efficient in the cultivation of those habits of life and graces of character which distinguish refined Christian men and women. Teachers and students will share one family life, with common aims and interests. The regulations will be reasonable, and adapted to secure trust, freedom, and happiness. It is intended that every student shall enjoy the pleasant associations, and receive the personal care, of a true home.

All students in the school buildings will be required to aid in the work connected with the house and the laundry, and in the care of the grounds and buildings. This service will occupy one hour each day. Much valuable information and discipline are thus secured to the student. Sharing daily duties, and bearing mutual responsibilities for the common good, have proved to be of great educational value in establishing health and developing character. The influence of this service, rendered heartily, is invaluable in producing,

during the years of purely mental training, habits of accuracy, self-reliance, unselfishness, and genuine sympathy with all workers.

THE SCHOOL YEAR.

The first term will open August 24, 1892, and will continue sixteen weeks. This will be followed by a vacation of sixteen weeks, but during this time instruction will be given to those who desire to remain at the school until the next term opens. This will be a good opportunity for those whose education is not well-balanced on account of a deficiency in some studies; also for those who are rusty in work that has been well done. They can review certain branches, and thus be able to enter a regular course to much better advantage.

PLAN OF WORK.

It is the purpose of the Institution to do more for its students than merely to make them proficient in some branches of study. The object sought will be, to develop and train every part of the being—physical, mental, moral; the finished result being men and women of refinement and culture, possessing true Christian character. The discipline of the institution will have reference to this end. The regulations are such as are deemed by the Management to be in harmony with this general plan. The courses of study offered may not differ in any marked way from those found in other institutions of the same general class; but it is the purpose of the Managers that the work in the various lines of study should be conducted with a purpose to inspire a reverence for God's Word, and inculcate confidence in its teaching, and to lead as many as possible to a practical enjoyment of, and a larger growth in, genuine Christian experience. The study of the Holy Scriptures, and of history interpreted in the light of Scripture, will be made prominent features of the work. The plan of work will include two years' Bible study, in which the historical element will be especially prominent, followed by one year of general study of both books and topics. The former work is required in every course; the latter is optional.

ENGLISH PREPARATORY DEPARTMENT.

In addition to the courses of study presented on page 16, an English Preparatory Department will be maintained, in which such work will be done as is usually found in the seventh, eighth, and ninth grades of public schools. The study of the Bible will also be pursued in these grades. The object of this department will be to afford those who are deficient in the common branches an opportunity to prepare for the regular courses.

EXAMINATIONS.

Every student will be required to pass an examination, both written and oral, upon entering the school, to determine what classes he is fitted to join. Those who desire to obtain credit for work done at other institutions must, during the first year of their stay at the school, either pass a satisfactory examination in each branch, or present such evidence from other instructors as will, in the judgment of the Faculty, entitle them to such credit without examination. A final examination is held in each study whenever it is completed, and more frequent examinations are held at the discretion of the instructors. No credit will be allowed for an examination in any study during a student's course unless he has pursued it under the direction of some competent instructor.

BIBLE STUDY.

Believing that as an educating power the Bible is without a rival, and also that there is no position in life, no phase of human experience, for which the teaching of the Bible is not an essential and the best preparation, a systematic study of the English Bible is made a part of each course.

The opinion which prevails in some classes of society, that religion is not conducive to health or to happiness in this life, we believe to be a most mischievous error. The Scripture says: "The fear of the Lord tendeth to life: and he that hath it shall abide satisfied." "The words of wisdom are life unto those that find them, and health to all their flesh." True religion brings man into harmony with the laws of God, physical, mental, and moral. It teaches self-control, serenity, and temperance; refines the taste, and sanctifies the judgment. It fills the heart with joy and contentment in the highest or lowliest lot, and so tends directly to promote health, to lengthen life, and to heighten the enjoyment of all its blessings.

PHYSICAL CULTURE.

Facilities will be provided for regular class instruction and exercises in calisthenics. The lady instructor will give lectures to the ladies on topics relating to health and proper physical development. The classes for the ladies and the gentlemen will be held separately.

EXPENSES.

The school is not organized for the purpose of financial profit; and it will ever be the aim of its Managers to make the expenses of the students as low as possible. It will not be expected that a school occupying rented buildings could adopt the rates of tuition charged in large schools of three to five hundred students, where the buildings and grounds are the generous gift of the people, and there are no rents to pay. But we shall approach to this as nearly as is consistent with good work and satisfactory accommodations. The rates will be as follows:—

For Boarding Students, tuition in any regular course of study, board and residence, including lights and plain washing, £5 per month of four weeks payable in advance, or £18 10s. for the term of sixteen weeks, paid in advance.

Tuition of Day Students, £1 10s. per month.

Where three or more students belonging to one family attend, a reduction of ten per cent. will be made.

Books and stationery will cost not far from £2 for the term.

In addition to the cash payment, one hour's work each day (seven hours per week) is required of each student.

In most cases, it will be better for parents to send money directly to the Managers, and not to their children. Students need but little spending money, and parents are urged to require a monthly statement of expenses from their children.

DISCIPLINE.

Our school will aim to develop character of the highest type, as well as scholarship of the best quality; and its discipline will have respect to these ends. Every effort will be made toward making the students self-reliant, self-controlled men and women.

The school is not a reformatory. Therefore none should apply for admission who are not subject to wholesome rules and discipline. Such cannot be admitted. Children of Sabbath-keepers, and all who live at the home, will be required to observe the Sabbath appropriately, and to conduct themselves with Christian propriety, according to the regulations that may be adopted.

THE HOME.

It will be expected that each one will conform to the daily programme arranged by those in charge. Every member of the school-family must be at home evenings, unless special permission is obtained to the contrary. Students will not go to the city at any time without permission.

All calls must be made in the public parlors, and only by permission of those in charge.

As the work of the school is done by the students, each member of the school-family, both ladies and gentlemen, should bring suitable clothing for this purpose. Two long work-aprons are a necessary part of this outfit.

Students must not be strolling about in the city or country on the Sabbath (Saturday), but must regard the day, and attend public worship. They are not allowed to make or receive calls on the Sabbath, nor should they spend a single Sabbath away from the school during term-time. However great may be the privileges elsewhere, the excitement of meeting friends and of visiting must prevent, in a measure, the benefit which might otherwise be gained.

The health of the student is considered of the greatest importance; and as health depends largely upon habits of diet, parents are requested not to send boxes of food to their children. No objection is made, however, to their receiving fresh fruit. No other kind of food will be allowed in the rooms, except in special cases, when trays may be ordered.

NEEDS OF THE SCHOOL.

One of the indispensable appendages of a good school is a good library. This, the Managers will provide as promptly and fully as practicable. We may say to our friends who may have any good books that they would esteem it a pleasure to donate, that we shall be pleased to correspond with them. The same remarks apply to a museum. We should be pleased to receive specimens and curios from all parts of Australasia.

REGULATIONS.

Punctual attendance on the part of every student is expected. In cases of absence or tardiness, teachers will require students to render an excuse, approved by the Principal, before resuming their studies.

Students must abstain from indecent or disorderly behaviour; from profane or unbecoming language; from visiting questionable places of amusement or diversion; from the use of tobacco and alcoholic drinks; from card-playing, and from all improper associations.

No student shall enter or leave any class of any department, except by permission of the Principal. Every student is required to pass a satisfactory examination in each study pursued, before entering a succeeding class.

Permission for absence from the school during the school sessions must be obtained from the Principal.

No student shall receive private lessons or engage in teaching, except by permission of the Faculty.

Each student will be required to pay for damage done by him to the property of the school.

Three full studies in the regular course pursued at the same time constitute full work, and no student will be allowed to take more, unless by special permission of the Faculty, the request and reasons therefor having been previously presented in writing.

Unrestricted association of the sexes is not permitted, and all students are expected to maintain a proper degree of reserve in their association with those of the opposite sex. Gentlemen must not escort ladies on the street or to or from public gatherings.

Attending parties, the theatre, or any entertainment of an objectionable character, interferes with a student's work, and exerts a wrong influence in the school. It is therefore forbidden. Frequent attendance upon evening gatherings of any kind is not in harmony with the plan of work at the school, and may be made a matter of discipline at the discretion of the Faculty.

*Whenever, in the judgment of the Faculty, a student's attendance is no longer profitable to himself, or is detrimental to the school, he may be dismissed.

RELIGIOUS BASIS OF THE INSTITUTION.

The school is a denominational institution, and will be conducted upon this basis. While no religious test will be required of students, yet no one will be allowed to remain in the institution who seeks to disseminate infidel views among his associates. Such religious meetings will be conducted in connection with the school work as may be deemed most conducive to the spiritual growth of those in attendance. The seventh day of the week will be observed as the Sabbath, and all resident students will be expected to conform to this plan so far as not to interfere with the observance of the day in its proper spirit. The presence of Christ should be retained and recognized at all times, in every portion of the building, and in every feature of work.

COURSES OF STUDY.

GRAMMAR GRADES.

FIRST GRADE.

Arithmetic.	Language.
Geography.	Reading.
Orthography.	Old Testament.

SECOND GRADE.

Arithmetic.	Reading.
Geography.	Grammar.
Orthography.	Old Testament.

THIRD GRADE.

Arithmetic.	Reading.
Geography.	Grammar.
Orthography.	New Testament.

FOURTH GRADE.

Arithmetic.	Reading.
English History.	Grammar.
Physiology.	New Testament.

BIBLICAL COURSE.

FIRST YEAR PREPARATORY.

Book-keeping, 1, Algebra, 2, 3.
Rhetoric, 1, 2, 3.
General Bible Study, 1, 2, 3.

SECOND YEAR PREPARATORY.

Physics, 1, Physiology, 2, 3.
History, 1, 2, 3.
General Bible Study, 1, 2, 3.

FIRST YEAR.

Geometry, 1, 2, Botany, 3.
History, 1, 2, 3.
General Bible Study, 1, 2, 3.

SECOND YEAR.

Literature, 1, 2, Astronomy, 3.
Greek, 1, 2, 3; or General Bible Study, 1, 2, 3.
History, 1, 2, 3.

THIRD YEAR.

Mental Science, 1; Civil Government, 2; Moral Science, 3.
Greek, 1, 2, 3; or Higher English 1, 2, 3.
History, 1, 2, 3.