

## Quotes from *Education*

*"We've read 'em before, but they're too good to be forgotten!"*

Below are quotes taken from the book *Education* by Ellen G. White. Please use these as you emphasize the Year of Adventist Education within your church and school.

"True education means more than the perusal 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." (13)

". . . as far as their teaching is true, do the world's great thinkers reflect the rays of the Sun of Righteousness." (14)

"In a knowledge of God all true knowledge and real development have their source. . . . 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." (14)

"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." (14)

". . . 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." (15)

"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." (15-16)

"Love, the basis of creation and of redemption, is the basis of true education." (16)

"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." (16)

". . . it is . . . the first object of education to direct our minds to His own revelation of Himself." (16)

"And in our fallen state, with weakened powers and restricted vision, we are incapable of interpreting aright." (17)

"The Holy Scriptures are the perfect standard of truth, and as such should be given the highest place in education." (17)

"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." (17)

"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." (17)

"Higher than the highest human thought can reach is God's ideal for His children." (18)

"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." (19)

"Useful occupation was appointed them as a blessing, to strengthen the body, to expand the mind, and to develop the character." (21)

"The Garden of Eden was a representation of what God desired the whole earth to become . . ." (22)

". . . faith, the key of knowledge." (24)

"It was distrust of God's goodness, disbelief of His word, and rejection of His authority, that made our first parents transgressors, and that brought into the world a knowledge of evil." (25)

"Although the earth was blighted with the curse, nature was still to be man's lesson book . . . . From nature, which now revealed the knowledge of good and evil, man was continually to receive warning as to the results of sin." (26)

"The spirit of rebellion, to which he himself had given entrance, extended throughout the animal creation." (26)

"All that had been lost by yielding to Satan could be regained through Christ. This intimation also nature repeats to us. Though marred by sin, it speaks not only of creation but of redemption. Though the earth bears testimony to the curse in the evident signs of decay, it is still rich and beautiful in the tokens of life-giving power." (27)

"As far as evil extends, the voice of our Father is heard . . ." (27)

"Not only intellectual but spiritual power, a perception of right, a desire for goodness, exists in every heart." (29)

"There is in his nature a bent to evil, a force which, unaided, he cannot resist. To withstand this force, to attain that ideal which in his inmost soul he accepts as alone worthy, he can find help in but one power. That power is Christ. Co-operation with that power is man's greatest need. In all educational effort should not this co-operation be the highest aim?" (29)

"It is his [the true teacher] ambition to inspire them with principles of truth, obedience, honor, integrity, and purity—principles that will make them a positive force for the stability and uplifting of society. He desires them, above all else, to learn life's great lesson of unselfish service." (29-30)

"In the highest sense the work of education and the work of redemption are one, for in education, as in redemption, 'other foundation can no man lay than that is laid, which is Jesus Christ.'" (30)

"The great principles of education are unchanged. . . . for they are the principles of the character of God. To aid the student in comprehending these principles, and in entering into that relation with Christ which will make them a controlling power in the life, should be the teacher's first effort and his constant aim." (30)

"But when brought out of Egypt there were among the Israelites few prepared to be workers together with Him in the training of their children. The parents themselves needed instruction and discipline." (34)

"The education of the Israelites included all their habits of life." (38)

". . . many precious lessons were fixed in their minds by means of song." (39)

"In the laws committed to Israel, explicit instruction was given concerning education. . . . These principles, embodied in His law, the fathers and mothers in Israel were to teach their children." (40)

"Those who would impart truth must themselves practice its principles. Only by reflecting the character of God in the uprightness, nobility, and unselfishness of their own lives can they impress others." (41)

"True education is not the forcing of instruction on an unready and unreceptive mind. The mental powers must be awakened, the interest aroused." (41)

"In the home and the sanctuary, through the things of nature and of art, in labor and in festivity, in sacred building and memorial stone, by methods and rites and symbols unnumbered, God gave to Israel lessons illustrating His principles and preserving the memory of His wonderful works." (41)

". . . a life centered in God is a life of completeness." (41)

". . . God provided to gratify in His children the love of beauty. He made provision also for their social needs . . ." (41)

"As a means of education an important place was filled by the feasts of Israel." (41)

"God's commandments were chanted, and, bound up with the blessed influences of nature and of kindly human association, they were forever fixed in the memory of many a child and youth." (42)

". . . fully a month of every year . . . was a period free from care and labor, and almost wholly devoted, in the truest sense, to purposes of education." (43)

". . . a safeguard was afforded against the extremes either of wealth or of poverty." (43)

". . . the occupation most favourable to development—the care of plants and animals. A further provision for education was the suspension of agricultural labor every seventh year . . . Thus was given opportunity for more extended study, for social intercourse and worship, and for the exercise of benevolence, so often crowded out by life's cares and labours." (43)

"Were the principles of God's laws regarding the distribution of property carried out in the world today, how different would be the condition of the people!" (44)

"A knowledge of God, fellowship with Him in study and in labor, likeness to Him in character, were to be the source, the means, and the aim of Israel's education—the education imparted by God to the parents, and by them to be given to their children." (44)

"Through unfaithfulness in the home, and idolatrous influences without, many of the Hebrew youth received an education differing widely from that which God had planned for them." (45-46)

"These schools were intended to serve as a barrier against the wide-spreading corruption, to provide for the mental and spiritual welfare of the youth, and to promote the prosperity of the nation by furnishing it with men qualified to act in the fear of God as leaders and counsellors." (46)

"The instructors were not only versed in divine truth, but had themselves enjoyed communion with God, and had received the special endowment of His Spirit. They had the respect and confidence of the people, both for learning and for piety." (46)

". . . it was regarded as a sin to allow children to grow up in ignorance of useful labor. Every youth, whether his parents were rich or poor, was taught some trade . . . a knowledge of practical life was regarded as essential to the greatest usefulness." (47)

". . . much of the teaching was oral . . ." (47)

"Not only were the students taught the duty of prayer, but they were taught how to pray, how to approach their Creator, how to exercise faith in Him, and how to understand and obey the teachings of His Spirit." (47)

"These schools proved to be one of the means most effective in promoting that righteousness . . ." (47)

". . . barriers that God had erected for the safety of His people . . ." (49)

". . . God's work in all time is the same." (50)

"The experiences of Israel were recorded for our instruction." (50)

"With us, as with Israel of old, success in education depends on fidelity in carrying out the Creator's plan." (50)

"No one can stand upon a lofty height without danger. . . . fierce temptations that leave untouched the lowly in life assail those who stand in the world's high places of success and honor." (51-52)

"Faithful and steadfast, they yielded themselves to the divine guiding, so that through them God could fulfill His purpose. The same mighty truths that were revealed through these men, God desires to reveal through the youth and the children of today." (57)

"The greatest want of the world is the want of men—men who will not be bought or sold, men who in their inmost souls are true and honest, men who do not fear to call sin by its right name, men whose conscience is as true to duty as the needle to the pole, men who will stand for the right though the heavens fall." (57)

"A noble character is the result of self-discipline . . . the surrender of self for the service of love to God and man." (57)

"The youth need to be impressed with the truth that their endowments are not their own. Strength, time, intellect, are but lent treasures." (57)

"Every youth, every child, has a work to do for the honor of God and the uplifting of humanity." (58)

"By faithfulness in little things, he was prepared for weightier trusts." (58)

"And he who had been faithful in that which was least, proved himself faithful also in much." (60)

"None can know what may be God's purpose in His discipline; but all may be certain that faithfulness in little things is the evidence of fitness for greater responsibilities." (61)

"When misunderstood and misrepresented, when called to bear reproach and insult, to face danger and death, he was able to endure 'as seeing Him who is invisible.'" (63)

"He felt his need of help, asked for it, by faith grasped it, and in the assurance of sustaining strength went forward." (64)

"The greatest of human teachers, Paul accepted the lowliest as well as the highest duties." (66)

". . . the tact born of divine love . . ." (67)

"To none are they [these histories] of deeper importance than to the youth." (68)

"What is it worth to any life to have been God's instrument in setting in motion such influences of blessing? What will it be worth in eternity to witness the results of such a lifework?" (70)

“. . . to show what every human being might become; what, through the indwelling of humanity by divinity, all who received Him would become--for this, Christ came to the world." (74)

"God's greatest gift was bestowed to meet man's greatest need." (74)

"In the prevailing system of education, human philosophy had taken the place of divine revelation." (74)

"Even the standard set up by themselves they were incapable of reaching. The want of true excellence was supplied by appearance and profession. Semblance took the place of reality." (74)

"When Christ came to the earth, humanity seemed to be fast reaching its lowest point. The very foundations of society were undermined. Life had become false and artificial." (74-75)

"As they ceased to recognize the Divine, they ceased to regard the human. . . . Relentless greed and absorbing ambition gave birth to universal distrust." (75)

"There was but one hope for the human race . . . that the knowledge of God might be restored to the world. Christ came to restore this knowledge." (76)

"So far from making arbitrary requirements, God's law is given to men as a hedge, a shield. Whoever accepts its principles is preserved from evil." (76-77)

"With the people of that age the value of all things was determined by outward show. As religion had declined in power, it had increased in pomp." (77) Mrs. White was referring to the time of Christ, but doesn't this also sound like our world today??

"His education was gained directly from the Heaven-appointed sources; from useful work, from the study of the Scriptures and of nature, and from the experiences of life—God's lesson books, full of instruction to all who bring to them the willing hand, the seeing eye, and the understanding heart." (77)

"He who seeks to transform humanity must himself understand humanity." (78)

"A sharer in all the experiences of humanity, He could feel not only for, but with, every burdened and tempted and struggling one." (78)

"What He taught, He lived. . . . And more than this; what He taught, He was." (78)

"In every human being, however fallen, He beheld a son of God, one who might be restored to the privilege of his divine relationship." (79)

"Wherever there existed a sense of need, there He saw opportunity for uplifting." (79)

"In every human being He discerned infinite possibilities. He saw men as they might be, transfigured by His grace." (80)

"Looking upon them with hope, He inspired hope." (80)

"In many a heart that seemed dead to all things holy, were awakened new impulses." (80)

"With Him love was life, and life was service." (80)

". . . every day's experience was an outpouring of His life. In one way only could such a life be sustained. Jesus lived in dependence upon God and communion with Him." (80)

"As a man He supplicated the throne of God, till His humanity was charged with a heavenly current that connected humanity with divinity." (81)

"He did not deal in abstract theories, but in that which is essential to the development of character; that which will enlarge man's capacity for knowing God, and increase his power to do good." (81)

"Never can there be a circumstance of life, a crisis in human experience, which has not been anticipated in His teaching, and for which its principles have not a lesson. The Prince of teachers, His words will be found a guide to His co-workers till the end of time." (81-82)

"The things of this life He placed in their true relation, as subordinate to those of eternal interest; but He did not ignore their importance. . . . a knowledge of divine truth prepares man better to perform the duties of daily life." (82)

"To Him, nothing was without purpose." (82)

"In all the facts and experiences of life were revealed a divine lesson and the possibility of divine companionship." (83)

"In the Teacher sent from God, all true educational work finds its center." (83)

". . . what worse than folly is it to seek an education apart from Him . . ." (83)

"Only by such communion—the communion of mind with mind and heart with heart, of the human with the divine—can be communicated that vitalizing energy which it is the work of true education to impart." (84)

"In these first disciples was presented a marked diversity." (85)

"In order successfully to carry forward the work to which they had been called, these disciples . . . needed to come into unity of feeling, thought, and action." (86)

". . . he beheld the Saviour, until . . . in his character was reflected the character of his Master." (87)

"Human beings, themselves given to evil, are prone to deal untenderly with the tempted and the erring. They cannot read the heart, they know not its struggle and pain. Of the rebuke that is love, of the blow that wounds to heal, of the warning that speaks hope, they have need to learn." (90)

"Knowing more fully both his own weakness and Christ's power, he was ready to trust and to obey." (90)

"It [Peter's transformation] is a life lesson to all who seek to follow in the steps of the Master Teacher." (91)

"He takes men as they are, with all their faults and weaknesses, and trains them for His service, if they will be disciplined and taught by Him." (91)

". . . Judas . . . continued to cherish his own judgment and opinions, his disposition to criticize and condemn." (91)

"Jesus, seeing that to antagonize was but to harden, refrained from direct conflict." (92)

". . . having a high estimate of his own qualifications, he had led the disciples to hold him in the same regard. . . . In the fate of Judas they saw the end to which self-serving tends." (93)

"They were of 'one accord,' of one mind and one soul. Christ filled their thoughts. The advancement of His kingdom was their aim. In mind and character they had become like their Master . . ." (95)

"The same Spirit that in His stead was sent to be the instructor of His first co-workers, Christ has commissioned to be in the instructor of His co-workers today. . . . The presence of the same guide in

educational work today will produce the same results as of old. This is the end to which true education tends; this is the work that God designs it to accomplish." (96)

"The susceptible mind, brought in contact with the miracle and mystery of the universe, cannot but recognize the working of infinite power." (99)

"The heart not yet hardened by contact with evil is quick to recognize the Presence that pervades all created things." (100)

"So far as possible, let the child from his earliest years be placed where this wonderful lesson book shall be open before him." (100-101)

"In no other way can the foundation of a true education be so firmly and surely laid." (101)

"In His lessons there was something to interest every mind, to appeal to every heart. . . . So we should teach." (102)

". . . let all things seen become to them the interpreters of the unseen, and all the events of life be a means of divine teaching." (103)

"All things both in heaven and in earth declare that the great law of life is a law of service." (103)

"As each thing in nature ministers thus to the world's life, it also secures its own." (103)

"As in the natural, so in the spiritual sowing; the power that alone can produce life is from God." (105)

"The work of the sower is a work of faith. . . . So parents and teachers are to labor, expecting a harvest from the seed they sow." (105)

"In our lifework we know not which shall prosper, this or that. This question it is not for us to settle." (105)

"There can be no life without growth. . . . As its growth is silent and imperceptible, but continuous, so is the growth of character. At every stage of development our life may be perfect; yet if God's purpose for us is fulfilled, there will be constant advancement." (106)

"He is seeking to reproduce Himself in the hearts and lives of His followers, that through them He may be reproduced in other hearts and lives." (106)

"The more quiet and simple the life of the child—the more free from artificial excitement and the more in harmony with nature—the more favourable it is to physical and mental vigor and to spiritual strength." (107)

"Men are called upon to co-operate with Him in the care of the grain and the preparation of the loaf, and because of this they lose sight of the divine agency." (108)

"He desires that even in receiving our daily bread we may recognize His agency and may be brought into closer fellowship with Him." (108)

"It is in appearance, not in reality, that evil succeeds." (108)

"The harvest of life is character, and it is this that determines destiny, both for this life and for the life to come." (109)

"A single grain of wheat, increased by repeated sowings, would cover a whole land with golden sheaves. So widespread may be the influence of a single life, of even a single act." (109)

"The Lord says, 'Blessed are ye that sow beside all waters.' Isaiah 32:20. To sow beside all waters means to give wherever our help is needed." (109)

"More than this: as we impart the blessings of this life, gratitude in the recipient prepares the heart to receive spiritual truth, and a harvest is produced unto life everlasting." (110)

"So with all who bring forth fruit as workers together with Christ: self-love, self-interest, must perish; the life must be cast into the furrow of the world's need. . . . the life that will be preserved is the life that is freely given in service to God and man." (110)

"The garden of the heart must be cultivated." (111)

"The constant contact with the mystery of life and the loveliness of nature, as well as the tenderness called forth in ministering to these beautiful objects of God's creation, tends to quicken the mind and refine and elevate the character; and the lessons taught prepare the worker to deal more successfully with other minds." (112)

"Before sin created the need, God had provided the remedy. . . . wherever there is sin, there is the Saviour." (113)

". . . when we learn the simplicity and gentleness and tender love of the Saviour, we shall not find it difficult to touch the hearts of the little ones, and teach them love's ministry of healing." (114)

". . . the commonest tasks, wrought with loving faithfulness, are beautiful in God's sight." (114)

"The tree of the desert is a symbol of what God means the life of His children in this world to be. They are to guide weary souls, full of unrest, and ready to perish in the desert of sin, to the living water." (116)

"Talent is too much idolized, and station too much coveted. There are too many who will do nothing unless they are recognized as leaders; too many who must receive praise, or they have no interest to labor. What we need to learn is faithfulness in making the utmost use of the powers and opportunities we have, and contentment in the lot to which heaven assigns us." (117)

"So we may be surrounded with difficulties, discouragement, and darkness. Falsehood, calamity, injustice, shut us in. There are clouds that we cannot dispel. We battle with circumstances in vain. There is one, and but one, way of escape. . . . Into the sunlight of His presence we may rise on the wings of faith." (118-119)

"Thus while the children and youth gain a knowledge of facts from teachers and textbooks, let them learn to draw lessons and discern truth for themselves." (119)

". . . strength is acquired by effort." (123)

"The Bible contains all the principles that men need to understand in order to be fitted either for this life or for the life to come. And these principles may be understood by all." (123)

"No one with a spirit to appreciate its teaching can read a single passage from the Bible without gaining from it some helpful thought. But the most valuable teaching of the Bible is not to be gained by occasional or disconnected study." (123)

"No one can engage in such study without developing mental power." (124)

"No other study can impart such mental power as does the effort to grasp the stupendous truths of revelation." (124)

"And even greater is the power of the Bible in the development of the spiritual nature." (124)



"The central theme of the Bible . . . is the redemption plan, the restoration in the human soul of the image of God." (125)

"Every command is a promise . . ." (126)

"He who through the word of God has lived in fellowship with heaven, will find himself at home in heaven's companionship." (127)

"The book of nature and the written word . . . make us acquainted with God by teaching us something of the laws through which He works." (128)

". . . shall we, for the privilege of tracing our descent from germs and molluscs and apes, consent to cast away that statement of Holy Writ, so grand in its simplicity, 'God created man in His own image . . .'" (130)

"But the power of God is still exercised in upholding the objects of His creation. It is not because the mechanism once set in motion continues to act by its own inherent energy that the pulse beats, and breath follows breath. Every breath, every pulsation of the heart, is an evidence of the care of Him in whom we live and move and have our being. From the smallest insect to man, every living creature is daily dependent upon His providence." (131)

"God is a spirit; yet He is a personal being, for man was made in His image." (132)

"The hand that sustains the worlds in space, the hand that holds in their orderly arrangement and tireless activity all things throughout the universe of God, is the hand that was nailed to the cross for us." (132)

"He who studies most deeply into the mysteries of nature will realize most fully his own ignorance and weakness." (133)

"He that hath knowledge spareth his words . . ." (135)

". . . for a young man starting in life, integrity, diligence, temperance, purity, and thrift constitute a better capital than any amount of mere money." (137)

"All that we have is a trust from Him, to be used according to His direction." (137)

"Whether we recognize it or not, we are stewards, supplied from God with talents and facilities, and placed in the world to do a work appointed by Him." (137)

"He Himself is responsible for the results. . . . our part is faithful compliance with His directions. Thus there is no place for anxious care. Diligence, fidelity, caretaking, thrift, and discretion are called for. Every faculty is to be exercised to its highest capacity. But the dependence will be, not on the successful outcome of our efforts, but on the promise of God." (138)

"No appeal is made to gratitude or to generosity. This [tithing] is a matter of simple honesty." (138-139)

"By the terms of our stewardship we are placed under obligation, not only to God, but to man." (139)

". . . we are placed under obligation to every human being whom we might benefit." (139)

"No scheme of business or plan of life can be sound or complete that embraces only the brief years of this present life and makes no provision for the unending future. Let the youth be taught to take eternity into their reckoning. Let them be taught to choose the principles and seek the possessions that are enduring." (145)

"No man can lay up treasure in heaven without finding his life on earth thereby enriched and ennobled." (145)

"As an educator no part of the Bible is of greater value than are its biographies." (146)

"No truth does the Bible more clearly teach than that what we do is the result of what we are." (146)

". . . the peril of even one departure from the right—peril both to the wrongdoer and to all whom his influence shall reach." (150)

"The strongest bulwark of vice in our world . . . is that life which otherwise appears virtuous, honourable, and noble, but in which one sin is fostered, one vice indulged." (150)

"All who in this world render true service to God or man receive a preparatory training in the school of sorrow. The weightier the trust and the higher the service, the closer is the test and the more severe the discipline." (151)

"It was to give in His own life an illustration of unselfishness that Jesus came in the form of humanity. And all who accept this principle are to be workers together with Him in demonstrating it in practical life." (154)

". . . the name of Jonathan is treasured in heaven, and it stands on earth a witness to the existence and the power of unselfish love." (157)

"The melody of praise is the atmosphere of heaven; and when heaven comes in touch with the earth, there is music and song . . ." (161)

"Before the army went singers, lifting their voices in praise to God—praising Him for the victory promised." (163)

"With a song, Jesus in His earthly life met temptation. Often when sharp, stinging words were spoken, often when the atmosphere about Him was heavy with gloom, with dissatisfaction, distrust, or oppressive fear, was heard His song of faith and holy cheer." (166)

"Music is often perverted . . . becomes one of the most alluring agencies of temptation. But, rightly employed, it is a precious gift of God, designed to uplift the thoughts to high and noble themes, to inspire and elevate the soul." (167)

"There are few means more effective for fixing His words in the memory than repeating them in song." (167)

"It [song] is one of the most effective means of impressing the heart with spiritual truth." (168)

"The value of song as a means of education should never be lost sight of." (168)

"Let there be singing in the school, and the pupils will be drawn closer to God, to their teachers, and to one another." (168)

"As a part of religious service, singing is as much an act of worship as is prayer." (168)

". . . boundless mercy united to infinite power. . . we may still trust the hand that is omnipotent, the heart that is full of love." (169)

"True, He has not removed the possibility of doubt; faith must rest upon evidence, not demonstration . . ." (169)

“. . . the mysteries of the Bible are not such because God has sought to conceal truth, but because our own weakness or ignorance makes us incapable of comprehending or appropriating truth.” (171)

“We receive God’s word as food for the soul, through the same evidence by which we receive bread as food for the body.” (171)

“. . . behind, above, and through all the play and counterplay of human interests and power and passions, the agencies of the all-merciful One, silently, patiently working out the counsels of His own will.” (173)

“In the creation it was His purpose that the earth be inhabited by beings whose existence should be a blessing to themselves and to one another, and an honor to their Creator.” (174)

“The power exercised by every ruler on the earth is Heaven-imparted; and upon his use of the power thus bestowed, his success depends.” (174)

“. . . the strength of nations, as of individuals . . . is measured by the fidelity with which they fulfill God’s purpose.” (175)

“Amidst the strife and tumult of nations, He that sitteth above the cherubim still guides the affairs of the earth.” (178)

“To every nation and to every individual of today God has assigned a place in His great plan. . . . All are by their own choice deciding their destiny, and God is overruling all for the accomplishment of His purposes.” (178)

Description of the last days (p. 179)

“At this time, before the great final crisis, as before the world’s first destruction, men are absorbed in the pleasures and the pursuits of sense.” (183)

“They need to be aroused from the lethargy of worldly dreaming.” (183)

“. . . viewing the things of time in the light of eternity, we may put them to their truest and noblest use.” (184)

“And since He gained knowledge as we may gain it, His wonderful power, both mental and spiritual, is a testimony to the value of the Bible as a means of education.” (185)

“Parents and teachers should constantly seek for improved methods. The teaching of the Bible should have our freshest thought, our best methods, and our most earnest effort.” (186)

“In arousing and strengthening a love for Bible study, much depends on the use of the hour of worship.” (186)

“Let the services be brief and full of life, adapted to the occasion, and varied from time to time.” (186)

“To make such a service what it should be, thought should be given to preparation. And parents should take time daily for Bible study with their children.” (186)

“In order to interest our children in the Bible, we ourselves must be interested in it. . . . Our instruction to them will have only the weight of influence given it by our own example and spirit.” (187)

“No less effective today will be the teaching of God’s word when it finds as faithful a reflection in the teacher’s life.” (187-188)

"In teaching children the Bible, we may gain much by observing the bent of their minds, the things in which they are interested, and arousing their interest to see what the Bible says about these things. He who created us, with our various aptitudes, has in His word given something for everyone." (188)

"The student of the Bible should be taught to approach it in the spirit of a learner. We are to search its pages, not for proof to sustain our opinions, but in order to know what God says." (189)

"And in order to gain this knowledge we must live by it." (189)

"The study of the Bible demands our most diligent effort and persevering thought." (189)

"In daily study the verse-by-verse method is often most helpful." (189)

"The mind, the heart, that is indolent, aimless, falls an easy prey to evil." (190)

". . . let the life have a noble aim, an absorbing purpose, and evil finds little foothold." (190)

"The Bible is its own expositor. Scripture is to be compared with scripture." (190)

"Every part of the Bible is given by inspiration of God and is profitable." (191)

"The book of Revelation, in connection with the book of Daniel, especially demands study." (191)

"Its [the Bible] study will be restricted to no special time or place. And this continuous study is one of the best means of cultivating a love for the Scriptures. Let the student keep his Bible always with him. As you have opportunity, read a text and meditate upon it." (191)

"Upon the vision of Christ the gaze is fixed, and the beholder grows into the likeness of that which he adores." (192)