

Laurelbrook Academy

# Standards Handbook

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Academic year 2022 - 2023



**LAURELBROOK**  
EST. **A C A D E M Y** 1950  
LEARNING  BY DOING



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## The Purpose

The purpose of this Standards Handbook is to provide a mean by which students may understand the principles that undergird our standards. The desire is to not only provide guidelines for different activities, but the principles on which those guidelines are based so that complete understanding can be shared and applied should any activity arise that is not included in this handbook.

Please take a moment to study the following references that pertain to youth. Students should read the section in *Messages to Young People*, pp. 403-464. ”

The following references may be found in the appendix. REFERENCES:

*Testimonies Vol. 1*, pp 124, 125, 392›

*Testimonies Vol. 2*, pp. 236, 248, 380, 458 460, 564›

*Testimonies Vol. 3*, pp. 44, 45, 125, 191, 192, 455, 456›

*Testimonies Vol. 4*, pp. 209, 432, 433, 587 589›

*Testimonies Vol. 5*, pp. 88, 109, 110, 115›

*Counsels to Parents, Teachers and Students*, pp. 88, 98, 99, 100 102, 221, 225, 332›

*Messages to Young People*, pp. 436, 449, 452, 460›

*Fundamentals of Christian Education*, pp. 62, 105›

The contents of this book were compiled by Doug Baker.

## Personal Conduct

When a student registers at **Laurelbrook Academy** he/she and their parent(s), voluntarily agree to abide by the requirements of the school, which are designed for the benefit of the student body. A student continually makes choices in regards to the school's requirements and standards. Therefore, it is expected that a student will demonstrate responsible behavior in harmony with Christian principles both on and off campus. It is important for a student to know the requirements and standards they are expected to follow and the consequences when wrong choices are made. Laurelbrook Academy will not knowingly admit students who follow lifestyles or practices that undermine in any way the fundamental beliefs of the Seventh-day Adventist Church. When a student signs their application for admission, they pledge themselves to observe willingly **Laurelbrook Academy's** guidelines both printed and announced and to live in harmony with its ideals and purposes.

## Our High Calling

*Dear youth, I address myself to you.... Let it be your aim to glorify God and attain His moral likeness. Invite the Spirit of God to mold your characters. Now is your golden opportunity to wash your robes of character and make them white in the blood of the Lamb. ... Which will you choose, says Christ, Me or the world? God calls for an unconditional surrender of the heart and affections to Him. If you love friends, brothers or sisters, father or mother, houses or lands, more than Me, says Christ, you are not worthy of Me. Religion lays the soul under the greatest obligation to her claims, to walk by her principles. As the mysterious magnet points to the north, so do the claims of religion point to the glory of God. You are bound by your baptismal vows to honor your Creator and to resolutely deny self and crucify your affections and lusts, and bring even your thoughts into obedience to the will of Christ.*

*Avoid running into temptation. When temptations surround you, and you cannot control the circumstances which expose you to them, then you may claim the promise of God, and with confidence and conscious power exclaim: "I can do all things through Christ which strengtheneth me." There is strength for you all in God. But you will never feel your need of that strength*

*which alone is able to save you, unless you feel your weakness and sinfulness. Jesus, your precious Saviour, now calls you to take your position firmly upon the platform of eternal truth. If you suffer with Him, He will crown you with glory in His everlasting kingdom. If you are willing to sacrifice all for Him, then He will be your Saviour. But if you choose your own way you will follow on in darkness until it is too late to secure the eternal reward. <sup>1</sup>*

*Upon Christian youth depend in a great measure the preservation and perpetuity of the institutions which God has devised as a means by which to advance His work. Never was there a period when results so important depended upon a generation of men. Then how important that the young should be qualified for this great work, that God may use them as His instruments! Their Maker has claims upon them which are paramount to all others. <sup>2</sup>*

*The heart of God never yearned toward His earthly children with deeper love and more compassionate tenderness than now. There never was a time when God was ready and waiting to do more for His people than now. And He will instruct and save all who choose to be saved in His appointed way.<sup>3</sup>*

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<sup>1</sup> *Testimonies for the church*, vol. 3, p. 45

<sup>2</sup> *Testimonies for the Church*, vol. 4, p. 434

<sup>3</sup> *Testimonies for the Church*, vol. 3, p. 455

## Department of Students

*Those students who profess to love God and obey the truth should possess that degree of self-control and strength of religious principle that will enable them to remain unmoved amid temptations and to stand up for Jesus in the college, at their boarding houses, or wherever they may be. Religion is not to be worn merely as a cloak in the house of God; religious principles should characterize the entire life. Those who are drinking at the fountain of life will not, like the worldling, manifest a longing desire for change and pleasure. In their deportment and character will be seen the rest and peace and happiness that they have found in Jesus by daily laying their perplexities and burdens at His feet. They will show that in the path of obedience and duty there is contentment and even joy. Such ones will exert an influence over their fellow students which will tell upon the entire school.*

*Those who compose this faithful army will refresh and strengthen the teachers by discouraging every species of unfaithfulness, of discord, and of neglect to comply with the rules and regulations. Their influence will be saving, and their works will not perish in the great day of God, but will follow them into the future world; and the influence of their life here will tell throughout the ceaseless ages of eternity. One earnest, conscientious, faithful young man in a school is an inestimable treasure. Angels of heaven look lovingly upon him, and in the ledger of heaven is recorded every work of righteousness, ever temptation resisted, every evil overcome. He is laying up a good foundation against the time to come, that he may lay hold on eternal life.<sup>4</sup>*

*God holds everyone responsible for the influence that surrounds his soul, on his own account and on the account of others. He calls upon young men and women to be strictly temperate, and conscientious in the use of their faculties of mind and body. Their capabilities can be properly developed only by the most diligent use of their opportunities and the wise appropriation of their powers to the glory of God and the benefit of their fellow men.<sup>5</sup>*

*The wild, reckless character of many of the youth in this age of the world is heartsickening. If the youth could see that in complying with the laws and regulations of our institutions, they are only doing that which will improve their standing in society, elevate the character, ennoble the mind, and increase their happiness, they would not rebel against just rules and wholesome requirements, nor engage in creating suspicion and prejudice against these institutions.<sup>6</sup>*

*Students can do much to make the school a success by working with their teachers to help other students, and by zealously endeavoring to lift themselves above cheap, low standards. Those who co-operate with Christ will become refined in speech and in temper. They will not be unruly and self-caring, studying their own selfish pleasure and gratification. They will bend all their efforts to work with Christ as messengers of His mercy and love. They are one with Him in spirit and in action. They seek to store the mind with the precious treasures of God's word, that each may do his appointed work.<sup>7</sup>*

*The student who has a conscientious regard for truth and a true conception of duty can do much to influence his fellow students for Christ. The youth who are yoked up with the Saviour will not be unruly; they will not study their own selfish pleasure and gratification. Because they are one with Christ in spirit, they will be one with Christ in action. The older students in our schools should remember that it is in their power to mold the habits and practices of the younger students; and they should seek to make the best of every opportunity. Let these students determine that they will not through their influence betray their companions into the hands of the enemy.<sup>8</sup>*

*It rests with you, young men and women, to decide whether you will become trustworthy and faithful, ready and resolute to take your stand for the right under all circumstances. Do you desire to form correct habits? Then seek the company of*

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<sup>4</sup> Testimonies for the Church, vol. 4, p. 432

<sup>5</sup> Counsels to Parents, Teachers, and Students, p. 102

<sup>6</sup> Counsels to Parents, Teachers, and Students, p. 99

<sup>7</sup> Counsels to Parents, Teachers, and Students, p. 100

<sup>8</sup> Counsels to Parents, Teachers, and Students, p. 225

*those who are sound in morals, and whose aim tends to that which is good. The precious hours of probation are granted that you may remove every defect from the character, and this you should seek to do, not only that you may obtain the future life, but that you may be useful in this life. A good character is a capital of more value than gold or silver. It is unaffected by panics or failures, and in that day when earthly possessions shall be swept away, it will bring rich returns. Integrity, firmness, and perseverance are qualities that all should seek earnestly to cultivate; for they clothe the possessor with a power which is irresistible-- a power which makes him strong to do good, strong to resist evil, strong to bear adversity.<sup>9</sup>*

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<sup>9</sup> *Counsels to Parents, Teachers, and Students*, p. 225

## The Highest Standards

*Before men can be truly wise, they must realize their dependence upon God, and be filled with His wisdom. God is the source of intellectual as well as spiritual power. The greatest men who have reached what the world regards as wonderful heights in science are not to be compared with the beloved John or the apostle Paul. It is when intellectual and spiritual power are combined that the highest standard of manhood is attained. Those who do this, God will accept as workers together with Him in the training of minds.<sup>10</sup>*

*The true teacher is not satisfied with second-rate work. He is not satisfied with directing his students to a standard lower than the highest which it is possible for them to attain. He cannot be content with imparting to them only technical knowledge, with making them merely clever accountants, skillful artisans, successful tradesmen. It is his 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.*

*These principles become a living power to shape the character, through the acquaintance of the soul with Christ, through an acceptance of His wisdom as the guide, His power as the strength, of heart and life. This union formed, the student has found the Source of wisdom. He has within his reach the power to realize in himself his noblest ideals. The opportunities of the highest education for life in this world are his. And in the training here gained, he is entering upon that course which embraces eternity.<sup>11</sup>*

*While religion should be the pervading element in every school, it will not lead to a cheapening of the literary attainments. While a religious atmosphere should pervade the school, diffusing its influence, it will make all who are truly Christians feel more deeply their need of thorough knowledge, that they may make the best use of the faculties that God has bestowed upon them. While growing in grace and in the knowledge of our Lord Jesus Christ, they will groan under a sense of their imperfections, and will seek constantly to put to the stretch their powers of mind, that they may become intelligent Christians.<sup>12</sup>*

*Elevate your soul to be as was Daniel, a loyal, steadfast servant of the Lord of hosts. Ponder well the path of your feet; for you are standing on holy ground, and the angels of God are about you. It is right that you should feel that you must climb to the highest round of the educational ladder. Philosophy and history are important studies; but your sacrifice of time and money will avail nothing, if you do not use your attainments for the honor of God and the good of humanity. Unless the knowledge of science is a stepping stone to the attainment of the highest purposes, it is worthless. The education that does not furnish knowledge as enduring as eternity, is of no purpose. Unless you keep heaven and the future, immortal life before you, your attainments are of no permanent value. But if Jesus is your teacher, not simply on one day of the week, but every day, every hour, you may have his smile upon you in the pursuit of literary acquirements.*

*Daniel ever kept before him the glory of God, and you should also say, Lord, I desire knowledge, not for the glorification of self, but to meet the expectation of Jesus, that I may perfect an intelligent Christian character, through the grace he has given unto me. Will the students be true to principle as was Daniel?*

*In the future there will be more pressing need of men and women of literary qualifications than there has been in the past; for broad fields are opening out before us, white already for harvest. In these fields you may be laborers together with God. But if you are lovers of pleasure more than lovers of God, if you are filled with levity, if you allow the golden opportunities to pass without acquiring knowledge, without placing solid timbers in your character building, you will be dwarfed and crippled in any line of occupation you may undertake.<sup>13</sup>*

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<sup>10</sup> *Counsels for the Church*, p. 205

<sup>11</sup> *Education*, pp. 29, 30

<sup>12</sup> *Review and Herald*, June 21, 1887

<sup>13</sup> *Christian Education*, pp. 89, 90



## Behavior in the House of God

*To the humble, believing soul, the house of God on earth is the gate of heaven. The song of praise, the prayer, the words spoken by Christ's representatives, are God's appointed agencies to prepare a people for the church above, for that loftier worship into which there can enter nothing that defileth.*

*From the sacredness which was attached to the earthly sanctuary, Christians may learn how they should regard the place where the Lord meets with His people. There has been a great change, not for the better, but for the worse, in the habits and customs of the people in reference to religious worship. The precious, the sacred, things which connect us with God are fast losing their hold upon our minds and hearts, and are being brought down to the level of common things. The reverence which the people had anciently for the sanctuary where they met with God in sacred service has largely passed away. Nevertheless, God Himself gave the order of His service, exalting it high above everything of a temporal nature.*

*The house is the sanctuary for the family, and the closet or the grove the most retired place for individual worship; but the church is the sanctuary for the congregation. There should be rules in regard to the time, the place, and the manner of worshipping. Nothing that is sacred, nothing that pertains to the worship of God, should be treated with carelessness or indifference. In order that men may do their best work in showing forth the praises of God, their associations must be such as will keep the sacred distinct from the common, in their minds. Those who have broad ideas, noble thoughts and aspirations, are those who have associations that strengthen all thoughts of divine things. Happy are those who have a sanctuary, be it high or low, in the city or among the rugged mountain caves, in the lowly cabin or in the wilderness. If it is the best they can secure for the Master, He will hallow the place with His presence, and it will be holy unto the Lord of hosts.*

*When the worshipers enter the place of meeting, they should do so with decorum, passing quietly to their seats. If there is a stove in the room, it is not proper to crowd about it in an indolent, careless attitude. Common talking, whispering, and laughing should not be permitted in the house of worship, either before or after the service. Ardent, active piety should characterize the worshipers.*

*If some have to wait a few minutes before the meeting begins, let them maintain a true spirit of devotion by silent meditation, keeping the heart uplifted to God in prayer that the service may be of special benefit to their own hearts and lead to the conviction and conversion of other souls. They should remember that heavenly messengers are in the house. We all lose much sweet communion with God by our restlessness, by not encouraging moments of reflection and prayer. The spiritual condition needs to be often reviewed and the mind and heart drawn toward the Sun of Righteousness. If when the people come into the house of worship, they have genuine reverence for the Lord and bear in mind that they are in His presence, there will be a sweet eloquence in silence. The whispering and laughing and talking which might be without sin in a common business place should find no sanction in the house where God is worshiped. The mind should be prepared to hear the word of God, that it may have due weight and suitably impress the heart.*

*When the minister enters, it should be with dignified, solemn mien. He should bow down in silent prayer as soon as he steps into the pulpit, and earnestly ask help of God. What an impression this will make! There will be solemnity and awe upon the people. Their minister is communing with God; he is committing himself to God before he dares to stand before the people. Solemnity rests upon all, and angels of God are brought very near. Every one of the congregation, also, who fears God should with bowed head unite in silent prayer with him that God may grace the meeting with His presence and give power to His truth proclaimed from human lips. When the meeting is opened by prayer, every knee should bow in the presence of the Holy One, and every heart should ascend to God in silent devotion. The prayers of faithful worshipers will be heard, and the ministry of the word will prove effectual. The lifeless attitude of the worshipers in the house of God is one great reason why the ministry is not more productive of good. The melody of song, poured forth from many hearts in clear, distinct utterance, is one of God's instrumentalities in the work of saving souls. All the service should be conducted with solemnity and awe, as if in the visible presence of the Master of assemblies.*

*When the word is spoken, you should remember, brethren, that you are listening to the voice of God through His delegated servant. Listen attentively. Sleep not for one instant, because by this slumber you may lose the very words that*

*you need most—the very words which, if heeded, would save your feet from straying into wrong paths. Satan and his angels are busy creating a paralyzed condition of the senses so that cautions, warnings, and reproofs shall not be heard; or if heard, that they shall not take effect upon the heart and reform the life. Sometimes a little child may so attract the attention of the hearers that the precious seed does not fall into good ground and bring forth fruit. Sometimes young men and women have so little reverence for the house and worship of God that they keep up a continual communication with each other during the sermon. Could these see the angels of God looking upon them and marking their doings, they would be filled with shame, with abhorrence of themselves. God wants attentive hearers. It was while men slept that Satan sowed his tares.*

*When the benediction is pronounced, all should still be quiet, as if fearful of losing the peace of Christ. Let all pass out without jostling or loud talking, feeling that they are in the presence of God, that His eye is resting upon them, and that they must act as in His visible presence. Let there be no stopping in the aisles to visit or gossip, thus blocking them up so that others cannot pass out. The precincts of the church should be invested with a sacred reverence. It should not be made a place to meet old friends and visit and introduce common thoughts and worldly business transactions. These should be left outside the church. God and angels have been dishonored by the careless, noisy laughing and shuffling of feet heard in some places.*

*Parents, elevate the standard of Christianity in the minds of your children; help them to weave Jesus into their experience; teach them to have the highest reverence for the house of God and to understand that when they enter the Lord's house it should be with hearts that are softened and subdued by such thoughts as these: "God is here; this is His house. I must have pure thoughts and the holiest motives. I must have no pride, envy, jealousy, evil surmising, hatred, or deception in my heart, for I am coming into the presence of the holy God. This is the place where God meets with and blesses His people. The high and holy One who inhabiteth eternity looks upon me, searches my heart, and reads the most secret thoughts and acts of my life."*

*Brethren, will you not devote a little thought to this subject and notice how you conduct yourselves in the house of God and what efforts you are making by precept and example to cultivate reverence in your children? You roll vast responsibilities upon the preacher and hold him accountable for the souls of your children; but you do not sense your own responsibility as parents and as instructors and, like Abraham, command your household after you, that they may keep the statutes of the Lord. Your sons and daughters are corrupted by your own example and lax precepts; and, notwithstanding this lack of domestic training, you expect the minister to counteract your daily work and accomplish the wonderful achievement of training their hearts and lives to virtue and piety. After the minister has done all he can do for the church by faithful, affectionate admonition, patient discipline, and fervent prayer to reclaim and save the soul, yet is not successful, the fathers and mothers often blame him because their children are not converted, when it may be because of their own neglect. The burden rests with the parents; and will they take up the work that God has entrusted to them, and with fidelity perform it? Will they move onward and upward, working in a humble, patient, persevering way to reach the exalted standard themselves and to bring their children up with them? No wonder our churches are feeble and do not have that deep, earnest piety in their borders that they should have. Our present habits and customs, which dishonor God and bring the sacred and heavenly down to the level of the common, are against us. We have a sacred, testing, sanctifying truth; and if our habits and practices are not in accordance with the truth, we are sinners against great light, and are proportionately guilty. It will be far more tolerable for the heathen in the day of God's retributive justice than for us.*

*A much greater work might be done than we are now doing in reflecting the light of truth. God expects us to bear much fruit. He expects greater zeal and faithfulness, more affectionate and earnest efforts, by the individual members of the church for their neighbors and for those who are out of Christ. Parents must begin their work on a high plane of action. All who name the name of Christ must put on the whole armor and entreat, warn, and seek to win souls from sin. Lead all you can to listen to the truth in the house of God. We must do much more than we are doing to snatch souls from the burning.*

*It is too true that reverence for the house of God has become almost extinct. Sacred things and places are not discerned; the holy and exalted are not appreciated. Is there not a cause for the want of fervent piety in our families? Is it not because the high standard of religion is left to trail in the dust? God gave rules of order, perfect and exact, to His ancient people. Has His character changed? Is He not the great and mighty God who rules in the heaven of heavens? Would it not be well for us often to read the directions given by God Himself to the Hebrews, that we who have the light of the glorious truth shining upon us may imitate their reverence for the house of God? We have abundant reason to maintain a fervent,*

*devoted spirit in the worship of God. We have reason even to be more thoughtful and reverential in our worship than had the Jews. But an enemy has been at work to destroy our faith in the sacredness of Christian worship.*

*The place dedicated to God should not be a room where worldly business is transacted. If the children assemble to worship God in a room that is used during the week for a school or a storeroom, they will be more than human if, mingled with their devotional thoughts, they do not also have thoughts of their studies or of things that have happened during the week. The education and training of the youth should be of a character that would exalt sacred things and encourage pure devotion for God in His house. Many who profess to be children of the heavenly King have no true appreciation of the sacredness of eternal things. Nearly all need to be taught how to conduct themselves in the house of God. Parents should not only teach, but command, their children to enter the sanctuary with sobriety and reverence.*

*The moral taste of the worshipers in God's holy sanctuary must be elevated, refined, sanctified. This matter has been sadly neglected. Its importance has been overlooked, and as the result, disorder and irreverence have become prevalent, and God has been dishonored. When the leaders in the church, ministers and people, father and mothers, have not had elevated views of this matter, what could be expected of the inexperienced children? They are too often found in groups, away from the parents, who should have charge of them. Notwithstanding they are in the presence of God, and His eye is looking upon them, they are light and trifling, they whisper and laugh, are careless, irreverent, and inattentive. They are seldom instructed that the minister is God's ambassador, that the message he brings is one of God's appointed agencies in the salvation of souls, and that to all who have the privilege brought within their reach it will be a savor of life unto life or of death unto death.*

*The delicate and susceptible minds of the youth obtain their estimate of the labors of God's servants by the way their parents treat the matter. Many heads of families make the service a subject of criticism at home, approving a few things and condemning others. Thus the message of God to men is criticized and questioned, and made a subject of levity. What impressions are thus made upon the young by these careless, irreverent remarks the books of heaven alone will reveal. The children see and understand these things very much quicker than parents are apt to think. Their moral senses receive a wrong bias that time will never fully change. The parents mourn over the hardness of heart in their children and the difficulty in arousing their moral sensibility to answer to the claims of God. But the books of heavenly record trace with unerring pen the true cause. The parents were unconverted. They were not in harmony with heaven or with heaven's work. Their low, common ideas of the sacredness of the ministry and of the sanctuary of God were woven into the education of their children. It is a question whether anyone who has for years been under this blighting influence of home instruction will ever have a sensitive reverence and high regard for God's ministry and the agencies He has appointed for the salvation of souls. These things should be spoken of with reverence, with propriety of language, and with fine susceptibility, that you may reveal to all you associate with that you regard the message from God's servants as a message to you from God Himself.*

*Parents, be careful what example and what ideas you give your children. Their minds are plastic, and impressions are easily made. In regard to the service of the sanctuary, if the speaker has a blemish, be afraid to mention it. Talk only of the good work he is doing, of the good ideas he presented, which you should heed as coming through God's agent. It may be readily seen why children are so little impressed with the ministry of the word and why they have so little reverence for the house of God. Their education has been defective in this respect. Their parents need daily communion with God. Their own ideas need to be refined and ennobled; their lips need to be touched with a live coal from off the altar; then their habits, their practices at home, will make a good impression on the minds and characters of their children. The standard of religion will be greatly elevated. Such parents will do a great work for God. They will have less earthliness, less sensuality, and more refinement and fidelity at home. Life will be invested with a solemnity of which they have scarcely conceived. Nothing will be made common that pertains to the service and worship of God.*

*I am often pained as I enter the house where God is worshiped, to see the untidy dress of both men and women. If the heart and character were indicated by the outward apparel, then certainly nothing could be heavenly about them. They have no true idea of the order, the neatness, and the refined deportment that God requires of all who come into His presence to worship Him. What impressions do these things give to unbelievers and to the youth, who are keen to discern and to draw their conclusions?*

*In the minds of many there are no more sacred thoughts connected with the house of God than with the most common*

*place. Some will enter the place of worship with their hats on, in soiled, dirty clothes. Such do not realize that they are to meet with God and holy angels. There should be a radical change in this matter all through our churches. Ministers themselves need to elevate their ideas, to have finer susceptibilities in regard to it. It is a feature of the work that has been sadly neglected. Because of the irreverence in attitude, dress, and deportment, and lack of a worshipful frame of mind, God has often turned His face away from those assembled for His worship.*

*All should be taught to be neat, clean, and orderly in their dress, but not to indulge in that external adorning which is wholly inappropriate for the sanctuary. There should be no display of the apparel; for this encourages irreverence. The attention of the people is often called to this or that fine article of dress, and thus thoughts are intruded that should have no place in the hearts of the worshipers. God is to be the subject of thought, the object of worship; and anything that attracts the mind from the solemn, sacred service is an offense to Him. The parading of bows and ribbons, ruffles and feathers, and gold and silver ornaments is a species of idolatry and is wholly inappropriate for the sacred service of God, where the eye of every worshiper should be single to His glory. All matters of dress should be strictly guarded, following closely the Bible rule. Fashion has been the goddess who has ruled the outside world, and she often insinuates herself into the church. The church should make the word of God her standard, and parents should think intelligently upon this subject. When they see their children inclined to follow worldly fashions, they should, like Abraham, resolutely command their households after them. Instead of uniting them with the world, connect them with God. Let none dishonor God's sanctuary by their showy apparel. God and angels are there. The Holy One of Israel has spoken through His apostle: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."*

*When a church has been raised up and left uninstructed on these points, the minister has neglected his duty and will have to give an account to God for the impressions he allowed to prevail. Unless correct ideas of true worship and true reverence are impressed upon the people, there will be a growing tendency to place the sacred and eternal on a level with common things, and those professing the truth will be an offense to God and a disgrace to religion. They can never, with their uncultivated ideas, appreciate a pure and holy heaven, and be prepared to join with the worshipers in the heavenly courts above, where all is purity and perfection, where every being has perfect reverence for God and His holiness.*

*Paul describes the work of God's ambassadors as that by which every man shall be presented perfect in Christ Jesus. Those who embrace the truth of heavenly origin should be refined, ennobled, sanctified through it. It will require much painstaking effort to reach God's standard of true manhood. The irregular stones hewed from the quarry must be chiseled, their rough sides must be polished. This is an age famous for surface work, for easy methods, for boasted holiness aside from the standard of character that God has erected. All short routes, all cutoff tracks, all teaching which fails to exalt the law of God as the standard of religious character, is spurious. Perfection of character is a lifelong work, unattainable by those who are not willing to strive for it in God's appointed way, by slow and toilsome steps. We cannot afford to make any mistake in this matter, but we want day by day to be growing up into Christ, our living Head.<sup>14</sup>*

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<sup>14</sup> *Testimonies for the Church*, vol. 5, pp. 491-500

## Parents and Teachers

*Professors and teachers should reflect upon the best means of maintaining the peculiar character of our college; all should highly esteem the privileges which we enjoy in having such a school and should faithfully sustain it and guard it from any breath of reproach. Selfishness may chill the energies of the students, and the worldly element may gain a prevailing influence over the entire school. This would bring the frown of God upon that institution.<sup>15</sup>*

*The dangers of the young are greatly increased as they are thrown into the society of a large number of their own age, of varied character and habits of life. Under these circumstances, many parents are inclined to relax rather than redouble their own efforts to guard and control their children. Thus they cast a tremendous burden upon those who feel the responsibility. When these parents see that their children are becoming demoralized, they are inclined to find fault with those who have charge of the work, when the evils have been caused by the course of the parents themselves.*

*Instead of uniting with those who bear the burdens, to lift up the standard of morals, and working with heart and soul in the fear of God to correct the wrongs in their children, many parents soothe their own consciences by saying, "My children are no worse than others." They seek to conceal the glaring wrongs which God hates, lest their children shall become offended and take some desperate course. If the spirit of rebellion is in their hearts, far better subdue it now than permit it to increase and strengthen by indulgence. If parents would do their duty, we should see a different state of things. Many of these parents have backslidden from God. They do not have wisdom from Him to perceive the devices of Satan and to resist his snares.<sup>16</sup>*

*Order should be maintained in our different institutions at----. Insubordination should be overruled. None should be retained... who have been instructed by Sabbath-keeping parents and have been privileged to hear the truth yet rebel against its teachings. No persons should be connected with the sacred work of God who speak lightly of it or treat our holy faith with disrespect. ... Their influence is against the truth if they continue to neglect the light and slight salvation. This very indifference has a chilling influence upon the faith of others to draw them away from God. These impenitent, unimpressible ones should not occupy positions that might be filled by persons who will respect the truth and yield to the influence of the Spirit of God by being so closely connected with this sacred work.<sup>17</sup>*

*If a worldly influence is to bear sway in our school, then sell it out to worldlings, and let them take the entire control; and those who have invested their means in that institution will establish another school, to be conducted, not upon the plan of popular schools nor according to the desires of principal and teachers, but upon the plan which God has specified.<sup>18</sup>*

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<sup>15</sup> *Testimonies for the Church*, vol. 4, p. 432

<sup>16</sup> *Testimonies for the Church*, vol. 4, p. 650

<sup>17</sup> *Testimonies for the Church*, vol. 4, p. 209

<sup>18</sup> *Testimonies for the Church*, vol. 5, p. 25

## The Christian Character

*I saw that all heaven is interested in our salvation; and shall we be indifferent? Shall we be careless, as though it were a small matter whether we are saved or lost? Shall we slight the sacrifice that has been made for us? Some have done this. They have trifled with offered mercy, and the frown of God is upon them. God's Spirit will not always be grieved. It will depart if grieved a little longer. After all has been done that God could do to save men, if they show by their lives that they slight Jesus' offered mercy, death will be their portion, and it will be dearly purchased. It will be a dreadful death; for they will have to feel the agony that Christ felt upon the cross to purchase for them the redemption which they have refused. And they will then realize what they have lost--eternal life and the immortal inheritance. The great sacrifice that has been made to save souls shows us their worth. When the precious soul is once lost, it is lost forever.*

*I have seen an angel standing with scales in his hands weighing the thoughts and interest of the people of God, especially the young. In one scale were the thoughts and interest tending heavenward; in the other were the thoughts and interest tending to earth. And in this scale were thrown all the reading of storybooks, thoughts of dress and show, vanity, pride, etc. Oh, what a solemn moment! the angels of God standing with scales, weighing the thoughts of His professed children--those who claim to be dead to the world and alive to God. The scale filled with thoughts of earth, vanity, and pride quickly went down, notwithstanding weight after weight rolled from the scale. The one with the thoughts and interest tending to heaven went quickly up as the other went down, and oh, how light it was! I can relate this as I saw it; but never can I give the solemn and vivid impression stamped upon my mind, as I saw the angel with the scales weighing the thoughts and interest of the people of God. Said the angel: "Can such enter heaven? No, no, never. Tell them the hope they now possess is vain, and unless they speedily repent, and obtain salvation, they must perish."*

*A form of Godliness will not save any. All must have a deep and living experience. This alone will save them in the time of trouble. Then their work will be tried of what sort it is; and if it is gold, silver, and precious stones, they will be hid as in the secret of the Lord's pavilion. But if their work is wood, hay, and stubble, nothing can shield them from the fierceness of Jehovah's wrath.*

*The young, as well as those who are older, will be required to give a reason for their hope. But the mind, designed by God for better things, formed to serve Him perfectly, has dwelt upon foolish things, instead of eternal interests. That mind which is left to wander here and there is just as well able to understand the truth, the evidence from the word of God for keeping the Sabbath, and the true foundation of the Christian's hope, as to study the appearance, the manners, the dress, etc. And those who give up the mind to be diverted with foolish stories and idle tales, have the imagination fed, but the brilliancy of God's word is eclipsed to them. The mind is led directly from God. The interest in His precious word is destroyed.<sup>19</sup>*

*It is the duty of the youth to encourage sobriety. Lightness, jesting, and joking will result in barrenness of soul and the loss of the favor of God. Many of you think you do not exert a bad influence upon others, and thus feel in a measure satisfied; but do you exert an influence for good? Do you seek in your conversation and acts to lead others to the Saviour, or, if they profess Christ, to lead them to a closer walk with Him?<sup>20</sup>*

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<sup>19</sup> *Testimonies for the Church*, vol. 1, pp. 124, 125

<sup>20</sup> *Testimonies for the Church*, vol. 2, p. 236

## The Influence of Associates

*It has been truly said, "Show me your company, and I will show you your character." The youth fail to realize how sensibly both their character and their reputation are affected by their choice of associates. One seeks the company of those whose tastes and habits and practices are congenial. He who prefers the society of the ignorant and vicious to that of the wise and good shows that his own character is defective. His tastes and habits may at first be altogether dissimilar to the tastes and habits of those whose company he seeks; but as he mingles with this class, his thoughts and feelings change; he sacrifices right principles and insensibly yet unavoidably sinks to the level of his companions. As a stream always partakes of the property of the soil through which it runs, so the principles and habits of youth invariably become tinged with the character of the company in which they mingle.*

*Students should be taught to resist firmly the allurements to evil which come through association with other youth. Compassed as they are by temptation, an indwelling Christ is their only safeguard against evil. They must learn to look to Jesus continually, to study His virtues, to make Him their daily pattern. Then truth, brought into the inner sanctuary of the soul, will sanctify the life. They must be trained to weigh their actions, to reason from cause to effect, to measure the eternal loss or gain to the life given to serve the purposes of the enemy or devoted to the service of righteousness. They should be taught to choose as their companions those who give evidence of uprightness of character, those who practice Bible truth. By association with those who walk according to principle, even the careless will learn to love righteousness. And by the practice of right doing there will be created in the heart a distaste for that which is cheap and common and at variance with the principles of God's word.<sup>21</sup>*

*It is wrong for Christians to associate with those whose morals are loose. An intimate, daily intercourse which occupies time without contributing in any degree to the strength of the intellect or morals is dangerous. If the moral atmosphere surrounding persons is not pure and sanctified, but is tainted with corruption, those who breathe this atmosphere will find that it operates almost insensibly upon the intellect and heart to poison and to ruin. It is dangerous to be conversant with those whose minds naturally take a low level. Gradually and imperceptibly those who are naturally conscientious and love purity will come to the same level and partake of and sympathize with the imbecility and moral barrenness with which they are so constantly brought in contact.<sup>22</sup>*

*Nothing can more effectually prevent or banish serious impressions and good desires than association with vain, careless, and corrupt-minded persons. Whatever attractions such persons may possess by their wit, sarcasm, and fun, the fact that they treat religion with levity and indifference is sufficient reason why they should not be associated with. The more engaging they are in other respects, the more should their influence be dreaded as companions, because they throw around an irreligious life so many dangerous attractions.<sup>23</sup>*

*In our institutions, where many are laboring together, the influence of association is very great. It is natural to seek companionship. Everyone will find companions or make them. And just in proportion to the strength of the friendship, will be the amount of influence which friends will exert over one another for good or for evil. All will have associates, and will influence and be influenced in their turn.*

*The link is a mysterious one which binds human hearts together, so that the feelings, tastes, and principles of two individuals are closely blended. One catches the spirit, and copies the ways and acts, of the other. As wax retains the figure of the seal, so the mind retains the impression produced by intercourse and association. The influence may be unconscious, yet it is no less powerful.*

*If the youth could be persuaded to associate with the pure, the thoughtful, and the amiable, the effect would be most salutary. If choice is made of companions who fear the Lord, the influence will lead to truth, to duty, and to holiness. A truly Christian life is a power for good. But, on the other hand, those who associate with men and women of questionable*

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<sup>21</sup> *Counsels to Parents, Teachers, and Students*, p. 221

<sup>22</sup> *Testimonies for the Church*, vol. 3, p. 125

<sup>23</sup> *Testimonies for the Church*, vol. 3, p. 125

*morals, of bad principles and practices, will soon be walking in the same path. The tendencies of the natural heart are downward. He who associates with the skeptic will soon become skeptical; he who chooses the companionship of the vile will most assuredly become vile. To walk in the counsel of the ungodly is the first step toward standing in the way of sinners and sitting in the seat of the scornful.*

*Let all who would form a right character choose associates who are of a serious, thoughtful turn of mind and who are religiously inclined. Those who have counted the cost and wish to build for eternity must put good material into their building. If they accept of rotten timbers, if they are content with deficiencies of character, the building is doomed to ruin. Let all take heed how they build. The storm of temptation will sweep over the building, and unless it is firmly and faithfully constructed it will not stand the test.*<sup>24</sup>

*My brethren and sisters, old and young, when you have an hour of leisure, open the Bible and store the mind with its precious truths. When engaged in labor, guard the mind, keep it stayed upon God, talk less, and meditate more. Remember: "Every idle word that men shall speak, they shall give account thereof in the day of judgment." Let your words be select; this will close a door against the adversary of souls. Let your day be entered upon with prayer; work as in God's sight. His angels are ever by your side, making a record of your words, your deportment, and the manner in which your work is done. If you turn from good counsel and choose to associate with those who you have reason to suspect are not religiously inclined, although they profess to be Christians, you will soon become like them. You place yourself in the way of temptation, on Satan's battleground, and will, unless constantly guarded, be overcome by his devices. There are persons who have for some time made a profession of religion, who are, to all intents and purposes, without God and without a sensitive conscience. They are vain and trifling; their conversation is of a low order. Courtship and marriage occupy the mind to the exclusion of higher and nobler thoughts.*<sup>25</sup>

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<sup>24</sup> *Testimonies for the Church*, vol. 4, p.

<sup>25</sup> *Testimonies for the Church*, vol. 4, p. 588



## Social Standards

The formation of true Christian friendship is an important part of Christian education. A friendly intermingling of young men and women in group association is encouraged. We believe that social relationships are very important and that there is no better place than a Christian campus for developing friendships. However, experience has shown that those friendships should have certain defined limits. Therefore, **Laurelbrook Academy** makes abundant opportunity for supervised group association but makes no provision nor allows for exclusive friendships, dating, going steady, coupling up, etc. in our school program. The chief purpose of dating is to find a suitable marriage partner. Therefore, dating should wait until the youth are mature enough to seriously and properly consider marriage, which generally is not during the teenage years.

**Laurelbrook Academy** upholds the guidelines given in the Spirit of Prophecy and the Bible regarding the relationships between young men and young women. Because of this we impress upon our students that this is not a matter of opinion but rather principle. The sole purpose of dating is to find a suitable partner for marriage. Because the youth are not ready to make this decision, but rather should be focusing on their relationship with the Lord and discovering their life work and ministry, we provide an atmosphere of group association rather than dating, and discourage anything more than this. It is our desire to graduate young men and women who strive for and achieve a higher goal than this world has to offer young men and young women who are pure of mind and body. The Lord's standard calls for nothing less.

### Relationships

*The associations chosen by the workers are determining their destiny for this world and the next. Some who were once conscientious and faithful have sadly changed, they have disconnected from God, and Satan has allured them to his side. They are now irreligious and irreverent, and they have an influence upon others who are easily molded. Evil associations are deteriorating character; principle is being undermined. "He that walketh with wise men shall be wise: but a companion of fools shall be destroyed."*

*The young are in danger; but they are blind to discern the tendencies and result of the course they are pursuing. Many of them are engaged in flirtation. They seem to be infatuated. There is nothing noble, dignified, or sacred in these attachments; as they are prompted by Satan, the influence is such as to please him. Warnings to these persons fall unheeded. They are headstrong, self-willed, defiant. They think the warning, counsel, or reproof does not apply to them. Their course gives them no concern. They are continually separating themselves from the light and love of God. They lose all discernment of sacred and eternal things, and while they may keep up a dry form of Christian duties they have no heart in these religious exercises. All too late these deceived souls will learn that "strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." <sup>26</sup>*

*As I have been shown the dangers of those who profess better things, and the sins that exist among them,--a class who are not suspected of being in any danger from these polluting sins,--I have been led to inquire: Who, O Lord, shall stand when Thou appearest? Only those who have clean hands and pure hearts shall abide the day of His coming. I feel impelled by the Spirit of the Lord to urge my sisters who profess godliness to cherish modesty of deportment and a becoming reserve, with shamefacedness and sobriety. The liberties taken in this age of corruption should be no criterion for Christ's followers. These fashionable exhibitions of familiarity should not exist among Christians fitting for immortality. If lasciviousness, pollution, adultery, crime, and murder are the order of the day among those who know not the truth, and who refuse to be controlled by the principles of God's word, how important that the class professing to be followers of Christ, closely allied to God and angels, should show them a better and nobler way. How important that by their chastity and virtue they stand in marked contrast to that class who are controlled by brute passions. <sup>27</sup>*

*While at school, students should not allow their minds to become confused by thoughts of courtship. They are there to gain*

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<sup>26</sup> *Testimonies for the Church*, vol. 4, p. 589

<sup>27</sup> *Testimonies for the Church*, vol. 2, p. 459

*a fitness to work for God, and this thought is ever to be uppermost. Let all students take as broad a view as possible of their obligations to God. Let them study earnestly how they can do practical work for the Master during their student life. Let them refuse to burden the souls of their teachers by showing a spirit of levity and a careless disregard of rules.* <sup>28</sup>

*With many young ladies the boys are the theme of conversation; with the young men, it is the girls. "Out of the abundance of the heart the mouth speaketh." They talk of those subjects upon which their minds mostly run. The recording angel is writing the words of these professed Christian boys and girls. How will they be confused and ashamed when they meet them again in the day of God! Many children are pious hypocrites. The youth who have not made a profession of religion stumble over these hypocritical ones and are hardened against any effort that may be made by those interested in their salvation.* <sup>29</sup>

*The young boys are ... left to have their own way. They have scarcely entered their teens before they are by the side of little girls of their own age, accompanying them home and making love to them. And the parents are so completely in bondage through their own indulgence and mistaken love for their children that they dare not pursue a decided course to make a change and restrain their too-fast children in this fast age.* <sup>30</sup>

*The youth whose influence is demoralizing should have no connection with our college. Those who are possessed of a lovesick sentimentalism, and make their attendance at school an opportunity for courting and exchanging improper attentions, should be brought under the closest restrictions.* <sup>31</sup>

*Again and again I stood before the students in the Avondale school with messages from the Lord regarding the deleterious influence of free and easy association between young men and young women. I told them that if they did not keep themselves to themselves, and endeavor to make the most of their time, the school would not benefit them, and those who were paying their expenses would be disappointed. I told them that if they were determined to have their own will and their own way, it would be better for them to return to their homes and to the guardianship of their parents. This they could do at any time if they decided not to stand under the yoke of obedience, for we did not design to have a few leading spirits in wrongdoing demoralizing the other students.*

*I told the principal and teachers that God had laid upon them the responsibility of watching for souls as they that must give account. I showed them that the wrong course pursued by some of the students would mislead other students, if it were continued, and for this God would hold the teachers responsible. Some students would attend school who had not been disciplined at home, and whose ideas of proper education and its value were perverted. If these were allowed to carry things in their way, the object for which the school was established would be defeated, and the sin would be charged against the guardians of the schools, as if they had committed it themselves.* <sup>32</sup>

*In this fast age, reeking with corruption, you are not safe unless you stand guarded. Virtue and modesty are rare. I appeal to you as followers of Christ, making an exalted profession, to cherish the precious, priceless gem of modesty. This will guard virtue. If you have any hope of being finally exalted to join the company of the pure, sinless angels, and to live in an atmosphere where there is not the least taint of sin, cherish modesty and virtue. Nothing but purity, sacred purity, will stand the grand review, abide the day of God, and be received into a pure and holy heaven.* <sup>33</sup>

## Letters to Students

### Letter 1

*Keep clear of the boys. In their society your temptations become earnest and powerful. Put marriage out of your girl's head. You are in no sense fit for this. You need years of experience before you can be qualified to understand the duties, and take up the burdens, of married life. Positively guard your thoughts, your passions, and your affections. Do not*

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<sup>28</sup> *Counsels to Parents, Teachers, and Students*, p. 100

<sup>29</sup> *Testimonies for the Church*, vol. 2, p. 460

<sup>30</sup> *Testimonies for the Church*, vol. 2, p. 460

<sup>31</sup> *Testimonies for the Church*, vol. 4, p. 209

<sup>32</sup> *Counsels to Parents, Teachers, and students*, p. 101

<sup>33</sup> *Testimonies for the Church*, vol. 2, p 458

*degrade these to minister to lust. Elevate them to purity, devote them to God.*

*You may become a prudent, modest, virtuous girl, but not without earnest effort. You must watch, you must pray, you must meditate, you must investigate your motives and your actions. Closely analyze your feelings and your acts. Would you, in the presence of your father, perform an impure action? No, indeed. But you do this in the presence of your heavenly Father, who is so much more exalted, so holy, so pure. Yes; you corrupt your own body in the presence of the pure, sinless angels, and in the presence of Christ; and you continue to do this irrespective of conscience, irrespective of the light and warnings given you.<sup>34</sup>*

## Letter 2

*You have fallen into the sad error which is so prevalent in this degenerate age, especially with women. You are too fond of the other sex. You love their society; your attention to them is flattering, and you encourage, or permit, a familiarity which does not always accord with the exhortation of the apostle, to "abstain from all appearance of evil."*

*You do not really understand yourself. You are walking in darkness. You have had something to do with matchmaking. This is most uncertain business; for you do not know the heart and may make very bad work, thereby aiding the great rebel in his work of matchmaking. He is busily engaged in influencing those who are wholly unsuited to each other to unite their interests. He exults in this work, for by it he can produce more misery and hopeless woe to the human family than by exercising his skill in any other direction.<sup>35</sup>*

## Letter 3

*Should you, my brother, go to our college now, as you have planned, I fear for your course there. Your expressed determination to have a lady's company wherever you should go shows me that you are far from being in a position to be benefited by going to Battle Creek. The infatuation which is upon you is more satanic than divine. I do not wish to have you disappointed in regard to Battle Creek. The rules are strict there. No courting is allowed. The school would be worth nothing to students were they to become entangled in love affairs as you have been. Our college would soon be demoralized. Parents do not send their children to our college or to our offices to commence a lovesick, sentimental life, but to be educated in the sciences or to learn the printer's trade. Were the rules so lax that the youth were allowed to become bewildered and infatuated with the society of the opposite sex as you have been for some months past, the object of their going to Battle Creek would be lost. If you cannot put this entirely out of your mind and go there with the spirit of a learner and with a purpose to arouse yourself to the most earnest, humble, sincere efforts, praying that you may have a close connection with God, it would be better for you to remain at home.*

*Should you go you ought to be prepared to withstand temptation and to hold up the hands of professors and teachers, letting your influence be wholly on the side of discipline and order. God designs that all who work in His cause shall be subject one to another, ready to receive advice and instruction. They should train themselves by the severest mental and moral discipline, that by the assisting grace of God they may be fitted in mind and heart to train others. Fervent prayer, humility, and earnestness must be combined with God's help, for human frailties and human feelings are continually striving for the mastery. Every man must purify his soul through obedience to the truth, and with an eye single to God's glory he must abase self and exalt Jesus and His grace. By thus continually advancing toward the light he will become acquainted with God and receive His help.*

*Some of those who attend the college do not properly improve their time. Full of the buoyancy of youth, they spurn the restraint that is brought to bear upon them. Especially do they rebel against the rules that will not allow young gentlemen to pay their attentions to young ladies. Full well is known the evil of such a course in this degenerate age. In a college where so many youth are associated, imitating the customs of the world in this respect would turn the thoughts in a channel that would hinder them in their pursuit of knowledge and in their interest in religious things. The infatuation on the part of both young men and women in thus placing the affections upon each other during school days shows a lack of good judgment. As in your own case, blind impulse controls reason and judgment. Under this bewitching delusion the momentous responsibility felt by every sincere Christian is laid aside, spirituality dies, and the judgment and eternity lose their awful significance.*

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<sup>34</sup> *Testimonies for the Church*, vol. 2, p. 564

<sup>35</sup> *Testimonies for the Church*, vol. 2, p. 248

*Every faculty of those who become affected by this contagious disease--blind love--is brought in subjection to it. They seem to be devoid of good sense, and their course of action is disgusting to all who behold it. My brother, you have made yourself a subject of talk and have lowered yourself in the estimation of those whose approval you should prize. With many the crisis of the disease is reached in an immature marriage, and when the novelty is past and the bewitching power of love-making is over, one or both parties awake to their true situation. They then find themselves ill-mated, but united for life. Bound to each other by the most solemn vows, they look with sinking hearts upon the miserable life they must lead. They ought then to make the best of their situation, but many will not do this. They will either prove false to their marriage vows or make the yoke which they persisted in placing upon their own necks so very galling that not a few cowardly put an end to their existence.*<sup>36</sup>

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<sup>36</sup> *Testimonies for the Church*, vol. 5, pp. 109, 110

## Dress Standards

*“Do not let your beauty be that outward adorning of arranging the hair, of wearing gold, or of putting on fine apparel; but let it be the hidden person of the heart, with the incorruptible ornament of a gentle and quiet spirit, which is very precious in the sight of God.” 1 Pet. 3:3,4*

*The Bible teaches modesty in dress. “In like manner also, that women adorn themselves in modest apparel.” 1 Timothy 2:9. This forbids display in dress, gaudy colors, profuse ornamentation. Any device designed to attract attention to the wearer or to excite admiration, is excluded from the modest apparel which God’s word enjoins. Our dress is to be inexpensive--not with “gold, or pearls, or costly array.”*

*Money is a trust from God. It is not ours to expend for the gratification of pride or ambition. In the hands of God’s children it is food for the hungry, and clothing for the naked. It is a defense to the oppressed, a means of health to the sick, a means of preaching the gospel to the poor. You could bring happiness to many hearts by using wisely the means that is now spent for show. Consider the life of Christ. Study His character, and be partakers with Him in His self-denial.*

*In the professed Christian world enough is expended for jewels and needlessly expensive dress to feed all the hungry and to clothe the naked. Fashion and display absorb the means that might comfort the poor and the suffering. They rob the world of the gospel of the Saviour’s love.*

*But our clothing, while modest and simple, should be of good quality, of becoming colors, and suited for service. It should be chosen for durability rather than display. It should provide warmth and proper protection. The wise woman described in the Proverbs “is not afraid of the snow for her household: for all her household are clothed with double garments.” Proverbs 31:21, margin.*

*Our dress should be cleanly. Uncleanliness in dress is unhealthful, and thus defiling to the body and to the soul. “Ye are the temple of God . . . if any man defile the temple of God, him shall God destroy.” 1 Corinthians 3:16, 17.*

*In all respects the dress should be healthful. “Above all things,” God desires us to “be in health”--health of body and of soul. And we are to be workers together with Him for the health of both soul and body. Both are promoted by healthful dress.*

*It should have the grace, the beauty, the appropriateness of natural simplicity. Christ has warned us against the pride of life, but not against its grace and natural beauty. He pointed to the flowers of the field, to the lily unfolding in its purity, and said, “Even Solomon in all his glory was not arrayed like one of these.” Matthew 6:29. Thus by the things of nature Christ illustrates the beauty that heaven values, the modest grace, the simplicity, the purity, the appropriateness, that would make our attire pleasing to Him.*

*The most beautiful dress He bids us wear upon the soul. No outward adorning can compare in value or loveliness with that “meek and quiet spirit” which in His sight is “of great price.” 1 Peter 3:4.*

*To those who make the Saviour’s principles their guide, how precious His words of promise:*

*“Why are ye anxious concerning raiment? . . . If God doth so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall He not much more clothe you? . . . Be not therefore anxious, saying, Wherewithal shall we be clothed? . . . For your heavenly Father knoweth that ye have need of all these things. But seek ye first His kingdom, and His righteousness; and all these things shall be added unto you.” Matthew 6:28-33, R.V. <sup>37</sup>*

*It was the adversary of all good who instigated the invention of the ever-changing fashions. He desires nothing so much as to bring grief and dishonor to God by working the misery and ruin of human beings. One of the means by which he most effectually accomplishes this is the devices of fashion that weaken the body as well as enfeeble the mind and belittle the*

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<sup>37</sup> *The Ministry of Healing*, pp. 287-289

*soul.*<sup>38</sup>

*Another evil which custom fosters is the unequal distribution of the clothing, so that while some parts of the body have more than is required, others are insufficiently clad. The feet and limbs, being remote from the vital organs, should be especially guarded from cold by abundant clothing. It is impossible to have health when the extremities are habitually cold; for if there is too little blood in them there will be too much in other portions of the body. Perfect health requires a perfect circulation; but this cannot be had while three or four times as much clothing is worn upon the body, where the vital organs are situated, as upon the feet and limbs.*

*In order to secure the most healthful clothing, the needs of every part of the body must be carefully studied. The character of the climate, the surroundings, the condition of health, the age, and the occupation must all be considered. Every article of dress should fit easily, obstructing neither the circulation of the blood nor a free, full, natural respiration. Everything worn should be so loose that when the arms are raised the clothing will be correspondingly lifted.*<sup>39</sup>

*Instead of struggling to meet the demands of fashion, have the courage to dress healthfully and simply. Take time to make the dear Saviour a daily companion and familiar friend. Take time for the study of His word, take time to into the fields, and learn of God through the beauty of His works.*<sup>40</sup>

## Uniforms

Students are to wear school uniforms to all class appointments and be in their vocational uniform appropriate for the area to which they are assigned. Uniforms may be obtained from French Toast – see the Financial section of the **Laurelbrook Academy Student Handbook**.

**Laurelbrook Academy** encourages students to observe principles of modesty, neatness, appropriateness and cleanliness, while avoiding fads, when choosing their clothes.

The dean reserves the right to look over clothing and should an inappropriate article of clothing be worn, it will be sent home with a letter regarding our dress standards. If the article of clothing is returned to campus at a later time, it will be confiscated and not returned to the student or parents.

## Guidelines

- The wearing of faded, ill-kept, bleached, baggy or tight-fitting clothes (such as hip huggers or skinny jeans) is inappropriate for campus wear. Pants should be of proper size and fitting at the waist and hem line.
- Clothes must be free from rips, tears and holes.
- Sleeveless shirts and shirts with pictures or writing that are not in keeping with our standards are not to be worn.
- Students must wear shoes at all times when outside the dormitory.
- Shorts should extend to the knee and should only be worn in the dorm or for swimming.
- No noticeable cosmetics are to be worn, no colored nail polish. Any makeup should remain neutral and natural-looking
- Jewelry, including strings, leather bands, studded belts, bracelets, necklaces, earrings, posts, friendship bracelets, and rings are not to be brought on campus.
- Dresses and skirts should cover the knee in a sitting position.
- Slits in dresses and skirts should be no higher than the crease of the knee in a sitting position
- Necklines should be modest when standing or bending over.
- A full-length slip or a camisole and half-slip should be worn under sheer or loosely knitted clothing.
- Blouses are to be worn underneath V-necked, scoop-necked, or loosely knitted sweaters.

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<sup>38</sup> *The Ministry of Healing*, p. 291

<sup>39</sup> *The Ministry of Healing*, p. 293

<sup>40</sup> *The Ministry of Healing*, p. 294

## Standards Handbook

- Tops should not reveal the midriff when arms are raised above the head.
- Sandals can be worn with or without nylons during the warmer months. Sabbath attire requires nylons, tights or hosiery at all functions.
- Shoes should have soles no larger than one inch in the front and no more than a two-inch rise.
- Boys are not permitted to wear an unbuttoned shirt over a tee-shirt.
- Rubber bands and hair ties are not to be worn on the wrist.

### *Church Attire*

<b>Ladies:</b>	Dresses, and dress shoes. Dresses should cover the knee when sitting, be of modest cut, fit and style. Low-cut or sleeveless attire is not permitted. Dress coats or nice sweaters are permitted during the cooler months. This excludes all sports jackets or casual coats of any kind including hoodies or sweatshirt jackets.
<b>Men:</b>	Suits, dress shirt and tie with dress slacks, socks, and dress shoes. Casual pants are not permitted. Dress coats, trench coats, sweaters or leather jackets are permitted in church. This excludes all sports jackets or casual coats of any kind including hoodies or sweatshirt jackets.
<b>Inappropriate Attire:</b>	Denim of any kind, athletic shoes, casual shoes, cowboy boots, ties with cartoons or other inappropriate depictions, casual clothes worn for everyday, string ties and pants with exterior pockets or loops, baggy pants.

### *Vespers Attire*

Same as church attire but men may wear sweaters with dress slacks. Ladies may wear jumpers or skirts with a blouse.

### *Dining Room Attire*

Friday Supper .....	Vespers Attire
Sabbath Breakfast.....	Church Attire
Sabbath Lunch .....	Church Attire
Sabbath Supper .....	Vespers Attire

### *School Attire*

**Laurelbrook Academy** has adopted a school uniform for classroom attire. Students must wear a **Laurelbrook Academy** polo shirt or a **Laurelbrook Academy** oxford shirt. Ladies wear an A-line skirt. Men wear casual Dockers style pants with no external pockets. Students may wear sweaters and only **Laurelbrook Academy** hoodies if necessary.

### *Vocational Training Attire*

Each vocational area has a uniform for its area or a dress code specific to that area. See your vocational supervisor for the attire for your area.

### *Recreational Attire*

Tee shirt and blue jeans. Jeans must not be baggy and comply with the dress standards.

### *Swim Attire*

Students are to wear shorts to the knee and dark T-shirts when swimming.

*Hair*

Hair and facial hair should be neat and clean. Extreme hairstyles are not appropriate. Hair is to be its natural color. Beards, mustache and sideburns are allowed if they are neatly maintained.

*Make up*

Following standards of modesty, girls should use careful discretion when applying make up. Foundation when blended well can be appropriate. No eye shadow, eye liner, lip liner or dark lip color is acceptable. Only clear nail polish is to be worn on both fingers and toes.



## Transportation Guidelines

- The maximum number of passengers in the van (including the driver) is to be fifteen.
- All passengers in the van or in a car must wear seat belts. (Tennessee Code Annotated, Title 55, Chapter 9, Part 6)
- The driver should see that the interior is not torn up.
- Students are not to move around in the bus or van while it is moving.
- Noise level must remain at a minimum as to not distract the driver.
- Students are to remain seated and not to throw things, act rowdy, or anything that would otherwise disturb the driver.
- Students are not to have any part of themselves or their possessions hanging out of the windows of the van.
- The driver is in authority any time the van is being used and must be obeyed immediately. Failure to comply will result in disciplinary action.
- The driver has the authority to assign seats if they deem it necessary for any van trip.
- Students may not climb/lean over or under seats in the van.
- The students are not allowed to throw objects on the van or out of the windows at any time.
- Students may have drinks with screw top containers only.
- Willful misbehavior in campus vehicles will result in the withdrawal of the privilege of riding the van and can result in the exclusion from many student activities.

## Diet and Health

*Our bodies are built up from the food we eat. There is a constant breaking down of the tissues of the body; every movement of every organ involves waste, and this waste is repaired from our food. Each organ of the body requires its share of nutrition. The brain must be supplied with its portion; the bones, muscles, and nerves demand theirs. It is a wonderful process that transforms the food into blood and uses this blood to build up the varied parts of the body; but this process is going on continually, supplying with life and strength each nerve, muscle, and tissue.*

### *Selection of Food*

*Those foods should be chosen that best supply the elements needed for building up the body. In this choice, appetite is not a safe guide. Through wrong habits of eating, the appetite has become perverted. Often it demands food that impairs health and causes weakness instead of strength. We cannot safely be guided by the customs of society. The disease and suffering that everywhere prevail are largely due to popular errors in regard to diet.*

*In order to know what are the best foods, we must study God's original plan for man's diet. He who created man and who understands his needs appointed Adam his food. "Behold," He said, "I have given you every herb yielding seed, . . . and every tree, in which is the fruit of a tree yielding seed; to you it shall be for food." Genesis 1:29, A.R.V. Upon leaving Eden to gain his livelihood by tilling the earth under the curse of sin, man received permission to eat also "the herb of the field." Genesis 3:18.*

*Grains, fruits, nuts, and vegetables constitute the diet chosen for us by our Creator. These foods, prepared in as simple and natural a manner as possible, are the most healthful and nourishing. They impart a strength, a power of endurance, and a vigor of intellect that are not afforded by a more complex and stimulating diet.*

*But not all foods wholesome in themselves are equally suited to our needs under all circumstances. Care should be taken in the selection of food. Our diet should be suited to the season, to the climate in which we live, and to the occupation we follow. Some foods that are adapted for use at one season or in one climate are not suited to another. So there are different foods best suited for persons in different occupations. Often food that can be used with benefit by those engaged in hard physical labor is unsuitable for persons of sedentary pursuits or intense mental application. God has given us an ample variety of healthful foods, and each person should choose from it the things that experience and sound judgment prove to be best suited to his own necessities.*

*Nature's abundant supply of fruits, nuts, and grains is ample, and year by year the products of all lands are more generally distributed to all, by the increased facilities for transportation. As a result many articles of food which a few years ago were regarded as expensive luxuries are now within the reach of all as foods for everyday use. This is especially the case with dried and canned fruits.*

*Nuts and nut foods are coming largely into use to take the place of flesh meats. With nuts may be combined grains, fruits, and some roots, to make foods that are healthful and nourishing. Care should be taken, however, not to use too large a proportion of nuts. Those who realize ill effects from the use of nut foods may find the difficulty removed by attending to this precaution. It should be remembered, too, that some nuts are not so wholesome as others. Almonds are preferable to peanuts, but peanuts in limited quantities, used in connection with grains, are nourishing and digestible.*

*When properly prepared, olives, like nuts, supply the place of butter and flesh meats. The oil, as eaten in the olive, is far preferable to animal oil or fat. It serves as a laxative. Its use will be found beneficial to consumptives, and it is healing to an inflamed, irritated stomach.*

*Persons who have accustomed themselves to a rich, highly stimulating diet have an unnatural taste, and they cannot at once relish food that is plain and simple. It will take time for the taste to become natural and for the stomach to recover from the abuse it has suffered. But those who persevere in the use of wholesome food will, after a time, find it palatable. Its delicate and delicious flavors will be appreciated, and it will be eaten with greater enjoyment than can be derived from unwholesome dainties. And the stomach, in a healthy condition, neither fevered nor overtaxed, can readily perform its task.*

*In order to maintain health, a sufficient supply of good, nourishing food is needed.*

*If we plan wisely, that which is most conducive to health can be secured in almost every land. The various preparations of rice, wheat, corn, and oats are sent abroad everywhere, also beans, peas, and lentils. These, with native or imported fruits, and the variety of vegetables that grow in each locality, give an opportunity to select a dietary that is complete without the use of flesh meats.*

*Wherever fruit can be grown in abundance, a liberal supply should be prepared for winter, by canning or drying. Small fruits, such as currants, gooseberries, strawberries, raspberries, and blackberries, can be grown to advantage in many places where they are but little used and their cultivation is neglected.*

*For household canning, glass, rather than tin cans, should be used whenever possible. It is especially necessary that the fruit for canning should be in good condition. Use little sugar, and cook the fruit only long enough to ensure its preservation. Thus prepared, it is an excellent substitute for fresh fruit.*

*There should not be a great variety at any one meal, for this encourages overeating and causes indigestion.*

*It is not well to eat fruit and vegetables at the same meal. If the digestion is feeble, the use of both will often cause distress and inability to put forth mental effort. It is better to have the fruit at one meal and the vegetables at another.*

*The meals should be varied. The same dishes, prepared in the same way, should not appear on the table meal after meal and day after day. The meals are eaten with greater relish, and the system is better nourished, when the food is varied.*

### *Preparation of Food*

*It is wrong to eat merely to gratify the appetite, but no indifference should be manifested regarding the quality of the food or the manner of its preparation. If the food eaten is not relished, the body will not be so well nourished. The food should be carefully chosen and prepared with intelligence and skill.*

*Bread should be light and sweet. Not the least taint of sourness should be tolerated. The loaves should be small and so thoroughly baked that, so far as possible, the yeast germs shall be destroyed. When hot or new, raised bread of any kind is difficult of digestion. It should never appear on the table. This rule does not, however, apply to unleavened bread. Fresh rolls made of wheaten meal without yeast or leaven, and baked in a well-heated oven, are both wholesome and palatable.*

*Far too much sugar is ordinarily used in food. Cakes, sweet puddings, pastries, jellies, jams, are active causes of indigestion. Especially harmful are the custards and puddings in which milk, eggs, and sugar are the chief ingredients. The free use of milk and sugar taken together should be avoided.*

*Scanty, ill-cooked food depraves the blood by weakening the blood-making organs. It deranges the system and brings on disease, with its accompaniment of irritable nerves and bad tempers. The victims of poor cookery are numbered by thousands and tens of thousands. Over many graves might be written: "Died because of poor cooking;" "Died of an abused stomach."*

*Regularity in eating is of vital importance. There should be a specified time for each meal. At this time let everyone eat what the system requires and then take nothing more until the next meal. There are many who eat when the system needs no food, at irregular intervals, and between meals, because they have not sufficient strength of will to resist inclination. When traveling, some are constantly nibbling if anything eatable is within their reach. This is very injurious. If travelers would eat regularly of food that is simple and nutritious, they would not feel so great weariness nor suffer so much from sickness.*

*Another pernicious habit is that of eating just before bedtime. The regular meals may have been taken; but because there is a sense of faintness, more food is eaten. By indulgence this wrong practice becomes a habit and often so firmly fixed that it is thought impossible to sleep without food. As a result of eating late suppers, the digestive process is continued through the sleeping hours. But though the stomach works constantly, its work is not properly accomplished. The sleep is often disturbed with unpleasant dreams, and in the morning the person awakes unrefreshed and with little relish for breakfast. When we lie*

*down to rest, the stomach should have its work all done, that it, as well as the other organs of the body, may enjoy rest. For persons of sedentary habits, late suppers are particularly harmful. With them the disturbance created is often the beginning of disease that ends in death.*

*In many cases the faintness that leads to a desire for food is felt because the digestive organs have been too severely taxed during the day. After disposing of one meal, the digestive organs need rest. At least five or six hours should intervene between the meals, and most persons who give the plan a trial will find that two meals a day are better than three.*

## ***Wrong Conditions of Eating***

*Food should not be eaten very hot or very cold. If food is cold, the vital force of the stomach is drawn upon in order to warm it before digestion can take place. Cold drinks are injurious for the same reason; while the free use of hot drinks is debilitating. In fact, the more liquid there is taken with the meals, the more difficult it is for the food to digest; for the liquid must be absorbed before digestion can begin. Do not eat largely of salt, avoid the use of pickles and spiced foods, eat an abundance of fruit, and the irritation that calls for so much drink at mealtime will largely disappear.*

*Food should be eaten slowly and should be thoroughly masticated. This is necessary in order that the saliva may be properly mixed with the food and the digestive fluids be called into action.*

*Another serious evil is eating at improper times, as after violent or excessive exercise, when one is much exhausted or heated. Immediately after eating there is a strong draft upon the nervous energies; and when mind or body is heavily taxed just before or just after eating, digestion is hindered. When one is excited, anxious, or hurried, it is better not to eat until rest or relief is found.*

*The stomach is closely related to the brain; and when the stomach is diseased, the nerve power is called from the brain to the aid of the weakened digestive organs. When these demands are too frequent, the brain becomes congested. When the brain is constantly taxed, and there is lack of physical exercise, even plain food should be eaten sparingly. At mealtime cast off care and anxious thought; do not feel hurried, but eat slowly and with cheerfulness, with your heart filled with gratitude to God for all His blessings.*

*Sometimes the result of overeating is felt at once. In other cases there is no sensation of pain; but the digestive organs lose their vital force, and the foundation of physical strength is undermined.*

*The surplus food burdens the system and produces morbid, feverish conditions. It calls an undue amount of blood to the stomach, causing the limbs and extremities to chill quickly. It lays a heavy tax on the digestive organs, and when these organs have accomplished their task, there is a feeling of faintness or languor. Some who are continually overeating call this all-gone feeling hunger; but it is caused by the over-worked condition of the digestive organs. At times there is numbness of the brain, with disinclination to mental or physical effort.*

*These unpleasant symptoms are felt because nature has accomplished her work at an unnecessary outlay of vital force and is thoroughly exhausted. The stomach is saying, "Give me rest." But with many the faintness is interpreted as a demand for more food; so instead of giving the stomach rest, another burden is placed upon it. As a consequence the digestive organs are often worn out when they should be capable of doing good work.*

*Cooking on the Sabbath should be avoided; but it is not therefore necessary to eat cold food. In cold weather the food prepared the day before should be heated. And let the meals, however simple, be palatable and attractive. Especially in families where there are children, it is well, on the Sabbath, to provide something that will be regarded as a treat, something the family do not have every day.*

*Those upon whom rest important responsibilities, those, above all, who are guardians of spiritual interests, should be men of keen feeling and quick perception. More than others, they need to be temperate in eating. Rich and luxurious food should have no place upon their tables.*

*Every day men in positions of trust have decisions to make upon which depend results of great importance. Often they have to think rapidly, and this can be done successfully by those only who practice strict temperance. The mind strengthens under the correct treatment of the physical and mental powers. If the strain is not too great, new vigor comes with every taxation. But often the work of those who have important plans to consider and important decisions to make is affected for evil by the results of improper diet. A disordered stomach produces a disordered, uncertain state of mind. Often it causes irritability, harshness, or injustice. Many a plan that would have been a blessing to the world has been set aside, many unjust, oppressive, even cruel measures have been carried, as the result of diseased conditions due to wrong habits of eating.*

*Here is a suggestion for all whose work is sedentary or chiefly mental; let those who have sufficient moral courage and self-control try it: At each meal take only two or three kinds of simple food, and eat no more than is required to satisfy hunger. Take active exercise every day, and see if you do not receive benefit.*

*Strong men who are engaged in active physical labor are not compelled to be as careful as to the quantity or quality of their food as are persons of sedentary habits; but even these would have better health if they would practice self-control in eating and drinking.*

*Some wish that an exact rule could be prescribed for their diet. They overeat, and then regret it, and so they keep thinking about what they eat and drink. This is not as it should be. One person cannot lay down an exact rule for another. Everyone should exercise reason and self-control, and should act from principle.*

*Our bodies are Christ's purchased possession, and we are not at liberty to do with them as we please. All who understand the laws of health should realize their obligation to obey these laws which God has established in their being. Obedience to the laws of health is to be made a matter of personal duty. We ourselves must suffer the results of violated law. We must individually answer to God for our habits and practices. Therefore the question with us is not, "What is the world's practice?" but, "How shall I as an individual treat the habitation that God has given me?"<sup>41</sup>*

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<sup>41</sup> *The Ministry of Healing*, pp. 295-310

## Recreation

In order to provide for relaxation and physical exercise, regular recreation periods are scheduled. All the students are encouraged to attend each recreation.

- All students are to participate or be sent back to the dorm and if you must send them back, you need to notify the dean that you are sending them back.
- When a student arrives for recreation they should plan to stay the duration of the recreation period.
- If you have a language or social problem, a repeated dress code problem, or they are not participating, please inform the dean immediately.
- Recreation should be over no later than 9:00 p.m.
- While a simple game of ball is worthwhile, the elements of competition so often associated with sports should be avoided.
- Rough games, such as tackle football, should not be played or they should be played in such a way that will not be harmful.

### *Hiking*

- One staff is the leader of the hike. No persons are to pass the leader at any time.
- Another staff is to be the tail of the hike. No persons are to fall behind the tail.
- The leader is to stop often enough to compress the length of the group, and to ensure the safety of all students.
- The leaders of the hike may take time for a nature nugget, personal experience or singing half way through so that it breaks up the hike.
- If students choose to not participate in the activities hike, they are to remain in the dorm and not take "personal" hikes or walks.
- Students who show up for the hike should plan to go on the hike.
- Under no circumstances should students leave the group or lag way behind.
- Every participant is paired with another. Buddies stay together, monitor each other, and alert the leaders if either needs assistance or is missing.

### *Biking*

- One staff is the leader of the ride. No persons are to pass the leader at any time.
- Another staff is to be the tail of the ride. No persons are to fall behind the tail.
- The leader is to stop often enough to compress the length of the group, and to ensure the safety of all students.
- Obey traffic signs and signals - Bicycles must follow the rules of the road like other vehicles.
- Never ride against traffic - Motorists aren't looking for bicyclists riding on the wrong side of the road. State law and common sense require that bicyclists drive like other vehicles.
- Follow lane markings - Don't turn left from the right lane. Don't go straight in a lane marked "right-turn only."
- Don't pass on the right - Motorists may not look for or see a bicycle passing on the right.
- Scan the road behind you - Learn to look back over your shoulder without losing your balance or swerving.
- Keep both hands ready to brake - You may not stop in time if you brake one-handed. Allow extra distance for stopping in the rain, since brakes are less efficient when wet.
- Always wear a helmet.
- Dress for the weather - In rain wear a poncho or waterproof suit. Dress in layers so you can adjust to temperature changes. Wear bright colored clothing.

## Standards Handbook

- Use hand signals - Hand signals tell motorists and pedestrians what you intend to do. Signal as a matter of law, of courtesy, and of self-protection.
- Choose the best way to turn left – There are two choices: (1) Like an auto: signal to move into the left turn lane and then turn left. (2) Like a pedestrian: ride straight to the far side crosswalk. Walk your bike across.
- Look out for road hazards - Watch out for parallel-slat sewer grates, gravel, ice, sand or debris. Cross railroad tracks at right angles.

## Music

*I was shown that the youth must take a higher stand and make the word of God the man of their counsel and their guide. Solemn responsibilities rest upon the young, which they lightly regard. The introduction of music into their homes, instead of inciting to holiness and spirituality, has been the means of diverting their minds from the truth. Frivolous songs and the popular sheet music of the day seem congenial to their taste. The instruments of music have taken time which should have been devoted to prayer. Music, when not abused, is a great blessing; but when put to a wrong use, it is a terrible curse. It excites, but does not impart that strength and courage which the Christian can find only at the throne of grace while humbly making known his wants and with strong cries and tears pleading for heavenly strength to be fortified against the powerful temptations of the evil one. Satan is leading the young captive. Oh, what can I say to lead them to break his power of infatuation!*<sup>42</sup>

*Rightly employed, music is a precious gift of God, designed to uplift the thoughts to high and noble themes, to inspire and elevate the soul.*

*As the children of Israel, journeying through the wilderness, cheered their way by the music of sacred song, so God bids His children today gladden their pilgrim life. There are few means more effective for fixing His words in the memory than repeating them in song. And such song has wonderful power. It has power to subdue rude and uncultivated natures; power to quicken thought and to awaken sympathy, to promote harmony of action, and to banish the gloom and foreboding that destroy courage and weaken effort.*

*It is one of the most effective means of impressing the heart with spiritual truth. How often to the soul hard-pressed and ready to despair, memory recalls some word of God's--the long-forgotten burden of a childhood song, --and temptations lose their power, life takes on new meaning and new purpose, and courage and gladness are imparted to other souls!*

*The value of song as a means of education should never be lost sight of. Let there be singing in the home, of songs that are sweet and pure, and there will be fewer words of censure and more of cheerfulness and hope and joy. Let there be singing in the school, and the pupils will be drawn closer to God, to their teachers, and to one another.*

*As a part of religious service, singing is as much an act of worship as is prayer. Indeed, many a song is prayer. If the child is taught to realize this, he will think more of the meaning of the words he sings and will be more susceptible to their power.*

*As our Redeemer leads us to the threshold of the Infinite, flushed with the glory of God, we may catch the themes of praise and thanksgiving from the heavenly choir round about the throne; and as the echo of the angels' song is awakened in our earthly homes, hearts will be drawn closer to the heavenly singers. Heaven's communion begins on earth. We learn here the keynote of its praise.*<sup>43</sup>

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<sup>42</sup> *Testimonies for the Church*, vol. 1, p. 497

<sup>43</sup> *Education*, pp. 167, 168



## Building Rules

### *School Building Rules*

- Students may not chew gum in the buildings, school vehicles, or during any meetings, chapels, or religious services. (\$5 fine)
- Students may not eat in the school building and may only drink water.

### *Cafeteria Rules*

- **Health laws** require that the exterior cafeteria doors be used only during meal times. Staff and students are to use the gym doors or the office doors outside of meal times.
- **Health laws** require that no one but authorized personnel be permitted in the kitchen. Please do not go behind the counter unless on duty.
- Students must be in dress code to enter the cafeteria.
- When finished eating, students will deposit their trays and dishes in the clean-up area.
- Consideration for others should be evident by keeping noise, talking, and laughter to a 'table-level'.
- Food, dishes, silverware, etc. are not to be removed from the cafeteria.
- All students should be in the cafeteria only during authorized times.

### *Library*

- Students are to be quiet. No talking in the library except with permission from the supervisor and then only in a low voice or whisper.
- No library books are to leave the library without first being checked out.
- Newspapers, current magazines and reference materials are not to be removed from the library.
- Lost or overdue book fines are to be PAID IN CASH to the Business Office. Overdue book fines are \$.25 per day per book.
- No writing in or disfiguring of library books, magazines or furniture. A fine of \$25 will be assessed per incident plus replacement cost of the book.
- Students may be assigned to certain seats for study halls in the library.
- The library is open for use to those who are here to use it properly. All should study quietly and not disturb others. Those who fail to respect these rules may be assigned "special seats" or may even lose their library privileges.  
Students are not to be in the library without a supervisor.

### *Auditorium Rules*

- Students participating in recreational activities must wear athletic shoes.
- Students may be in the auditorium only in the presence of a supervising staff member.
- Students are expected to display good sportsmanship during games.
- Inappropriate behavior will result in the loss of recreation privileges.

## Building Character for Eternity

*I have a deep interest in the youth, and I greatly desire to see them striving to perfect Christian characters, seeking by diligent study and earnest prayer to gain the training essential for acceptable service in the cause of God. I long to see them helping one another to reach a higher plane of Christian experience.*

*Christ came to teach the human family the way of salvation, and He made this way so plain that a little child can walk in it. He bids His disciples follow on to know the Lord; and as they daily follow His guidance, they learn that His going forth is prepared as the morning. You have watched the rising sun, and the gradual break of day over earth and sky. Little by little the dawn increases, till the sun appears; then the light grows constantly stronger and clearer until the full glory of noontide is reached. This is a beautiful illustration of what God desires to do for His children in perfecting their Christian experience. As we walk day by day in the light He sends us, in willing obedience to all His requirements, our experience grows and broadens until we reach the full stature of men and women in Christ Jesus.*

*The youth need to keep ever before them the course that Christ followed. At every step it was a course of overcoming. Christ did not come to the earth as a king, to rule the nations. He came as a humble man, to be tempted, and to overcome temptation, to follow on, as we must, to know the Lord. In the study of His life we shall learn how much God through Him will do for His children. And we shall learn that, however great our trials may be, they cannot exceed what Christ endured that we might know the way, the truth, and the life. By a life of conformity to His example, we are to show our appreciation of His sacrifice in our behalf.*

*The youth have been bought with an infinite price, even the blood of the Son of God. Consider the sacrifice of the Father in permitting His Son to make this sacrifice. Consider what Christ gave up when He left the courts of heaven and the royal throne, to give His life a daily sacrifice for men He suffered reproach and abuse. He bore all the insult and mockery that wicked men could heap upon Him. And when His earthly ministry was accomplished, He suffered the death of the cross. Consider His sufferings on the cross,—the nails driven into His hands and feet, the derision and abuse from those He came to save, the hiding of His Father's face. But it was by all this that Christ made it possible for all who will to have the life that measures with the life of God.<sup>44</sup>*

### *A Faithful Friend*

*When Christ ascended to the Father, He did not leave His followers without help. The Holy Spirit, as His representative, and the heavenly angels, as ministering spirits, are sent forth to aid those who against great odds are fighting the good fight of faith. Ever remember that Jesus is your helper. No one understands as well as He your peculiarities of character. He is watching over you, and if you are willing to be guided by Him, He will throw around you influences for good that will enable you to accomplish all His will for you.*

*In this life we are preparing for the future life. Soon there is to be a grand review, in which every soul who is seeking to perfect a Christian character must bear the test of God's searching questions: Have you set an example that others were safe in following? Have you watched for souls as those that must give an account? The heavenly host are interested in the youth; and they are intensely desirous that you will bear the test, and that to you will be spoken the words of approval, "Well done, good and faithful servant; . . . enter thou into the joy of thy Lord."*

*Let the youth remember that here they are to build characters for eternity, and that God requires them to do their best. Let those older in experience watch over the younger ones; and when they see them tempted, take them aside, and pray with them and for them. The Lord would have us recognize the great sacrifice of Christ for us by showing an interest in the salvation of those He came to save. If the youth will seek Christ, He will make their efforts effectual.<sup>45</sup>*

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<sup>44</sup> *The Youth's Instructor*, November 21, 1911

<sup>45</sup> *The Youth's Instructor*, November 21, 1911

## Appendix

### 1) E. G. White, Testimonies for the Church, vol. 1, pp. 124, 125

*I saw that all heaven is interested in our salvation; and shall we be indifferent? Shall we be careless, as though it were a small matter whether we are saved or lost? Shall we slight the sacrifice that has been made for us? Some have done this. They have trifled with offered mercy, and the frown of God is upon them. God's Spirit will not always be grieved. It will depart if grieved a little longer. After all has been done that God could do to save men, if they show by their lives that they slight Jesus' offered mercy, death will be their portion, and it will be dearly purchased. It will be a dreadful death; for they will have to feel the agony that Christ felt upon the cross to purchase for them the redemption which they have refused. And they will then realize what they have lost--eternal life and the immortal inheritance. The great sacrifice that has been made to save souls shows us their worth. When the precious soul is once lost, it is lost forever.*

*I have seen an angel standing with scales in his hands weighing the thoughts and interest of the people of God, especially the young. In one scale were the thoughts and interest tending heavenward; in the other were the thoughts and interest tending to earth. And in this scale were thrown all the reading of storybooks, thoughts of dress and show, vanity, pride, etc. Oh, what a solemn moment! the angels of God standing with scales, weighing the thoughts of His professed children--those who claim to be dead to the world and alive to God. The scale filled with thoughts of earth, vanity, and pride quickly went down, notwithstanding weight after weight rolled from the scale. The one with the thoughts and interest tending to heaven went quickly up as the other went down, and oh, how light it was! I can relate this as I saw it; but never can I give the solemn and vivid impression stamped upon my mind, as I saw the angel with the scales weighing the thoughts and interest of the people of God. Said the angel: "Can such enter heaven? No, no, never. Tell them the hope they now possess is vain, and unless they speedily repent, and obtain salvation, they must perish."*

*A form of godliness will not save any. All must have a deep and living experience. This alone will save them in the time of trouble. Then their work will be tried of what sort it is; and if it is gold, silver, and precious stones, they will be hid as in the secret of the Lord's pavilion. But if their work is wood, hay, and stubble, nothing can shield them from the fierceness of Jehovah's wrath.*

*The young, as well as those who are older, will be required to give a reason for their hope. But the mind, designed by God for better things, formed to serve Him perfectly, has dwelt upon foolish things, instead of eternal interests. That mind which is left to wander here and there is just as well able to understand the truth, the evidence from the word of God for keeping the Sabbath, and the true foundation of the Christian's hope, as to study the appearance, the manners, the dress, etc. And those who give up the mind to be diverted with foolish stories and idle tales, have the imagination fed, but the brilliancy of God's word is eclipsed to them. The mind is led directly from God. The interest in His precious word is destroyed.*

*A book has been given us to guide our feet through the perils of this dark world to heaven. It tells us how we can escape the wrath of God, and also tells of the sufferings of Christ for us, the great sacrifice that has been made that we might be saved and enjoy the presence of God forever. And if any come short at last, having heard the truth as they have in this land of light, it will be their own fault; they will be without excuse. The word of God tells us how we may become perfect Christians and escape the seven last plagues. But they took no interest to find this out. Other things diverted the mind, idols were cherished by them, and God's Holy Word was neglected and slighted. God has been trifled with by professed Christians, and when His Holy Word shall judge them in the last day, they will be found wanting. That word which they have neglected for foolish storybooks, tries their lives. That is the standard; their motives, words, works, and the manner in which they use their time are all compared with the written word of God; and if they come short then, their cases are decided forever.*

### 2) E. G. White, Testimonies for the Church, vol. 1, p. 392

*Children would be saved from many evils if they would be more familiar with their parents. Parents should encourage in*

*their children a disposition to be open and frank with them, to come to them with their difficulties, and when they are perplexed as to what course is right, to lay the matter just as they view it before the parents and ask their advice. Who are so well calculated to see and point out their dangers as godly parents? Who can understand the peculiar temperaments of their own children as well as they? The mother who has watched every turn of the mind from infancy, and is thus acquainted with the natural disposition, is best prepared to counsel her children. Who can tell as well what traits of character to check and restrain, as the mother, aided by the father?*

*Children who are Christians will prefer the love and approbation of their God-fearing parents above every earthly blessing. They will love and honor their parents. It should be one of the principal studies of their lives, how to make their parents happy. In this rebellious age, children who have not received right instruction and discipline have but little sense of their obligations to their parents. It is often the case that the more their parents do for them, the more ungrateful they are, and the less they respect them. Children who have been petted and waited upon, always expect it; and if their expectations are not met, they are disappointed and discouraged. This same disposition will be seen through their whole lives; they will be helpless, leaning upon others for aid, expecting others to favor them and yield to them. And if they are opposed, even after they have grown to manhood and womanhood, they think themselves abused; and thus they worry their way through the world, hardly able to bear their own weight, often murmuring and fretting because everything does not suit them.*

**3) E. G. White, Testimonies for the Church, vol. 2, p. 236**

*The young are in great danger. Great evil results from their light reading. Much time is lost which should be spent in useful employment. Some would even deprive themselves of sleep to finish some ridiculous love story. The world is flooded with novels of every description. Some are not of as dangerous a character as others. Some are immoral, low, and vulgar; others are clothed with more refinement; but all are pernicious in their influence. Oh, that the young would reflect upon the influence which exciting stories have upon the mind! Can you, after such reading, open the word of God and read the words of life with interest? Do you not find the book of God uninteresting? The charm of that love story is upon the mind, destroying its healthy tone, and making it impossible for you to fix your mind upon the important, solemn truths which concern your eternal interest. You sin against your parents in devoting to such a poor purpose the time which belongs to them, and you sin against God in thus using the time which should be spent in devotion to Him.*

*It is the duty of the youth to encourage sobriety. Lightness, jesting, and joking will result in barrenness of soul and the loss of the favor of God. Many of you think you do not exert a bad influence upon others, and thus feel in a measure satisfied; but do you exert an influence for good? Do you seek in your conversation and acts to lead others to the Saviour, or, if they profess Christ, to lead them to a closer walk with Him?*

**4) E. G. White, Testimonies for the Church, vol. 2, p. 248**

*You have fallen into the sad error which is so prevalent in this degenerate age, especially with women. You are too fond of the other sex. You love their society; your attention to them is flattering, and you encourage, or permit, a familiarity which does not always accord with the exhortation of the apostle, to "abstain from all appearance of evil."*

*You do not really understand yourself. You are walking in darkness. You have had something to do with matchmaking. This is most uncertain business; for you do not know the heart and may make very bad work, thereby aiding the great rebel in his work of matchmaking. He is busily engaged in influencing those who are wholly unsuited to each other to unite their interests. He exults in this work, for by it he can produce more misery and hopeless woe to the human family than by exercising his skill in any other direction.*

*You have written many letters, which has greatly taxed you. These letters have dwelt somewhat upon the subjects of our faith and hope; but mixed with this have been close inquiries and guesses in regard to whether this one or that one was about to marry, and suggestions relative to marriage. You seem to know considerable about anticipated marriages, and write and talk upon these things. This only causes dearth to your soul. "Out of the abundance of the heart the mouth speaketh." You have done great injustice to yourself in permitting your mind and conversation to dwell upon love and marriage. You have not been happy, because you have been seeking after happiness. This is not profitable business. When you seek earnestly to do your duty, and arouse yourself to minister unto others, then you will find rest of spirit. Your mind dwells upon yourself. It needs to be drawn away from yourself by seeking to lighten the cares of others; and in*

*making them happy, you will find happiness and cheerfulness of spirit.*

*You have a diseased imagination. You have thought yourself diseased, but this has been more imaginary than real. You have been untrue to yourself. You have conversed with young men, and permitted a freedom in your presence which should only be permitted in a brother. I was shown that your influence at \_\_\_\_\_ was not what it might have been. You permitted your mind to take a low level. You could chat, and laugh, and talk cheap talk unworthy of a Christian. Your deportment was not as it should have been. You appeared like a person without a backbone. You were half reclining upon others, which is a wrong position for a lady to occupy in the presence of others. If you had only thought so, you could have walked as well, and sat as erect, as many others. The condition of your mind leads to indolence and to a dread of exercise, when this exercise would prove one of the greatest means of your recovery. You will never recover unless you lay aside this listless, dreamy condition of mind and arouse yourself to do, to work while the day lasts. Do, as well as imagine and plan. Turn your mind away from romantic projects. You mingle with your religion a romantic, lovesick sentimentalism, which does not elevate, but only lowers. It is not yourself alone who is affected; others are injured by your example and influence.*

**5) E. G. White, Testimonies for the Church, vol. 2, p. 380**

*B is not capable of taking care of a family. He cannot sustain one as it ought to be sustained, and should never have had one. His marriage was all a mistake. He has made a life of misery for his wife, and has accumulated misery by having children born to them. Some of them exist, and that is about all.*

*Those professing to be Christians should not enter the marriage relation until the matter has been carefully and prayerfully considered from an elevated standpoint to see if God can be glorified by the union. Then they should duly consider the result of every privilege of the marriage relation, and sanctified principle should be the basis of every action. Before increasing their family, they should take into consideration whether God would be glorified or dishonored by their bringing children into the world. They should seek to glorify God by their union from the first, and during every year of their married life. They should calmly consider what provision can be made for their children. They have no right to bring children into the world to be a burden to others. Have they a business that they can rely upon to sustain a family so that they need not become a burden to others? If they have not, they commit a crime in bringing children into the world to suffer for want of proper care, food, and clothing. In this fast, corrupt age these things are not considered. Lustful passion bears sway and will not submit to control, although feebleness, misery, and death are the result of its reign. Women are forced to a life of hardship, pain, and suffering because of the uncontrollable passions of men who bear the name of husband-- more rightly could they be called brutes. Mothers drag out a miserable existence, with children in their arms nearly all the time, managing every way to put bread into their mouths and clothes upon their backs. Such accumulated misery fills the world.*

**6) E. G. White, Testimonies for the Church, vol. 2, p. 458**

*My sisters, avoid even the appearance of evil. In this fast age, reeking with corruption, you are not safe unless you stand guarded. Virtue and modesty are rare. I appeal to you as followers of Christ, making an exalted profession, to cherish the precious, priceless gem of modesty. This will guard virtue. If you have any hope of being finally exalted to join the company of the pure, sinless angels, and to live in an atmosphere where there is not the least taint of sin, cherish modesty and virtue. Nothing but purity, sacred purity, will stand the grand review, abide the day of God, and be received into a pure and holy heaven.*

*The slightest insinuations, from whatever source they may come, inviting you to indulge in sin or to allow the least unwarrantable liberty with your persons, should be resented as the worst of insults to your dignified womanhood. The kiss upon your cheek, at an improper time and place, should lead you to repel the emissary of Satan with disgust. If it is from one in high places who is dealing in sacred things, the sin is of tenfold greater magnitude, and should lead a God-fearing woman or youth to recoil with horror, not only from the sin he would have you commit, but from the hypocrisy and villainy of one whom the people respect and honor as God's servant. He is handling sacred things, yet hiding his baseness of heart under a ministerial cloak. Be afraid of anything like this familiarity. Be sure that the least approach to it is evidence of a lascivious mind and a lustful eye. If the least encouragement is given in this direction, if any of the liberties mentioned are tolerated, no better evidence can be given that your mind is not pure and chaste as it should be, and that sin and crime have charms for you. You lower the standard of your dignified, virtuous womanhood, and*

*give unmistakable evidence that a low, brutal, common passion and lust has been suffered to remain alive in your heart and has never been crucified.*

**7) E. G. White, Testimonies for the Church, vol. 2, p. 460**

*Satan controls the minds of the youth in general. Your daughters are not taught self-denial and self-control. They are petted, and their pride is fostered. They are allowed to have their own way until they become headstrong and self-willed, and you are put to your wit's end to know what course to pursue to save them from ruin. Satan is leading them on to be a proverb in the mouth of unbelievers because of their boldness, their lack of reserve and womanly modesty. The young boys are likewise left to have their own way. They have scarcely entered their teens before they are by the side of little girls of their own age, accompanying them home and making love to them. And the parents are so completely in bondage through their own indulgence and mistaken love for their children that they dare not pursue a decided course to make a change and restrain their too-fast children in this fast age.*

*With many young ladies the boys are the theme of conversation; with the young men, it is the girls. "Out of the abundance of the heart the mouth speaketh." They talk of those subjects upon which their minds mostly run. The recording angel is writing the words of these professed Christian boys and girls. How will they be confused and ashamed when they meet them again in the day of God! Many children are pious hypocrites. The youth who have not made a profession of religion stumble over these hypocritical ones and are hardened against any effort that may be made by those interested in their salvation.*

**8) E. G. White, Testimonies for the Church, vol. 2, p. 564**

*Keep clear of the boys. In their society your temptations become earnest and powerful. Put marriage out of your girl's head. You are in no sense fit for this. You need years of experience before you can be qualified to understand the duties, and take up the burdens, of married life. Positively guard your thoughts, your passions, and your affections. Do not degrade these to minister to lust. Elevate them to purity, devote them to God.*

*You may become a prudent, modest, virtuous girl, but not without earnest effort. You must watch, you must pray, you must meditate, you must investigate your motives and your actions. Closely analyze your feelings and your acts. Would you, in the presence of your father, perform an impure action? No, indeed. But you do this in the presence of your heavenly Father, who is so much more exalted, so holy, so pure. Yes; you corrupt your own body in the presence of the pure, sinless angels, and in the presence of Christ; and you continue to do this irrespective of conscience, irrespective of the light and warnings given you.*

*Remember, a record is made of all your acts. You must meet again the most secret things of your life. You will be judged according to the deeds done in the body. Are you prepared for this? You are injuring yourself physically and morally. God has enjoined upon you to preserve your body holy. "Know ye not that your body is the temple of the Holy Ghost, . . . and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." Will not God judge you for debasing to lust the passions and affections when He claims the wealth of your affections and your entire being to be devoted to His service?*

*Again I warn you as one who must meet these lines in that day when the case of everyone shall be decided. Yield yourself to Christ without delay; He alone, by the power of His grace, can redeem you from ruin. He alone can bring your moral and mental powers into a state of health. Your heart may be warm with the love of God; your understanding, clear and mature; your conscience, illuminated, quick, and pure; your will, upright and sanctified, subject to the control of the Spirit of God. You can make yourself what you choose. If you will now face rightabout, cease to do evil and learn to do well, then you will be happy indeed; you will be successful in the battles of life, and rise to glory and honor in the better life than this. "Choose you this day whom ye will serve."*

**9) E. G. White, Testimonies for the Church, vol. 3, pp. 44, 45**

*The lack of firmness and self-denial in your characters is a serious drawback in obtaining a genuine religious experience that will not be sliding sand. Firmness and integrity of purpose should be cultivated. These qualities are positively necessary to a successful Christian life. If you have integrity of soul you will not be swayed from the right. No motive*

*will be sufficient to move you from the straight line of duty; you will be loyal and true to God. The pleadings of affection and love, the yearnings of friendship, will not move you to turn aside from truth and duty; you will not sacrifice duty to inclination.*

*If you, my brother, are allured to unite your life interest with a young, inexperienced girl, who is really deficient in education in the common, practical, daily duties of life, you make a mistake; but this deficiency is small compared with her ignorance in regard to her duty to God. She has not been destitute of light; she has had religious privileges, and yet she has not felt her wretched sinfulness without Christ. If, in your infatuation, you can repeatedly turn from the prayer meeting, where God meets with His people, in order to enjoy the society of one who has no love for God and who sees no attractions in the religious life, how can you expect God to prosper such a union? Be not in haste. Early marriages should not be encouraged. If either young women or young men have no respect for the claims of God, if they fail to heed the claims which bind them to religion, there will be danger that they will not properly regard the claims of the husband or of the wife. The habit of frequently being in the society of the one of your choice, and that, too, at the sacrifice of religious privileges and of your hours of prayer, is dangerous; you sustain a loss that you cannot afford. The habit of sitting up late at night is customary; but it is not pleasing to God, even if you are both Christians. These untimely hours injure health, unfit the mind for the next day's duties, and have an appearance of evil. My brother, I hope you will have self-respect enough to shun this form of courtship. If you have an eye single to the glory of God you will move with deliberate caution. You will not suffer lovesick sentimentalism to so blind your vision that you cannot discern the high claims that God has upon you as a Christian.*

**10) E. G. White, Testimonies for the Church, vol. 3, pp. 125, 126**

*I was shown that the two younger sons of Brother X were naturally goodhearted, conscientious young men, but that Satan had blinded their perception. Their companions were not all of that class which would strengthen and improve their morals or increase their understanding and love for the truth and heavenly things. "One sinner destroyeth much good." The ridicule and corrupt conversation of these companions had had its effect to dispel serious and religious impressions.*

*It is wrong for Christians to associate with those whose morals are loose. An intimate, daily intercourse which occupies time without contributing in any degree to the strength of the intellect or morals is dangerous. If the moral atmosphere surrounding persons is not pure and sanctified, but is tainted with corruption, those who breathe this atmosphere will find that it operates almost insensibly upon the intellect and heart to poison and to ruin. It is dangerous to be conversant with those whose minds naturally take a low level. Gradually and imperceptibly those who are naturally conscientious and love purity will come to the same level and partake of and sympathize with the imbecility and moral barrenness with which they are so constantly brought in contact.*

*It was important that the associations of these young men should change. "Evil communications corrupt good manners." Satan has worked through agents to ruin these young men. Nothing can more effectually prevent or banish serious impressions and good desires than association with vain, careless, and corrupt-minded persons. Whatever attractions such persons may possess by their wit, sarcasm, and fun, the fact that they treat religion with levity and indifference is sufficient reason why they should not be associated with. The more engaging they are in other respects, the more should their influence be dreaded as companions, because they throw around an irreligious life so many dangerous attractions.*

**11) E. G. White, Testimonies for the Church, vol. 3, pp. 191, 192**

*How few earnest prayers have been sent up to God in faith for those who worked in the office who were not fully in the truth! Who has felt the worth of the soul for whom Christ died? Who have been laborers in the vineyard of the Lord? I saw that angels were grieved with the trifling frivolities of the professed followers of Christ who were handling sacred things in the office. Some have no more sense of the sacredness of the work than if they were engaged in common labor. God now calls for the fruitless cumberers of the ground to consecrate themselves to Him and center their affections and hopes in Him.*

*The Lord would have all connected with the office become caretakers and burden bearers. If they are pleasure seekers, if they do not practice self-denial, they are not fit for a place in the office. The workers at the office should feel when*

*they enter it that it is a sacred place, a place where the work of God is being done in the publication of a truth which will decide the destiny of souls. This is not felt or realized as it should be. There is conversation in the typesetting department which diverts the mind from the work. The office is no place for visiting, for a courting spirit, or for amusement or selfishness. All should feel that they are doing work for God. He who sifts all motives and reads all hearts is proving, and trying, and sifting His people, especially those who have light and knowledge, and who are engaged in His sacred work. God is a searcher of hearts and a trier of the reins, and will accept nothing less than entire devotion to the work and consecration to Himself. All in the office should take up their daily duties as if in the presence of God. They should not be satisfied with doing just enough to pass along, and receive their wages; but all should work in any place where they can help the most. In Brother White's absence there are some faithful ones; there are others who are eyeservants. If all in the office who profess to be followers of Christ had been faithful in the performance of duty in the office, there would have been a great change for the better. Young men and young women have been too much engrossed in each other's society, talking, jesting, and joking, and angels of God have been driven from the office.*

*Marcus Lichtenstein was a God-fearing youth; but he saw so little true religious principle in those in the church and those working in the office that he was perplexed, distressed, disgusted. He stumbled over the lack of conscientiousness in keeping the Sabbath manifested by some who yet professed to be commandment keepers. Marcus had an exalted regard for the work in the office; but the vanity, the trifling, and the lack of principle stumbled him. God had raised him up and in His providence connected him with His work in the office. But there is so little known of the mind and will of God by some who work in the office that they looked upon this great work of the conversion of Marcus from Judaism as of no great importance. His worth was not appreciated. He was frequently pained with the deportment of F and of others in the office; and when he attempted to reprove them, his words were received with contempt that he should venture to instruct them. His defective language was an occasion of jest and amusement with some.*

*Marcus felt deeply over the case of F, but he could not see how he could help him. Marcus never would have left the office if the young men had been true to their profession. If he makes shipwreck of faith, his blood will surely be found on the skirts of the young who profess Christ, but who, by their works, their words, and their deportment, state plainly that they are not of Christ, but of the world. This deplorable state of neglect, of indifference and unfaithfulness, must cease; a thorough and permanent change must take place in the office, or those who have had so much light and so great privileges should be dismissed and others take their places, even if they be unbelievers. It is a fearful thing to be self-deceived. Said the angel, pointing to those in the office: "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." A profession is not enough. There must be a work wrought in the soul and carried out in the life.*

**12) E. G. White, Testimonies for the Church, vol. 3, pp. 455, 456**

*I have given up all hope of doing anything for the church in ----- while you are a stumbling block to them. You once loved the truth, and had you followed on in the pathway of truth and holiness you would now have been an ambassador for Christ. You will have a fearful account to give in the great day of God for your talents which have been unimproved. You had good abilities. God lent these talents to you for you to put to good account, but you have abused these gifts. Had you used the ability that God had given you, on the right side, you would have done much in winning souls to Christ, and you would see in the kingdom of heaven souls saved through your instrumentality. But you have scattered abroad instead of gathering with Christ. Your brethren have been discouraged from trying to rise and advance, because you, like an opposing body, counteract the good they would do.*

*The heart of God never yearned toward His earthly children with deeper love and more compassionate tenderness than now. There never was a time when God was ready and waiting to do more for His people than now. And He will instruct and save all who choose to be saved in His appointed way. Those who are spiritual can discern spiritual things and see tokens of the presence and work of God everywhere. Satan, by his skillful and wicked strategy, led our first parents from the Garden of Eden--from their innocence and purity into sin and unspeakable wretchedness. He has not ceased to destroy; all the forces which he can command are diligently employed by him in these last days to compass the ruin of souls. He seizes every artifice that he can use to deceive, perplex, and confuse the people of God.*

*He has used you as his agent to scatter darkness and confusion, and he finds that you work admirably in his hands. You are the very instrument that he can handle with good effect to hurt, discourage, and tear down. You are not zealous to put your shoulder under the load with the people of God; but when they would move, you throw yourself as*



*an additional load to prevent them from doing what they might do in advancing in the right direction. Satan is at work with those who keep the commandments of God and have the faith of Jesus. The most bitter hatred exists within him against all who are loyal to God and who obey His commandments. He sleeps not; he does not abate his vigilance for one moment. Would that God's professed followers were half as wise, diligent, and persevering in the work of God as Satan is in his work.*

*Had you, Brother B, followed on when you first set your hand to the plow, and not looked back, you would now have been a messenger of light to bear the truth to those in darkness. But God could not use you to His glory until you should learn to counsel with your brethren and not to think you knew all that was worth knowing. Satan has succeeded in keeping you from doing good. You did run well for a season, but Satan's temptations overcame you. You loved to be first and to be flattered. You loved the power which money gives. Satan understands the weakness of men. He has the knowledge which he has accumulated for ages and is an experienced hand at his work. His cunning and devices are well matured, and are too often successful because God's people are not as wise as serpents.*

*Satan frequently appears as an angel of light, arrayed in the livery of heaven; he assumes friendly airs, manifesting great sanctity of character and high regard for his victims, the souls whom he means to deceive and destroy. Perils lie in the path which he invites souls to travel, but he succeeds in concealing these and presents the attractions only. The great Captain of our salvation has conquered in our behalf, that through Him we might conquer, if we would, in our own behalf. But Christ saves none against their choice; He compels none to obedience. He made the infinite sacrifice that they might overcome in His name and His righteousness be imputed unto them.*

**13) E. G. White, Testimonies for the Church, vol. 4, p. 209**

*Order should be maintained in our different institutions at----. Insubordination should be overruled. None should be retained in the office who have been instructed by Sabbath-keeping parents and have been privileged to hear the truth yet rebel against its teachings. No persons should be connected with the sacred work of God who speak lightly of it or treat our holy faith with disrespect. Those who have been connected with the office for quite a length of time and have had ample opportunity to become acquainted with our faith, yet manifest opposition to the truth, should no longer be retained in the office. Their influence is against the truth if they continue to neglect the light and slight salvation. This very indifference has a chilling influence upon the faith of others to draw them away from God. These impenitent, unimpressible ones should not occupy positions that might be filled by persons who will respect the truth and yield to the influence of the Spirit of God by being so closely connected with this sacred work.*

*The influence of our young people in the office is not what it should be. A and B have virtually worked against the cause. The influence of their conversation and deportment has been such as to disgust unbelievers and turn them from our faith and from Christ. The young who heed not the warnings of the word of God and slight the Testimonies of His Spirit can only be a living curse to the office and should be separated from it.*

*The youth whose influence is demoralizing should have no connection with our college. Those who are possessed of a lovesick sentimentalism, and make their attendance at school an opportunity for courting and exchanging improper attentions, should be brought under the closest restrictions. Authority must be maintained. Justice and Mercy are twin sisters, standing side by side.*

**14) E. G. White, Testimonies for the Church, vol. 4, pp. 432-434**

*Professors and teachers should reflect upon the best means of maintaining the peculiar character of our college; all should highly esteem the privileges which we enjoy in having such a school and should faithfully sustain it and guard it from any breath of reproach. Selfishness may chill the energies of the students, and the worldly element may gain a prevailing influence over the entire school. This would bring the frown of God upon that institution.*

*Those students who profess to love God and obey the truth should possess that degree of self-control and strength of religious principle that will enable them to remain unmoved amid temptations and to stand up for Jesus in the college, at their boardinghouses, or wherever they may be. Religion is not to be worn merely as a cloak in the house of God, but religious principle must characterize the entire life. Those who are drinking at the fountain of life will not, like the worldling, manifest a longing desire for change and pleasure. In their deportment and character will be seen the rest*

*and peace and happiness that they have found in Jesus by daily laying their perplexities and burdens at His feet. They will show that there is contentment and even joy in the path of obedience and duty. Such will exert an influence over their fellow students which will tell upon the entire school. Those who compose this faithful army will refresh and strengthen the teachers and professors in their efforts by discouraging every species of unfaithfulness, of discord, and of neglect to comply with the rules and regulations. Their influence will be saving, and their works will not perish in the great day of God, but will follow them into the future world; and the influence of their life here will tell throughout the ceaseless ages of eternity. One earnest, conscientious, faithful young man in school is an inestimable treasure. Angels of heaven look lovingly upon him. His precious Saviour loves him, and in the Ledger of Heaven will be recorded every work of righteousness, every temptation resisted, every evil overcome. He will thus be laying up a good foundation against the time to come, that he may lay hold on eternal life.*

*The course pursued at the college by Brother C, in seeking the society of young ladies, was wrong. This was not the object for which he was sent to Battle Creek. Students are not sent here to form attachments, to indulge in flirtation or courting, but to obtain an education. Should they be allowed to follow their own inclinations in this respect, the college would soon become demoralized. Several have used their precious school days in slyly flirting and courting, notwithstanding the vigilance of professors and teachers. When a teacher of any of the branches takes advantage of his position to win the affections of his students with a view to marriage, his course is worthy of severest censure.*

*The influence of the sons of Brother D and of several others from Iowa, also that of Mr. E of Illinois, has been no benefit to our school. The relatives and friends of these students have sustained them in casting reflections upon the college. The sons of Brother D have ability and aptness, which is a source of gratification to the parents; but when the ability of these young men is exerted to break down the rules and regulations of the college, it is nothing that should excite pleasure in the hearts of any. The paper containing that apt and sharp criticism concerning one who teaches in the college will not be read with such gratification in the day when every man's work shall pass in review before God. Brother and Sister D will then meet a record of the work they did in giving their son poorly concealed justification in this matter. They must then answer for the influence they have exerted against the school, one of God's instrumentalities, and for making the colored statements which have prevented youth from coming to the college, where they might have been brought under the influence of truth. Some souls will be lost in consequence of this wrong influence. The great day of God's judgment will unfold the influence of the words spoken and the attitude assumed. Brother and Sister D have duties at home which they have neglected. They have been drunken with the cares of this life. Work and hurry and drive are the order of the day, and their intense worldliness has had its molding influence upon their children, upon the church, and upon the world. It is the example of those who hold the truth in righteousness which will condemn the world.*

**15) E. G. White, Testimonies for the Church, vol. 4, p. 587**

*In our institutions, where many are laboring together, the influence of association is very great. It is natural to seek companionship. Everyone will find companions or make them. And just in proportion to the strength of the friendship, will be the amount of influence which friends will exert over one another for good or for evil. All will have associates, and will influence and be influenced in their turn.*

*The link is a mysterious one which binds human hearts together, so that the feelings, tastes, and principles of two individuals are closely blended. One catches the spirit, and copies the ways and acts, of the other. As wax retains the figure of the seal, so the mind retains the impression produced by intercourse and association. The influence may be unconscious, yet it is no less powerful.*

*If the youth could be persuaded to associate with the pure, the thoughtful, and the amiable, the effect would be most salutary. If choice is made of companions who fear the Lord, the influence will lead to truth, to duty, and to holiness. A truly Christian life is a power for good. But, on the other hand, those who associate with men and women of questionable morals, of bad principles and practices, will soon be walking in the same path. The tendencies of the natural heart are downward. He who associates with the skeptic will soon become skeptical; he who chooses the companionship of the vile will most assuredly become vile. To walk in the counsel of the ungodly is the first step toward standing in the way of sinners and sitting in the seat of the scornful.*

**16) E. G. White, Testimonies for the Church, vol. 4, pp. 589, 590**

*The associations chosen by the workers are determining their destiny for this world and the next. Some who were once conscientious and faithful have sadly changed, they have disconnected from God, and Satan has allured them to his side. They are now irreligious and irreverent, and they have an influence upon others who are easily molded. Evil associations are deteriorating character; principle is being undermined. "He that walketh with wise men shall be wise: but a companion of fools shall be destroyed."*

*The young are in danger; but they are blind to discern the tendencies and result of the course they are pursuing. Many of them are engaged in flirtation. They seem to be infatuated. There is nothing noble, dignified, or sacred in these attachments; as they are prompted by Satan, the influence is such as to please him. Warnings to these persons fall unheeded. They are headstrong, self-willed, defiant. They think the warning, counsel, or reproof does not apply to them. Their course gives them no concern. They are continually separating themselves from the light and love of God. They lose all discernment of sacred and eternal things, and while they may keep up a dry form of Christian duties they have no heart in these religious exercises. All too late these deceived souls will learn that "strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."*

*Words and actions and motives are recorded; but how little do these light, superficial heads and hard hearts realize that an angel of God stands writing down the manner in which their precious moments are employed. God will bring to light every word and every action. He is in every place. His messengers, although unseen, are visitors in the workroom and in the sleeping apartment. The hidden works of darkness will be brought to light. The thoughts, the intents and purposes of the heart, will stand revealed. All things are naked and open to the eyes of Him with whom we have to do.*

**17) E. G. White, Testimonies for the Church, vol. 5, pp. 88, 90**

*All are in constant danger. I warn the church to beware of those who preach to others the word of life but do not themselves cherish the spirit of humility and self-denial which it inculcates. Such men cannot be depended on in a crisis. They disregard the voice of God as readily as did Saul, and like him many stand ready to justify their course. When rebuked by the Lord through His prophet, Saul stoutly asserted that he had obeyed the voice of God; but the bleating sheep and lowing oxen testified that he had not. In the same manner do many today assert their loyalty to God, but their concerts and other pleasure gatherings, their worldly associations, their glorifying of self, and their eager desire for popularity all testify that they have not obeyed His voice. "As for My people, children are their oppressors, and women rule over them."*

*That is a high standard which the gospel sets before us. The consistent Christian is not only a new but a noble creature in Christ Jesus. He is an unfailing light to show others the way to heaven and to God. He who is drawing his life from Christ will have no desire for the frivolous, unsatisfying enjoyments of the world.*

*Among the youth will be found great diversity of character and education. Some have lived in an element of arbitrary restraint and harshness, which has developed in them a spirit of obstinacy and defiance. Others have been household pets, allowed by overfond parents to follow their own inclinations. Every defect has been excused, until their character is deformed. To deal successfully with these different minds the teacher needs to exercise great tact and delicacy in management, as well as firmness in government.*

**18) E. G. White, Testimonies for the Church, vol. 5, pp. 109, 110**

*Should you, my brother, go to our college now, as you have planned, I fear for your course there. Your expressed determination to have a lady's company wherever you should go shows me that you are far from being in a position to be benefited by going to Battle Creek. The infatuation which is upon you is more satanic than divine. I do not wish to have you disappointed in regard to Battle Creek. The rules are strict there. No courting is allowed. The school would be worth nothing to students were they to become entangled in love affairs as you have been. Our college would soon be demoralized. Parents do not send their children to our college or to our offices to commence a lovesick, sentimental life, but to be educated in the sciences or to learn the printer's trade. Were the rules so lax that the youth were allowed to become bewildered and infatuated with the society of the opposite sex as you have been for some months past, the object of their going to Battle Creek would be lost. If you cannot put this entirely out of your mind and go there with the*

*spirit of a learner and with a purpose to arouse yourself to the most earnest, humble, sincere efforts, praying that you may have a close connection with God, it would be better for you to remain at home.*

*Should you go you ought to be prepared to withstand temptation and to hold up the hands of professors and teachers, letting your influence be wholly on the side of discipline and order. God designs that all who work in His cause shall be subject one to another, ready to receive advice and instruction. They should train themselves by the severest mental and moral discipline, that by the assisting grace of God they may be fitted in mind and heart to train others. Fervent prayer, humility, and earnestness must be combined with God's help, for human frailties and human feelings are continually striving for the mastery. Every man must purify his soul through obedience to the truth, and with an eye single to God's glory he must abase self and exalt Jesus and His grace. By thus continually advancing toward the light he will become acquainted with God and receive His help.*

*Some of those who attend the college do not properly improve their time. Full of the buoyancy of youth, they spurn the restraint that is brought to bear upon them. Especially do they rebel against the rules that will not allow young gentlemen to pay their attentions to young ladies. Full well is known the evil of such a course in this degenerate age. In a college where so many youth are associated, imitating the customs of the world in this respect would turn the thoughts in a channel that would hinder them in their pursuit of knowledge and in their interest in religious things. The infatuation on the part of both young men and women in thus placing the affections upon each other during school days shows a lack of good judgment. As in your own case, blind impulse controls reason and judgment. Under this bewitching delusion the momentous responsibility felt by every sincere Christian is laid aside, spirituality dies, and the judgment and eternity lose their awful significance.*

*Every faculty of those who become affected by this contagious disease--blind love--is brought in subjection to it. They seem to be devoid of good sense, and their course of action is disgusting to all who behold it. My brother, you have made yourself a subject of talk and have lowered yourself in the estimation of those whose approval you should prize. With many the crisis of the disease is reached in an immature marriage, and when the novelty is past and the bewitching power of love-making is over, one or both parties awake to their true situation. They then find themselves ill-mated, but united for life. Bound to each other by the most solemn vows, they look with sinking hearts upon the miserable life they must lead. They ought then to make the best of their situation, but many will not do this. They will either prove false to their marriage vows or make the yoke which they persisted in placing upon their own necks so very galling that not a few cowardly put an end to their existence.*

**19) E. G. White, Testimonies for the Church, vol. 5, pp. 115-116**

*The injunction of the Captain of their salvation was, "Take ye heed, watch and pray," "lest ye enter into temptation;" but it was too much trouble to faithfully guard the soul, and the deceptive power of Satan and the deceitful heart allured away from Christ. If these young men and young women had considered the words of the apostle, "Ye are not your own, for ye are bought with a price," they would not have felt at liberty to keep back from God that which He had purchased at an infinite cost.*

*There is not one youth in one hundred who feels his God-given responsibility. Every physical and mental capability should be carefully preserved and put to the best and highest use to advance the glory of God. Those youth who permit their powers to be perverted, thus abusing God's gifts, will be called to strict account for the good they might have done had they availed themselves of the provision made through Jesus Christ. God claims the working of every faculty.*

*There are youth in the church who should be cultivating the grace of Christian steadfastness and growing up to be men of faith. They should become firm, unwavering, rooted and grounded in the truth. The church needs the very help which God designed they should give. Those professing His name have not consecrated their powers fully and entirely to Him, but have yielded them, in a measure, to the service of Satan. Such have been, and still are, robbing God. Like the unfaithful steward to whom were entrusted talents, they have hid the gifts of God in the world.*

**20) E. G. White, Counsels to Parents, Teachers and Students, p. 88**

*It would be well could there be connected with our college, land for cultivation, and also workshops, under the charge of men competent to instruct the students in the various departments of physical labor. Much is lost by a neglect to*

*unite physical with mental taxation. The leisure hours of the students are often occupied with frivolous pleasures, which weaken physical, mental, and moral powers. Under the debasing power of sensual indulgence, or the untimely excitement of courtship and marriage, many students fail to reach that height of mental development which they might otherwise have attained.*

**21) E. G. White, Counsels to Parents, Teachers and Students, pp. 98-101**

*Those students who profess to love God and obey the truth should possess that degree of self-control and strength of religious principle that will enable them to remain unmoved amid temptations and to stand up for Jesus in the college, at their boarding houses, or wherever they may be. Religion is not to be worn merely as a cloak in the house of God; religious principles should characterize the entire life. Those who are drinking at the fountain of life will not, like the worldling, manifest a longing desire for change and pleasure. In their deportment and character will be seen the rest and peace and happiness that they have found in Jesus by daily laying their perplexities and burdens at His feet. They will show that in the path of obedience and duty there is contentment and even joy. Such ones will exert an influence over their fellow students which will tell upon the entire school.*

*Those who compose this faithful army will refresh and strengthen the teachers by discouraging every species of unfaithfulness, of discord, and of neglect to comply with the rules and regulations. Their influence will be saving, and their works will not perish in the great day of God, but will follow them into the future world; and the influence of their life here will tell throughout the ceaseless ages of eternity.*

*One earnest, conscientious, faithful young man in a school is an inestimable treasure. Angels of heaven look lovingly upon him, and in the ledger of heaven is recorded every work of righteousness, every temptation resisted, every evil overcome. He is laying up a good foundation against the time to come, that he may lay hold on eternal life.*

*Upon Christian youth depend in a great measure the preservation and perpetuity of the institutions which God has devised as a means by which to advance His work. Never was there a period when results so important depended upon a generation of men. Then how important that the young should be qualified for this great work, that God may use them as His instruments! Their Maker has claims upon them which are paramount to all others.*

*It is God who has given life and every physical and mental endowment that the youth possess. He has bestowed upon them capabilities for wise improvement, that they may do a work which will be as enduring as eternity. In return for His great gifts He claims a due cultivation and exercise of the intellectual and moral faculties. He did not give them these faculties merely for their amusement, or to be abused in working against His will and His providence, but to advance the knowledge of truth and holiness in the world. In return for His continued kindness and infinite mercies He claims their goodness, their veneration, their love. He justly requires obedience to His laws and to all wise regulations which will restrain and guard the youth from Satan's devices and lead them in paths of peace.*

*The wild, reckless character of many of the youth in this age of the world is heartsickening. If the youth could see that in complying with the laws and regulations of our institutions, they are only doing that which will improve their standing in society, elevate the character, ennoble the mind, and increase their happiness, they would not rebel against just rules and wholesome requirements, nor engage in creating suspicion and prejudice against these institutions.*

*With energy and fidelity our youth should meet the demands upon them, and this will be a guarantee of success. Young men who have never made a success in the temporal duties of life will be equally unprepared to engage in the higher duties. A religious experience is gained only through conflict, through disappointment, through severe discipline of self, through earnest prayer. The steps to heaven must be taken one at a time, and every advance step gives strength for the next.*

*Association With Others*

*While at school, students should not allow their minds to become confused by thoughts of courtship. They are there to gain a fitness to work for God, and this thought is ever to be uppermost. Let all students take as broad a view as possible of their obligations to God. Let them study earnestly how they can do practical work for the Master during*

*their student life. Let them refuse to burden the souls of their teachers by showing a spirit of levity and a careless disregard of rules.*

*Students can do much to make the school a success by working with their teachers to help other students, and by zealously endeavoring to lift themselves above cheap, low standards. Those who co-operate with Christ will become refined in speech and in temper. They will not be unruly and self-caring, studying their own selfish pleasure and gratification. They will bend all their efforts to work with Christ as messengers of His mercy and love. They are one with Him in spirit and in action. They seek to store the mind with the precious treasures of God's word, that each may do his appointed work.*

**22) E. G. White, Counsels to Parents, Teachers and Students, pp. 221, 222**

*It has been truly said, "Show me your company, and I will show you your character." The youth fail to realize how sensibly both their character and their reputation are affected by their choice of associates. One seeks the company of those whose tastes and habits and practices are congenial. He who prefers the society of the ignorant and vicious to that of the wise and good shows that his own character is defective. His tastes and habits may at first be altogether dissimilar to the tastes and habits of those whose company he seeks; but as he mingles with this class, his thoughts and feelings change; he sacrifices right principles and insensibly yet unavoidably sinks to the level of his companions. As a stream always partakes of the property of the soil through which it runs, so the principles and habits of youth invariably become tinctured with the character of the company in which they mingle. Students should be taught to resist firmly the allurements to evil which come through association with other youth. Compassed as they are by temptation, an indwelling Christ is their only safeguard against evil. They must learn to look to Jesus continually, to study His virtues, to make Him their daily pattern. Then truth, brought into the inner sanctuary of the soul, will sanctify the life.*

*They must be trained to weigh their actions, to reason from cause to effect, to measure the eternal loss or gain to the life given to serve the purposes of the enemy or devoted to the service of righteousness. They should be taught to choose as their companions those who give evidence of uprightness of character, those who practice Bible truth. By association with those who walk according to principle, even the careless will learn to love righteousness. And by the practice of right doing there will be created in the heart a distaste for that which is cheap and common and at variance with the principles of God's word.*

**23) E. G. White, Counsels to Parents, Teachers and Students, pp. 225, 226**

*The student who has a conscientious regard for truth and a true conception of duty can do much to influence his fellow students for Christ. The youth who are yoked up with the Saviour will not be unruly; they will not study their own selfish pleasure and gratification. Because they are one with Christ in spirit, they will be one with Christ in action. The older students in our schools should remember that it is in their power to mold the habits and practices of the younger students; and they should seek to make the best of every opportunity. Let these students determine that they will not through their influence betray their companions into the hands of the enemy.*

*Jesus will be the helper of all who put their trust in Him. Those who are connected with Christ have happiness at their command. They follow the path where their Saviour leads, for His sake crucifying the flesh, with its affections and lusts. They have built their hopes on Christ, and the storms of earth are powerless to sweep them from the sure foundation.*

*It rests with you, young men and women, to decide whether you will become trustworthy and faithful, ready and resolute to take your stand for the right under all circumstances. Do you desire to form correct habits? Then seek the company of those who are sound in morals, and whose aim tends to that which is good. The precious hours of probation are granted that you may remove every defect from the character, and this you should seek to do, not only that you may obtain the future life, but that you may be useful in this life. A good character is a capital of more value than gold or silver. It is unaffected by panics or failures, and in that day when earthly possessions shall be swept away, it will bring rich returns. Integrity, firmness, and perseverance are qualities that all should seek earnestly to cultivate; for they clothe the possessor with a power which is irresistible-- a power which makes him strong to do good, strong to resist evil, strong to bear adversity.*

**24) E. G. White, Counsels to Parents, Teachers and Students, pp. 332, 333**

*The Duties of Parents*

*The dangers of the young are greatly increased as they are thrown into the society of a large number of their own age, of varied character and habits of life. Under these circumstances, many parents are inclined to relax rather than redouble their own efforts to guard and control their children. Thus they cast a tremendous burden upon those who feel the responsibility. When these parents see that their children are becoming demoralized, they are inclined to find fault with those who have charge of the work, when the evils have been caused by the course of the parents themselves.*

*Instead of uniting with those who bear the burdens, to lift up the standard of morals, and working with heart and soul in the fear of God to correct the wrongs in their children, many parents soothe their own consciences by saying, "My children are no worse than others." They seek to conceal the glaring wrongs which God hates, lest their children shall become offended and take some desperate course. If the spirit of rebellion is in their hearts, far better subdue it now than permit it to increase and strengthen by indulgence. If parents would do their duty, we should see a different state of things. Many of these parents have backslidden from God. They do not have wisdom from Him to perceive the devices of Satan and to resist his snares.*

*Every son and daughter should be called to account if absent from home at night. Parents should know what company their children are in and at whose house they spend their evenings. Some children deceive their parents with falsehoods to avoid exposure of their wrong course. There are those who seek the society of corrupt companions and secretly visit saloons and other forbidden places of resort in the city. There are students who visit the billiard rooms, and who engage in card playing, flattering themselves that there is no danger. Since their object is merely amusement, they feel perfectly safe. It is not the lower grade alone who do this. Some who have been carefully reared, and educated to look upon such things with abhorrence, are venturing upon the forbidden ground.*

**25) E. G. White, Messages to Young People, p. 436**

*"A prudent wife is from the Lord." "The heart of her husband doth safely trust in her. .... She will do him good and not evil all the days of her life." "She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband also, and he praiseth her," saying, "Many daughters have done virtuously, but thou excellest them all." He who gains such a wife, "findeth a good thing, and obtaineth favor of the Lord."--"Ministry of Healing," pp. 358, 359.*

*Choice of Companions*

*Great care should be taken by Christian youth in the formation of friendships and in the choice of companions. Take heed, lest what you now think to be pure gold turns out to be base metal. Worldly associations tend to place obstructions in the way of your service to God, and many souls are ruined by unhappy unions, either business or matrimonial, with those who can never elevate or ennoble. Never should God's people venture upon forbidden ground. Marriage between believers and unbelievers is forbidden by God. But too often the unconverted heart follows its own desires, and marriages unsanctioned by God are formed.--"Fundamentals of Christian Education," p. 500.*

**26) E. G. White, Messages to Young People, pp. 449, 450**

*One of the greatest errors connected with this subject is that the young and inexperienced must not have their affections disturbed, that there must be no interference in their love experience. If there ever was a subject that needed to be viewed from every standpoint, it is this. The aid of the experience of others, and a calm, careful weighing of the matter on both sides, is positively essential. It is a subject that is treated altogether too lightly by the great majority of people.*

*Take God and your God-fearing parents into your counsel, young friends. Pray over the matter. Weigh every sentiment, and watch every development of character in the one with whom you think to link your life destiny. The step you are about to take is one of the most important in your life, and should not be taken hastily. While you may love, do not love blindly.*

*Examine carefully to see if your married life would be happy, or inharmonious and wretched. Let the questions be raised, Will this union help me heavenward? will it increase my love for God? and will it enlarge my sphere of usefulness in this life? If these reflections present no drawback, then in the fear of God move forward.*

*But even if an engagement has been entered into without a full understanding of the character of the one with whom you intend to unite, do not think that the engagement makes it a positive necessity for you to take upon yourself the marriage vow, and link yourself for life to one whom you cannot love and respect. Be very careful how you enter into conditional engagements; but better, far better, break the engagement before marriage than separate afterward, as many do.*

**27) E. G. White, Messages to Young People, p. 452**

*Boys and girls enter upon the marriage relation with unripe love, immature judgment, without noble, elevated feelings, and take upon themselves the marriage vows, wholly led by their boyish, girlish passions. . . .*

*The Danger of Early Attachments*

*Attachments formed in childhood have often resulted in very wretched unions, or in disgraceful separations. Early connections, if formed without the consent of parents, have seldom proved happy. The young affections should be restrained until the period arrives when sufficient age and experience will make it honorable and safe to unfetter them. Those who will not be restrained will be in danger of dragging out an unhappy existence. A youth not out of his teens is a poor judge of the fitness of a person as young as himself to be his companion for life. After their judgment has become more matured, they view themselves bound for life to each other, and perhaps not at all calculated to make each other happy. Then, instead of making the best of their lot, recriminations take place, the breach widens, until there is settled indifference and neglect of each other. To them there is nothing sacred in the word home. The very atmosphere is poisoned by unloving words and bitter reproaches.--"A Solemn Appeal," pp. 11, 12 (Edition: Signs Publishing Company Limited).*

**28) E. G. White, Messages to Young People, p. 460**

*Seeking Divine Guidance*

*If men and women are in the habit of praying twice a day before they contemplate marriage, they should pray four times a day when such a step is anticipated. Marriage is something that will influence and affect your life, both in this world and in the world to come. A sincere Christian will not advance his plans in this direction without the knowledge that God approves his course. He will not want to choose for himself, but will feel that God must choose for him. We are not to please ourselves, for Christ pleased not Himself. I would not be understood to mean that anyone is to marry one whom he does not love. This would be sin. But fancy and the emotional nature must not be allowed to lead on to ruin. God requires the whole heart, the supreme affections.*

*The majority of the marriages of our time, and the way in which they are conducted, make them one of the signs of the last days. Men and women are so persistent, so headstrong, that God is left out of the question. Religion is laid aside, as if it had no part to act in this solemn and important matter. But unless those who profess to believe the truth are sanctified through it, and exalted in thought and character, they are not in as favorable a position before God as the sinner who has never been enlightened in regard to its claims.--Review and Herald, September 25, 1888.*

**29) E. G. White, Fundamentals of Christian Education, pp. 62, 63**

*A few weeks since, I visited College City (California), to speak, by invitation, upon the subject of temperance. The church was tendered for the occasion, and there was a good attendance. The people of this place have already taken a praiseworthy stand upon temperance principles. In fact, it was upon this condition that a college was established here. The land upon which the college building stands, with a large tract surrounding it, was donated to the Christian Church for educational purposes, with the stipulation that no saloon should ever be opened within three miles of the college. This agreement seems to have been faithfully kept. We would feel that the youth were much safer in attending school in such a town than where there are saloons open day and night on every street corner.*



*The rules of this college strictly guard the association of young men and young women during the school term. It is only when these rules are temporarily suspended, as is sometimes the case, that gentlemen are permitted to accompany ladies to and from public gatherings. Our own College at Battle Creek has similar regulations, though not so stringent. Such rules are indispensable to guard the youth from the danger of premature courtship and unwise marriage. Young people are sent to school by their parents to obtain an education, not to flirt with the opposite sex. The good of society, as well as the highest interest of the students, demands that they shall not attempt to select a life partner while their own character is yet undeveloped, their judgment immature, and while they are at the same time deprived of parental care and guidance.*

*It is because the home training is defective that the youth are so unwilling to submit to proper authority. I am a mother; I know whereof I speak, when I say that youth and children are not only safer but happier under wholesome restraint than when following their own inclination. Parents, your sons and daughters are not properly guarded. They should never be permitted to go and come when they please, without your knowledge and consent. The unbounded freedom granted to children at this age has proved the ruin of thousands. How many are allowed to be in the streets at night, and parents are content to be ignorant of the associates of their children. Too often, companions are chosen whose influence tends only to demoralize.*

*Under the cover of darkness, boys collect in groups to learn their first lessons in card-playing, gambling, smoking, and wine or beer sipping. The sons of religious parents venture into the saloons for an oyster supper, or some similar indulgence, and thus place themselves in the way of temptation. The very atmosphere of these resorts is redolent with blasphemy and pollution. No one can long remain in it without becoming corrupted. It is by such associations that promising youth are becoming inebriates and criminals. The very beginnings of the evil should be guarded against. Parents, unless you know that their surroundings are unexceptionable, do not permit your children to go into the streets after nightfall to engage in out-door sports, or to meet other boys for amusement. If this rule be rigidly enforced, obedience to it will become habitual, and the desire to transgress will soon cease.*

*Those who are seeking to shield the youth from temptation and to prepare them for a life of usefulness, are engaged in a good work. We are glad to see in any institution of learning a recognition of the importance of proper restraint and discipline for the young. May the efforts of all such instructors be crowned with success.--Signs of the Times, March 2, 1882*

**30) E. G. White, Fundamentals of Christian Education, pp. 105, 106**

*True love is a plant that needs culture. Let the woman who desires a peaceful, happy union, who would escape future misery and sorrow, inquire before she yields her affections, Has my lover a mother? What is the stamp of her character? Does he recognize his obligations to her? Is he mindful of her wishes and happiness? If he does not respect and honor his mother, will he manifest respect and love, kindness and attention, toward his wife? When the novelty of marriage is over, will he love me still? Will he be patient with my mistakes, or will he be critical, overbearing, and dictatorial? True affection will overlook many mistakes; love will not discern them.*

*The youth trust altogether too much to impulse. They should not give themselves away too easily, nor be captivated too readily by the winning exterior of the lover. Courtship, as carried on in this age, is a scheme of deception and hypocrisy, with which the enemy of souls has far more to do than the Lord. Good common sense is needed here if anywhere; but the fact is, it has little to do in the matter.*

*If children would be more familiar with their parents, if they would confide in them, and unburden to them their joys and sorrows, they would save themselves many a future heartache. When perplexed to know what course is right, let them lay the matter just as they view it before their parents, and ask advice of them. Who are so well calculated to point out their dangers as godly parents? Who can understand their peculiar temperaments so well as they? Children who are Christians will esteem above every earthly blessing the love and approbation of their God-fearing parents. The parents can sympathize with the children, and pray for and with them that God will shield and guide them. Above everything else they will point them to their never-failing Friend and Counselor, who will be touched with the feeling of their infirmities. He who was tempted in all points like as we are, yet without sin, knows how to succor those who are tempted, and who come to Him in faith.--Review and Herald, January 26, 1886.*

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Laurelbrook Academy

# Standards Handbook

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Academic year 2022 - 2023



**LAURELBROOK**

EST. **A C A D E M Y** 1950

LEARNING  BY DOING



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## The Purpose

The purpose of this Standards Handbook is to provide a mean by which students may understand the principles that undergird our standards. The desire is to not only provide guidelines for different activities, but the principles on which those guidelines are based so that complete understanding can be shared and applied should any activity arise that is not included in this handbook.

Please take a moment to study the following references that pertain to youth. Students should read the section in *Messages to Young People*, pp. 403-464. ”

The following references may be found in the appendix. REFERENCES:

*Testimonies Vol. 1*, pp 124, 125, 392›

*Testimonies Vol. 2*, pp. 236, 248, 380, 458 460, 564›

*Testimonies Vol. 3*, pp. 44, 45, 125, 191, 192, 455, 456›

*Testimonies Vol. 4*, pp. 209, 432, 433, 587 589›

*Testimonies Vol. 5*, pp. 88, 109, 110, 115›

*Counsels to Parents, Teachers and Students*, pp. 88, 98, 99, 100 102, 221, 225, 332›

*Messages to Young People*, pp. 436, 449, 452, 460›

*Fundamentals of Christian Education*, pp. 62, 105›

The contents of this book were compiled by Doug Baker.

## Personal Conduct

When a student registers at **Laurelbrook Academy** he/she and their parent(s), voluntarily agree to abide by the requirements of the school, which are designed for the benefit of the student body. A student continually makes choices in regards to the school's requirements and standards. Therefore, it is expected that a student will demonstrate responsible behavior in harmony with Christian principles both on and off campus. It is important for a student to know the requirements and standards they are expected to follow and the consequences when wrong choices are made. Laurelbrook Academy will not knowingly admit students who follow lifestyles or practices that undermine in any way the fundamental beliefs of the Seventh-day Adventist Church. When a student signs their application for admission, they pledge themselves to observe willingly **Laurelbrook Academy's** guidelines both printed and announced and to live in harmony with its ideals and purposes.

## Our High Calling

*Dear youth, I address myself to you.... Let it be your aim to glorify God and attain His moral likeness. Invite the Spirit of God to mold your characters. Now is your golden opportunity to wash your robes of character and make them white in the blood of the Lamb. ... Which will you choose, says Christ, Me or the world? God calls for an unconditional surrender of the heart and affections to Him. If you love friends, brothers or sisters, father or mother, houses or lands, more than Me, says Christ, you are not worthy of Me. Religion lays the soul under the greatest obligation to her claims, to walk by her principles. As the mysterious magnet points to the north, so do the claims of religion point to the glory of God. You are bound by your baptismal vows to honor your Creator and to resolutely deny self and crucify your affections and lusts, and bring even your thoughts into obedience to the will of Christ.*

*Avoid running into temptation. When temptations surround you, and you cannot control the circumstances which expose you to them, then you may claim the promise of God, and with confidence and conscious power exclaim: "I can do all things through Christ which strengtheneth me." There is strength for you all in God. But you will never feel your need of that strength*

*which alone is able to save you, unless you feel your weakness and sinfulness. Jesus, your precious Saviour, now calls you to take your position firmly upon the platform of eternal truth. If you suffer with Him, He will crown you with glory in His everlasting kingdom. If you are willing to sacrifice all for Him, then He will be your Saviour. But if you choose your own way you will follow on in darkness until it is too late to secure the eternal reward. <sup>1</sup>*

*Upon Christian youth depend in a great measure the preservation and perpetuity of the institutions which God has devised as a means by which to advance His work. Never was there a period when results so important depended upon a generation of men. Then how important that the young should be qualified for this great work, that God may use them as His instruments! Their Maker has claims upon them which are paramount to all others. <sup>2</sup>*

*The heart of God never yearned toward His earthly children with deeper love and more compassionate tenderness than now. There never was a time when God was ready and waiting to do more for His people than now. And He will instruct and save all who choose to be saved in His appointed way.<sup>3</sup>*

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<sup>1</sup> *Testimonies for the church*, vol. 3, p. 45

<sup>2</sup> *Testimonies for the Church*, vol. 4, p. 434

<sup>3</sup> *Testimonies for the Church*, vol. 3, p. 455



## Department of Students

*Those students who profess to love God and obey the truth should possess that degree of self-control and strength of religious principle that will enable them to remain unmoved amid temptations and to stand up for Jesus in the college, at their boarding houses, or wherever they may be. Religion is not to be worn merely as a cloak in the house of God; religious principles should characterize the entire life. Those who are drinking at the fountain of life will not, like the worldling, manifest a longing desire for change and pleasure. In their deportment and character will be seen the rest and peace and happiness that they have found in Jesus by daily laying their perplexities and burdens at His feet. They will show that in the path of obedience and duty there is contentment and even joy. Such ones will exert an influence over their fellow students which will tell upon the entire school.*

*Those who compose this faithful army will refresh and strengthen the teachers by discouraging every species of unfaithfulness, of discord, and of neglect to comply with the rules and regulations. Their influence will be saving, and their works will not perish in the great day of God, but will follow them into the future world; and the influence of their life here will tell throughout the ceaseless ages of eternity. One earnest, conscientious, faithful young man in a school is an inestimable treasure. Angels of heaven look lovingly upon him, and in the ledger of heaven is recorded every work of righteousness, ever temptation resisted, every evil overcome. He is laying up a good foundation against the time to come, that he may lay hold on eternal life.<sup>4</sup>*

*God holds everyone responsible for the influence that surrounds his soul, on his own account and on the account of others. He calls upon young men and women to be strictly temperate, and conscientious in the use of their faculties of mind and body. Their capabilities can be properly developed only by the most diligent use of their opportunities and the wise appropriation of their powers to the glory of God and the benefit of their fellow men.<sup>5</sup>*

*The wild, reckless character of many of the youth in this age of the world is heartsickening. If the youth could see that in complying with the laws and regulations of our institutions, they are only doing that which will improve their standing in society, elevate the character, ennoble the mind, and increase their happiness, they would not rebel against just rules and wholesome requirements, nor engage in creating suspicion and prejudice against these institutions.<sup>6</sup>*

*Students can do much to make the school a success by working with their teachers to help other students, and by zealously endeavoring to lift themselves above cheap, low standards. Those who co-operate with Christ will become refined in speech and in temper. They will not be unruly and self-caring, studying their own selfish pleasure and gratification. They will bend all their efforts to work with Christ as messengers of His mercy and love. They are one with Him in spirit and in action. They seek to store the mind with the precious treasures of God's word, that each may do his appointed work.<sup>7</sup>*

*The student who has a conscientious regard for truth and a true conception of duty can do much to influence his fellow students for Christ. The youth who are yoked up with the Saviour will not be unruly; they will not study their own selfish pleasure and gratification. Because they are one with Christ in spirit, they will be one with Christ in action. The older students in our schools should remember that it is in their power to mold the habits and practices of the younger students; and they should seek to make the best of every opportunity. Let these students determine that they will not through their influence betray their companions into the hands of the enemy.<sup>8</sup>*

*It rests with you, young men and women, to decide whether you will become trustworthy and faithful, ready and resolute to take your stand for the right under all circumstances. Do you desire to form correct habits? Then seek the company of*

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<sup>4</sup> Testimonies for the Church, vol. 4, p. 432

<sup>5</sup> Counsels to Parents, Teachers, and Students, p. 102

<sup>6</sup> Counsels to Parents, Teachers, and Students, p. 99

<sup>7</sup> Counsels to Parents, Teachers, and Students, p. 100

<sup>8</sup> Counsels to Parents, Teachers, and Students, p. 225

*those who are sound in morals, and whose aim tends to that which is good. The precious hours of probation are granted that you may remove every defect from the character, and this you should seek to do, not only that you may obtain the future life, but that you may be useful in this life. A good character is a capital of more value than gold or silver. It is unaffected by panics or failures, and in that day when earthly possessions shall be swept away, it will bring rich returns. Integrity, firmness, and perseverance are qualities that all should seek earnestly to cultivate; for they clothe the possessor with a power which is irresistible-- a power which makes him strong to do good, strong to resist evil, strong to bear adversity.<sup>9</sup>*

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<sup>9</sup> *Counsels to Parents, Teachers, and Students*, p. 225

## The Highest Standards

*Before men can be truly wise, they must realize their dependence upon God, and be filled with His wisdom. God is the source of intellectual as well as spiritual power. The greatest men who have reached what the world regards as wonderful heights in science are not to be compared with the beloved John or the apostle Paul. It is when intellectual and spiritual power are combined that the highest standard of manhood is attained. Those who do this, God will accept as workers together with Him in the training of minds.<sup>10</sup>*

*The true teacher is not satisfied with second-rate work. He is not satisfied with directing his students to a standard lower than the highest which it is possible for them to attain. He cannot be content with imparting to them only technical knowledge, with making them merely clever accountants, skillful artisans, successful tradesmen. It is his 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.*

*These principles become a living power to shape the character, through the acquaintance of the soul with Christ, through an acceptance of His wisdom as the guide, His power as the strength, of heart and life. This union formed, the student has found the Source of wisdom. He has within his reach the power to realize in himself his noblest ideals. The opportunities of the highest education for life in this world are his. And in the training here gained, he is entering upon that course which embraces eternity.<sup>11</sup>*

*While religion should be the pervading element in every school, it will not lead to a cheapening of the literary attainments. While a religious atmosphere should pervade the school, diffusing its influence, it will make all who are truly Christians feel more deeply their need of thorough knowledge, that they may make the best use of the faculties that God has bestowed upon them. While growing in grace and in the knowledge of our Lord Jesus Christ, they will groan under a sense of their imperfections, and will seek constantly to put to the stretch their powers of mind, that they may become intelligent Christians.<sup>12</sup>*

*Elevate your soul to be as was Daniel, a loyal, steadfast servant of the Lord of hosts. Ponder well the path of your feet; for you are standing on holy ground, and the angels of God are about you. It is right that you should feel that you must climb to the highest round of the educational ladder. Philosophy and history are important studies; but your sacrifice of time and money will avail nothing, if you do not use your attainments for the honor of God and the good of humanity. Unless the knowledge of science is a stepping stone to the attainment of the highest purposes, it is worthless. The education that does not furnish knowledge as enduring as eternity, is of no purpose. Unless you keep heaven and the future, immortal life before you, your attainments are of no permanent value. But if Jesus is your teacher, not simply on one day of the week, but every day, every hour, you may have his smile upon you in the pursuit of literary acquirements.*

*Daniel ever kept before him the glory of God, and you should also say, Lord, I desire knowledge, not for the glorification of self, but to meet the expectation of Jesus, that I may perfect an intelligent Christian character, through the grace he has given unto me. Will the students be true to principle as was Daniel?*

*In the future there will be more pressing need of men and women of literary qualifications than there has been in the past; for broad fields are opening out before us, white already for harvest. In these fields you may be laborers together with God. But if you are lovers of pleasure more than lovers of God, if you are filled with levity, if you allow the golden opportunities to pass without acquiring knowledge, without placing solid timbers in your character building, you will be dwarfed and crippled in any line of occupation you may undertake.<sup>13</sup>*

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<sup>10</sup> *Counsels for the Church*, p. 205

<sup>11</sup> *Education*, pp. 29, 30

<sup>12</sup> *Review and Herald*, June 21, 1887

<sup>13</sup> *Christian Education*, pp. 89, 90

## Behavior in the House of God

*To the humble, believing soul, the house of God on earth is the gate of heaven. The song of praise, the prayer, the words spoken by Christ's representatives, are God's appointed agencies to prepare a people for the church above, for that loftier worship into which there can enter nothing that defileth.*

*From the sacredness which was attached to the earthly sanctuary, Christians may learn how they should regard the place where the Lord meets with His people. There has been a great change, not for the better, but for the worse, in the habits and customs of the people in reference to religious worship. The precious, the sacred, things which connect us with God are fast losing their hold upon our minds and hearts, and are being brought down to the level of common things. The reverence which the people had anciently for the sanctuary where they met with God in sacred service has largely passed away. Nevertheless, God Himself gave the order of His service, exalting it high above everything of a temporal nature.*

*The house is the sanctuary for the family, and the closet or the grove the most retired place for individual worship; but the church is the sanctuary for the congregation. There should be rules in regard to the time, the place, and the manner of worshipping. Nothing that is sacred, nothing that pertains to the worship of God, should be treated with carelessness or indifference. In order that men may do their best work in showing forth the praises of God, their associations must be such as will keep the sacred distinct from the common, in their minds. Those who have broad ideas, noble thoughts and aspirations, are those who have associations that strengthen all thoughts of divine things. Happy are those who have a sanctuary, be it high or low, in the city or among the rugged mountain caves, in the lowly cabin or in the wilderness. If it is the best they can secure for the Master, He will hallow the place with His presence, and it will be holy unto the Lord of hosts.*

*When the worshipers enter the place of meeting, they should do so with decorum, passing quietly to their seats. If there is a stove in the room, it is not proper to crowd about it in an indolent, careless attitude. Common talking, whispering, and laughing should not be permitted in the house of worship, either before or after the service. Ardent, active piety should characterize the worshipers.*

*If some have to wait a few minutes before the meeting begins, let them maintain a true spirit of devotion by silent meditation, keeping the heart uplifted to God in prayer that the service may be of special benefit to their own hearts and lead to the conviction and conversion of other souls. They should remember that heavenly messengers are in the house. We all lose much sweet communion with God by our restlessness, by not encouraging moments of reflection and prayer. The spiritual condition needs to be often reviewed and the mind and heart drawn toward the Sun of Righteousness. If when the people come into the house of worship, they have genuine reverence for the Lord and bear in mind that they are in His presence, there will be a sweet eloquence in silence. The whispering and laughing and talking which might be without sin in a common business place should find no sanction in the house where God is worshiped. The mind should be prepared to hear the word of God, that it may have due weight and suitably impress the heart.*

*When the minister enters, it should be with dignified, solemn mien. He should bow down in silent prayer as soon as he steps into the pulpit, and earnestly ask help of God. What an impression this will make! There will be solemnity and awe upon the people. Their minister is communing with God; he is committing himself to God before he dares to stand before the people. Solemnity rests upon all, and angels of God are brought very near. Every one of the congregation, also, who fears God should with bowed head unite in silent prayer with him that God may grace the meeting with His presence and give power to His truth proclaimed from human lips. When the meeting is opened by prayer, every knee should bow in the presence of the Holy One, and every heart should ascend to God in silent devotion. The prayers of faithful worshipers will be heard, and the ministry of the word will prove effectual. The lifeless attitude of the worshipers in the house of God is one great reason why the ministry is not more productive of good. The melody of song, poured forth from many hearts in clear, distinct utterance, is one of God's instrumentalities in the work of saving souls. All the service should be conducted with solemnity and awe, as if in the visible presence of the Master of assemblies.*

*When the word is spoken, you should remember, brethren, that you are listening to the voice of God through His delegated servant. Listen attentively. Sleep not for one instant, because by this slumber you may lose the very words that*

*you need most—the very words which, if heeded, would save your feet from straying into wrong paths. Satan and his angels are busy creating a paralyzed condition of the senses so that cautions, warnings, and reproofs shall not be heard; or if heard, that they shall not take effect upon the heart and reform the life. Sometimes a little child may so attract the attention of the hearers that the precious seed does not fall into good ground and bring forth fruit. Sometimes young men and women have so little reverence for the house and worship of God that they keep up a continual communication with each other during the sermon. Could these see the angels of God looking upon them and marking their doings, they would be filled with shame, with abhorrence of themselves. God wants attentive hearers. It was while men slept that Satan sowed his tares.*

*When the benediction is pronounced, all should still be quiet, as if fearful of losing the peace of Christ. Let all pass out without jostling or loud talking, feeling that they are in the presence of God, that His eye is resting upon them, and that they must act as in His visible presence. Let there be no stopping in the aisles to visit or gossip, thus blocking them up so that others cannot pass out. The precincts of the church should be invested with a sacred reverence. It should not be made a place to meet old friends and visit and introduce common thoughts and worldly business transactions. These should be left outside the church. God and angels have been dishonored by the careless, noisy laughing and shuffling of feet heard in some places.*

*Parents, elevate the standard of Christianity in the minds of your children; help them to weave Jesus into their experience; teach them to have the highest reverence for the house of God and to understand that when they enter the Lord's house it should be with hearts that are softened and subdued by such thoughts as these: "God is here; this is His house. I must have pure thoughts and the holiest motives. I must have no pride, envy, jealousy, evil surmising, hatred, or deception in my heart, for I am coming into the presence of the holy God. This is the place where God meets with and blesses His people. The high and holy One who inhabiteth eternity looks upon me, searches my heart, and reads the most secret thoughts and acts of my life."*

*Brethren, will you not devote a little thought to this subject and notice how you conduct yourselves in the house of God and what efforts you are making by precept and example to cultivate reverence in your children? You roll vast responsibilities upon the preacher and hold him accountable for the souls of your children; but you do not sense your own responsibility as parents and as instructors and, like Abraham, command your household after you, that they may keep the statutes of the Lord. Your sons and daughters are corrupted by your own example and lax precepts; and, notwithstanding this lack of domestic training, you expect the minister to counteract your daily work and accomplish the wonderful achievement of training their hearts and lives to virtue and piety. After the minister has done all he can do for the church by faithful, affectionate admonition, patient discipline, and fervent prayer to reclaim and save the soul, yet is not successful, the fathers and mothers often blame him because their children are not converted, when it may be because of their own neglect. The burden rests with the parents; and will they take up the work that God has entrusted to them, and with fidelity perform it? Will they move onward and upward, working in a humble, patient, persevering way to reach the exalted standard themselves and to bring their children up with them? No wonder our churches are feeble and do not have that deep, earnest piety in their borders that they should have. Our present habits and customs, which dishonor God and bring the sacred and heavenly down to the level of the common, are against us. We have a sacred, testing, sanctifying truth; and if our habits and practices are not in accordance with the truth, we are sinners against great light, and are proportionately guilty. It will be far more tolerable for the heathen in the day of God's retributive justice than for us.*

*A much greater work might be done than we are now doing in reflecting the light of truth. God expects us to bear much fruit. He expects greater zeal and faithfulness, more affectionate and earnest efforts, by the individual members of the church for their neighbors and for those who are out of Christ. Parents must begin their work on a high plane of action. All who name the name of Christ must put on the whole armor and entreat, warn, and seek to win souls from sin. Lead all you can to listen to the truth in the house of God. We must do much more than we are doing to snatch souls from the burning.*

*It is too true that reverence for the house of God has become almost extinct. Sacred things and places are not discerned; the holy and exalted are not appreciated. Is there not a cause for the want of fervent piety in our families? Is it not because the high standard of religion is left to trail in the dust? God gave rules of order, perfect and exact, to His ancient people. Has His character changed? Is He not the great and mighty God who rules in the heaven of heavens? Would it not be well for us often to read the directions given by God Himself to the Hebrews, that we who have the light of the glorious truth shining upon us may imitate their reverence for the house of God? We have abundant reason to maintain a fervent,*

*devoted spirit in the worship of God. We have reason even to be more thoughtful and reverential in our worship than had the Jews. But an enemy has been at work to destroy our faith in the sacredness of Christian worship.*

*The place dedicated to God should not be a room where worldly business is transacted. If the children assemble to worship God in a room that is used during the week for a school or a storeroom, they will be more than human if, mingled with their devotional thoughts, they do not also have thoughts of their studies or of things that have happened during the week. The education and training of the youth should be of a character that would exalt sacred things and encourage pure devotion for God in His house. Many who profess to be children of the heavenly King have no true appreciation of the sacredness of eternal things. Nearly all need to be taught how to conduct themselves in the house of God. Parents should not only teach, but command, their children to enter the sanctuary with sobriety and reverence.*

*The moral taste of the worshipers in God's holy sanctuary must be elevated, refined, sanctified. This matter has been sadly neglected. Its importance has been overlooked, and as the result, disorder and irreverence have become prevalent, and God has been dishonored. When the leaders in the church, ministers and people, father and mothers, have not had elevated views of this matter, what could be expected of the inexperienced children? They are too often found in groups, away from the parents, who should have charge of them. Notwithstanding they are in the presence of God, and His eye is looking upon them, they are light and trifling, they whisper and laugh, are careless, irreverent, and inattentive. They are seldom instructed that the minister is God's ambassador, that the message he brings is one of God's appointed agencies in the salvation of souls, and that to all who have the privilege brought within their reach it will be a savor of life unto life or of death unto death.*

*The delicate and susceptible minds of the youth obtain their estimate of the labors of God's servants by the way their parents treat the matter. Many heads of families make the service a subject of criticism at home, approving a few things and condemning others. Thus the message of God to men is criticized and questioned, and made a subject of levity. What impressions are thus made upon the young by these careless, irreverent remarks the books of heaven alone will reveal. The children see and understand these things very much quicker than parents are apt to think. Their moral senses receive a wrong bias that time will never fully change. The parents mourn over the hardness of heart in their children and the difficulty in arousing their moral sensibility to answer to the claims of God. But the books of heavenly record trace with unerring pen the true cause. The parents were unconverted. They were not in harmony with heaven or with heaven's work. Their low, common ideas of the sacredness of the ministry and of the sanctuary of God were woven into the education of their children. It is a question whether anyone who has for years been under this blighting influence of home instruction will ever have a sensitive reverence and high regard for God's ministry and the agencies He has appointed for the salvation of souls. These things should be spoken of with reverence, with propriety of language, and with fine susceptibility, that you may reveal to all you associate with that you regard the message from God's servants as a message to you from God Himself.*

*Parents, be careful what example and what ideas you give your children. Their minds are plastic, and impressions are easily made. In regard to the service of the sanctuary, if the speaker has a blemish, be afraid to mention it. Talk only of the good work he is doing, of the good ideas he presented, which you should heed as coming through God's agent. It may be readily seen why children are so little impressed with the ministry of the word and why they have so little reverence for the house of God. Their education has been defective in this respect. Their parents need daily communion with God. Their own ideas need to be refined and ennobled; their lips need to be touched with a live coal from off the altar; then their habits, their practices at home, will make a good impression on the minds and characters of their children. The standard of religion will be greatly elevated. Such parents will do a great work for God. They will have less earthliness, less sensuality, and more refinement and fidelity at home. Life will be invested with a solemnity of which they have scarcely conceived. Nothing will be made common that pertains to the service and worship of God.*

*I am often pained as I enter the house where God is worshiped, to see the untidy dress of both men and women. If the heart and character were indicated by the outward apparel, then certainly nothing could be heavenly about them. They have no true idea of the order, the neatness, and the refined deportment that God requires of all who come into His presence to worship Him. What impressions do these things give to unbelievers and to the youth, who are keen to discern and to draw their conclusions?*

*In the minds of many there are no more sacred thoughts connected with the house of God than with the most common*

*place. Some will enter the place of worship with their hats on, in soiled, dirty clothes. Such do not realize that they are to meet with God and holy angels. There should be a radical change in this matter all through our churches. Ministers themselves need to elevate their ideas, to have finer susceptibilities in regard to it. It is a feature of the work that has been sadly neglected. Because of the irreverence in attitude, dress, and deportment, and lack of a worshipful frame of mind, God has often turned His face away from those assembled for His worship.*

*All should be taught to be neat, clean, and orderly in their dress, but not to indulge in that external adorning which is wholly inappropriate for the sanctuary. There should be no display of the apparel; for this encourages irreverence. The attention of the people is often called to this or that fine article of dress, and thus thoughts are intruded that should have no place in the hearts of the worshipers. God is to be the subject of thought, the object of worship; and anything that attracts the mind from the solemn, sacred service is an offense to Him. The parading of bows and ribbons, ruffles and feathers, and gold and silver ornaments is a species of idolatry and is wholly inappropriate for the sacred service of God, where the eye of every worshiper should be single to His glory. All matters of dress should be strictly guarded, following closely the Bible rule. Fashion has been the goddess who has ruled the outside world, and she often insinuates herself into the church. The church should make the word of God her standard, and parents should think intelligently upon this subject. When they see their children inclined to follow worldly fashions, they should, like Abraham, resolutely command their households after them. Instead of uniting them with the world, connect them with God. Let none dishonor God's sanctuary by their showy apparel. God and angels are there. The Holy One of Israel has spoken through His apostle: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."*

*When a church has been raised up and left uninstructed on these points, the minister has neglected his duty and will have to give an account to God for the impressions he allowed to prevail. Unless correct ideas of true worship and true reverence are impressed upon the people, there will be a growing tendency to place the sacred and eternal on a level with common things, and those professing the truth will be an offense to God and a disgrace to religion. They can never, with their uncultivated ideas, appreciate a pure and holy heaven, and be prepared to join with the worshipers in the heavenly courts above, where all is purity and perfection, where every being has perfect reverence for God and His holiness.*

*Paul describes the work of God's ambassadors as that by which every man shall be presented perfect in Christ Jesus. Those who embrace the truth of heavenly origin should be refined, ennobled, sanctified through it. It will require much painstaking effort to reach God's standard of true manhood. The irregular stones hewed from the quarry must be chiseled, their rough sides must be polished. This is an age famous for surface work, for easy methods, for boasted holiness aside from the standard of character that God has erected. All short routes, all cutoff tracks, all teaching which fails to exalt the law of God as the standard of religious character, is spurious. Perfection of character is a lifelong work, unattainable by those who are not willing to strive for it in God's appointed way, by slow and toilsome steps. We cannot afford to make any mistake in this matter, but we want day by day to be growing up into Christ, our living Head.<sup>14</sup>*

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<sup>14</sup> Testimonies for the Church, vol. 5, pp. 491-500

## Parents and Teachers

*Professors and teachers should reflect upon the best means of maintaining the peculiar character of our college; all should highly esteem the privileges which we enjoy in having such a school and should faithfully sustain it and guard it from any breath of reproach. Selfishness may chill the energies of the students, and the worldly element may gain a prevailing influence over the entire school. This would bring the frown of God upon that institution.*<sup>15</sup>

*The dangers of the young are greatly increased as they are thrown into the society of a large number of their own age, of varied character and habits of life. Under these circumstances, many parents are inclined to relax rather than redouble their own efforts to guard and control their children. Thus they cast a tremendous burden upon those who feel the responsibility. When these parents see that their children are becoming demoralized, they are inclined to find fault with those who have charge of the work, when the evils have been caused by the course of the parents themselves.*

*Instead of uniting with those who bear the burdens, to lift up the standard of morals, and working with heart and soul in the fear of God to correct the wrongs in their children, many parents soothe their own consciences by saying, "My children are no worse than others." They seek to conceal the glaring wrongs which God hates, lest their children shall become offended and take some desperate course. If the spirit of rebellion is in their hearts, far better subdue it now than permit it to increase and strengthen by indulgence. If parents would do their duty, we should see a different state of things. Many of these parents have backslidden from God. They do not have wisdom from Him to perceive the devices of Satan and to resist his snares.*<sup>16</sup>

*Order should be maintained in our different institutions at----. Insubordination should be overruled. None should be retained... who have been instructed by Sabbath-keeping parents and have been privileged to hear the truth yet rebel against its teachings. No persons should be connected with the sacred work of God who speak lightly of it or treat our holy faith with disrespect. ... Their influence is against the truth if they continue to neglect the light and slight salvation. This very indifference has a chilling influence upon the faith of others to draw them away from God. These impenitent, unimpressible ones should not occupy positions that might be filled by persons who will respect the truth and yield to the influence of the Spirit of God by being so closely connected with this sacred work.*<sup>17</sup>

*If a worldly influence is to bear sway in our school, then sell it out to worldlings, and let them take the entire control; and those who have invested their means in that institution will establish another school, to be conducted, not upon the plan of popular schools nor according to the desires of principal and teachers, but upon the plan which God has specified.*<sup>18</sup>

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<sup>15</sup> *Testimonies for the Church*, vol. 4, p. 432

<sup>16</sup> *Testimonies for the Church*, vol. 4, p. 650

<sup>17</sup> *Testimonies for the Church*, vol. 4, p. 209

<sup>18</sup> *Testimonies for the Church*, vol. 5, p. 25



## The Christian Character

*I saw that all heaven is interested in our salvation; and shall we be indifferent? Shall we be careless, as though it were a small matter whether we are saved or lost? Shall we slight the sacrifice that has been made for us? Some have done this. They have trifled with offered mercy, and the frown of God is upon them. God's Spirit will not always be grieved. It will depart if grieved a little longer. After all has been done that God could do to save men, if they show by their lives that they slight Jesus' offered mercy, death will be their portion, and it will be dearly purchased. It will be a dreadful death; for they will have to feel the agony that Christ felt upon the cross to purchase for them the redemption which they have refused. And they will then realize what they have lost--eternal life and the immortal inheritance. The great sacrifice that has been made to save souls shows us their worth. When the precious soul is once lost, it is lost forever.*

*I have seen an angel standing with scales in his hands weighing the thoughts and interest of the people of God, especially the young. In one scale were the thoughts and interest tending heavenward; in the other were the thoughts and interest tending to earth. And in this scale were thrown all the reading of storybooks, thoughts of dress and show, vanity, pride, etc. Oh, what a solemn moment! the angels of God standing with scales, weighing the thoughts of His professed children--those who claim to be dead to the world and alive to God. The scale filled with thoughts of earth, vanity, and pride quickly went down, notwithstanding weight after weight rolled from the scale. The one with the thoughts and interest tending to heaven went quickly up as the other went down, and oh, how light it was! I can relate this as I saw it; but never can I give the solemn and vivid impression stamped upon my mind, as I saw the angel with the scales weighing the thoughts and interest of the people of God. Said the angel: "Can such enter heaven? No, no, never. Tell them the hope they now possess is vain, and unless they speedily repent, and obtain salvation, they must perish."*

*A form of Godliness will not save any. All must have a deep and living experience. This alone will save them in the time of trouble. Then their work will be tried of what sort it is; and if it is gold, silver, and precious stones, they will be hid as in the secret of the Lord's pavilion. But if their work is wood, hay, and stubble, nothing can shield them from the fierceness of Jehovah's wrath.*

*The young, as well as those who are older, will be required to give a reason for their hope. But the mind, designed by God for better things, formed to serve Him perfectly, has dwelt upon foolish things, instead of eternal interests. That mind which is left to wander here and there is just as well able to understand the truth, the evidence from the word of God for keeping the Sabbath, and the true foundation of the Christian's hope, as to study the appearance, the manners, the dress, etc. And those who give up the mind to be diverted with foolish stories and idle tales, have the imagination fed, but the brilliancy of God's word is eclipsed to them. The mind is led directly from God. The interest in His precious word is destroyed.<sup>19</sup>*

*It is the duty of the youth to encourage sobriety. Lightness, jesting, and joking will result in barrenness of soul and the loss of the favor of God. Many of you think you do not exert a bad influence upon others, and thus feel in a measure satisfied; but do you exert an influence for good? Do you seek in your conversation and acts to lead others to the Saviour, or, if they profess Christ, to lead them to a closer walk with Him?<sup>20</sup>*

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<sup>19</sup> *Testimonies for the Church*, vol. 1, pp. 124, 125

<sup>20</sup> *Testimonies for the Church*, vol. 2, p. 236

## The Influence of Associates

*It has been truly said, "Show me your company, and I will show you your character." The youth fail to realize how sensibly both their character and their reputation are affected by their choice of associates. One seeks the company of those whose tastes and habits and practices are congenial. He who prefers the society of the ignorant and vicious to that of the wise and good shows that his own character is defective. His tastes and habits may at first be altogether dissimilar to the tastes and habits of those whose company he seeks; but as he mingles with this class, his thoughts and feelings change; he sacrifices right principles and insensibly yet unavoidably sinks to the level of his companions. As a stream always partakes of the property of the soil through which it runs, so the principles and habits of youth invariably become tinged with the character of the company in which they mingle.*

*Students should be taught to resist firmly the allurements to evil which come through association with other youth. Compassed as they are by temptation, an indwelling Christ is their only safeguard against evil. They must learn to look to Jesus continually, to study His virtues, to make Him their daily pattern. Then truth, brought into the inner sanctuary of the soul, will sanctify the life. They must be trained to weigh their actions, to reason from cause to effect, to measure the eternal loss or gain to the life given to serve the purposes of the enemy or devoted to the service of righteousness. They should be taught to choose as their companions those who give evidence of uprightness of character, those who practice Bible truth. By association with those who walk according to principle, even the careless will learn to love righteousness. And by the practice of right doing there will be created in the heart a distaste for that which is cheap and common and at variance with the principles of God's word.<sup>21</sup>*

*It is wrong for Christians to associate with those whose morals are loose. An intimate, daily intercourse which occupies time without contributing in any degree to the strength of the intellect or morals is dangerous. If the moral atmosphere surrounding persons is not pure and sanctified, but is tainted with corruption, those who breathe this atmosphere will find that it operates almost insensibly upon the intellect and heart to poison and to ruin. It is dangerous to be conversant with those whose minds naturally take a low level. Gradually and imperceptibly those who are naturally conscientious and love purity will come to the same level and partake of and sympathize with the imbecility and moral barrenness with which they are so constantly brought in contact.<sup>22</sup>*

*Nothing can more effectually prevent or banish serious impressions and good desires than association with vain, careless, and corrupt-minded persons. Whatever attractions such persons may possess by their wit, sarcasm, and fun, the fact that they treat religion with levity and indifference is sufficient reason why they should not be associated with. The more engaging they are in other respects, the more should their influence be dreaded as companions, because they throw around an irreligious life so many dangerous attractions.<sup>23</sup>*

*In our institutions, where many are laboring together, the influence of association is very great. It is natural to seek companionship. Everyone will find companions or make them. And just in proportion to the strength of the friendship, will be the amount of influence which friends will exert over one another for good or for evil. All will have associates, and will influence and be influenced in their turn.*

*The link is a mysterious one which binds human hearts together, so that the feelings, tastes, and principles of two individuals are closely blended. One catches the spirit, and copies the ways and acts, of the other. As wax retains the figure of the seal, so the mind retains the impression produced by intercourse and association. The influence may be unconscious, yet it is no less powerful.*

*If the youth could be persuaded to associate with the pure, the thoughtful, and the amiable, the effect would be most salutary. If choice is made of companions who fear the Lord, the influence will lead to truth, to duty, and to holiness. A truly Christian life is a power for good. But, on the other hand, those who associate with men and women of questionable*

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<sup>21</sup> *Counsels to Parents, Teachers, and Students*, p. 221

<sup>22</sup> *Testimonies for the Church*, vol. 3, p. 125

<sup>23</sup> *Testimonies for the Church*, vol. 3, p. 125

*morals, of bad principles and practices, will soon be walking in the same path. The tendencies of the natural heart are downward. He who associates with the skeptic will soon become skeptical; he who chooses the companionship of the vile will most assuredly become vile. To walk in the counsel of the ungodly is the first step toward standing in the way of sinners and sitting in the seat of the scornful.*

*Let all who would form a right character choose associates who are of a serious, thoughtful turn of mind and who are religiously inclined. Those who have counted the cost and wish to build for eternity must put good material into their building. If they accept of rotten timbers, if they are content with deficiencies of character, the building is doomed to ruin. Let all take heed how they build. The storm of temptation will sweep over the building, and unless it is firmly and faithfully constructed it will not stand the test.*<sup>24</sup>

*My brethren and sisters, old and young, when you have an hour of leisure, open the Bible and store the mind with its precious truths. When engaged in labor, guard the mind, keep it stayed upon God, talk less, and meditate more. Remember: "Every idle word that men shall speak, they shall give account thereof in the day of judgment." Let your words be select; this will close a door against the adversary of souls. Let your day be entered upon with prayer; work as in God's sight. His angels are ever by your side, making a record of your words, your deportment, and the manner in which your work is done. If you turn from good counsel and choose to associate with those who you have reason to suspect are not religiously inclined, although they profess to be Christians, you will soon become like them. You place yourself in the way of temptation, on Satan's battleground, and will, unless constantly guarded, be overcome by his devices. There are persons who have for some time made a profession of religion, who are, to all intents and purposes, without God and without a sensitive conscience. They are vain and trifling; their conversation is of a low order. Courtship and marriage occupy the mind to the exclusion of higher and nobler thoughts.*<sup>25</sup>

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<sup>24</sup> *Testimonies for the Church*, vol. 4, p.

<sup>25</sup> *Testimonies for the Church*, vol. 4, p. 588

## Social Standards

The formation of true Christian friendship is an important part of Christian education. A friendly intermingling of young men and women in group association is encouraged. We believe that social relationships are very important and that there is no better place than a Christian campus for developing friendships. However, experience has shown that those friendships should have certain defined limits. Therefore, **Laurelbrook Academy** makes abundant opportunity for supervised group association but makes no provision nor allows for exclusive friendships, dating, going steady, coupling up, etc. in our school program. The chief purpose of dating is to find a suitable marriage partner. Therefore, dating should wait until the youth are mature enough to seriously and properly consider marriage, which generally is not during the teenage years.

**Laurelbrook Academy** upholds the guidelines given in the Spirit of Prophecy and the Bible regarding the relationships between young men and young women. Because of this we impress upon our students that this is not a matter of opinion but rather principle. The sole purpose of dating is to find a suitable partner for marriage. Because the youth are not ready to make this decision, but rather should be focusing on their relationship with the Lord and discovering their life work and ministry, we provide an atmosphere of group association rather than dating, and discourage anything more than this. It is our desire to graduate young men and women who strive for and achieve a higher goal than this world has to offer young men and young women who are pure of mind and body. The Lord's standard calls for nothing less.

### Relationships

*The associations chosen by the workers are determining their destiny for this world and the next. Some who were once conscientious and faithful have sadly changed, they have disconnected from God, and Satan has allured them to his side. They are now irreligious and irreverent, and they have an influence upon others who are easily molded. Evil associations are deteriorating character; principle is being undermined. "He that walketh with wise men shall be wise: but a companion of fools shall be destroyed."*

*The young are in danger; but they are blind to discern the tendencies and result of the course they are pursuing. Many of them are engaged in flirtation. They seem to be infatuated. There is nothing noble, dignified, or sacred in these attachments; as they are prompted by Satan, the influence is such as to please him. Warnings to these persons fall unheeded. They are headstrong, self-willed, defiant. They think the warning, counsel, or reproof does not apply to them. Their course gives them no concern. They are continually separating themselves from the light and love of God. They lose all discernment of sacred and eternal things, and while they may keep up a dry form of Christian duties they have no heart in these religious exercises. All too late these deceived souls will learn that "strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." <sup>26</sup>*

*As I have been shown the dangers of those who profess better things, and the sins that exist among them,--a class who are not suspected of being in any danger from these polluting sins,--I have been led to inquire: Who, O Lord, shall stand when Thou appearest? Only those who have clean hands and pure hearts shall abide the day of His coming. I feel impelled by the Spirit of the Lord to urge my sisters who profess godliness to cherish modesty of deportment and a becoming reserve, with shamefacedness and sobriety. The liberties taken in this age of corruption should be no criterion for Christ's followers. These fashionable exhibitions of familiarity should not exist among Christians fitting for immortality. If lasciviousness, pollution, adultery, crime, and murder are the order of the day among those who know not the truth, and who refuse to be controlled by the principles of God's word, how important that the class professing to be followers of Christ, closely allied to God and angels, should show them a better and nobler way. How important that by their chastity and virtue they stand in marked contrast to that class who are controlled by brute passions. <sup>27</sup>*

*While at school, students should not allow their minds to become confused by thoughts of courtship. They are there to gain*

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<sup>26</sup> *Testimonies for the Church*, vol. 4, p. 589

<sup>27</sup> *Testimonies for the Church*, vol. 2, p. 459

*a fitness to work for God, and this thought is ever to be uppermost. Let all students take as broad a view as possible of their obligations to God. Let them study earnestly how they can do practical work for the Master during their student life. Let them refuse to burden the souls of their teachers by showing a spirit of levity and a careless disregard of rules.* <sup>28</sup>

*With many young ladies the boys are the theme of conversation; with the young men, it is the girls. "Out of the abundance of the heart the mouth speaketh." They talk of those subjects upon which their minds mostly run. The recording angel is writing the words of these professed Christian boys and girls. How will they be confused and ashamed when they meet them again in the day of God! Many children are pious hypocrites. The youth who have not made a profession of religion stumble over these hypocritical ones and are hardened against any effort that may be made by those interested in their salvation.* <sup>29</sup>

*The young boys are ... left to have their own way. They have scarcely entered their teens before they are by the side of little girls of their own age, accompanying them home and making love to them. And the parents are so completely in bondage through their own indulgence and mistaken love for their children that they dare not pursue a decided course to make a change and restrain their too-fast children in this fast age.* <sup>30</sup>

*The youth whose influence is demoralizing should have no connection with our college. Those who are possessed of a lovesick sentimentalism, and make their attendance at school an opportunity for courting and exchanging improper attentions, should be brought under the closest restrictions.* <sup>31</sup>

*Again and again I stood before the students in the Avondale school with messages from the Lord regarding the deleterious influence of free and easy association between young men and young women. I told them that if they did not keep themselves to themselves, and endeavor to make the most of their time, the school would not benefit them, and those who were paying their expenses would be disappointed. I told them that if they were determined to have their own will and their own way, it would be better for them to return to their homes and to the guardianship of their parents. This they could do at any time if they decided not to stand under the yoke of obedience, for we did not design to have a few leading spirits in wrongdoing demoralizing the other students.*

*I told the principal and teachers that God had laid upon them the responsibility of watching for souls as they that must give account. I showed them that the wrong course pursued by some of the students would mislead other students, if it were continued, and for this God would hold the teachers responsible. Some students would attend school who had not been disciplined at home, and whose ideas of proper education and its value were perverted. If these were allowed to carry things in their way, the object for which the school was established would be defeated, and the sin would be charged against the guardians of the schools, as if they had committed it themselves.* <sup>32</sup>

*In this fast age, reeking with corruption, you are not safe unless you stand guarded. Virtue and modesty are rare. I appeal to you as followers of Christ, making an exalted profession, to cherish the precious, priceless gem of modesty. This will guard virtue. If you have any hope of being finally exalted to join the company of the pure, sinless angels, and to live in an atmosphere where there is not the least taint of sin, cherish modesty and virtue. Nothing but purity, sacred purity, will stand the grand review, abide the day of God, and be received into a pure and holy heaven.* <sup>33</sup>

## Letters to Students

### Letter 1

*Keep clear of the boys. In their society your temptations become earnest and powerful. Put marriage out of your girl's head. You are in no sense fit for this. You need years of experience before you can be qualified to understand the duties, and take up the burdens, of married life. Positively guard your thoughts, your passions, and your affections. Do not*

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<sup>28</sup> *Counsels to Parents, Teachers, and Students*, p. 100

<sup>29</sup> *Testimonies for the Church*, vol. 2, p. 460

<sup>30</sup> *Testimonies for the Church*, vol. 2, p. 460

<sup>31</sup> *Testimonies for the Church*, vol. 4, p. 209

<sup>32</sup> *Counsels to Parents, Teachers, and students*, p. 101

<sup>33</sup> *Testimonies for the Church*, vol. 2, p 458

*degrade these to minister to lust. Elevate them to purity, devote them to God.*

*You may become a prudent, modest, virtuous girl, but not without earnest effort. You must watch, you must pray, you must meditate, you must investigate your motives and your actions. Closely analyze your feelings and your acts. Would you, in the presence of your father, perform an impure action? No, indeed. But you do this in the presence of your heavenly Father, who is so much more exalted, so holy, so pure. Yes; you corrupt your own body in the presence of the pure, sinless angels, and in the presence of Christ; and you continue to do this irrespective of conscience, irrespective of the light and warnings given you.<sup>34</sup>*

## Letter 2

*You have fallen into the sad error which is so prevalent in this degenerate age, especially with women. You are too fond of the other sex. You love their society; your attention to them is flattering, and you encourage, or permit, a familiarity which does not always accord with the exhortation of the apostle, to "abstain from all appearance of evil."*

*You do not really understand yourself. You are walking in darkness. You have had something to do with matchmaking. This is most uncertain business; for you do not know the heart and may make very bad work, thereby aiding the great rebel in his work of matchmaking. He is busily engaged in influencing those who are wholly unsuited to each other to unite their interests. He exults in this work, for by it he can produce more misery and hopeless woe to the human family than by exercising his skill in any other direction.<sup>35</sup>*

## Letter 3

*Should you, my brother, go to our college now, as you have planned, I fear for your course there. Your expressed determination to have a lady's company wherever you should go shows me that you are far from being in a position to be benefited by going to Battle Creek. The infatuation which is upon you is more satanic than divine. I do not wish to have you disappointed in regard to Battle Creek. The rules are strict there. No courting is allowed. The school would be worth nothing to students were they to become entangled in love affairs as you have been. Our college would soon be demoralized. Parents do not send their children to our college or to our offices to commence a lovesick, sentimental life, but to be educated in the sciences or to learn the printer's trade. Were the rules so lax that the youth were allowed to become bewildered and infatuated with the society of the opposite sex as you have been for some months past, the object of their going to Battle Creek would be lost. If you cannot put this entirely out of your mind and go there with the spirit of a learner and with a purpose to arouse yourself to the most earnest, humble, sincere efforts, praying that you may have a close connection with God, it would be better for you to remain at home.*

*Should you go you ought to be prepared to withstand temptation and to hold up the hands of professors and teachers, letting your influence be wholly on the side of discipline and order. God designs that all who work in His cause shall be subject one to another, ready to receive advice and instruction. They should train themselves by the severest mental and moral discipline, that by the assisting grace of God they may be fitted in mind and heart to train others. Fervent prayer, humility, and earnestness must be combined with God's help, for human frailties and human feelings are continually striving for the mastery. Every man must purify his soul through obedience to the truth, and with an eye single to God's glory he must abase self and exalt Jesus and His grace. By thus continually advancing toward the light he will become acquainted with God and receive His help.*

*Some of those who attend the college do not properly improve their time. Full of the buoyancy of youth, they spurn the restraint that is brought to bear upon them. Especially do they rebel against the rules that will not allow young gentlemen to pay their attentions to young ladies. Full well is known the evil of such a course in this degenerate age. In a college where so many youth are associated, imitating the customs of the world in this respect would turn the thoughts in a channel that would hinder them in their pursuit of knowledge and in their interest in religious things. The infatuation on the part of both young men and women in thus placing the affections upon each other during school days shows a lack of good judgment. As in your own case, blind impulse controls reason and judgment. Under this bewitching delusion the momentous responsibility felt by every sincere Christian is laid aside, spirituality dies, and the judgment and eternity lose their awful significance.*

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<sup>34</sup> *Testimonies for the Church*, vol. 2, p. 564

<sup>35</sup> *Testimonies for the Church*, vol. 2, p. 248

*Every faculty of those who become affected by this contagious disease--blind love--is brought in subjection to it. They seem to be devoid of good sense, and their course of action is disgusting to all who behold it. My brother, you have made yourself a subject of talk and have lowered yourself in the estimation of those whose approval you should prize. With many the crisis of the disease is reached in an immature marriage, and when the novelty is past and the bewitching power of love-making is over, one or both parties awake to their true situation. They then find themselves ill-mated, but united for life. Bound to each other by the most solemn vows, they look with sinking hearts upon the miserable life they must lead. They ought then to make the best of their situation, but many will not do this. They will either prove false to their marriage vows or make the yoke which they persisted in placing upon their own necks so very galling that not a few cowardly put an end to their existence.*<sup>36</sup>

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<sup>36</sup> *Testimonies for the Church*, vol. 5, pp. 109, 110



## Dress Standards

*“Do not let your beauty be that outward adorning of arranging the hair, of wearing gold, or of putting on fine apparel; but let it be the hidden person of the heart, with the incorruptible ornament of a gentle and quiet spirit, which is very precious in the sight of God.” 1 Pet. 3:3,4*

*The Bible teaches modesty in dress. “In like manner also, that women adorn themselves in modest apparel.” 1 Timothy 2:9. This forbids display in dress, gaudy colors, profuse ornamentation. Any device designed to attract attention to the wearer or to excite admiration, is excluded from the modest apparel which God’s word enjoins. Our dress is to be inexpensive--not with “gold, or pearls, or costly array.”*

*Money is a trust from God. It is not ours to expend for the gratification of pride or ambition. In the hands of God’s children it is food for the hungry, and clothing for the naked. It is a defense to the oppressed, a means of health to the sick, a means of preaching the gospel to the poor. You could bring happiness to many hearts by using wisely the means that is now spent for show. Consider the life of Christ. Study His character, and be partakers with Him in His self-denial.*

*In the professed Christian world enough is expended for jewels and needlessly expensive dress to feed all the hungry and to clothe the naked. Fashion and display absorb the means that might comfort the poor and the suffering. They rob the world of the gospel of the Saviour’s love.*

*But our clothing, while modest and simple, should be of good quality, of becoming colors, and suited for service. It should be chosen for durability rather than display. It should provide warmth and proper protection. The wise woman described in the Proverbs “is not afraid of the snow for her household: for all her household are clothed with double garments.” Proverbs 31:21, margin.*

*Our dress should be cleanly. Uncleanliness in dress is unhealthful, and thus defiling to the body and to the soul. “Ye are the temple of God . . . if any man defile the temple of God, him shall God destroy.” 1 Corinthians 3:16, 17.*

*In all respects the dress should be healthful. “Above all things,” God desires us to “be in health”--health of body and of soul. And we are to be workers together with Him for the health of both soul and body. Both are promoted by healthful dress.*

*It should have the grace, the beauty, the appropriateness of natural simplicity. Christ has warned us against the pride of life, but not against its grace and natural beauty. He pointed to the flowers of the field, to the lily unfolding in its purity, and said, “Even Solomon in all his glory was not arrayed like one of these.” Matthew 6:29. Thus by the things of nature Christ illustrates the beauty that heaven values, the modest grace, the simplicity, the purity, the appropriateness, that would make our attire pleasing to Him.*

*The most beautiful dress He bids us wear upon the soul. No outward adorning can compare in value or loveliness with that “meek and quiet spirit” which in His sight is “of great price.” 1 Peter 3:4.*

*To those who make the Saviour’s principles their guide, how precious His words of promise:*

*“Why are ye anxious concerning raiment? . . . If God doth so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall He not much more clothe you? . . . Be not therefore anxious, saying, Wherewithal shall we be clothed? . . . For your heavenly Father knoweth that ye have need of all these things. But seek ye first His kingdom, and His righteousness; and all these things shall be added unto you.” Matthew 6:28-33, R.V. <sup>37</sup>*

*It was the adversary of all good who instigated the invention of the ever-changing fashions. He desires nothing so much as to bring grief and dishonor to God by working the misery and ruin of human beings. One of the means by which he most effectually accomplishes this is the devices of fashion that weaken the body as well as enfeeble the mind and belittle the*

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<sup>37</sup> *The Ministry of Healing*, pp. 287-289



soul.<sup>38</sup>

*Another evil which custom fosters is the unequal distribution of the clothing, so that while some parts of the body have more than is required, others are insufficiently clad. The feet and limbs, being remote from the vital organs, should be especially guarded from cold by abundant clothing. It is impossible to have health when the extremities are habitually cold; for if there is too little blood in them there will be too much in other portions of the body. Perfect health requires a perfect circulation; but this cannot be had while three or four times as much clothing is worn upon the body, where the vital organs are situated, as upon the feet and limbs.*

*In order to secure the most healthful clothing, the needs of every part of the body must be carefully studied. The character of the climate, the surroundings, the condition of health, the age, and the occupation must all be considered. Every article of dress should fit easily, obstructing neither the circulation of the blood nor a free, full, natural respiration. Everything worn should be so loose that when the arms are raised the clothing will be correspondingly lifted.<sup>39</sup>*

*Instead of struggling to meet the demands of fashion, have the courage to dress healthfully and simply. Take time to make the dear Saviour a daily companion and familiar friend. Take time for the study of His word, take time to into the fields, and learn of God through the beauty of His works.<sup>40</sup>*

## Uniforms

Students are to wear school uniforms to all class appointments and be in their vocational uniform appropriate for the area to which they are assigned. Uniforms may be obtained from French Toast – see the Financial section of the **Laurelbrook Academy Student Handbook**.

**Laurelbrook Academy** encourages students to observe principles of modesty, neatness, appropriateness and cleanliness, while avoiding fads, when choosing their clothes.

The dean reserves the right to look over clothing and should an inappropriate article of clothing be worn, it will be sent home with a letter regarding our dress standards. If the article of clothing is returned to campus at a later time, it will be confiscated and not returned to the student or parents.

## Guidelines

- The wearing of faded, ill-kept, bleached, baggy or tight-fitting clothes (such as hip huggers or skinny jeans) is inappropriate for campus wear. Pants should be of proper size and fitting at the waist and hem line.
- Clothes must be free from rips, tears and holes.
- Sleeveless shirts and shirts with pictures or writing that are not in keeping with our standards are not to be worn.
- Students must wear shoes at all times when outside the dormitory.
- Shorts should extend to the knee and should only be worn in the dorm or for swimming.
- No noticeable cosmetics are to be worn, no colored nail polish. Any makeup should remain neutral and natural-looking
- Jewelry, including strings, leather bands, studded belts, bracelets, necklaces, earrings, posts, friendship bracelets, and rings are not to be brought on campus.
- Dresses and skirts should cover the knee in a sitting position.
- Slits in dresses and skirts should be no higher than the crease of the knee in a sitting position
- Necklines should be modest when standing or bending over.
- A full-length slip or a camisole and half-slip should be worn under sheer or loosely knitted clothing.
- Blouses are to be worn underneath V-necked, scoop-necked, or loosely knitted sweaters.

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<sup>38</sup> *The Ministry of Healing*, p. 291

<sup>39</sup> *The Ministry of Healing*, p. 293

<sup>40</sup> *The Ministry of Healing*, p. 294

## Standards Handbook

- Tops should not reveal the midriff when arms are raised above the head.
- Sandals can be worn with or without nylons during the warmer months. Sabbath attire requires nylons, tights or hosiery at all functions.
- Shoes should have soles no larger than one inch in the front and no more than a two-inch rise.
- Boys are not permitted to wear an unbuttoned shirt over a tee-shirt.
- Rubber bands and hair ties are not to be worn on the wrist.

### *Church Attire*

<b>Ladies:</b>	Dresses, and dress shoes. Dresses should cover the knee when sitting, be of modest cut, fit and style. Low-cut or sleeveless attire is not permitted. Dress coats or nice sweaters are permitted during the cooler months. This excludes all sports jackets or casual coats of any kind including hoodies or sweatshirt jackets.
<b>Men:</b>	Suits, dress shirt and tie with dress slacks, socks, and dress shoes. Casual pants are not permitted. Dress coats, trench coats, sweaters or leather jackets are permitted in church. This excludes all sports jackets or casual coats of any kind including hoodies or sweatshirt jackets.
<b>Inappropriate Attire:</b>	Denim of any kind, athletic shoes, casual shoes, cowboy boots, ties with cartoons or other inappropriate depictions, casual clothes worn for everyday, string ties and pants with exterior pockets or loops, baggy pants.

### *Vespers Attire*

Same as church attire but men may wear sweaters with dress slacks. Ladies may wear jumpers or skirts with a blouse.

### *Dining Room Attire*

Friday Supper .....	Vespers Attire
Sabbath Breakfast.....	Church Attire
Sabbath Lunch .....	Church Attire
Sabbath Supper .....	Vespers Attire

### *School Attire*

**Laurelbrook Academy** has adopted a school uniform for classroom attire. Students must wear a **Laurelbrook Academy** polo shirt or a **Laurelbrook Academy** oxford shirt. Ladies wear an A-line skirt. Men wear casual Dockers style pants with no external pockets. Students may wear sweaters and only **Laurelbrook Academy** hoodies if necessary.

### *Vocational Training Attire*

Each vocational area has a uniform for its area or a dress code specific to that area. See your vocational supervisor for the attire for your area.

### *Recreational Attire*

Tee shirt and blue jeans. Jeans must not be baggy and comply with the dress standards.

### *Swim Attire*

Students are to wear shorts to the knee and dark T-shirts when swimming.

*Hair*

Hair and facial hair should be neat and clean. Extreme hairstyles are not appropriate. Hair is to be its natural color. Beards, mustache and sideburns are allowed if they are neatly maintained.

*Make up*

Following standards of modesty, girls should use careful discretion when applying make up. Foundation when blended well can be appropriate. No eye shadow, eye liner, lip liner or dark lip color is acceptable. Only clear nail polish is to be worn on both fingers and toes.

## Transportation Guidelines

- The maximum number of passengers in the van (including the driver) is to be fifteen.
- All passengers in the van or in a car must wear seat belts. (Tennessee Code Annotated, Title 55, Chapter 9, Part 6)
- The driver should see that the interior is not torn up.
- Students are not to move around in the bus or van while it is moving.
- Noise level must remain at a minimum as to not distract the driver.
- Students are to remain seated and not to throw things, act rowdy, or anything that would otherwise disturb the driver.
- Students are not to have any part of themselves or their possessions hanging out of the windows of the van.
- The driver is in authority any time the van is being used and must be obeyed immediately. Failure to comply will result in disciplinary action.
- The driver has the authority to assign seats if they deem it necessary for any van trip.
- Students may not climb/lean over or under seats in the van.
- The students are not allowed to throw objects on the van or out of the windows at any time.
- Students may have drinks with screw top containers only.
- Willful misbehavior in campus vehicles will result in the withdrawal of the privilege of riding the van and can result in the exclusion from many student activities.

## Diet and Health

*Our bodies are built up from the food we eat. There is a constant breaking down of the tissues of the body; every movement of every organ involves waste, and this waste is repaired from our food. Each organ of the body requires its share of nutrition. The brain must be supplied with its portion; the bones, muscles, and nerves demand theirs. It is a wonderful process that transforms the food into blood and uses this blood to build up the varied parts of the body; but this process is going on continually, supplying with life and strength each nerve, muscle, and tissue.*

### *Selection of Food*

*Those foods should be chosen that best supply the elements needed for building up the body. In this choice, appetite is not a safe guide. Through wrong habits of eating, the appetite has become perverted. Often it demands food that impairs health and causes weakness instead of strength. We cannot safely be guided by the customs of society. The disease and suffering that everywhere prevail are largely due to popular errors in regard to diet.*

*In order to know what are the best foods, we must study God's original plan for man's diet. He who created man and who understands his needs appointed Adam his food. "Behold," He said, "I have given you every herb yielding seed, . . . and every tree, in which is the fruit of a tree yielding seed; to you it shall be for food." Genesis 1:29, A.R.V. Upon leaving Eden to gain his livelihood by tilling the earth under the curse of sin, man received permission to eat also "the herb of the field." Genesis 3:18.*

*Grains, fruits, nuts, and vegetables constitute the diet chosen for us by our Creator. These foods, prepared in as simple and natural a manner as possible, are the most healthful and nourishing. They impart a strength, a power of endurance, and a vigor of intellect that are not afforded by a more complex and stimulating diet.*

*But not all foods wholesome in themselves are equally suited to our needs under all circumstances. Care should be taken in the selection of food. Our diet should be suited to the season, to the climate in which we live, and to the occupation we follow. Some foods that are adapted for use at one season or in one climate are not suited to another. So there are different foods best suited for persons in different occupations. Often food that can be used with benefit by those engaged in hard physical labor is unsuitable for persons of sedentary pursuits or intense mental application. God has given us an ample variety of healthful foods, and each person should choose from it the things that experience and sound judgment prove to be best suited to his own necessities.*

*Nature's abundant supply of fruits, nuts, and grains is ample, and year by year the products of all lands are more generally distributed to all, by the increased facilities for transportation. As a result many articles of food which a few years ago were regarded as expensive luxuries are now within the reach of all as foods for everyday use. This is especially the case with dried and canned fruits.*

*Nuts and nut foods are coming largely into use to take the place of flesh meats. With nuts may be combined grains, fruits, and some roots, to make foods that are healthful and nourishing. Care should be taken, however, not to use too large a proportion of nuts. Those who realize ill effects from the use of nut foods may find the difficulty removed by attending to this precaution. It should be remembered, too, that some nuts are not so wholesome as others. Almonds are preferable to peanuts, but peanuts in limited quantities, used in connection with grains, are nourishing and digestible.*

*When properly prepared, olives, like nuts, supply the place of butter and flesh meats. The oil, as eaten in the olive, is far preferable to animal oil or fat. It serves as a laxative. Its use will be found beneficial to consumptives, and it is healing to an inflamed, irritated stomach.*

*Persons who have accustomed themselves to a rich, highly stimulating diet have an unnatural taste, and they cannot at once relish food that is plain and simple. It will take time for the taste to become natural and for the stomach to recover from the abuse it has suffered. But those who persevere in the use of wholesome food will, after a time, find it palatable. Its delicate and delicious flavors will be appreciated, and it will be eaten with greater enjoyment than can be derived from unwholesome dainties. And the stomach, in a healthy condition, neither fevered nor overtaxed, can readily perform its task.*

*In order to maintain health, a sufficient supply of good, nourishing food is needed.*

*If we plan wisely, that which is most conducive to health can be secured in almost every land. The various preparations of rice, wheat, corn, and oats are sent abroad everywhere, also beans, peas, and lentils. These, with native or imported fruits, and the variety of vegetables that grow in each locality, give an opportunity to select a dietary that is complete without the use of flesh meats.*

*Wherever fruit can be grown in abundance, a liberal supply should be prepared for winter, by canning or drying. Small fruits, such as currants, gooseberries, strawberries, raspberries, and blackberries, can be grown to advantage in many places where they are but little used and their cultivation is neglected.*

*For household canning, glass, rather than tin cans, should be used whenever possible. It is especially necessary that the fruit for canning should be in good condition. Use little sugar, and cook the fruit only long enough to ensure its preservation. Thus prepared, it is an excellent substitute for fresh fruit.*

*There should not be a great variety at any one meal, for this encourages overeating and causes indigestion.*

*It is not well to eat fruit and vegetables at the same meal. If the digestion is feeble, the use of both will often cause distress and inability to put forth mental effort. It is better to have the fruit at one meal and the vegetables at another.*

*The meals should be varied. The same dishes, prepared in the same way, should not appear on the table meal after meal and day after day. The meals are eaten with greater relish, and the system is better nourished, when the food is varied.*

### *Preparation of Food*

*It is wrong to eat merely to gratify the appetite, but no indifference should be manifested regarding the quality of the food or the manner of its preparation. If the food eaten is not relished, the body will not be so well nourished. The food should be carefully chosen and prepared with intelligence and skill.*

*Bread should be light and sweet. Not the least taint of sourness should be tolerated. The loaves should be small and so thoroughly baked that, so far as possible, the yeast germs shall be destroyed. When hot or new, raised bread of any kind is difficult of digestion. It should never appear on the table. This rule does not, however, apply to unleavened bread. Fresh rolls made of wheaten meal without yeast or leaven, and baked in a well-heated oven, are both wholesome and palatable.*

*Far too much sugar is ordinarily used in food. Cakes, sweet puddings, pastries, jellies, jams, are active causes of indigestion. Especially harmful are the custards and puddings in which milk, eggs, and sugar are the chief ingredients. The free use of milk and sugar taken together should be avoided.*

*Scanty, ill-cooked food depraves the blood by weakening the blood-making organs. It deranges the system and brings on disease, with its accompaniment of irritable nerves and bad tempers. The victims of poor cookery are numbered by thousands and tens of thousands. Over many graves might be written: "Died because of poor cooking;" "Died of an abused stomach."*

*Regularity in eating is of vital importance. There should be a specified time for each meal. At this time let everyone eat what the system requires and then take nothing more until the next meal. There are many who eat when the system needs no food, at irregular intervals, and between meals, because they have not sufficient strength of will to resist inclination. When traveling, some are constantly nibbling if anything eatable is within their reach. This is very injurious. If travelers would eat regularly of food that is simple and nutritious, they would not feel so great weariness nor suffer so much from sickness.*

*Another pernicious habit is that of eating just before bedtime. The regular meals may have been taken; but because there is a sense of faintness, more food is eaten. By indulgence this wrong practice becomes a habit and often so firmly fixed that it is thought impossible to sleep without food. As a result of eating late suppers, the digestive process is continued through the sleeping hours. But though the stomach works constantly, its work is not properly accomplished. The sleep is often disturbed with unpleasant dreams, and in the morning the person awakes unrefreshed and with little relish for breakfast. When we lie*

*down to rest, the stomach should have its work all done, that it, as well as the other organs of the body, may enjoy rest. For persons of sedentary habits, late suppers are particularly harmful. With them the disturbance created is often the beginning of disease that ends in death.*

*In many cases the faintness that leads to a desire for food is felt because the digestive organs have been too severely taxed during the day. After disposing of one meal, the digestive organs need rest. At least five or six hours should intervene between the meals, and most persons who give the plan a trial will find that two meals a day are better than three.*

## ***Wrong Conditions of Eating***

*Food should not be eaten very hot or very cold. If food is cold, the vital force of the stomach is drawn upon in order to warm it before digestion can take place. Cold drinks are injurious for the same reason; while the free use of hot drinks is debilitating. In fact, the more liquid there is taken with the meals, the more difficult it is for the food to digest; for the liquid must be absorbed before digestion can begin. Do not eat largely of salt, avoid the use of pickles and spiced foods, eat an abundance of fruit, and the irritation that calls for so much drink at mealtime will largely disappear.*

*Food should be eaten slowly and should be thoroughly masticated. This is necessary in order that the saliva may be properly mixed with the food and the digestive fluids be called into action.*

*Another serious evil is eating at improper times, as after violent or excessive exercise, when one is much exhausted or heated. Immediately after eating there is a strong draft upon the nervous energies; and when mind or body is heavily taxed just before or just after eating, digestion is hindered. When one is excited, anxious, or hurried, it is better not to eat until rest or relief is found.*

*The stomach is closely related to the brain; and when the stomach is diseased, the nerve power is called from the brain to the aid of the weakened digestive organs. When these demands are too frequent, the brain becomes congested. When the brain is constantly taxed, and there is lack of physical exercise, even plain food should be eaten sparingly. At mealtime cast off care and anxious thought; do not feel hurried, but eat slowly and with cheerfulness, with your heart filled with gratitude to God for all His blessings.*

*Sometimes the result of overeating is felt at once. In other cases there is no sensation of pain; but the digestive organs lose their vital force, and the foundation of physical strength is undermined.*

*The surplus food burdens the system and produces morbid, feverish conditions. It calls an undue amount of blood to the stomach, causing the limbs and extremities to chill quickly. It lays a heavy tax on the digestive organs, and when these organs have accomplished their task, there is a feeling of faintness or languor. Some who are continually overeating call this all-gone feeling hunger; but it is caused by the over-worked condition of the digestive organs. At times there is numbness of the brain, with disinclination to mental or physical effort.*

*These unpleasant symptoms are felt because nature has accomplished her work at an unnecessary outlay of vital force and is thoroughly exhausted. The stomach is saying, "Give me rest." But with many the faintness is interpreted as a demand for more food; so instead of giving the stomach rest, another burden is placed upon it. As a consequence the digestive organs are often worn out when they should be capable of doing good work.*

*Cooking on the Sabbath should be avoided; but it is not therefore necessary to eat cold food. In cold weather the food prepared the day before should be heated. And let the meals, however simple, be palatable and attractive. Especially in families where there are children, it is well, on the Sabbath, to provide something that will be regarded as a treat, something the family do not have every day.*

*Those upon whom rest important responsibilities, those, above all, who are guardians of spiritual interests, should be men of keen feeling and quick perception. More than others, they need to be temperate in eating. Rich and luxurious food should have no place upon their tables.*

*Every day men in positions of trust have decisions to make upon which depend results of great importance. Often they have to think rapidly, and this can be done successfully by those only who practice strict temperance. The mind strengthens under the correct treatment of the physical and mental powers. If the strain is not too great, new vigor comes with every taxation. But often the work of those who have important plans to consider and important decisions to make is affected for evil by the results of improper diet. A disordered stomach produces a disordered, uncertain state of mind. Often it causes irritability, harshness, or injustice. Many a plan that would have been a blessing to the world has been set aside, many unjust, oppressive, even cruel measures have been carried, as the result of diseased conditions due to wrong habits of eating.*

*Here is a suggestion for all whose work is sedentary or chiefly mental; let those who have sufficient moral courage and self-control try it: At each meal take only two or three kinds of simple food, and eat no more than is required to satisfy hunger. Take active exercise every day, and see if you do not receive benefit.*

*Strong men who are engaged in active physical labor are not compelled to be as careful as to the quantity or quality of their food as are persons of sedentary habits; but even these would have better health if they would practice self-control in eating and drinking.*

*Some wish that an exact rule could be prescribed for their diet. They overeat, and then regret it, and so they keep thinking about what they eat and drink. This is not as it should be. One person cannot lay down an exact rule for another. Everyone should exercise reason and self-control, and should act from principle.*

*Our bodies are Christ's purchased possession, and we are not at liberty to do with them as we please. All who understand the laws of health should realize their obligation to obey these laws which God has established in their being. Obedience to the laws of health is to be made a matter of personal duty. We ourselves must suffer the results of violated law. We must individually answer to God for our habits and practices. Therefore the question with us is not, "What is the world's practice?" but, "How shall I as an individual treat the habitation that God has given me?"<sup>41</sup>*

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<sup>41</sup> *The Ministry of Healing*, pp. 295-310



## Recreation

In order to provide for relaxation and physical exercise, regular recreation periods are scheduled. All the students are encouraged to attend each recreation.

- All students are to participate or be sent back to the dorm and if you must send them back, you need to notify the dean that you are sending them back.
- When a student arrives for recreation they should plan to stay the duration of the recreation period.
- If you have a language or social problem, a repeated dress code problem, or they are not participating, please inform the dean immediately.
- Recreation should be over no later than 9:00 p.m.
- While a simple game of ball is worthwhile, the elements of competition so often associated with sports should be avoided.
- Rough games, such as tackle football, should not be played or they should be played in such a way that will not be harmful.

### *Hiking*

- One staff is the leader of the hike. No persons are to pass the leader at any time.
- Another staff is to be the tail of the hike. No persons are to fall behind the tail.
- The leader is to stop often enough to compress the length of the group, and to ensure the safety of all students.
- The leaders of the hike may take time for a nature nugget, personal experience or singing half way through so that it breaks up the hike.
- If students choose to not participate in the activities hike, they are to remain in the dorm and not take "personal" hikes or walks.
- Students who show up for the hike should plan to go on the hike.
- Under no circumstances should students leave the group or lag way behind.
- Every participant is paired with another. Buddies stay together, monitor each other, and alert the leaders if either needs assistance or is missing.

### *Biking*

- One staff is the leader of the ride. No persons are to pass the leader at any time.
- Another staff is to be the tail of the ride. No persons are to fall behind the tail.
- The leader is to stop often enough to compress the length of the group, and to ensure the safety of all students.
- Obey traffic signs and signals - Bicycles must follow the rules of the road like other vehicles.
- Never ride against traffic - Motorists aren't looking for bicyclists riding on the wrong side of the road. State law and common sense require that bicyclists drive like other vehicles.
- Follow lane markings - Don't turn left from the right lane. Don't go straight in a lane marked "right-turn only."
- Don't pass on the right - Motorists may not look for or see a bicycle passing on the right.
- Scan the road behind you - Learn to look back over your shoulder without losing your balance or swerving.
- Keep both hands ready to brake - You may not stop in time if you brake one-handed. Allow extra distance for stopping in the rain, since brakes are less efficient when wet.
- Always wear a helmet.
- Dress for the weather - In rain wear a poncho or waterproof suit. Dress in layers so you can adjust to temperature changes. Wear bright colored clothing.

## Standards Handbook

- Use hand signals - Hand signals tell motorists and pedestrians what you intend to do. Signal as a matter of law, of courtesy, and of self-protection.
- Choose the best way to turn left – There are two choices: (1) Like an auto: signal to move into the left turn lane and then turn left. (2) Like a pedestrian: ride straight to the far side crosswalk. Walk your bike across.
- Look out for road hazards - Watch out for parallel-slat sewer grates, gravel, ice, sand or debris. Cross railroad tracks at right angles.

## Music

*I was shown that the youth must take a higher stand and make the word of God the man of their counsel and their guide. Solemn responsibilities rest upon the young, which they lightly regard. The introduction of music into their homes, instead of inciting to holiness and spirituality, has been the means of diverting their minds from the truth. Frivolous songs and the popular sheet music of the day seem congenial to their taste. The instruments of music have taken time which should have been devoted to prayer. Music, when not abused, is a great blessing; but when put to a wrong use, it is a terrible curse. It excites, but does not impart that strength and courage which the Christian can find only at the throne of grace while humbly making known his wants and with strong cries and tears pleading for heavenly strength to be fortified against the powerful temptations of the evil one. Satan is leading the young captive. Oh, what can I say to lead them to break his power of infatuation!*<sup>42</sup>

*Rightly employed, music is a precious gift of God, designed to uplift the thoughts to high and noble themes, to inspire and elevate the soul.*

*As the children of Israel, journeying through the wilderness, cheered their way by the music of sacred song, so God bids His children today gladden their pilgrim life. There are few means more effective for fixing His words in the memory than repeating them in song. And such song has wonderful power. It has power to subdue rude and uncultivated natures; power to quicken thought and to awaken sympathy, to promote harmony of action, and to banish the gloom and foreboding that destroy courage and weaken effort.*

*It is one of the most effective means of impressing the heart with spiritual truth. How often to the soul hard-pressed and ready to despair, memory recalls some word of God's--the long-forgotten burden of a childhood song, --and temptations lose their power, life takes on new meaning and new purpose, and courage and gladness are imparted to other souls!*

*The value of song as a means of education should never be lost sight of. Let there be singing in the home, of songs that are sweet and pure, and there will be fewer words of censure and more of cheerfulness and hope and joy. Let there be singing in the school, and the pupils will be drawn closer to God, to their teachers, and to one another.*

*As a part of religious service, singing is as much an act of worship as is prayer. Indeed, many a song is prayer. If the child is taught to realize this, he will think more of the meaning of the words he sings and will be more susceptible to their power.*

*As our Redeemer leads us to the threshold of the Infinite, flushed with the glory of God, we may catch the themes of praise and thanksgiving from the heavenly choir round about the throne; and as the echo of the angels' song is awakened in our earthly homes, hearts will be drawn closer to the heavenly singers. Heaven's communion begins on earth. We learn here the keynote of its praise.*<sup>43</sup>

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<sup>42</sup> *Testimonies for the Church*, vol. 1, p. 497

<sup>43</sup> *Education*, pp. 167, 168

## Building Rules

### *School Building Rules*

- Students may not chew gum in the buildings, school vehicles, or during any meetings, chapels, or religious services. (\$5 fine)
- Students may not eat in the school building and may only drink water.

### *Cafeteria Rules*

- **Health laws** require that the exterior cafeteria doors be used only during meal times. Staff and students are to use the gym doors or the office doors outside of meal times.
- **Health laws** require that no one but authorized personnel be permitted in the kitchen. Please do not go behind the counter unless on duty.
- Students must be in dress code to enter the cafeteria.
- When finished eating, students will deposit their trays and dishes in the clean-up area.
- Consideration for others should be evident by keeping noise, talking, and laughter to a 'table-level'.
- Food, dishes, silverware, etc. are not to be removed from the cafeteria.
- All students should be in the cafeteria only during authorized times.

### *Library*

- Students are to be quiet. No talking in the library except with permission from the supervisor and then only in a low voice or whisper.
- No library books are to leave the library without first being checked out.
- Newspapers, current magazines and reference materials are not to be removed from the library.
- Lost or overdue book fines are to be PAID IN CASH to the Business Office. Overdue book fines are \$.25 per day per book.
- No writing in or disfiguring of library books, magazines or furniture. A fine of \$25 will be assessed per incident plus replacement cost of the book.
- Students may be assigned to certain seats for study halls in the library.
- The library is open for use to those who are here to use it properly. All should study quietly and not disturb others. Those who fail to respect these rules may be assigned "special seats" or may even lose their library privileges.  
Students are not to be in the library without a supervisor.

### *Auditorium Rules*

- Students participating in recreational activities must wear athletic shoes.
- Students may be in the auditorium only in the presence of a supervising staff member.
- Students are expected to display good sportsmanship during games.
- Inappropriate behavior will result in the loss of recreation privileges.

## Building Character for Eternity

*I have a deep interest in the youth, and I greatly desire to see them striving to perfect Christian characters, seeking by diligent study and earnest prayer to gain the training essential for acceptable service in the cause of God. I long to see them helping one another to reach a higher plane of Christian experience.*

*Christ came to teach the human family the way of salvation, and He made this way so plain that a little child can walk in it. He bids His disciples follow on to know the Lord; and as they daily follow His guidance, they learn that His going forth is prepared as the morning. You have watched the rising sun, and the gradual break of day over earth and sky. Little by little the dawn increases, till the sun appears; then the light grows constantly stronger and clearer until the full glory of noontide is reached. This is a beautiful illustration of what God desires to do for His children in perfecting their Christian experience. As we walk day by day in the light He sends us, in willing obedience to all His requirements, our experience grows and broadens until we reach the full stature of men and women in Christ Jesus.*

*The youth need to keep ever before them the course that Christ followed. At every step it was a course of overcoming. Christ did not come to the earth as a king, to rule the nations. He came as a humble man, to be tempted, and to overcome temptation, to follow on, as we must, to know the Lord. In the study of His life we shall learn how much God through Him will do for His children. And we shall learn that, however great our trials may be, they cannot exceed what Christ endured that we might know the way, the truth, and the life. By a life of conformity to His example, we are to show our appreciation of His sacrifice in our behalf.*

*The youth have been bought with an infinite price, even the blood of the Son of God. Consider the sacrifice of the Father in permitting His Son to make this sacrifice. Consider what Christ gave up when He left the courts of heaven and the royal throne, to give His life a daily sacrifice for men He suffered reproach and abuse. He bore all the insult and mockery that wicked men could heap upon Him. And when His earthly ministry was accomplished, He suffered the death of the cross. Consider His sufferings on the cross,—the nails driven into His hands and feet, the derision and abuse from those He came to save, the hiding of His Father's face. But it was by all this that Christ made it possible for all who will to have the life that measures with the life of God.<sup>44</sup>*

### *A Faithful Friend*

*When Christ ascended to the Father, He did not leave His followers without help. The Holy Spirit, as His representative, and the heavenly angels, as ministering spirits, are sent forth to aid those who against great odds are fighting the good fight of faith. Ever remember that Jesus is your helper. No one understands as well as He your peculiarities of character. He is watching over you, and if you are willing to be guided by Him, He will throw around you influences for good that will enable you to accomplish all His will for you.*

*In this life we are preparing for the future life. Soon there is to be a grand review, in which every soul who is seeking to perfect a Christian character must bear the test of God's searching questions: Have you set an example that others were safe in following? Have you watched for souls as those that must give an account? The heavenly host are interested in the youth; and they are intensely desirous that you will bear the test, and that to you will be spoken the words of approval, "Well done, good and faithful servant; . . . enter thou into the joy of thy Lord."*

*Let the youth remember that here they are to build characters for eternity, and that God requires them to do their best. Let those older in experience watch over the younger ones; and when they see them tempted, take them aside, and pray with them and for them. The Lord would have us recognize the great sacrifice of Christ for us by showing an interest in the salvation of those He came to save. If the youth will seek Christ, He will make their efforts effectual.<sup>45</sup>*

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<sup>44</sup> *The Youth's Instructor*, November 21, 1911

<sup>45</sup> *The Youth's Instructor*, November 21, 1911

## Appendix

### 1) E. G. White, Testimonies for the Church, vol. 1, pp. 124, 125

*I saw that all heaven is interested in our salvation; and shall we be indifferent? Shall we be careless, as though it were a small matter whether we are saved or lost? Shall we slight the sacrifice that has been made for us? Some have done this. They have trifled with offered mercy, and the frown of God is upon them. God's Spirit will not always be grieved. It will depart if grieved a little longer. After all has been done that God could do to save men, if they show by their lives that they slight Jesus' offered mercy, death will be their portion, and it will be dearly purchased. It will be a dreadful death; for they will have to feel the agony that Christ felt upon the cross to purchase for them the redemption which they have refused. And they will then realize what they have lost--eternal life and the immortal inheritance. The great sacrifice that has been made to save souls shows us their worth. When the precious soul is once lost, it is lost forever.*

*I have seen an angel standing with scales in his hands weighing the thoughts and interest of the people of God, especially the young. In one scale were the thoughts and interest tending heavenward; in the other were the thoughts and interest tending to earth. And in this scale were thrown all the reading of storybooks, thoughts of dress and show, vanity, pride, etc. Oh, what a solemn moment! the angels of God standing with scales, weighing the thoughts of His professed children--those who claim to be dead to the world and alive to God. The scale filled with thoughts of earth, vanity, and pride quickly went down, notwithstanding weight after weight rolled from the scale. The one with the thoughts and interest tending to heaven went quickly up as the other went down, and oh, how light it was! I can relate this as I saw it; but never can I give the solemn and vivid impression stamped upon my mind, as I saw the angel with the scales weighing the thoughts and interest of the people of God. Said the angel: "Can such enter heaven? No, no, never. Tell them the hope they now possess is vain, and unless they speedily repent, and obtain salvation, they must perish."*

*A form of godliness will not save any. All must have a deep and living experience. This alone will save them in the time of trouble. Then their work will be tried of what sort it is; and if it is gold, silver, and precious stones, they will be hid as in the secret of the Lord's pavilion. But if their work is wood, hay, and stubble, nothing can shield them from the fierceness of Jehovah's wrath.*

*The young, as well as those who are older, will be required to give a reason for their hope. But the mind, designed by God for better things, formed to serve Him perfectly, has dwelt upon foolish things, instead of eternal interests. That mind which is left to wander here and there is just as well able to understand the truth, the evidence from the word of God for keeping the Sabbath, and the true foundation of the Christian's hope, as to study the appearance, the manners, the dress, etc. And those who give up the mind to be diverted with foolish stories and idle tales, have the imagination fed, but the brilliancy of God's word is eclipsed to them. The mind is led directly from God. The interest in His precious word is destroyed.*

*A book has been given us to guide our feet through the perils of this dark world to heaven. It tells us how we can escape the wrath of God, and also tells of the sufferings of Christ for us, the great sacrifice that has been made that we might be saved and enjoy the presence of God forever. And if any come short at last, having heard the truth as they have in this land of light, it will be their own fault; they will be without excuse. The word of God tells us how we may become perfect Christians and escape the seven last plagues. But they took no interest to find this out. Other things diverted the mind, idols were cherished by them, and God's Holy Word was neglected and slighted. God has been trifled with by professed Christians, and when His Holy Word shall judge them in the last day, they will be found wanting. That word which they have neglected for foolish storybooks, tries their lives. That is the standard; their motives, words, works, and the manner in which they use their time are all compared with the written word of God; and if they come short then, their cases are decided forever.*

### 2) E. G. White, Testimonies for the Church, vol. 1, p. 392

*Children would be saved from many evils if they would be more familiar with their parents. Parents should encourage in*

*their children a disposition to be open and frank with them, to come to them with their difficulties, and when they are perplexed as to what course is right, to lay the matter just as they view it before the parents and ask their advice. Who are so well calculated to see and point out their dangers as godly parents? Who can understand the peculiar temperaments of their own children as well as they? The mother who has watched every turn of the mind from infancy, and is thus acquainted with the natural disposition, is best prepared to counsel her children. Who can tell as well what traits of character to check and restrain, as the mother, aided by the father?*

*Children who are Christians will prefer the love and approbation of their God-fearing parents above every earthly blessing. They will love and honor their parents. It should be one of the principal studies of their lives, how to make their parents happy. In this rebellious age, children who have not received right instruction and discipline have but little sense of their obligations to their parents. It is often the case that the more their parents do for them, the more ungrateful they are, and the less they respect them. Children who have been petted and waited upon, always expect it; and if their expectations are not met, they are disappointed and discouraged. This same disposition will be seen through their whole lives; they will be helpless, leaning upon others for aid, expecting others to favor them and yield to them. And if they are opposed, even after they have grown to manhood and womanhood, they think themselves abused; and thus they worry their way through the world, hardly able to bear their own weight, often murmuring and fretting because everything does not suit them.*

**3) E. G. White, Testimonies for the Church, vol. 2, p. 236**

*The young are in great danger. Great evil results from their light reading. Much time is lost which should be spent in useful employment. Some would even deprive themselves of sleep to finish some ridiculous love story. The world is flooded with novels of every description. Some are not of as dangerous a character as others. Some are immoral, low, and vulgar; others are clothed with more refinement; but all are pernicious in their influence. Oh, that the young would reflect upon the influence which exciting stories have upon the mind! Can you, after such reading, open the word of God and read the words of life with interest? Do you not find the book of God uninteresting? The charm of that love story is upon the mind, destroying its healthy tone, and making it impossible for you to fix your mind upon the important, solemn truths which concern your eternal interest. You sin against your parents in devoting to such a poor purpose the time which belongs to them, and you sin against God in thus using the time which should be spent in devotion to Him.*

*It is the duty of the youth to encourage sobriety. Lightness, jesting, and joking will result in barrenness of soul and the loss of the favor of God. Many of you think you do not exert a bad influence upon others, and thus feel in a measure satisfied; but do you exert an influence for good? Do you seek in your conversation and acts to lead others to the Saviour, or, if they profess Christ, to lead them to a closer walk with Him?*

**4) E. G. White, Testimonies for the Church, vol. 2, p. 248**

*You have fallen into the sad error which is so prevalent in this degenerate age, especially with women. You are too fond of the other sex. You love their society; your attention to them is flattering, and you encourage, or permit, a familiarity which does not always accord with the exhortation of the apostle, to "abstain from all appearance of evil."*

*You do not really understand yourself. You are walking in darkness. You have had something to do with matchmaking. This is most uncertain business; for you do not know the heart and may make very bad work, thereby aiding the great rebel in his work of matchmaking. He is busily engaged in influencing those who are wholly unsuited to each other to unite their interests. He exults in this work, for by it he can produce more misery and hopeless woe to the human family than by exercising his skill in any other direction.*

*You have written many letters, which has greatly taxed you. These letters have dwelt somewhat upon the subjects of our faith and hope; but mixed with this have been close inquiries and guesses in regard to whether this one or that one was about to marry, and suggestions relative to marriage. You seem to know considerable about anticipated marriages, and write and talk upon these things. This only causes dearth to your soul. "Out of the abundance of the heart the mouth speaketh." You have done great injustice to yourself in permitting your mind and conversation to dwell upon love and marriage. You have not been happy, because you have been seeking after happiness. This is not profitable business. When you seek earnestly to do your duty, and arouse yourself to minister unto others, then you will find rest of spirit. Your mind dwells upon yourself. It needs to be drawn away from yourself by seeking to lighten the cares of others; and in*

*making them happy, you will find happiness and cheerfulness of spirit.*

*You have a diseased imagination. You have thought yourself diseased, but this has been more imaginary than real. You have been untrue to yourself. You have conversed with young men, and permitted a freedom in your presence which should only be permitted in a brother. I was shown that your influence at \_\_\_\_\_ was not what it might have been. You permitted your mind to take a low level. You could chat, and laugh, and talk cheap talk unworthy of a Christian. Your deportment was not as it should have been. You appeared like a person without a backbone. You were half reclining upon others, which is a wrong position for a lady to occupy in the presence of others. If you had only thought so, you could have walked as well, and sat as erect, as many others. The condition of your mind leads to indolence and to a dread of exercise, when this exercise would prove one of the greatest means of your recovery. You will never recover unless you lay aside this listless, dreamy condition of mind and arouse yourself to do, to work while the day lasts. Do, as well as imagine and plan. Turn your mind away from romantic projects. You mingle with your religion a romantic, lovesick sentimentalism, which does not elevate, but only lowers. It is not yourself alone who is affected; others are injured by your example and influence.*

**5) E. G. White, Testimonies for the Church, vol. 2, p. 380**

*B is not capable of taking care of a family. He cannot sustain one as it ought to be sustained, and should never have had one. His marriage was all a mistake. He has made a life of misery for his wife, and has accumulated misery by having children born to them. Some of them exist, and that is about all.*

*Those professing to be Christians should not enter the marriage relation until the matter has been carefully and prayerfully considered from an elevated standpoint to see if God can be glorified by the union. Then they should duly consider the result of every privilege of the marriage relation, and sanctified principle should be the basis of every action. Before increasing their family, they should take into consideration whether God would be glorified or dishonored by their bringing children into the world. They should seek to glorify God by their union from the first, and during every year of their married life. They should calmly consider what provision can be made for their children. They have no right to bring children into the world to be a burden to others. Have they a business that they can rely upon to sustain a family so that they need not become a burden to others? If they have not, they commit a crime in bringing children into the world to suffer for want of proper care, food, and clothing. In this fast, corrupt age these things are not considered. Lustful passion bears sway and will not submit to control, although feebleness, misery, and death are the result of its reign. Women are forced to a life of hardship, pain, and suffering because of the uncontrollable passions of men who bear the name of husband-- more rightly could they be called brutes. Mothers drag out a miserable existence, with children in their arms nearly all the time, managing every way to put bread into their mouths and clothes upon their backs. Such accumulated misery fills the world.*

**6) E. G. White, Testimonies for the Church, vol. 2, p. 458**

*My sisters, avoid even the appearance of evil. In this fast age, reeking with corruption, you are not safe unless you stand guarded. Virtue and modesty are rare. I appeal to you as followers of Christ, making an exalted profession, to cherish the precious, priceless gem of modesty. This will guard virtue. If you have any hope of being finally exalted to join the company of the pure, sinless angels, and to live in an atmosphere where there is not the least taint of sin, cherish modesty and virtue. Nothing but purity, sacred purity, will stand the grand review, abide the day of God, and be received into a pure and holy heaven.*

*The slightest insinuations, from whatever source they may come, inviting you to indulge in sin or to allow the least unwarrantable liberty with your persons, should be resented as the worst of insults to your dignified womanhood. The kiss upon your cheek, at an improper time and place, should lead you to repel the emissary of Satan with disgust. If it is from one in high places who is dealing in sacred things, the sin is of tenfold greater magnitude, and should lead a God-fearing woman or youth to recoil with horror, not only from the sin he would have you commit, but from the hypocrisy and villainy of one whom the people respect and honor as God's servant. He is handling sacred things, yet hiding his baseness of heart under a ministerial cloak. Be afraid of anything like this familiarity. Be sure that the least approach to it is evidence of a lascivious mind and a lustful eye. If the least encouragement is given in this direction, if any of the liberties mentioned are tolerated, no better evidence can be given that your mind is not pure and chaste as it should be, and that sin and crime have charms for you. You lower the standard of your dignified, virtuous womanhood, and*



*give unmistakable evidence that a low, brutal, common passion and lust has been suffered to remain alive in your heart and has never been crucified.*

**7) E. G. White, Testimonies for the Church, vol. 2, p. 460**

*Satan controls the minds of the youth in general. Your daughters are not taught self-denial and self-control. They are petted, and their pride is fostered. They are allowed to have their own way until they become headstrong and self-willed, and you are put to your wit's end to know what course to pursue to save them from ruin. Satan is leading them on to be a proverb in the mouth of unbelievers because of their boldness, their lack of reserve and womanly modesty. The young boys are likewise left to have their own way. They have scarcely entered their teens before they are by the side of little girls of their own age, accompanying them home and making love to them. And the parents are so completely in bondage through their own indulgence and mistaken love for their children that they dare not pursue a decided course to make a change and restrain their too-fast children in this fast age.*

*With many young ladies the boys are the theme of conversation; with the young men, it is the girls. "Out of the abundance of the heart the mouth speaketh." They talk of those subjects upon which their minds mostly run. The recording angel is writing the words of these professed Christian boys and girls. How will they be confused and ashamed when they meet them again in the day of God! Many children are pious hypocrites. The youth who have not made a profession of religion stumble over these hypocritical ones and are hardened against any effort that may be made by those interested in their salvation.*

**8) E. G. White, Testimonies for the Church, vol. 2, p. 564**

*Keep clear of the boys. In their society your temptations become earnest and powerful. Put marriage out of your girl's head. You are in no sense fit for this. You need years of experience before you can be qualified to understand the duties, and take up the burdens, of married life. Positively guard your thoughts, your passions, and your affections. Do not degrade these to minister to lust. Elevate them to purity, devote them to God.*

*You may become a prudent, modest, virtuous girl, but not without earnest effort. You must watch, you must pray, you must meditate, you must investigate your motives and your actions. Closely analyze your feelings and your acts. Would you, in the presence of your father, perform an impure action? No, indeed. But you do this in the presence of your heavenly Father, who is so much more exalted, so holy, so pure. Yes; you corrupt your own body in the presence of the pure, sinless angels, and in the presence of Christ; and you continue to do this irrespective of conscience, irrespective of the light and warnings given you.*

*Remember, a record is made of all your acts. You must meet again the most secret things of your life. You will be judged according to the deeds done in the body. Are you prepared for this? You are injuring yourself physically and morally. God has enjoined upon you to preserve your body holy. "Know ye not that your body is the temple of the Holy Ghost, . . . and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." Will not God judge you for debasing to lust the passions and affections when He claims the wealth of your affections and your entire being to be devoted to His service?*

*Again I warn you as one who must meet these lines in that day when the case of everyone shall be decided. Yield yourself to Christ without delay; He alone, by the power of His grace, can redeem you from ruin. He alone can bring your moral and mental powers into a state of health. Your heart may be warm with the love of God; your understanding, clear and mature; your conscience, illuminated, quick, and pure; your will, upright and sanctified, subject to the control of the Spirit of God. You can make yourself what you choose. If you will now face rightabout, cease to do evil and learn to do well, then you will be happy indeed; you will be successful in the battles of life, and rise to glory and honor in the better life than this. "Choose you this day whom ye will serve."*

**9) E. G. White, Testimonies for the Church, vol. 3, pp. 44, 45**

*The lack of firmness and self-denial in your characters is a serious drawback in obtaining a genuine religious experience that will not be sliding sand. Firmness and integrity of purpose should be cultivated. These qualities are positively necessary to a successful Christian life. If you have integrity of soul you will not be swayed from the right. No motive*

*will be sufficient to move you from the straight line of duty; you will be loyal and true to God. The pleadings of affection and love, the yearnings of friendship, will not move you to turn aside from truth and duty; you will not sacrifice duty to inclination.*

*If you, my brother, are allured to unite your life interest with a young, inexperienced girl, who is really deficient in education in the common, practical, daily duties of life, you make a mistake; but this deficiency is small compared with her ignorance in regard to her duty to God. She has not been destitute of light; she has had religious privileges, and yet she has not felt her wretched sinfulness without Christ. If, in your infatuation, you can repeatedly turn from the prayer meeting, where God meets with His people, in order to enjoy the society of one who has no love for God and who sees no attractions in the religious life, how can you expect God to prosper such a union? Be not in haste. Early marriages should not be encouraged. If either young women or young men have no respect for the claims of God, if they fail to heed the claims which bind them to religion, there will be danger that they will not properly regard the claims of the husband or of the wife. The habit of frequently being in the society of the one of your choice, and that, too, at the sacrifice of religious privileges and of your hours of prayer, is dangerous; you sustain a loss that you cannot afford. The habit of sitting up late at night is customary; but it is not pleasing to God, even if you are both Christians. These untimely hours injure health, unfit the mind for the next day's duties, and have an appearance of evil. My brother, I hope you will have self-respect enough to shun this form of courtship. If you have an eye single to the glory of God you will move with deliberate caution. You will not suffer lovesick sentimentalism to so blind your vision that you cannot discern the high claims that God has upon you as a Christian.*

**10) E. G. White, Testimonies for the Church, vol. 3, pp. 125, 126**

*I was shown that the two younger sons of Brother X were naturally goodhearted, conscientious young men, but that Satan had blinded their perception. Their companions were not all of that class which would strengthen and improve their morals or increase their understanding and love for the truth and heavenly things. "One sinner destroyeth much good." The ridicule and corrupt conversation of these companions had had its effect to dispel serious and religious impressions.*

*It is wrong for Christians to associate with those whose morals are loose. An intimate, daily intercourse which occupies time without contributing in any degree to the strength of the intellect or morals is dangerous. If the moral atmosphere surrounding persons is not pure and sanctified, but is tainted with corruption, those who breathe this atmosphere will find that it operates almost insensibly upon the intellect and heart to poison and to ruin. It is dangerous to be conversant with those whose minds naturally take a low level. Gradually and imperceptibly those who are naturally conscientious and love purity will come to the same level and partake of and sympathize with the imbecility and moral barrenness with which they are so constantly brought in contact.*

*It was important that the associations of these young men should change. "Evil communications corrupt good manners." Satan has worked through agents to ruin these young men. Nothing can more effectually prevent or banish serious impressions and good desires than association with vain, careless, and corrupt-minded persons. Whatever attractions such persons may possess by their wit, sarcasm, and fun, the fact that they treat religion with levity and indifference is sufficient reason why they should not be associated with. The more engaging they are in other respects, the more should their influence be dreaded as companions, because they throw around an irreligious life so many dangerous attractions.*

**11) E. G. White, Testimonies for the Church, vol. 3, pp. 191, 192**

*How few earnest prayers have been sent up to God in faith for those who worked in the office who were not fully in the truth! Who has felt the worth of the soul for whom Christ died? Who have been laborers in the vineyard of the Lord? I saw that angels were grieved with the trifling frivolities of the professed followers of Christ who were handling sacred things in the office. Some have no more sense of the sacredness of the work than if they were engaged in common labor. God now calls for the fruitless cumberers of the ground to consecrate themselves to Him and center their affections and hopes in Him.*

*The Lord would have all connected with the office become caretakers and burden bearers. If they are pleasure seekers, if they do not practice self-denial, they are not fit for a place in the office. The workers at the office should feel when*

*they enter it that it is a sacred place, a place where the work of God is being done in the publication of a truth which will decide the destiny of souls. This is not felt or realized as it should be. There is conversation in the typesetting department which diverts the mind from the work. The office is no place for visiting, for a courting spirit, or for amusement or selfishness. All should feel that they are doing work for God. He who sifts all motives and reads all hearts is proving, and trying, and sifting His people, especially those who have light and knowledge, and who are engaged in His sacred work. God is a searcher of hearts and a trier of the reins, and will accept nothing less than entire devotion to the work and consecration to Himself. All in the office should take up their daily duties as if in the presence of God. They should not be satisfied with doing just enough to pass along, and receive their wages; but all should work in any place where they can help the most. In Brother White's absence there are some faithful ones; there are others who are eyeservants. If all in the office who profess to be followers of Christ had been faithful in the performance of duty in the office, there would have been a great change for the better. Young men and young women have been too much engrossed in each other's society, talking, jesting, and joking, and angels of God have been driven from the office.*

*Marcus Lichtenstein was a God-fearing youth; but he saw so little true religious principle in those in the church and those working in the office that he was perplexed, distressed, disgusted. He stumbled over the lack of conscientiousness in keeping the Sabbath manifested by some who yet professed to be commandment keepers. Marcus had an exalted regard for the work in the office; but the vanity, the trifling, and the lack of principle stumbled him. God had raised him up and in His providence connected him with His work in the office. But there is so little known of the mind and will of God by some who work in the office that they looked upon this great work of the conversion of Marcus from Judaism as of no great importance. His worth was not appreciated. He was frequently pained with the deportment of F and of others in the office; and when he attempted to reprove them, his words were received with contempt that he should venture to instruct them. His defective language was an occasion of jest and amusement with some.*

*Marcus felt deeply over the case of F, but he could not see how he could help him. Marcus never would have left the office if the young men had been true to their profession. If he makes shipwreck of faith, his blood will surely be found on the skirts of the young who profess Christ, but who, by their works, their words, and their deportment, state plainly that they are not of Christ, but of the world. This deplorable state of neglect, of indifference and unfaithfulness, must cease; a thorough and permanent change must take place in the office, or those who have had so much light and so great privileges should be dismissed and others take their places, even if they be unbelievers. It is a fearful thing to be self-deceived. Said the angel, pointing to those in the office: "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." A profession is not enough. There must be a work wrought in the soul and carried out in the life.*

**12) E. G. White, Testimonies for the Church, vol. 3, pp. 455, 456**

*I have given up all hope of doing anything for the church in ----- while you are a stumbling block to them. You once loved the truth, and had you followed on in the pathway of truth and holiness you would now have been an ambassador for Christ. You will have a fearful account to give in the great day of God for your talents which have been unimproved. You had good abilities. God lent these talents to you for you to put to good account, but you have abused these gifts. Had you used the ability that God had given you, on the right side, you would have done much in winning souls to Christ, and you would see in the kingdom of heaven souls saved through your instrumentality. But you have scattered abroad instead of gathering with Christ. Your brethren have been discouraged from trying to rise and advance, because you, like an opposing body, counteract the good they would do.*

*The heart of God never yearned toward His earthly children with deeper love and more compassionate tenderness than now. There never was a time when God was ready and waiting to do more for His people than now. And He will instruct and save all who choose to be saved in His appointed way. Those who are spiritual can discern spiritual things and see tokens of the presence and work of God everywhere. Satan, by his skillful and wicked strategy, led our first parents from the Garden of Eden--from their innocence and purity into sin and unspeakable wretchedness. He has not ceased to destroy; all the forces which he can command are diligently employed by him in these last days to compass the ruin of souls. He seizes every artifice that he can use to deceive, perplex, and confuse the people of God.*

*He has used you as his agent to scatter darkness and confusion, and he finds that you work admirably in his hands. You are the very instrument that he can handle with good effect to hurt, discourage, and tear down. You are not zealous to put your shoulder under the load with the people of God; but when they would move, you throw yourself as*

*an additional load to prevent them from doing what they might do in advancing in the right direction. Satan is at work with those who keep the commandments of God and have the faith of Jesus. The most bitter hatred exists within him against all who are loyal to God and who obey His commandments. He sleeps not; he does not abate his vigilance for one moment. Would that God's professed followers were half as wise, diligent, and persevering in the work of God as Satan is in his work.*

*Had you, Brother B, followed on when you first set your hand to the plow, and not looked back, you would now have been a messenger of light to bear the truth to those in darkness. But God could not use you to His glory until you should learn to counsel with your brethren and not to think you knew all that was worth knowing. Satan has succeeded in keeping you from doing good. You did run well for a season, but Satan's temptations overcame you. You loved to be first and to be flattered. You loved the power which money gives. Satan understands the weakness of men. He has the knowledge which he has accumulated for ages and is an experienced hand at his work. His cunning and devices are well matured, and are too often successful because God's people are not as wise as serpents.*

*Satan frequently appears as an angel of light, arrayed in the livery of heaven; he assumes friendly airs, manifesting great sanctity of character and high regard for his victims, the souls whom he means to deceive and destroy. Perils lie in the path which he invites souls to travel, but he succeeds in concealing these and presents the attractions only. The great Captain of our salvation has conquered in our behalf, that through Him we might conquer, if we would, in our own behalf. But Christ saves none against their choice; He compels none to obedience. He made the infinite sacrifice that they might overcome in His name and His righteousness be imputed unto them.*

**13) E. G. White, Testimonies for the Church, vol. 4, p. 209**

*Order should be maintained in our different institutions at----. Insubordination should be overruled. None should be retained in the office who have been instructed by Sabbath-keeping parents and have been privileged to hear the truth yet rebel against its teachings. No persons should be connected with the sacred work of God who speak lightly of it or treat our holy faith with disrespect. Those who have been connected with the office for quite a length of time and have had ample opportunity to become acquainted with our faith, yet manifest opposition to the truth, should no longer be retained in the office. Their influence is against the truth if they continue to neglect the light and slight salvation. This very indifference has a chilling influence upon the faith of others to draw them away from God. These impenitent, unimpressible ones should not occupy positions that might be filled by persons who will respect the truth and yield to the influence of the Spirit of God by being so closely connected with this sacred work.*

*The influence of our young people in the office is not what it should be. A and B have virtually worked against the cause. The influence of their conversation and deportment has been such as to disgust unbelievers and turn them from our faith and from Christ. The young who heed not the warnings of the word of God and slight the Testimonies of His Spirit can only be a living curse to the office and should be separated from it.*

*The youth whose influence is demoralizing should have no connection with our college. Those who are possessed of a lovesick sentimentalism, and make their attendance at school an opportunity for courting and exchanging improper attentions, should be brought under the closest restrictions. Authority must be maintained. Justice and Mercy are twin sisters, standing side by side.*

**14) E. G. White, Testimonies for the Church, vol. 4, pp. 432-434**

*Professors and teachers should reflect upon the best means of maintaining the peculiar character of our college; all should highly esteem the privileges which we enjoy in having such a school and should faithfully sustain it and guard it from any breath of reproach. Selfishness may chill the energies of the students, and the worldly element may gain a prevailing influence over the entire school. This would bring the frown of God upon that institution.*

*Those students who profess to love God and obey the truth should possess that degree of self-control and strength of religious principle that will enable them to remain unmoved amid temptations and to stand up for Jesus in the college, at their boardinghouses, or wherever they may be. Religion is not to be worn merely as a cloak in the house of God, but religious principle must characterize the entire life. Those who are drinking at the fountain of life will not, like the worldling, manifest a longing desire for change and pleasure. In their deportment and character will be seen the rest*

*and peace and happiness that they have found in Jesus by daily laying their perplexities and burdens at His feet. They will show that there is contentment and even joy in the path of obedience and duty. Such will exert an influence over their fellow students which will tell upon the entire school. Those who compose this faithful army will refresh and strengthen the teachers and professors in their efforts by discouraging every species of unfaithfulness, of discord, and of neglect to comply with the rules and regulations. Their influence will be saving, and their works will not perish in the great day of God, but will follow them into the future world; and the influence of their life here will tell throughout the ceaseless ages of eternity. One earnest, conscientious, faithful young man in school is an inestimable treasure. Angels of heaven look lovingly upon him. His precious Saviour loves him, and in the Ledger of Heaven will be recorded every work of righteousness, every temptation resisted, every evil overcome. He will thus be laying up a good foundation against the time to come, that he may lay hold on eternal life.*

*The course pursued at the college by Brother C, in seeking the society of young ladies, was wrong. This was not the object for which he was sent to Battle Creek. Students are not sent here to form attachments, to indulge in flirtation or courting, but to obtain an education. Should they be allowed to follow their own inclinations in this respect, the college would soon become demoralized. Several have used their precious school days in slyly flirting and courting, notwithstanding the vigilance of professors and teachers. When a teacher of any of the branches takes advantage of his position to win the affections of his students with a view to marriage, his course is worthy of severest censure.*

*The influence of the sons of Brother D and of several others from Iowa, also that of Mr. E of Illinois, has been no benefit to our school. The relatives and friends of these students have sustained them in casting reflections upon the college. The sons of Brother D have ability and aptness, which is a source of gratification to the parents; but when the ability of these young men is exerted to break down the rules and regulations of the college, it is nothing that should excite pleasure in the hearts of any. The paper containing that apt and sharp criticism concerning one who teaches in the college will not be read with such gratification in the day when every man's work shall pass in review before God. Brother and Sister D will then meet a record of the work they did in giving their son poorly concealed justification in this matter. They must then answer for the influence they have exerted against the school, one of God's instrumentalities, and for making the colored statements which have prevented youth from coming to the college, where they might have been brought under the influence of truth. Some souls will be lost in consequence of this wrong influence. The great day of God's judgment will unfold the influence of the words spoken and the attitude assumed. Brother and Sister D have duties at home which they have neglected. They have been drunken with the cares of this life. Work and hurry and drive are the order of the day, and their intense worldliness has had its molding influence upon their children, upon the church, and upon the world. It is the example of those who hold the truth in righteousness which will condemn the world.*

**15) E. G. White, Testimonies for the Church, vol. 4, p. 587**

*In our institutions, where many are laboring together, the influence of association is very great. It is natural to seek companionship. Everyone will find companions or make them. And just in proportion to the strength of the friendship, will be the amount of influence which friends will exert over one another for good or for evil. All will have associates, and will influence and be influenced in their turn.*

*The link is a mysterious one which binds human hearts together, so that the feelings, tastes, and principles of two individuals are closely blended. One catches the spirit, and copies the ways and acts, of the other. As wax retains the figure of the seal, so the mind retains the impression produced by intercourse and association. The influence may be unconscious, yet it is no less powerful.*

*If the youth could be persuaded to associate with the pure, the thoughtful, and the amiable, the effect would be most salutary. If choice is made of companions who fear the Lord, the influence will lead to truth, to duty, and to holiness. A truly Christian life is a power for good. But, on the other hand, those who associate with men and women of questionable morals, of bad principles and practices, will soon be walking in the same path. The tendencies of the natural heart are downward. He who associates with the skeptic will soon become skeptical; he who chooses the companionship of the vile will most assuredly become vile. To walk in the counsel of the ungodly is the first step toward standing in the way of sinners and sitting in the seat of the scornful.*

**16) E. G. White, Testimonies for the Church, vol. 4, pp. 589, 590**

*The associations chosen by the workers are determining their destiny for this world and the next. Some who were once conscientious and faithful have sadly changed, they have disconnected from God, and Satan has allured them to his side. They are now irreligious and irreverent, and they have an influence upon others who are easily molded. Evil associations are deteriorating character; principle is being undermined. "He that walketh with wise men shall be wise: but a companion of fools shall be destroyed."*

*The young are in danger; but they are blind to discern the tendencies and result of the course they are pursuing. Many of them are engaged in flirtation. They seem to be infatuated. There is nothing noble, dignified, or sacred in these attachments; as they are prompted by Satan, the influence is such as to please him. Warnings to these persons fall unheeded. They are headstrong, self-willed, defiant. They think the warning, counsel, or reproof does not apply to them. Their course gives them no concern. They are continually separating themselves from the light and love of God. They lose all discernment of sacred and eternal things, and while they may keep up a dry form of Christian duties they have no heart in these religious exercises. All too late these deceived souls will learn that "strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."*

*Words and actions and motives are recorded; but how little do these light, superficial heads and hard hearts realize that an angel of God stands writing down the manner in which their precious moments are employed. God will bring to light every word and every action. He is in every place. His messengers, although unseen, are visitors in the workroom and in the sleeping apartment. The hidden works of darkness will be brought to light. The thoughts, the intents and purposes of the heart, will stand revealed. All things are naked and open to the eyes of Him with whom we have to do.*

**17) E. G. White, Testimonies for the Church, vol. 5, pp. 88, 90**

*All are in constant danger. I warn the church to beware of those who preach to others the word of life but do not themselves cherish the spirit of humility and self-denial which it inculcates. Such men cannot be depended on in a crisis. They disregard the voice of God as readily as did Saul, and like him many stand ready to justify their course. When rebuked by the Lord through His prophet, Saul stoutly asserted that he had obeyed the voice of God; but the bleating sheep and lowing oxen testified that he had not. In the same manner do many today assert their loyalty to God, but their concerts and other pleasure gatherings, their worldly associations, their glorifying of self, and their eager desire for popularity all testify that they have not obeyed His voice. "As for My people, children are their oppressors, and women rule over them."*

*That is a high standard which the gospel sets before us. The consistent Christian is not only a new but a noble creature in Christ Jesus. He is an unflinching light to show others the way to heaven and to God. He who is drawing his life from Christ will have no desire for the frivolous, unsatisfying enjoyments of the world.*

*Among the youth will be found great diversity of character and education. Some have lived in an element of arbitrary restraint and harshness, which has developed in them a spirit of obstinacy and defiance. Others have been household pets, allowed by overfond parents to follow their own inclinations. Every defect has been excused, until their character is deformed. To deal successfully with these different minds the teacher needs to exercise great tact and delicacy in management, as well as firmness in government.*

**18) E. G. White, Testimonies for the Church, vol. 5, pp. 109, 110**

*Should you, my brother, go to our college now, as you have planned, I fear for your course there. Your expressed determination to have a lady's company wherever you should go shows me that you are far from being in a position to be benefited by going to Battle Creek. The infatuation which is upon you is more satanic than divine. I do not wish to have you disappointed in regard to Battle Creek. The rules are strict there. No courting is allowed. The school would be worth nothing to students were they to become entangled in love affairs as you have been. Our college would soon be demoralized. Parents do not send their children to our college or to our offices to commence a lovesick, sentimental life, but to be educated in the sciences or to learn the printer's trade. Were the rules so lax that the youth were allowed to become bewildered and infatuated with the society of the opposite sex as you have been for some months past, the object of their going to Battle Creek would be lost. If you cannot put this entirely out of your mind and go there with the*

*spirit of a learner and with a purpose to arouse yourself to the most earnest, humble, sincere efforts, praying that you may have a close connection with God, it would be better for you to remain at home.*

*Should you go you ought to be prepared to withstand temptation and to hold up the hands of professors and teachers, letting your influence be wholly on the side of discipline and order. God designs that all who work in His cause shall be subject one to another, ready to receive advice and instruction. They should train themselves by the severest mental and moral discipline, that by the assisting grace of God they may be fitted in mind and heart to train others. Fervent prayer, humility, and earnestness must be combined with God's help, for human frailties and human feelings are continually striving for the mastery. Every man must purify his soul through obedience to the truth, and with an eye single to God's glory he must abase self and exalt Jesus and His grace. By thus continually advancing toward the light he will become acquainted with God and receive His help.*

*Some of those who attend the college do not properly improve their time. Full of the buoyancy of youth, they spurn the restraint that is brought to bear upon them. Especially do they rebel against the rules that will not allow young gentlemen to pay their attentions to young ladies. Full well is known the evil of such a course in this degenerate age. In a college where so many youth are associated, imitating the customs of the world in this respect would turn the thoughts in a channel that would hinder them in their pursuit of knowledge and in their interest in religious things. The infatuation on the part of both young men and women in thus placing the affections upon each other during school days shows a lack of good judgment. As in your own case, blind impulse controls reason and judgment. Under this bewitching delusion the momentous responsibility felt by every sincere Christian is laid aside, spirituality dies, and the judgment and eternity lose their awful significance.*

*Every faculty of those who become affected by this contagious disease--blind love--is brought in subjection to it. They seem to be devoid of good sense, and their course of action is disgusting to all who behold it. My brother, you have made yourself a subject of talk and have lowered yourself in the estimation of those whose approval you should prize. With many the crisis of the disease is reached in an immature marriage, and when the novelty is past and the bewitching power of love-making is over, one or both parties awake to their true situation. They then find themselves ill-mated, but united for life. Bound to each other by the most solemn vows, they look with sinking hearts upon the miserable life they must lead. They ought then to make the best of their situation, but many will not do this. They will either prove false to their marriage vows or make the yoke which they persisted in placing upon their own necks so very galling that not a few cowardly put an end to their existence.*

**19) E. G. White, Testimonies for the Church, vol. 5, pp. 115-116**

*The injunction of the Captain of their salvation was, "Take ye heed, watch and pray," "lest ye enter into temptation;" but it was too much trouble to faithfully guard the soul, and the deceptive power of Satan and the deceitful heart allured away from Christ. If these young men and young women had considered the words of the apostle, "Ye are not your own, for ye are bought with a price," they would not have felt at liberty to keep back from God that which He had purchased at an infinite cost.*

*There is not one youth in one hundred who feels his God-given responsibility. Every physical and mental capability should be carefully preserved and put to the best and highest use to advance the glory of God. Those youth who permit their powers to be perverted, thus abusing God's gifts, will be called to strict account for the good they might have done had they availed themselves of the provision made through Jesus Christ. God claims the working of every faculty.*

*There are youth in the church who should be cultivating the grace of Christian steadfastness and growing up to be men of faith. They should become firm, unwavering, rooted and grounded in the truth. The church needs the very help which God designed they should give. Those professing His name have not consecrated their powers fully and entirely to Him, but have yielded them, in a measure, to the service of Satan. Such have been, and still are, robbing God. Like the unfaithful steward to whom were entrusted talents, they have hid the gifts of God in the world.*

**20) E. G. White, Counsels to Parents, Teachers and Students, p. 88**

*It would be well could there be connected with our college, land for cultivation, and also workshops, under the charge of men competent to instruct the students in the various departments of physical labor. Much is lost by a neglect to*

*unite physical with mental taxation. The leisure hours of the students are often occupied with frivolous pleasures, which weaken physical, mental, and moral powers. Under the debasing power of sensual indulgence, or the untimely excitement of courtship and marriage, many students fail to reach that height of mental development which they might otherwise have attained.*

**21) E. G. White, Counsels to Parents, Teachers and Students, pp. 98-101**

*Those students who profess to love God and obey the truth should possess that degree of self-control and strength of religious principle that will enable them to remain unmoved amid temptations and to stand up for Jesus in the college, at their boarding houses, or wherever they may be. Religion is not to be worn merely as a cloak in the house of God; religious principles should characterize the entire life. Those who are drinking at the fountain of life will not, like the worldling, manifest a longing desire for change and pleasure. In their deportment and character will be seen the rest and peace and happiness that they have found in Jesus by daily laying their perplexities and burdens at His feet. They will show that in the path of obedience and duty there is contentment and even joy. Such ones will exert an influence over their fellow students which will tell upon the entire school.*

*Those who compose this faithful army will refresh and strengthen the teachers by discouraging every species of unfaithfulness, of discord, and of neglect to comply with the rules and regulations. Their influence will be saving, and their works will not perish in the great day of God, but will follow them into the future world; and the influence of their life here will tell throughout the ceaseless ages of eternity.*

*One earnest, conscientious, faithful young man in a school is an inestimable treasure. Angels of heaven look lovingly upon him, and in the ledger of heaven is recorded every work of righteousness, every temptation resisted, every evil overcome. He is laying up a good foundation against the time to come, that he may lay hold on eternal life.*

*Upon Christian youth depend in a great measure the preservation and perpetuity of the institutions which God has devised as a means by which to advance His work. Never was there a period when results so important depended upon a generation of men. Then how important that the young should be qualified for this great work, that God may use them as His instruments! Their Maker has claims upon them which are paramount to all others.*

*It is God who has given life and every physical and mental endowment that the youth possess. He has bestowed upon them capabilities for wise improvement, that they may do a work which will be as enduring as eternity. In return for His great gifts He claims a due cultivation and exercise of the intellectual and moral faculties. He did not give them these faculties merely for their amusement, or to be abused in working against His will and His providence, but to advance the knowledge of truth and holiness in the world. In return for His continued kindness and infinite mercies He claims their goodness, their veneration, their love. He justly requires obedience to His laws and to all wise regulations which will restrain and guard the youth from Satan's devices and lead them in paths of peace.*

*The wild, reckless character of many of the youth in this age of the world is heartsickening. If the youth could see that in complying with the laws and regulations of our institutions, they are only doing that which will improve their standing in society, elevate the character, ennoble the mind, and increase their happiness, they would not rebel against just rules and wholesome requirements, nor engage in creating suspicion and prejudice against these institutions.*

*With energy and fidelity our youth should meet the demands upon them, and this will be a guarantee of success. Young men who have never made a success in the temporal duties of life will be equally unprepared to engage in the higher duties. A religious experience is gained only through conflict, through disappointment, through severe discipline of self, through earnest prayer. The steps to heaven must be taken one at a time, and every advance step gives strength for the next.*

*Association With Others*

*While at school, students should not allow their minds to become confused by thoughts of courtship. They are there to gain a fitness to work for God, and this thought is ever to be uppermost. Let all students take as broad a view as possible of their obligations to God. Let them study earnestly how they can do practical work for the Master during*



*their student life. Let them refuse to burden the souls of their teachers by showing a spirit of levity and a careless disregard of rules.*

*Students can do much to make the school a success by working with their teachers to help other students, and by zealously endeavoring to lift themselves above cheap, low standards. Those who co-operate with Christ will become refined in speech and in temper. They will not be unruly and self-caring, studying their own selfish pleasure and gratification. They will bend all their efforts to work with Christ as messengers of His mercy and love. They are one with Him in spirit and in action. They seek to store the mind with the precious treasures of God's word, that each may do his appointed work.*

**22) E. G. White, Counsels to Parents, Teachers and Students, pp. 221, 222**

*It has been truly said, "Show me your company, and I will show you your character." The youth fail to realize how sensibly both their character and their reputation are affected by their choice of associates. One seeks the company of those whose tastes and habits and practices are congenial. He who prefers the society of the ignorant and vicious to that of the wise and good shows that his own character is defective. His tastes and habits may at first be altogether dissimilar to the tastes and habits of those whose company he seeks; but as he mingles with this class, his thoughts and feelings change; he sacrifices right principles and insensibly yet unavoidably sinks to the level of his companions. As a stream always partakes of the property of the soil through which it runs, so the principles and habits of youth invariably become tinctured with the character of the company in which they mingle. Students should be taught to resist firmly the allurements to evil which come through association with other youth. Compassed as they are by temptation, an indwelling Christ is their only safeguard against evil. They must learn to look to Jesus continually, to study His virtues, to make Him their daily pattern. Then truth, brought into the inner sanctuary of the soul, will sanctify the life.*

*They must be trained to weigh their actions, to reason from cause to effect, to measure the eternal loss or gain to the life given to serve the purposes of the enemy or devoted to the service of righteousness. They should be taught to choose as their companions those who give evidence of uprightness of character, those who practice Bible truth. By association with those who walk according to principle, even the careless will learn to love righteousness. And by the practice of right doing there will be created in the heart a distaste for that which is cheap and common and at variance with the principles of God's word.*

**23) E. G. White, Counsels to Parents, Teachers and Students, pp. 225, 226**

*The student who has a conscientious regard for truth and a true conception of duty can do much to influence his fellow students for Christ. The youth who are yoked up with the Saviour will not be unruly; they will not study their own selfish pleasure and gratification. Because they are one with Christ in spirit, they will be one with Christ in action. The older students in our schools should remember that it is in their power to mold the habits and practices of the younger students; and they should seek to make the best of every opportunity. Let these students determine that they will not through their influence betray their companions into the hands of the enemy.*

*Jesus will be the helper of all who put their trust in Him. Those who are connected with Christ have happiness at their command. They follow the path where their Saviour leads, for His sake crucifying the flesh, with its affections and lusts. They have built their hopes on Christ, and the storms of earth are powerless to sweep them from the sure foundation.*

*It rests with you, young men and women, to decide whether you will become trustworthy and faithful, ready and resolute to take your stand for the right under all circumstances. Do you desire to form correct habits? Then seek the company of those who are sound in morals, and whose aim tends to that which is good. The precious hours of probation are granted that you may remove every defect from the character, and this you should seek to do, not only that you may obtain the future life, but that you may be useful in this life. A good character is a capital of more value than gold or silver. It is unaffected by panics or failures, and in that day when earthly possessions shall be swept away, it will bring rich returns. Integrity, firmness, and perseverance are qualities that all should seek earnestly to cultivate; for they clothe the possessor with a power which is irresistible-- a power which makes him strong to do good, strong to resist evil, strong to bear adversity.*

**24) E. G. White, Counsels to Parents, Teachers and Students, pp. 332, 333**

*The Duties of Parents*

*The dangers of the young are greatly increased as they are thrown into the society of a large number of their own age, of varied character and habits of life. Under these circumstances, many parents are inclined to relax rather than redouble their own efforts to guard and control their children. Thus they cast a tremendous burden upon those who feel the responsibility. When these parents see that their children are becoming demoralized, they are inclined to find fault with those who have charge of the work, when the evils have been caused by the course of the parents themselves.*

*Instead of uniting with those who bear the burdens, to lift up the standard of morals, and working with heart and soul in the fear of God to correct the wrongs in their children, many parents soothe their own consciences by saying, "My children are no worse than others." They seek to conceal the glaring wrongs which God hates, lest their children shall become offended and take some desperate course. If the spirit of rebellion is in their hearts, far better subdue it now than permit it to increase and strengthen by indulgence. If parents would do their duty, we should see a different state of things. Many of these parents have backslidden from God. They do not have wisdom from Him to perceive the devices of Satan and to resist his snares.*

*Every son and daughter should be called to account if absent from home at night. Parents should know what company their children are in and at whose house they spend their evenings. Some children deceive their parents with falsehoods to avoid exposure of their wrong course. There are those who seek the society of corrupt companions and secretly visit saloons and other forbidden places of resort in the city. There are students who visit the billiard rooms, and who engage in card playing, flattering themselves that there is no danger. Since their object is merely amusement, they feel perfectly safe. It is not the lower grade alone who do this. Some who have been carefully reared, and educated to look upon such things with abhorrence, are venturing upon the forbidden ground.*

**25) E. G. White, Messages to Young People, p. 436**

*"A prudent wife is from the Lord." "The heart of her husband doth safely trust in her. .... She will do him good and not evil all the days of her life." "She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband also, and he praiseth her," saying, "Many daughters have done virtuously, but thou excellest them all." He who gains such a wife, "findeth a good thing, and obtaineth favor of the Lord."--"Ministry of Healing," pp. 358, 359.*

*Choice of Companions*

*Great care should be taken by Christian youth in the formation of friendships and in the choice of companions. Take heed, lest what you now think to be pure gold turns out to be base metal. Worldly associations tend to place obstructions in the way of your service to God, and many souls are ruined by unhappy unions, either business or matrimonial, with those who can never elevate or ennoble. Never should God's people venture upon forbidden ground. Marriage between believers and unbelievers is forbidden by God. But too often the unconverted heart follows its own desires, and marriages unsanctioned by God are formed.--"Fundamentals of Christian Education," p. 500.*

**26) E. G. White, Messages to Young People, pp. 449, 450**

*One of the greatest errors connected with this subject is that the young and inexperienced must not have their affections disturbed, that there must be no interference in their love experience. If there ever was a subject that needed to be viewed from every standpoint, it is this. The aid of the experience of others, and a calm, careful weighing of the matter on both sides, is positively essential. It is a subject that is treated altogether too lightly by the great majority of people.*

*Take God and your God-fearing parents into your counsel, young friends. Pray over the matter. Weigh every sentiment, and watch every development of character in the one with whom you think to link your life destiny. The step you are about to take is one of the most important in your life, and should not be taken hastily. While you may love, do not love blindly.*

*Examine carefully to see if your married life would be happy, or inharmonious and wretched. Let the questions be raised, Will this union help me heavenward? will it increase my love for God? and will it enlarge my sphere of usefulness in this life? If these reflections present no drawback, then in the fear of God move forward.*

*But even if an engagement has been entered into without a full understanding of the character of the one with whom you intend to unite, do not think that the engagement makes it a positive necessity for you to take upon yourself the marriage vow, and link yourself for life to one whom you cannot love and respect. Be very careful how you enter into conditional engagements; but better, far better, break the engagement before marriage than separate afterward, as many do.*

**27) E. G. White, Messages to Young People, p. 452**

*Boys and girls enter upon the marriage relation with unripe love, immature judgment, without noble, elevated feelings, and take upon themselves the marriage vows, wholly led by their boyish, girlish passions. . . .*

*The Danger of Early Attachments*

*Attachments formed in childhood have often resulted in very wretched unions, or in disgraceful separations. Early connections, if formed without the consent of parents, have seldom proved happy. The young affections should be restrained until the period arrives when sufficient age and experience will make it honorable and safe to unfetter them. Those who will not be restrained will be in danger of dragging out an unhappy existence. A youth not out of his teens is a poor judge of the fitness of a person as young as himself to be his companion for life. After their judgment has become more matured, they view themselves bound for life to each other, and perhaps not at all calculated to make each other happy. Then, instead of making the best of their lot, recriminations take place, the breach widens, until there is settled indifference and neglect of each other. To them there is nothing sacred in the word home. The very atmosphere is poisoned by unloving words and bitter reproaches.--"A Solemn Appeal," pp. 11, 12 (Edition: Signs Publishing Company Limited).*

**28) E. G. White, Messages to Young People, p. 460**

*Seeking Divine Guidance*

*If men and women are in the habit of praying twice a day before they contemplate marriage, they should pray four times a day when such a step is anticipated. Marriage is something that will influence and affect your life, both in this world and in the world to come. A sincere Christian will not advance his plans in this direction without the knowledge that God approves his course. He will not want to choose for himself, but will feel that God must choose for him. We are not to please ourselves, for Christ pleased not Himself. I would not be understood to mean that anyone is to marry one whom he does not love. This would be sin. But fancy and the emotional nature must not be allowed to lead on to ruin. God requires the whole heart, the supreme affections.*

*The majority of the marriages of our time, and the way in which they are conducted, make them one of the signs of the last days. Men and women are so persistent, so headstrong, that God is left out of the question. Religion is laid aside, as if it had no part to act in this solemn and important matter. But unless those who profess to believe the truth are sanctified through it, and exalted in thought and character, they are not in as favorable a position before God as the sinner who has never been enlightened in regard to its claims.--Review and Herald, September 25, 1888.*

**29) E. G. White, Fundamentals of Christian Education, pp. 62, 63**

*A few weeks since, I visited College City (California), to speak, by invitation, upon the subject of temperance. The church was tendered for the occasion, and there was a good attendance. The people of this place have already taken a praiseworthy stand upon temperance principles. In fact, it was upon this condition that a college was established here. The land upon which the college building stands, with a large tract surrounding it, was donated to the Christian Church for educational purposes, with the stipulation that no saloon should ever be opened within three miles of the college. This agreement seems to have been faithfully kept. We would feel that the youth were much safer in attending school in such a town than where there are saloons open day and night on every street corner.*

*The rules of this college strictly guard the association of young men and young women during the school term. It is only when these rules are temporarily suspended, as is sometimes the case, that gentlemen are permitted to accompany ladies to and from public gatherings. Our own College at Battle Creek has similar regulations, though not so stringent. Such rules are indispensable to guard the youth from the danger of premature courtship and unwise marriage. Young people are sent to school by their parents to obtain an education, not to flirt with the opposite sex. The good of society, as well as the highest interest of the students, demands that they shall not attempt to select a life partner while their own character is yet undeveloped, their judgment immature, and while they are at the same time deprived of parental care and guidance.*

*It is because the home training is defective that the youth are so unwilling to submit to proper authority. I am a mother; I know whereof I speak, when I say that youth and children are not only safer but happier under wholesome restraint than when following their own inclination. Parents, your sons and daughters are not properly guarded. They should never be permitted to go and come when they please, without your knowledge and consent. The unbounded freedom granted to children at this age has proved the ruin of thousands. How many are allowed to be in the streets at night, and parents are content to be ignorant of the associates of their children. Too often, companions are chosen whose influence tends only to demoralize.*

*Under the cover of darkness, boys collect in groups to learn their first lessons in card-playing, gambling, smoking, and wine or beer sipping. The sons of religious parents venture into the saloons for an oyster supper, or some similar indulgence, and thus place themselves in the way of temptation. The very atmosphere of these resorts is redolent with blasphemy and pollution. No one can long remain in it without becoming corrupted. It is by such associations that promising youth are becoming inebriates and criminals. The very beginnings of the evil should be guarded against. Parents, unless you know that their surroundings are unexceptionable, do not permit your children to go into the streets after nightfall to engage in out-door sports, or to meet other boys for amusement. If this rule be rigidly enforced, obedience to it will become habitual, and the desire to transgress will soon cease.*

*Those who are seeking to shield the youth from temptation and to prepare them for a life of usefulness, are engaged in a good work. We are glad to see in any institution of learning a recognition of the importance of proper restraint and discipline for the young. May the efforts of all such instructors be crowned with success.--Signs of the Times, March 2, 1882*

**30) E. G. White, Fundamentals of Christian Education, pp. 105, 106**

*True love is a plant that needs culture. Let the woman who desires a peaceful, happy union, who would escape future misery and sorrow, inquire before she yields her affections, Has my lover a mother? What is the stamp of her character? Does he recognize his obligations to her? Is he mindful of her wishes and happiness? If he does not respect and honor his mother, will he manifest respect and love, kindness and attention, toward his wife? When the novelty of marriage is over, will he love me still? Will he be patient with my mistakes, or will he be critical, overbearing, and dictatorial? True affection will overlook many mistakes; love will not discern them.*

*The youth trust altogether too much to impulse. They should not give themselves away too easily, nor be captivated too readily by the winning exterior of the lover. Courtship, as carried on in this age, is a scheme of deception and hypocrisy, with which the enemy of souls has far more to do than the Lord. Good common sense is needed here if anywhere; but the fact is, it has little to do in the matter.*

*If children would be more familiar with their parents, if they would confide in them, and unburden to them their joys and sorrows, they would save themselves many a future heartache. When perplexed to know what course is right, let them lay the matter just as they view it before their parents, and ask advice of them. Who are so well calculated to point out their dangers as godly parents? Who can understand their peculiar temperaments so well as they? Children who are Christians will esteem above every earthly blessing the love and approbation of their God-fearing parents. The parents can sympathize with the children, and pray for and with them that God will shield and guide them. Above everything else they will point them to their never-failing Friend and Counselor, who will be touched with the feeling of their infirmities. He who was tempted in all points like as we are, yet without sin, knows how to succor those who are tempted, and who come to Him in faith.--Review and Herald, January 26, 1886.*

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Laurelbrook Academy

# Standards Handbook

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Academic year 2022 - 2023



**LAURELBROOK**  
EST. **A C A D E M Y** 1950  
LEARNING  BY DOING



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## The Purpose

The purpose of this Standards Handbook is to provide a mean by which students may understand the principles that undergird our standards. The desire is to not only provide guidelines for different activities, but the principles on which those guidelines are based so that complete understanding can be shared and applied should any activity arise that is not included in this handbook.

Please take a moment to study the following references that pertain to youth. Students should read the section in *Messages to Young People*, pp. 403-464. ”

The following references may be found in the appendix. REFERENCES:

*Testimonies Vol. 1*, pp 124, 125, 392›

*Testimonies Vol. 2*, pp. 236, 248, 380, 458 460, 564›

*Testimonies Vol. 3*, pp. 44, 45, 125, 191, 192, 455, 456›

*Testimonies Vol. 4*, pp. 209, 432, 433, 587 589›

*Testimonies Vol. 5*, pp. 88, 109, 110, 115›

*Counsels to Parents, Teachers and Students*, pp. 88, 98, 99, 100 102, 221, 225, 332›

*Messages to Young People*, pp. 436, 449, 452, 460›

*Fundamentals of Christian Education*, pp. 62, 105›

The contents of this book were compiled by Doug Baker.

## Personal Conduct

When a student registers at **Laurelbrook Academy** he/she and their parent(s), voluntarily agree to abide by the requirements of the school, which are designed for the benefit of the student body. A student continually makes choices in regards to the school's requirements and standards. Therefore, it is expected that a student will demonstrate responsible behavior in harmony with Christian principles both on and off campus. It is important for a student to know the requirements and standards they are expected to follow and the consequences when wrong choices are made. Laurelbrook Academy will not knowingly admit students who follow lifestyles or practices that undermine in any way the fundamental beliefs of the Seventh-day Adventist Church. When a student signs their application for admission, they pledge themselves to observe willingly **Laurelbrook Academy's** guidelines both printed and announced and to live in harmony with its ideals and purposes.

## Our High Calling

*Dear youth, I address myself to you.... Let it be your aim to glorify God and attain His moral likeness. Invite the Spirit of God to mold your characters. Now is your golden opportunity to wash your robes of character and make them white in the blood of the Lamb. ... Which will you choose, says Christ, Me or the world? God calls for an unconditional surrender of the heart and affections to Him. If you love friends, brothers or sisters, father or mother, houses or lands, more than Me, says Christ, you are not worthy of Me. Religion lays the soul under the greatest obligation to her claims, to walk by her principles. As the mysterious magnet points to the north, so do the claims of religion point to the glory of God. You are bound by your baptismal vows to honor your Creator and to resolutely deny self and crucify your affections and lusts, and bring even your thoughts into obedience to the will of Christ.*

*Avoid running into temptation. When temptations surround you, and you cannot control the circumstances which expose you to them, then you may claim the promise of God, and with confidence and conscious power exclaim: "I can do all things through Christ which strengtheneth me." There is strength for you all in God. But you will never feel your need of that strength*

*which alone is able to save you, unless you feel your weakness and sinfulness. Jesus, your precious Saviour, now calls you to take your position firmly upon the platform of eternal truth. If you suffer with Him, He will crown you with glory in His everlasting kingdom. If you are willing to sacrifice all for Him, then He will be your Saviour. But if you choose your own way you will follow on in darkness until it is too late to secure the eternal reward. <sup>1</sup>*

*Upon Christian youth depend in a great measure the preservation and perpetuity of the institutions which God has devised as a means by which to advance His work. Never was there a period when results so important depended upon a generation of men. Then how important that the young should be qualified for this great work, that God may use them as His instruments! Their Maker has claims upon them which are paramount to all others. <sup>2</sup>*

*The heart of God never yearned toward His earthly children with deeper love and more compassionate tenderness than now. There never was a time when God was ready and waiting to do more for His people than now. And He will instruct and save all who choose to be saved in His appointed way.<sup>3</sup>*

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<sup>1</sup> *Testimonies for the church*, vol. 3, p. 45

<sup>2</sup> *Testimonies for the Church*, vol. 4, p. 434

<sup>3</sup> *Testimonies for the Church*, vol. 3, p. 455

## Department of Students

*Those students who profess to love God and obey the truth should possess that degree of self-control and strength of religious principle that will enable them to remain unmoved amid temptations and to stand up for Jesus in the college, at their boarding houses, or wherever they may be. Religion is not to be worn merely as a cloak in the house of God; religious principles should characterize the entire life. Those who are drinking at the fountain of life will not, like the worldling, manifest a longing desire for change and pleasure. In their deportment and character will be seen the rest and peace and happiness that they have found in Jesus by daily laying their perplexities and burdens at His feet. They will show that in the path of obedience and duty there is contentment and even joy. Such ones will exert an influence over their fellow students which will tell upon the entire school.*

*Those who compose this faithful army will refresh and strengthen the teachers by discouraging every species of unfaithfulness, of discord, and of neglect to comply with the rules and regulations. Their influence will be saving, and their works will not perish in the great day of God, but will follow them into the future world; and the influence of their life here will tell throughout the ceaseless ages of eternity. One earnest, conscientious, faithful young man in a school is an inestimable treasure. Angels of heaven look lovingly upon him, and in the ledger of heaven is recorded every work of righteousness, ever temptation resisted, every evil overcome. He is laying up a good foundation against the time to come, that he may lay hold on eternal life.<sup>4</sup>*

*God holds everyone responsible for the influence that surrounds his soul, on his own account and on the account of others. He calls upon young men and women to be strictly temperate, and conscientious in the use of their faculties of mind and body. Their capabilities can be properly developed only by the most diligent use of their opportunities and the wise appropriation of their powers to the glory of God and the benefit of their fellow men.<sup>5</sup>*

*The wild, reckless character of many of the youth in this age of the world is heartsickening. If the youth could see that in complying with the laws and regulations of our institutions, they are only doing that which will improve their standing in society, elevate the character, ennoble the mind, and increase their happiness, they would not rebel against just rules and wholesome requirements, nor engage in creating suspicion and prejudice against these institutions.<sup>6</sup>*

*Students can do much to make the school a success by working with their teachers to help other students, and by zealously endeavoring to lift themselves above cheap, low standards. Those who co-operate with Christ will become refined in speech and in temper. They will not be unruly and self-caring, studying their own selfish pleasure and gratification. They will bend all their efforts to work with Christ as messengers of His mercy and love. They are one with Him in spirit and in action. They seek to store the mind with the precious treasures of God's word, that each may do his appointed work.<sup>7</sup>*

*The student who has a conscientious regard for truth and a true conception of duty can do much to influence his fellow students for Christ. The youth who are yoked up with the Saviour will not be unruly; they will not study their own selfish pleasure and gratification. Because they are one with Christ in spirit, they will be one with Christ in action. The older students in our schools should remember that it is in their power to mold the habits and practices of the younger students; and they should seek to make the best of every opportunity. Let these students determine that they will not through their influence betray their companions into the hands of the enemy.<sup>8</sup>*

*It rests with you, young men and women, to decide whether you will become trustworthy and faithful, ready and resolute to take your stand for the right under all circumstances. Do you desire to form correct habits? Then seek the company of*

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<sup>4</sup> Testimonies for the Church, vol. 4, p. 432

<sup>5</sup> Counsels to Parents, Teachers, and Students, p. 102

<sup>6</sup> Counsels to Parents, Teachers, and Students, p. 99

<sup>7</sup> Counsels to Parents, Teachers, and Students, p. 100

<sup>8</sup> Counsels to Parents, Teachers, and Students, p. 225

*those who are sound in morals, and whose aim tends to that which is good. The precious hours of probation are granted that you may remove every defect from the character, and this you should seek to do, not only that you may obtain the future life, but that you may be useful in this life. A good character is a capital of more value than gold or silver. It is unaffected by panics or failures, and in that day when earthly possessions shall be swept away, it will bring rich returns. Integrity, firmness, and perseverance are qualities that all should seek earnestly to cultivate; for they clothe the possessor with a power which is irresistible-- a power which makes him strong to do good, strong to resist evil, strong to bear adversity.<sup>9</sup>*

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<sup>9</sup> *Counsels to Parents, Teachers, and Students*, p. 225

## The Highest Standards

*Before men can be truly wise, they must realize their dependence upon God, and be filled with His wisdom. God is the source of intellectual as well as spiritual power. The greatest men who have reached what the world regards as wonderful heights in science are not to be compared with the beloved John or the apostle Paul. It is when intellectual and spiritual power are combined that the highest standard of manhood is attained. Those who do this, God will accept as workers together with Him in the training of minds.<sup>10</sup>*

*The true teacher is not satisfied with second-rate work. He is not satisfied with directing his students to a standard lower than the highest which it is possible for them to attain. He cannot be content with imparting to them only technical knowledge, with making them merely clever accountants, skillful artisans, successful tradesmen. It is his 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.*

*These principles become a living power to shape the character, through the acquaintance of the soul with Christ, through an acceptance of His wisdom as the guide, His power as the strength, of heart and life. This union formed, the student has found the Source of wisdom. He has within his reach the power to realize in himself his noblest ideals. The opportunities of the highest education for life in this world are his. And in the training here gained, he is entering upon that course which embraces eternity.<sup>11</sup>*

*While religion should be the pervading element in every school, it will not lead to a cheapening of the literary attainments. While a religious atmosphere should pervade the school, diffusing its influence, it will make all who are truly Christians feel more deeply their need of thorough knowledge, that they may make the best use of the faculties that God has bestowed upon them. While growing in grace and in the knowledge of our Lord Jesus Christ, they will groan under a sense of their imperfections, and will seek constantly to put to the stretch their powers of mind, that they may become intelligent Christians.<sup>12</sup>*

*Elevate your soul to be as was Daniel, a loyal, steadfast servant of the Lord of hosts. Ponder well the path of your feet; for you are standing on holy ground, and the angels of God are about you. It is right that you should feel that you must climb to the highest round of the educational ladder. Philosophy and history are important studies; but your sacrifice of time and money will avail nothing, if you do not use your attainments for the honor of God and the good of humanity. Unless the knowledge of science is a stepping stone to the attainment of the highest purposes, it is worthless. The education that does not furnish knowledge as enduring as eternity, is of no purpose. Unless you keep heaven and the future, immortal life before you, your attainments are of no permanent value. But if Jesus is your teacher, not simply on one day of the week, but every day, every hour, you may have his smile upon you in the pursuit of literary acquirements.*

*Daniel ever kept before him the glory of God, and you should also say, Lord, I desire knowledge, not for the glorification of self, but to meet the expectation of Jesus, that I may perfect an intelligent Christian character, through the grace he has given unto me. Will the students be true to principle as was Daniel?*

*In the future there will be more pressing need of men and women of literary qualifications than there has been in the past; for broad fields are opening out before us, white already for harvest. In these fields you may be laborers together with God. But if you are lovers of pleasure more than lovers of God, if you are filled with levity, if you allow the golden opportunities to pass without acquiring knowledge, without placing solid timbers in your character building, you will be dwarfed and crippled in any line of occupation you may undertake.<sup>13</sup>*

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<sup>10</sup> *Counsels for the Church*, p. 205

<sup>11</sup> *Education*, pp. 29, 30

<sup>12</sup> *Review and Herald*, June 21, 1887

<sup>13</sup> *Christian Education*, pp. 89, 90

## Behavior in the House of God

*To the humble, believing soul, the house of God on earth is the gate of heaven. The song of praise, the prayer, the words spoken by Christ's representatives, are God's appointed agencies to prepare a people for the church above, for that loftier worship into which there can enter nothing that defileth.*

*From the sacredness which was attached to the earthly sanctuary, Christians may learn how they should regard the place where the Lord meets with His people. There has been a great change, not for the better, but for the worse, in the habits and customs of the people in reference to religious worship. The precious, the sacred, things which connect us with God are fast losing their hold upon our minds and hearts, and are being brought down to the level of common things. The reverence which the people had anciently for the sanctuary where they met with God in sacred service has largely passed away. Nevertheless, God Himself gave the order of His service, exalting it high above everything of a temporal nature.*

*The house is the sanctuary for the family, and the closet or the grove the most retired place for individual worship; but the church is the sanctuary for the congregation. There should be rules in regard to the time, the place, and the manner of worshipping. Nothing that is sacred, nothing that pertains to the worship of God, should be treated with carelessness or indifference. In order that men may do their best work in showing forth the praises of God, their associations must be such as will keep the sacred distinct from the common, in their minds. Those who have broad ideas, noble thoughts and aspirations, are those who have associations that strengthen all thoughts of divine things. Happy are those who have a sanctuary, be it high or low, in the city or among the rugged mountain caves, in the lowly cabin or in the wilderness. If it is the best they can secure for the Master, He will hallow the place with His presence, and it will be holy unto the Lord of hosts.*

*When the worshipers enter the place of meeting, they should do so with decorum, passing quietly to their seats. If there is a stove in the room, it is not proper to crowd about it in an indolent, careless attitude. Common talking, whispering, and laughing should not be permitted in the house of worship, either before or after the service. Ardent, active piety should characterize the worshipers.*

*If some have to wait a few minutes before the meeting begins, let them maintain a true spirit of devotion by silent meditation, keeping the heart uplifted to God in prayer that the service may be of special benefit to their own hearts and lead to the conviction and conversion of other souls. They should remember that heavenly messengers are in the house. We all lose much sweet communion with God by our restlessness, by not encouraging moments of reflection and prayer. The spiritual condition needs to be often reviewed and the mind and heart drawn toward the Sun of Righteousness. If when the people come into the house of worship, they have genuine reverence for the Lord and bear in mind that they are in His presence, there will be a sweet eloquence in silence. The whispering and laughing and talking which might be without sin in a common business place should find no sanction in the house where God is worshiped. The mind should be prepared to hear the word of God, that it may have due weight and suitably impress the heart.*

*When the minister enters, it should be with dignified, solemn mien. He should bow down in silent prayer as soon as he steps into the pulpit, and earnestly ask help of God. What an impression this will make! There will be solemnity and awe upon the people. Their minister is communing with God; he is committing himself to God before he dares to stand before the people. Solemnity rests upon all, and angels of God are brought very near. Every one of the congregation, also, who fears God should with bowed head unite in silent prayer with him that God may grace the meeting with His presence and give power to His truth proclaimed from human lips. When the meeting is opened by prayer, every knee should bow in the presence of the Holy One, and every heart should ascend to God in silent devotion. The prayers of faithful worshipers will be heard, and the ministry of the word will prove effectual. The lifeless attitude of the worshipers in the house of God is one great reason why the ministry is not more productive of good. The melody of song, poured forth from many hearts in clear, distinct utterance, is one of God's instrumentalities in the work of saving souls. All the service should be conducted with solemnity and awe, as if in the visible presence of the Master of assemblies.*

*When the word is spoken, you should remember, brethren, that you are listening to the voice of God through His delegated servant. Listen attentively. Sleep not for one instant, because by this slumber you may lose the very words that*

*you need most—the very words which, if heeded, would save your feet from straying into wrong paths. Satan and his angels are busy creating a paralyzed condition of the senses so that cautions, warnings, and reproofs shall not be heard; or if heard, that they shall not take effect upon the heart and reform the life. Sometimes a little child may so attract the attention of the hearers that the precious seed does not fall into good ground and bring forth fruit. Sometimes young men and women have so little reverence for the house and worship of God that they keep up a continual communication with each other during the sermon. Could these see the angels of God looking upon them and marking their doings, they would be filled with shame, with abhorrence of themselves. God wants attentive hearers. It was while men slept that Satan sowed his tares.*

*When the benediction is pronounced, all should still be quiet, as if fearful of losing the peace of Christ. Let all pass out without jostling or loud talking, feeling that they are in the presence of God, that His eye is resting upon them, and that they must act as in His visible presence. Let there be no stopping in the aisles to visit or gossip, thus blocking them up so that others cannot pass out. The precincts of the church should be invested with a sacred reverence. It should not be made a place to meet old friends and visit and introduce common thoughts and worldly business transactions. These should be left outside the church. God and angels have been dishonored by the careless, noisy laughing and shuffling of feet heard in some places.*

*Parents, elevate the standard of Christianity in the minds of your children; help them to weave Jesus into their experience; teach them to have the highest reverence for the house of God and to understand that when they enter the Lord's house it should be with hearts that are softened and subdued by such thoughts as these: "God is here; this is His house. I must have pure thoughts and the holiest motives. I must have no pride, envy, jealousy, evil surmising, hatred, or deception in my heart, for I am coming into the presence of the holy God. This is the place where God meets with and blesses His people. The high and holy One who inhabiteth eternity looks upon me, searches my heart, and reads the most secret thoughts and acts of my life."*

*Brethren, will you not devote a little thought to this subject and notice how you conduct yourselves in the house of God and what efforts you are making by precept and example to cultivate reverence in your children? You roll vast responsibilities upon the preacher and hold him accountable for the souls of your children; but you do not sense your own responsibility as parents and as instructors and, like Abraham, command your household after you, that they may keep the statutes of the Lord. Your sons and daughters are corrupted by your own example and lax precepts; and, notwithstanding this lack of domestic training, you expect the minister to counteract your daily work and accomplish the wonderful achievement of training their hearts and lives to virtue and piety. After the minister has done all he can do for the church by faithful, affectionate admonition, patient discipline, and fervent prayer to reclaim and save the soul, yet is not successful, the fathers and mothers often blame him because their children are not converted, when it may be because of their own neglect. The burden rests with the parents; and will they take up the work that God has entrusted to them, and with fidelity perform it? Will they move onward and upward, working in a humble, patient, persevering way to reach the exalted standard themselves and to bring their children up with them? No wonder our churches are feeble and do not have that deep, earnest piety in their borders that they should have. Our present habits and customs, which dishonor God and bring the sacred and heavenly down to the level of the common, are against us. We have a sacred, testing, sanctifying truth; and if our habits and practices are not in accordance with the truth, we are sinners against great light, and are proportionately guilty. It will be far more tolerable for the heathen in the day of God's retributive justice than for us.*

*A much greater work might be done than we are now doing in reflecting the light of truth. God expects us to bear much fruit. He expects greater zeal and faithfulness, more affectionate and earnest efforts, by the individual members of the church for their neighbors and for those who are out of Christ. Parents must begin their work on a high plane of action. All who name the name of Christ must put on the whole armor and entreat, warn, and seek to win souls from sin. Lead all you can to listen to the truth in the house of God. We must do much more than we are doing to snatch souls from the burning.*

*It is too true that reverence for the house of God has become almost extinct. Sacred things and places are not discerned; the holy and exalted are not appreciated. Is there not a cause for the want of fervent piety in our families? Is it not because the high standard of religion is left to trail in the dust? God gave rules of order, perfect and exact, to His ancient people. Has His character changed? Is He not the great and mighty God who rules in the heaven of heavens? Would it not be well for us often to read the directions given by God Himself to the Hebrews, that we who have the light of the glorious truth shining upon us may imitate their reverence for the house of God? We have abundant reason to maintain a fervent,*



*devoted spirit in the worship of God. We have reason even to be more thoughtful and reverential in our worship than had the Jews. But an enemy has been at work to destroy our faith in the sacredness of Christian worship.*

*The place dedicated to God should not be a room where worldly business is transacted. If the children assemble to worship God in a room that is used during the week for a school or a storeroom, they will be more than human if, mingled with their devotional thoughts, they do not also have thoughts of their studies or of things that have happened during the week. The education and training of the youth should be of a character that would exalt sacred things and encourage pure devotion for God in His house. Many who profess to be children of the heavenly King have no true appreciation of the sacredness of eternal things. Nearly all need to be taught how to conduct themselves in the house of God. Parents should not only teach, but command, their children to enter the sanctuary with sobriety and reverence.*

*The moral taste of the worshipers in God's holy sanctuary must be elevated, refined, sanctified. This matter has been sadly neglected. Its importance has been overlooked, and as the result, disorder and irreverence have become prevalent, and God has been dishonored. When the leaders in the church, ministers and people, father and mothers, have not had elevated views of this matter, what could be expected of the inexperienced children? They are too often found in groups, away from the parents, who should have charge of them. Notwithstanding they are in the presence of God, and His eye is looking upon them, they are light and trifling, they whisper and laugh, are careless, irreverent, and inattentive. They are seldom instructed that the minister is God's ambassador, that the message he brings is one of God's appointed agencies in the salvation of souls, and that to all who have the privilege brought within their reach it will be a savor of life unto life or of death unto death.*

*The delicate and susceptible minds of the youth obtain their estimate of the labors of God's servants by the way their parents treat the matter. Many heads of families make the service a subject of criticism at home, approving a few things and condemning others. Thus the message of God to men is criticized and questioned, and made a subject of levity. What impressions are thus made upon the young by these careless, irreverent remarks the books of heaven alone will reveal. The children see and understand these things very much quicker than parents are apt to think. Their moral senses receive a wrong bias that time will never fully change. The parents mourn over the hardness of heart in their children and the difficulty in arousing their moral sensibility to answer to the claims of God. But the books of heavenly record trace with unerring pen the true cause. The parents were unconverted. They were not in harmony with heaven or with heaven's work. Their low, common ideas of the sacredness of the ministry and of the sanctuary of God were woven into the education of their children. It is a question whether anyone who has for years been under this blighting influence of home instruction will ever have a sensitive reverence and high regard for God's ministry and the agencies He has appointed for the salvation of souls. These things should be spoken of with reverence, with propriety of language, and with fine susceptibility, that you may reveal to all you associate with that you regard the message from God's servants as a message to you from God Himself.*

*Parents, be careful what example and what ideas you give your children. Their minds are plastic, and impressions are easily made. In regard to the service of the sanctuary, if the speaker has a blemish, be afraid to mention it. Talk only of the good work he is doing, of the good ideas he presented, which you should heed as coming through God's agent. It may be readily seen why children are so little impressed with the ministry of the word and why they have so little reverence for the house of God. Their education has been defective in this respect. Their parents need daily communion with God. Their own ideas need to be refined and ennobled; their lips need to be touched with a live coal from off the altar; then their habits, their practices at home, will make a good impression on the minds and characters of their children. The standard of religion will be greatly elevated. Such parents will do a great work for God. They will have less earthliness, less sensuality, and more refinement and fidelity at home. Life will be invested with a solemnity of which they have scarcely conceived. Nothing will be made common that pertains to the service and worship of God.*

*I am often pained as I enter the house where God is worshiped, to see the untidy dress of both men and women. If the heart and character were indicated by the outward apparel, then certainly nothing could be heavenly about them. They have no true idea of the order, the neatness, and the refined deportment that God requires of all who come into His presence to worship Him. What impressions do these things give to unbelievers and to the youth, who are keen to discern and to draw their conclusions?*

*In the minds of many there are no more sacred thoughts connected with the house of God than with the most common*

*place. Some will enter the place of worship with their hats on, in soiled, dirty clothes. Such do not realize that they are to meet with God and holy angels. There should be a radical change in this matter all through our churches. Ministers themselves need to elevate their ideas, to have finer susceptibilities in regard to it. It is a feature of the work that has been sadly neglected. Because of the irreverence in attitude, dress, and deportment, and lack of a worshipful frame of mind, God has often turned His face away from those assembled for His worship.*

*All should be taught to be neat, clean, and orderly in their dress, but not to indulge in that external adorning which is wholly inappropriate for the sanctuary. There should be no display of the apparel; for this encourages irreverence. The attention of the people is often called to this or that fine article of dress, and thus thoughts are intruded that should have no place in the hearts of the worshipers. God is to be the subject of thought, the object of worship; and anything that attracts the mind from the solemn, sacred service is an offense to Him. The parading of bows and ribbons, ruffles and feathers, and gold and silver ornaments is a species of idolatry and is wholly inappropriate for the sacred service of God, where the eye of every worshiper should be single to His glory. All matters of dress should be strictly guarded, following closely the Bible rule. Fashion has been the goddess who has ruled the outside world, and she often insinuates herself into the church. The church should make the word of God her standard, and parents should think intelligently upon this subject. When they see their children inclined to follow worldly fashions, they should, like Abraham, resolutely command their households after them. Instead of uniting them with the world, connect them with God. Let none dishonor God's sanctuary by their showy apparel. God and angels are there. The Holy One of Israel has spoken through His apostle: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."*

*When a church has been raised up and left uninstructed on these points, the minister has neglected his duty and will have to give an account to God for the impressions he allowed to prevail. Unless correct ideas of true worship and true reverence are impressed upon the people, there will be a growing tendency to place the sacred and eternal on a level with common things, and those professing the truth will be an offense to God and a disgrace to religion. They can never, with their uncultivated ideas, appreciate a pure and holy heaven, and be prepared to join with the worshipers in the heavenly courts above, where all is purity and perfection, where every being has perfect reverence for God and His holiness.*

*Paul describes the work of God's ambassadors as that by which every man shall be presented perfect in Christ Jesus. Those who embrace the truth of heavenly origin should be refined, ennobled, sanctified through it. It will require much painstaking effort to reach God's standard of true manhood. The irregular stones hewed from the quarry must be chiseled, their rough sides must be polished. This is an age famous for surface work, for easy methods, for boasted holiness aside from the standard of character that God has erected. All short routes, all cutoff tracks, all teaching which fails to exalt the law of God as the standard of religious character, is spurious. Perfection of character is a lifelong work, unattainable by those who are not willing to strive for it in God's appointed way, by slow and toilsome steps. We cannot afford to make any mistake in this matter, but we want day by day to be growing up into Christ, our living Head.<sup>14</sup>*

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<sup>14</sup> Testimonies for the Church, vol. 5, pp. 491-500

## Parents and Teachers

*Professors and teachers should reflect upon the best means of maintaining the peculiar character of our college; all should highly esteem the privileges which we enjoy in having such a school and should faithfully sustain it and guard it from any breath of reproach. Selfishness may chill the energies of the students, and the worldly element may gain a prevailing influence over the entire school. This would bring the frown of God upon that institution.*<sup>15</sup>

*The dangers of the young are greatly increased as they are thrown into the society of a large number of their own age, of varied character and habits of life. Under these circumstances, many parents are inclined to relax rather than redouble their own efforts to guard and control their children. Thus they cast a tremendous burden upon those who feel the responsibility. When these parents see that their children are becoming demoralized, they are inclined to find fault with those who have charge of the work, when the evils have been caused by the course of the parents themselves.*

*Instead of uniting with those who bear the burdens, to lift up the standard of morals, and working with heart and soul in the fear of God to correct the wrongs in their children, many parents soothe their own consciences by saying, "My children are no worse than others." They seek to conceal the glaring wrongs which God hates, lest their children shall become offended and take some desperate course. If the spirit of rebellion is in their hearts, far better subdue it now than permit it to increase and strengthen by indulgence. If parents would do their duty, we should see a different state of things. Many of these parents have backslidden from God. They do not have wisdom from Him to perceive the devices of Satan and to resist his snares.*<sup>16</sup>

*Order should be maintained in our different institutions at----. Insubordination should be overruled. None should be retained... who have been instructed by Sabbath-keeping parents and have been privileged to hear the truth yet rebel against its teachings. No persons should be connected with the sacred work of God who speak lightly of it or treat our holy faith with disrespect. ... Their influence is against the truth if they continue to neglect the light and slight salvation. This very indifference has a chilling influence upon the faith of others to draw them away from God. These impenitent, unimpressible ones should not occupy positions that might be filled by persons who will respect the truth and yield to the influence of the Spirit of God by being so closely connected with this sacred work.*<sup>17</sup>

*If a worldly influence is to bear sway in our school, then sell it out to worldlings, and let them take the entire control; and those who have invested their means in that institution will establish another school, to be conducted, not upon the plan of popular schools nor according to the desires of principal and teachers, but upon the plan which God has specified.*<sup>18</sup>

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<sup>15</sup> *Testimonies for the Church*, vol. 4, p. 432

<sup>16</sup> *Testimonies for the Church*, vol. 4, p. 650

<sup>17</sup> *Testimonies for the Church*, vol. 4, p. 209

<sup>18</sup> *Testimonies for the Church*, vol. 5, p. 25

## The Christian Character

*I saw that all heaven is interested in our salvation; and shall we be indifferent? Shall we be careless, as though it were a small matter whether we are saved or lost? Shall we slight the sacrifice that has been made for us? Some have done this. They have trifled with offered mercy, and the frown of God is upon them. God's Spirit will not always be grieved. It will depart if grieved a little longer. After all has been done that God could do to save men, if they show by their lives that they slight Jesus' offered mercy, death will be their portion, and it will be dearly purchased. It will be a dreadful death; for they will have to feel the agony that Christ felt upon the cross to purchase for them the redemption which they have refused. And they will then realize what they have lost--eternal life and the immortal inheritance. The great sacrifice that has been made to save souls shows us their worth. When the precious soul is once lost, it is lost forever.*

*I have seen an angel standing with scales in his hands weighing the thoughts and interest of the people of God, especially the young. In one scale were the thoughts and interest tending heavenward; in the other were the thoughts and interest tending to earth. And in this scale were thrown all the reading of storybooks, thoughts of dress and show, vanity, pride, etc. Oh, what a solemn moment! the angels of God standing with scales, weighing the thoughts of His professed children--those who claim to be dead to the world and alive to God. The scale filled with thoughts of earth, vanity, and pride quickly went down, notwithstanding weight after weight rolled from the scale. The one with the thoughts and interest tending to heaven went quickly up as the other went down, and oh, how light it was! I can relate this as I saw it; but never can I give the solemn and vivid impression stamped upon my mind, as I saw the angel with the scales weighing the thoughts and interest of the people of God. Said the angel: "Can such enter heaven? No, no, never. Tell them the hope they now possess is vain, and unless they speedily repent, and obtain salvation, they must perish."*

*A form of Godliness will not save any. All must have a deep and living experience. This alone will save them in the time of trouble. Then their work will be tried of what sort it is; and if it is gold, silver, and precious stones, they will be hid as in the secret of the Lord's pavilion. But if their work is wood, hay, and stubble, nothing can shield them from the fierceness of Jehovah's wrath.*

*The young, as well as those who are older, will be required to give a reason for their hope. But the mind, designed by God for better things, formed to serve Him perfectly, has dwelt upon foolish things, instead of eternal interests. That mind which is left to wander here and there is just as well able to understand the truth, the evidence from the word of God for keeping the Sabbath, and the true foundation of the Christian's hope, as to study the appearance, the manners, the dress, etc. And those who give up the mind to be diverted with foolish stories and idle tales, have the imagination fed, but the brilliancy of God's word is eclipsed to them. The mind is led directly from God. The interest in His precious word is destroyed.<sup>19</sup>*

*It is the duty of the youth to encourage sobriety. Lightness, jesting, and joking will result in barrenness of soul and the loss of the favor of God. Many of you think you do not exert a bad influence upon others, and thus feel in a measure satisfied; but do you exert an influence for good? Do you seek in your conversation and acts to lead others to the Saviour, or, if they profess Christ, to lead them to a closer walk with Him?<sup>20</sup>*

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<sup>19</sup> *Testimonies for the Church*, vol. 1, pp. 124, 125

<sup>20</sup> *Testimonies for the Church*, vol. 2, p. 236

## The Influence of Associates

*It has been truly said, "Show me your company, and I will show you your character." The youth fail to realize how sensibly both their character and their reputation are affected by their choice of associates. One seeks the company of those whose tastes and habits and practices are congenial. He who prefers the society of the ignorant and vicious to that of the wise and good shows that his own character is defective. His tastes and habits may at first be altogether dissimilar to the tastes and habits of those whose company he seeks; but as he mingles with this class, his thoughts and feelings change; he sacrifices right principles and insensibly yet unavoidably sinks to the level of his companions. As a stream always partakes of the property of the soil through which it runs, so the principles and habits of youth invariably become tinged with the character of the company in which they mingle.*

*Students should be taught to resist firmly the allurements to evil which come through association with other youth. Compassed as they are by temptation, an indwelling Christ is their only safeguard against evil. They must learn to look to Jesus continually, to study His virtues, to make Him their daily pattern. Then truth, brought into the inner sanctuary of the soul, will sanctify the life. They must be trained to weigh their actions, to reason from cause to effect, to measure the eternal loss or gain to the life given to serve the purposes of the enemy or devoted to the service of righteousness. They should be taught to choose as their companions those who give evidence of uprightness of character, those who practice Bible truth. By association with those who walk according to principle, even the careless will learn to love righteousness. And by the practice of right doing there will be created in the heart a distaste for that which is cheap and common and at variance with the principles of God's word.<sup>21</sup>*

*It is wrong for Christians to associate with those whose morals are loose. An intimate, daily intercourse which occupies time without contributing in any degree to the strength of the intellect or morals is dangerous. If the moral atmosphere surrounding persons is not pure and sanctified, but is tainted with corruption, those who breathe this atmosphere will find that it operates almost insensibly upon the intellect and heart to poison and to ruin. It is dangerous to be conversant with those whose minds naturally take a low level. Gradually and imperceptibly those who are naturally conscientious and love purity will come to the same level and partake of and sympathize with the imbecility and moral barrenness with which they are so constantly brought in contact.<sup>22</sup>*

*Nothing can more effectually prevent or banish serious impressions and good desires than association with vain, careless, and corrupt-minded persons. Whatever attractions such persons may possess by their wit, sarcasm, and fun, the fact that they treat religion with levity and indifference is sufficient reason why they should not be associated with. The more engaging they are in other respects, the more should their influence be dreaded as companions, because they throw around an irreligious life so many dangerous attractions.<sup>23</sup>*

*In our institutions, where many are laboring together, the influence of association is very great. It is natural to seek companionship. Everyone will find companions or make them. And just in proportion to the strength of the friendship, will be the amount of influence which friends will exert over one another for good or for evil. All will have associates, and will influence and be influenced in their turn.*

*The link is a mysterious one which binds human hearts together, so that the feelings, tastes, and principles of two individuals are closely blended. One catches the spirit, and copies the ways and acts, of the other. As wax retains the figure of the seal, so the mind retains the impression produced by intercourse and association. The influence may be unconscious, yet it is no less powerful.*

*If the youth could be persuaded to associate with the pure, the thoughtful, and the amiable, the effect would be most salutary. If choice is made of companions who fear the Lord, the influence will lead to truth, to duty, and to holiness. A truly Christian life is a power for good. But, on the other hand, those who associate with men and women of questionable*

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<sup>21</sup> *Counsels to Parents, Teachers, and Students*, p. 221

<sup>22</sup> *Testimonies for the Church*, vol. 3, p. 125

<sup>23</sup> *Testimonies for the Church*, vol. 3, p. 125

*morals, of bad principles and practices, will soon be walking in the same path. The tendencies of the natural heart are downward. He who associates with the skeptic will soon become skeptical; he who chooses the companionship of the vile will most assuredly become vile. To walk in the counsel of the ungodly is the first step toward standing in the way of sinners and sitting in the seat of the scornful.*

*Let all who would form a right character choose associates who are of a serious, thoughtful turn of mind and who are religiously inclined. Those who have counted the cost and wish to build for eternity must put good material into their building. If they accept of rotten timbers, if they are content with deficiencies of character, the building is doomed to ruin. Let all take heed how they build. The storm of temptation will sweep over the building, and unless it is firmly and faithfully constructed it will not stand the test.*<sup>24</sup>

*My brethren and sisters, old and young, when you have an hour of leisure, open the Bible and store the mind with its precious truths. When engaged in labor, guard the mind, keep it stayed upon God, talk less, and meditate more. Remember: "Every idle word that men shall speak, they shall give account thereof in the day of judgment." Let your words be select; this will close a door against the adversary of souls. Let your day be entered upon with prayer; work as in God's sight. His angels are ever by your side, making a record of your words, your deportment, and the manner in which your work is done. If you turn from good counsel and choose to associate with those who you have reason to suspect are not religiously inclined, although they profess to be Christians, you will soon become like them. You place yourself in the way of temptation, on Satan's battleground, and will, unless constantly guarded, be overcome by his devices. There are persons who have for some time made a profession of religion, who are, to all intents and purposes, without God and without a sensitive conscience. They are vain and trifling; their conversation is of a low order. Courtship and marriage occupy the mind to the exclusion of higher and nobler thoughts.*<sup>25</sup>

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<sup>24</sup> *Testimonies for the Church*, vol. 4, p.

<sup>25</sup> *Testimonies for the Church*, vol. 4, p. 588

## Social Standards

The formation of true Christian friendship is an important part of Christian education. A friendly intermingling of young men and women in group association is encouraged. We believe that social relationships are very important and that there is no better place than a Christian campus for developing friendships. However, experience has shown that those friendships should have certain defined limits. Therefore, **Laurelbrook Academy** makes abundant opportunity for supervised group association but makes no provision nor allows for exclusive friendships, dating, going steady, coupling up, etc. in our school program. The chief purpose of dating is to find a suitable marriage partner. Therefore, dating should wait until the youth are mature enough to seriously and properly consider marriage, which generally is not during the teenage years.

**Laurelbrook Academy** upholds the guidelines given in the Spirit of Prophecy and the Bible regarding the relationships between young men and young women. Because of this we impress upon our students that this is not a matter of opinion but rather principle. The sole purpose of dating is to find a suitable partner for marriage. Because the youth are not ready to make this decision, but rather should be focusing on their relationship with the Lord and discovering their life work and ministry, we provide an atmosphere of group association rather than dating, and discourage anything more than this. It is our desire to graduate young men and women who strive for and achieve a higher goal than this world has to offer young men and young women who are pure of mind and body. The Lord's standard calls for nothing less.

### Relationships

*The associations chosen by the workers are determining their destiny for this world and the next. Some who were once conscientious and faithful have sadly changed, they have disconnected from God, and Satan has allured them to his side. They are now irreligious and irreverent, and they have an influence upon others who are easily molded. Evil associations are deteriorating character; principle is being undermined. "He that walketh with wise men shall be wise: but a companion of fools shall be destroyed."*

*The young are in danger; but they are blind to discern the tendencies and result of the course they are pursuing. Many of them are engaged in flirtation. They seem to be infatuated. There is nothing noble, dignified, or sacred in these attachments; as they are prompted by Satan, the influence is such as to please him. Warnings to these persons fall unheeded. They are headstrong, self-willed, defiant. They think the warning, counsel, or reproof does not apply to them. Their course gives them no concern. They are continually separating themselves from the light and love of God. They lose all discernment of sacred and eternal things, and while they may keep up a dry form of Christian duties they have no heart in these religious exercises. All too late these deceived souls will learn that "strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." <sup>26</sup>*

*As I have been shown the dangers of those who profess better things, and the sins that exist among them,--a class who are not suspected of being in any danger from these polluting sins,--I have been led to inquire: Who, O Lord, shall stand when Thou appearest? Only those who have clean hands and pure hearts shall abide the day of His coming. I feel impelled by the Spirit of the Lord to urge my sisters who profess godliness to cherish modesty of deportment and a becoming reserve, with shamefacedness and sobriety. The liberties taken in this age of corruption should be no criterion for Christ's followers. These fashionable exhibitions of familiarity should not exist among Christians fitting for immortality. If lasciviousness, pollution, adultery, crime, and murder are the order of the day among those who know not the truth, and who refuse to be controlled by the principles of God's word, how important that the class professing to be followers of Christ, closely allied to God and angels, should show them a better and nobler way. How important that by their chastity and virtue they stand in marked contrast to that class who are controlled by brute passions. <sup>27</sup>*

*While at school, students should not allow their minds to become confused by thoughts of courtship. They are there to gain*

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<sup>26</sup> *Testimonies for the Church*, vol. 4, p. 589

<sup>27</sup> *Testimonies for the Church*, vol. 2, p. 459

*a fitness to work for God, and this thought is ever to be uppermost. Let all students take as broad a view as possible of their obligations to God. Let them study earnestly how they can do practical work for the Master during their student life. Let them refuse to burden the souls of their teachers by showing a spirit of levity and a careless disregard of rules.* <sup>28</sup>

*With many young ladies the boys are the theme of conversation; with the young men, it is the girls. "Out of the abundance of the heart the mouth speaketh." They talk of those subjects upon which their minds mostly run. The recording angel is writing the words of these professed Christian boys and girls. How will they be confused and ashamed when they meet them again in the day of God! Many children are pious hypocrites. The youth who have not made a profession of religion stumble over these hypocritical ones and are hardened against any effort that may be made by those interested in their salvation.* <sup>29</sup>

*The young boys are ... left to have their own way. They have scarcely entered their teens before they are by the side of little girls of their own age, accompanying them home and making love to them. And the parents are so completely in bondage through their own indulgence and mistaken love for their children that they dare not pursue a decided course to make a change and restrain their too-fast children in this fast age.* <sup>30</sup>

*The youth whose influence is demoralizing should have no connection with our college. Those who are possessed of a lovesick sentimentalism, and make their attendance at school an opportunity for courting and exchanging improper attentions, should be brought under the closest restrictions.* <sup>31</sup>

*Again and again I stood before the students in the Avondale school with messages from the Lord regarding the deleterious influence of free and easy association between young men and young women. I told them that if they did not keep themselves to themselves, and endeavor to make the most of their time, the school would not benefit them, and those who were paying their expenses would be disappointed. I told them that if they were determined to have their own will and their own way, it would be better for them to return to their homes and to the guardianship of their parents. This they could do at any time if they decided not to stand under the yoke of obedience, for we did not design to have a few leading spirits in wrongdoing demoralizing the other students.*

*I told the principal and teachers that God had laid upon them the responsibility of watching for souls as they that must give account. I showed them that the wrong course pursued by some of the students would mislead other students, if it were continued, and for this God would hold the teachers responsible. Some students would attend school who had not been disciplined at home, and whose ideas of proper education and its value were perverted. If these were allowed to carry things in their way, the object for which the school was established would be defeated, and the sin would be charged against the guardians of the schools, as if they had committed it themselves.* <sup>32</sup>

*In this fast age, reeking with corruption, you are not safe unless you stand guarded. Virtue and modesty are rare. I appeal to you as followers of Christ, making an exalted profession, to cherish the precious, priceless gem of modesty. This will guard virtue. If you have any hope of being finally exalted to join the company of the pure, sinless angels, and to live in an atmosphere where there is not the least taint of sin, cherish modesty and virtue. Nothing but purity, sacred purity, will stand the grand review, abide the day of God, and be received into a pure and holy heaven.* <sup>33</sup>

## Letters to Students

### Letter 1

*Keep clear of the boys. In their society your temptations become earnest and powerful. Put marriage out of your girl's head. You are in no sense fit for this. You need years of experience before you can be qualified to understand the duties, and take up the burdens, of married life. Positively guard your thoughts, your passions, and your affections. Do not*

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<sup>28</sup> *Counsels to Parents, Teachers, and Students*, p. 100

<sup>29</sup> *Testimonies for the Church*, vol. 2, p. 460

<sup>30</sup> *Testimonies for the Church*, vol. 2, p. 460

<sup>31</sup> *Testimonies for the Church*, vol. 4, p. 209

<sup>32</sup> *Counsels to Parents, Teachers, and students*, p. 101

<sup>33</sup> *Testimonies for the Church*, vol. 2, p 458



*degrade these to minister to lust. Elevate them to purity, devote them to God.*

*You may become a prudent, modest, virtuous girl, but not without earnest effort. You must watch, you must pray, you must meditate, you must investigate your motives and your actions. Closely analyze your feelings and your acts. Would you, in the presence of your father, perform an impure action? No, indeed. But you do this in the presence of your heavenly Father, who is so much more exalted, so holy, so pure. Yes; you corrupt your own body in the presence of the pure, sinless angels, and in the presence of Christ; and you continue to do this irrespective of conscience, irrespective of the light and warnings given you.<sup>34</sup>*

## Letter 2

*You have fallen into the sad error which is so prevalent in this degenerate age, especially with women. You are too fond of the other sex. You love their society; your attention to them is flattering, and you encourage, or permit, a familiarity which does not always accord with the exhortation of the apostle, to "abstain from all appearance of evil."*

*You do not really understand yourself. You are walking in darkness. You have had something to do with matchmaking. This is most uncertain business; for you do not know the heart and may make very bad work, thereby aiding the great rebel in his work of matchmaking. He is busily engaged in influencing those who are wholly unsuited to each other to unite their interests. He exults in this work, for by it he can produce more misery and hopeless woe to the human family than by exercising his skill in any other direction.<sup>35</sup>*

## Letter 3

*Should you, my brother, go to our college now, as you have planned, I fear for your course there. Your expressed determination to have a lady's company wherever you should go shows me that you are far from being in a position to be benefited by going to Battle Creek. The infatuation which is upon you is more satanic than divine. I do not wish to have you disappointed in regard to Battle Creek. The rules are strict there. No courting is allowed. The school would be worth nothing to students were they to become entangled in love affairs as you have been. Our college would soon be demoralized. Parents do not send their children to our college or to our offices to commence a lovesick, sentimental life, but to be educated in the sciences or to learn the printer's trade. Were the rules so lax that the youth were allowed to become bewildered and infatuated with the society of the opposite sex as you have been for some months past, the object of their going to Battle Creek would be lost. If you cannot put this entirely out of your mind and go there with the spirit of a learner and with a purpose to arouse yourself to the most earnest, humble, sincere efforts, praying that you may have a close connection with God, it would be better for you to remain at home.*

*Should you go you ought to be prepared to withstand temptation and to hold up the hands of professors and teachers, letting your influence be wholly on the side of discipline and order. God designs that all who work in His cause shall be subject one to another, ready to receive advice and instruction. They should train themselves by the severest mental and moral discipline, that by the assisting grace of God they may be fitted in mind and heart to train others. Fervent prayer, humility, and earnestness must be combined with God's help, for human frailties and human feelings are continually striving for the mastery. Every man must purify his soul through obedience to the truth, and with an eye single to God's glory he must abase self and exalt Jesus and His grace. By thus continually advancing toward the light he will become acquainted with God and receive His help.*

*Some of those who attend the college do not properly improve their time. Full of the buoyancy of youth, they spurn the restraint that is brought to bear upon them. Especially do they rebel against the rules that will not allow young gentlemen to pay their attentions to young ladies. Full well is known the evil of such a course in this degenerate age. In a college where so many youth are associated, imitating the customs of the world in this respect would turn the thoughts in a channel that would hinder them in their pursuit of knowledge and in their interest in religious things. The infatuation on the part of both young men and women in thus placing the affections upon each other during school days shows a lack of good judgment. As in your own case, blind impulse controls reason and judgment. Under this bewitching delusion the momentous responsibility felt by every sincere Christian is laid aside, spirituality dies, and the judgment and eternity lose their awful significance.*

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<sup>34</sup> *Testimonies for the Church*, vol. 2, p. 564

<sup>35</sup> *Testimonies for the Church*, vol. 2, p. 248

*Every faculty of those who become affected by this contagious disease--blind love--is brought in subjection to it. They seem to be devoid of good sense, and their course of action is disgusting to all who behold it. My brother, you have made yourself a subject of talk and have lowered yourself in the estimation of those whose approval you should prize. With many the crisis of the disease is reached in an immature marriage, and when the novelty is past and the bewitching power of love-making is over, one or both parties awake to their true situation. They then find themselves ill-mated, but united for life. Bound to each other by the most solemn vows, they look with sinking hearts upon the miserable life they must lead. They ought then to make the best of their situation, but many will not do this. They will either prove false to their marriage vows or make the yoke which they persisted in placing upon their own necks so very galling that not a few cowardly put an end to their existence.*<sup>36</sup>

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<sup>36</sup> *Testimonies for the Church*, vol. 5, pp. 109, 110

## Dress Standards

*“Do not let your beauty be that outward adorning of arranging the hair, of wearing gold, or of putting on fine apparel; but let it be the hidden person of the heart, with the incorruptible ornament of a gentle and quiet spirit, which is very precious in the sight of God.” 1 Pet. 3:3,4*

*The Bible teaches modesty in dress. “In like manner also, that women adorn themselves in modest apparel.” 1 Timothy 2:9. This forbids display in dress, gaudy colors, profuse ornamentation. Any device designed to attract attention to the wearer or to excite admiration, is excluded from the modest apparel which God’s word enjoins. Our dress is to be inexpensive--not with “gold, or pearls, or costly array.”*

*Money is a trust from God. It is not ours to expend for the gratification of pride or ambition. In the hands of God’s children it is food for the hungry, and clothing for the naked. It is a defense to the oppressed, a means of health to the sick, a means of preaching the gospel to the poor. You could bring happiness to many hearts by using wisely the means that is now spent for show. Consider the life of Christ. Study His character, and be partakers with Him in His self-denial.*

*In the professed Christian world enough is expended for jewels and needlessly expensive dress to feed all the hungry and to clothe the naked. Fashion and display absorb the means that might comfort the poor and the suffering. They rob the world of the gospel of the Saviour’s love.*

*But our clothing, while modest and simple, should be of good quality, of becoming colors, and suited for service. It should be chosen for durability rather than display. It should provide warmth and proper protection. The wise woman described in the Proverbs “is not afraid of the snow for her household: for all her household are clothed with double garments.” Proverbs 31:21, margin.*

*Our dress should be cleanly. Uncleanliness in dress is unhealthful, and thus defiling to the body and to the soul. “Ye are the temple of God . . . if any man defile the temple of God, him shall God destroy.” 1 Corinthians 3:16, 17.*

*In all respects the dress should be healthful. “Above all things,” God desires us to “be in health”--health of body and of soul. And we are to be workers together with Him for the health of both soul and body. Both are promoted by healthful dress.*

*It should have the grace, the beauty, the appropriateness of natural simplicity. Christ has warned us against the pride of life, but not against its grace and natural beauty. He pointed to the flowers of the field, to the lily unfolding in its purity, and said, “Even Solomon in all his glory was not arrayed like one of these.” Matthew 6:29. Thus by the things of nature Christ illustrates the beauty that heaven values, the modest grace, the simplicity, the purity, the appropriateness, that would make our attire pleasing to Him.*

*The most beautiful dress He bids us wear upon the soul. No outward adorning can compare in value or loveliness with that “meek and quiet spirit” which in His sight is “of great price.” 1 Peter 3:4.*

*To those who make the Saviour’s principles their guide, how precious His words of promise:*

*“Why are ye anxious concerning raiment? . . . If God doth so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall He not much more clothe you? . . . Be not therefore anxious, saying, Wherewithal shall we be clothed? . . . For your heavenly Father knoweth that ye have need of all these things. But seek ye first His kingdom, and His righteousness; and all these things shall be added unto you.” Matthew 6:28-33, R.V. <sup>37</sup>*

*It was the adversary of all good who instigated the invention of the ever-changing fashions. He desires nothing so much as to bring grief and dishonor to God by working the misery and ruin of human beings. One of the means by which he most effectually accomplishes this is the devices of fashion that weaken the body as well as enfeeble the mind and belittle the*

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<sup>37</sup> *The Ministry of Healing*, pp. 287-289

soul.<sup>38</sup>

*Another evil which custom fosters is the unequal distribution of the clothing, so that while some parts of the body have more than is required, others are insufficiently clad. The feet and limbs, being remote from the vital organs, should be especially guarded from cold by abundant clothing. It is impossible to have health when the extremities are habitually cold; for if there is too little blood in them there will be too much in other portions of the body. Perfect health requires a perfect circulation; but this cannot be had while three or four times as much clothing is worn upon the body, where the vital organs are situated, as upon the feet and limbs.*

*In order to secure the most healthful clothing, the needs of every part of the body must be carefully studied. The character of the climate, the surroundings, the condition of health, the age, and the occupation must all be considered. Every article of dress should fit easily, obstructing neither the circulation of the blood nor a free, full, natural respiration. Everything worn should be so loose that when the arms are raised the clothing will be correspondingly lifted.<sup>39</sup>*

*Instead of struggling to meet the demands of fashion, have the courage to dress healthfully and simply. Take time to make the dear Saviour a daily companion and familiar friend. Take time for the study of His word, take time to into the fields, and learn of God through the beauty of His works.<sup>40</sup>*

## Uniforms

Students are to wear school uniforms to all class appointments and be in their vocational uniform appropriate for the area to which they are assigned. Uniforms may be obtained from French Toast – see the Financial section of the **Laurelbrook Academy Student Handbook**.

**Laurelbrook Academy** encourages students to observe principles of modesty, neatness, appropriateness and cleanliness, while avoiding fads, when choosing their clothes.

The dean reserves the right to look over clothing and should an inappropriate article of clothing be worn, it will be sent home with a letter regarding our dress standards. If the article of clothing is returned to campus at a later time, it will be confiscated and not returned to the student or parents.

## Guidelines

- The wearing of faded, ill-kept, bleached, baggy or tight-fitting clothes (such as hip huggers or skinny jeans) is inappropriate for campus wear. Pants should be of proper size and fitting at the waist and hem line.
- Clothes must be free from rips, tears and holes.
- Sleeveless shirts and shirts with pictures or writing that are not in keeping with our standards are not to be worn.
- Students must wear shoes at all times when outside the dormitory.
- Shorts should extend to the knee and should only be worn in the dorm or for swimming.
- No noticeable cosmetics are to be worn, no colored nail polish. Any makeup should remain neutral and natural-looking
- Jewelry, including strings, leather bands, studded belts, bracelets, necklaces, earrings, posts, friendship bracelets, and rings are not to be brought on campus.
- Dresses and skirts should cover the knee in a sitting position.
- Slits in dresses and skirts should be no higher than the crease of the knee in a sitting position
- Necklines should be modest when standing or bending over.
- A full-length slip or a camisole and half-slip should be worn under sheer or loosely knitted clothing.
- Blouses are to be worn underneath V-necked, scoop-necked, or loosely knitted sweaters.

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<sup>38</sup> *The Ministry of Healing*, p. 291

<sup>39</sup> *The Ministry of Healing*, p. 293

<sup>40</sup> *The Ministry of Healing*, p. 294

## Standards Handbook

- Tops should not reveal the midriff when arms are raised above the head.
- Sandals can be worn with or without nylons during the warmer months. Sabbath attire requires nylons, tights or hosiery at all functions.
- Shoes should have soles no larger than one inch in the front and no more than a two-inch rise.
- Boys are not permitted to wear an unbuttoned shirt over a tee-shirt.
- Rubber bands and hair ties are not to be worn on the wrist.

### *Church Attire*

<b>Ladies:</b>	Dresses, and dress shoes. Dresses should cover the knee when sitting, be of modest cut, fit and style. Low-cut or sleeveless attire is not permitted. Dress coats or nice sweaters are permitted during the cooler months. This excludes all sports jackets or casual coats of any kind including hoodies or sweatshirt jackets.
<b>Men:</b>	Suits, dress shirt and tie with dress slacks, socks, and dress shoes. Casual pants are not permitted. Dress coats, trench coats, sweaters or leather jackets are permitted in church. This excludes all sports jackets or casual coats of any kind including hoodies or sweatshirt jackets.
<b>Inappropriate Attire:</b>	Denim of any kind, athletic shoes, casual shoes, cowboy boots, ties with cartoons or other inappropriate depictions, casual clothes worn for everyday, string ties and pants with exterior pockets or loops, baggy pants.

### *Vespers Attire*

Same as church attire but men may wear sweaters with dress slacks. Ladies may wear jumpers or skirts with a blouse.

### *Dining Room Attire*

Friday Supper .....	Vespers Attire
Sabbath Breakfast.....	Church Attire
Sabbath Lunch .....	Church Attire
Sabbath Supper .....	Vespers Attire

### *School Attire*

**Laurelbrook Academy** has adopted a school uniform for classroom attire. Students must wear a **Laurelbrook Academy** polo shirt or a **Laurelbrook Academy** oxford shirt. Ladies wear an A-line skirt. Men wear casual Dockers style pants with no external pockets. Students may wear sweaters and only **Laurelbrook Academy** hoodies if necessary.

### *Vocational Training Attire*

Each vocational area has a uniform for its area or a dress code specific to that area. See your vocational supervisor for the attire for your area.

### *Recreational Attire*

Tee shirt and blue jeans. Jeans must not be baggy and comply with the dress standards.

### *Swim Attire*

Students are to wear shorts to the knee and dark T-shirts when swimming.

*Hair*

Hair and facial hair should be neat and clean. Extreme hairstyles are not appropriate. Hair is to be its natural color. Beards, mustache and sideburns are allowed if they are neatly maintained.

*Make up*

Following standards of modesty, girls should use careful discretion when applying make up. Foundation when blended well can be appropriate. No eye shadow, eye liner, lip liner or dark lip color is acceptable. Only clear nail polish is to be worn on both fingers and toes.

## Transportation Guidelines

- The maximum number of passengers in the van (including the driver) is to be fifteen.
- All passengers in the van or in a car must wear seat belts. (Tennessee Code Annotated, Title 55, Chapter 9, Part 6)
- The driver should see that the interior is not torn up.
- Students are not to move around in the bus or van while it is moving.
- Noise level must remain at a minimum as to not distract the driver.
- Students are to remain seated and not to throw things, act rowdy, or anything that would otherwise disturb the driver.
- Students are not to have any part of themselves or their possessions hanging out of the windows of the van.
- The driver is in authority any time the van is being used and must be obeyed immediately. Failure to comply will result in disciplinary action.
- The driver has the authority to assign seats if they deem it necessary for any van trip.
- Students may not climb/lean over or under seats in the van.
- The students are not allowed to throw objects on the van or out of the windows at any time.
- Students may have drinks with screw top containers only.
- Willful misbehavior in campus vehicles will result in the withdrawal of the privilege of riding the van and can result in the exclusion from many student activities.

## Diet and Health

*Our bodies are built up from the food we eat. There is a constant breaking down of the tissues of the body; every movement of every organ involves waste, and this waste is repaired from our food. Each organ of the body requires its share of nutrition. The brain must be supplied with its portion; the bones, muscles, and nerves demand theirs. It is a wonderful process that transforms the food into blood and uses this blood to build up the varied parts of the body; but this process is going on continually, supplying with life and strength each nerve, muscle, and tissue.*

### Selection of Food

*Those foods should be chosen that best supply the elements needed for building up the body. In this choice, appetite is not a safe guide. Through wrong habits of eating, the appetite has become perverted. Often it demands food that impairs health and causes weakness instead of strength. We cannot safely be guided by the customs of society. The disease and suffering that everywhere prevail are largely due to popular errors in regard to diet.*

*In order to know what are the best foods, we must study God's original plan for man's diet. He who created man and who understands his needs appointed Adam his food. "Behold," He said, "I have given you every herb yielding seed, . . . and every tree, in which is the fruit of a tree yielding seed; to you it shall be for food." Genesis 1:29, A.R.V. Upon leaving Eden to gain his livelihood by tilling the earth under the curse of sin, man received permission to eat also "the herb of the field." Genesis 3:18.*

*Grains, fruits, nuts, and vegetables constitute the diet chosen for us by our Creator. These foods, prepared in as simple and natural a manner as possible, are the most healthful and nourishing. They impart a strength, a power of endurance, and a vigor of intellect that are not afforded by a more complex and stimulating diet.*

*But not all foods wholesome in themselves are equally suited to our needs under all circumstances. Care should be taken in the selection of food. Our diet should be suited to the season, to the climate in which we live, and to the occupation we follow. Some foods that are adapted for use at one season or in one climate are not suited to another. So there are different foods best suited for persons in different occupations. Often food that can be used with benefit by those engaged in hard physical labor is unsuitable for persons of sedentary pursuits or intense mental application. God has given us an ample variety of healthful foods, and each person should choose from it the things that experience and sound judgment prove to be best suited to his own necessities.*

*Nature's abundant supply of fruits, nuts, and grains is ample, and year by year the products of all lands are more generally distributed to all, by the increased facilities for transportation. As a result many articles of food which a few years ago were regarded as expensive luxuries are now within the reach of all as foods for everyday use. This is especially the case with dried and canned fruits.*

*Nuts and nut foods are coming largely into use to take the place of flesh meats. With nuts may be combined grains, fruits, and some roots, to make foods that are healthful and nourishing. Care should be taken, however, not to use too large a proportion of nuts. Those who realize ill effects from the use of nut foods may find the difficulty removed by attending to this precaution. It should be remembered, too, that some nuts are not so wholesome as others. Almonds are preferable to peanuts, but peanuts in limited quantities, used in connection with grains, are nourishing and digestible.*

*When properly prepared, olives, like nuts, supply the place of butter and flesh meats. The oil, as eaten in the olive, is far preferable to animal oil or fat. It serves as a laxative. Its use will be found beneficial to consumptives, and it is healing to an inflamed, irritated stomach.*

*Persons who have accustomed themselves to a rich, highly stimulating diet have an unnatural taste, and they cannot at once relish food that is plain and simple. It will take time for the taste to become natural and for the stomach to recover from the abuse it has suffered. But those who persevere in the use of wholesome food will, after a time, find it palatable. Its delicate and delicious flavors will be appreciated, and it will be eaten with greater enjoyment than can be derived from unwholesome dainties. And the stomach, in a healthy condition, neither fevered nor overtaxed, can readily perform its task.*



*In order to maintain health, a sufficient supply of good, nourishing food is needed.*

*If we plan wisely, that which is most conducive to health can be secured in almost every land. The various preparations of rice, wheat, corn, and oats are sent abroad everywhere, also beans, peas, and lentils. These, with native or imported fruits, and the variety of vegetables that grow in each locality, give an opportunity to select a dietary that is complete without the use of flesh meats.*

*Wherever fruit can be grown in abundance, a liberal supply should be prepared for winter, by canning or drying. Small fruits, such as currants, gooseberries, strawberries, raspberries, and blackberries, can be grown to advantage in many places where they are but little used and their cultivation is neglected.*

*For household canning, glass, rather than tin cans, should be used whenever possible. It is especially necessary that the fruit for canning should be in good condition. Use little sugar, and cook the fruit only long enough to ensure its preservation. Thus prepared, it is an excellent substitute for fresh fruit.*

*There should not be a great variety at any one meal, for this encourages overeating and causes indigestion.*

*It is not well to eat fruit and vegetables at the same meal. If the digestion is feeble, the use of both will often cause distress and inability to put forth mental effort. It is better to have the fruit at one meal and the vegetables at another.*

*The meals should be varied. The same dishes, prepared in the same way, should not appear on the table meal after meal and day after day. The meals are eaten with greater relish, and the system is better nourished, when the food is varied.*

### *Preparation of Food*

*It is wrong to eat merely to gratify the appetite, but no indifference should be manifested regarding the quality of the food or the manner of its preparation. If the food eaten is not relished, the body will not be so well nourished. The food should be carefully chosen and prepared with intelligence and skill.*

*Bread should be light and sweet. Not the least taint of sourness should be tolerated. The loaves should be small and so thoroughly baked that, so far as possible, the yeast germs shall be destroyed. When hot or new, raised bread of any kind is difficult of digestion. It should never appear on the table. This rule does not, however, apply to unleavened bread. Fresh rolls made of wheaten meal without yeast or leaven, and baked in a well-heated oven, are both wholesome and palatable.*

*Far too much sugar is ordinarily used in food. Cakes, sweet puddings, pastries, jellies, jams, are active causes of indigestion. Especially harmful are the custards and puddings in which milk, eggs, and sugar are the chief ingredients. The free use of milk and sugar taken together should be avoided.*

*Scanty, ill-cooked food depraves the blood by weakening the blood-making organs. It deranges the system and brings on disease, with its accompaniment of irritable nerves and bad tempers. The victims of poor cookery are numbered by thousands and tens of thousands. Over many graves might be written: "Died because of poor cooking;" "Died of an abused stomach."*

*Regularity in eating is of vital importance. There should be a specified time for each meal. At this time let everyone eat what the system requires and then take nothing more until the next meal. There are many who eat when the system needs no food, at irregular intervals, and between meals, because they have not sufficient strength of will to resist inclination. When traveling, some are constantly nibbling if anything eatable is within their reach. This is very injurious. If travelers would eat regularly of food that is simple and nutritious, they would not feel so great weariness nor suffer so much from sickness.*

*Another pernicious habit is that of eating just before bedtime. The regular meals may have been taken; but because there is a sense of faintness, more food is eaten. By indulgence this wrong practice becomes a habit and often so firmly fixed that it is thought impossible to sleep without food. As a result of eating late suppers, the digestive process is continued through the sleeping hours. But though the stomach works constantly, its work is not properly accomplished. The sleep is often disturbed with unpleasant dreams, and in the morning the person awakes unrefreshed and with little relish for breakfast. When we lie*

*down to rest, the stomach should have its work all done, that it, as well as the other organs of the body, may enjoy rest. For persons of sedentary habits, late suppers are particularly harmful. With them the disturbance created is often the beginning of disease that ends in death.*

*In many cases the faintness that leads to a desire for food is felt because the digestive organs have been too severely taxed during the day. After disposing of one meal, the digestive organs need rest. At least five or six hours should intervene between the meals, and most persons who give the plan a trial will find that two meals a day are better than three.*

## ***Wrong Conditions of Eating***

*Food should not be eaten very hot or very cold. If food is cold, the vital force of the stomach is drawn upon in order to warm it before digestion can take place. Cold drinks are injurious for the same reason; while the free use of hot drinks is debilitating. In fact, the more liquid there is taken with the meals, the more difficult it is for the food to digest; for the liquid must be absorbed before digestion can begin. Do not eat largely of salt, avoid the use of pickles and spiced foods, eat an abundance of fruit, and the irritation that calls for so much drink at mealtime will largely disappear.*

*Food should be eaten slowly and should be thoroughly masticated. This is necessary in order that the saliva may be properly mixed with the food and the digestive fluids be called into action.*

*Another serious evil is eating at improper times, as after violent or excessive exercise, when one is much exhausted or heated. Immediately after eating there is a strong draft upon the nervous energies; and when mind or body is heavily taxed just before or just after eating, digestion is hindered. When one is excited, anxious, or hurried, it is better not to eat until rest or relief is found.*

*The stomach is closely related to the brain; and when the stomach is diseased, the nerve power is called from the brain to the aid of the weakened digestive organs. When these demands are too frequent, the brain becomes congested. When the brain is constantly taxed, and there is lack of physical exercise, even plain food should be eaten sparingly. At mealtime cast off care and anxious thought; do not feel hurried, but eat slowly and with cheerfulness, with your heart filled with gratitude to God for all His blessings.*

*Sometimes the result of overeating is felt at once. In other cases there is no sensation of pain; but the digestive organs lose their vital force, and the foundation of physical strength is undermined.*

*The surplus food burdens the system and produces morbid, feverish conditions. It calls an undue amount of blood to the stomach, causing the limbs and extremities to chill quickly. It lays a heavy tax on the digestive organs, and when these organs have accomplished their task, there is a feeling of faintness or languor. Some who are continually overeating call this all-gone feeling hunger; but it is caused by the over-worked condition of the digestive organs. At times there is numbness of the brain, with disinclination to mental or physical effort.*

*These unpleasant symptoms are felt because nature has accomplished her work at an unnecessary outlay of vital force and is thoroughly exhausted. The stomach is saying, "Give me rest." But with many the faintness is interpreted as a demand for more food; so instead of giving the stomach rest, another burden is placed upon it. As a consequence the digestive organs are often worn out when they should be capable of doing good work.*

*Cooking on the Sabbath should be avoided; but it is not therefore necessary to eat cold food. In cold weather the food prepared the day before should be heated. And let the meals, however simple, be palatable and attractive. Especially in families where there are children, it is well, on the Sabbath, to provide something that will be regarded as a treat, something the family do not have every day.*

*Those upon whom rest important responsibilities, those, above all, who are guardians of spiritual interests, should be men of keen feeling and quick perception. More than others, they need to be temperate in eating. Rich and luxurious food should have no place upon their tables.*

*Every day men in positions of trust have decisions to make upon which depend results of great importance. Often they have to think rapidly, and this can be done successfully by those only who practice strict temperance. The mind strengthens under the correct treatment of the physical and mental powers. If the strain is not too great, new vigor comes with every taxation. But often the work of those who have important plans to consider and important decisions to make is affected for evil by the results of improper diet. A disordered stomach produces a disordered, uncertain state of mind. Often it causes irritability, harshness, or injustice. Many a plan that would have been a blessing to the world has been set aside, many unjust, oppressive, even cruel measures have been carried, as the result of diseased conditions due to wrong habits of eating.*

*Here is a suggestion for all whose work is sedentary or chiefly mental; let those who have sufficient moral courage and self-control try it: At each meal take only two or three kinds of simple food, and eat no more than is required to satisfy hunger. Take active exercise every day, and see if you do not receive benefit.*

*Strong men who are engaged in active physical labor are not compelled to be as careful as to the quantity or quality of their food as are persons of sedentary habits; but even these would have better health if they would practice self-control in eating and drinking.*

*Some wish that an exact rule could be prescribed for their diet. They overeat, and then regret it, and so they keep thinking about what they eat and drink. This is not as it should be. One person cannot lay down an exact rule for another. Everyone should exercise reason and self-control, and should act from principle.*

*Our bodies are Christ's purchased possession, and we are not at liberty to do with them as we please. All who understand the laws of health should realize their obligation to obey these laws which God has established in their being. Obedience to the laws of health is to be made a matter of personal duty. We ourselves must suffer the results of violated law. We must individually answer to God for our habits and practices. Therefore the question with us is not, "What is the world's practice?" but, "How shall I as an individual treat the habitation that God has given me?"<sup>41</sup>*

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<sup>41</sup> *The Ministry of Healing*, pp. 295-310

## Recreation

In order to provide for relaxation and physical exercise, regular recreation periods are scheduled. All the students are encouraged to attend each recreation.

- All students are to participate or be sent back to the dorm and if you must send them back, you need to notify the dean that you are sending them back.
- When a student arrives for recreation they should plan to stay the duration of the recreation period.
- If you have a language or social problem, a repeated dress code problem, or they are not participating, please inform the dean immediately.
- Recreation should be over no later than 9:00 p.m.
- While a simple game of ball is worthwhile, the elements of competition so often associated with sports should be avoided.
- Rough games, such as tackle football, should not be played or they should be played in such a way that will not be harmful.

### *Hiking*

- One staff is the leader of the hike. No persons are to pass the leader at any time.
- Another staff is to be the tail of the hike. No persons are to fall behind the tail.
- The leader is to stop often enough to compress the length of the group, and to ensure the safety of all students.
- The leaders of the hike may take time for a nature nugget, personal experience or singing half way through so that it breaks up the hike.
- If students choose to not participate in the activities hike, they are to remain in the dorm and not take "personal" hikes or walks.
- Students who show up for the hike should plan to go on the hike.
- Under no circumstances should students leave the group or lag way behind.
- Every participant is paired with another. Buddies stay together, monitor each other, and alert the leaders if either needs assistance or is missing.

### *Biking*

- One staff is the leader of the ride. No persons are to pass the leader at any time.
- Another staff is to be the tail of the ride. No persons are to fall behind the tail.
- The leader is to stop often enough to compress the length of the group, and to ensure the safety of all students.
- Obey traffic signs and signals - Bicycles must follow the rules of the road like other vehicles.
- Never ride against traffic - Motorists aren't looking for bicyclists riding on the wrong side of the road. State law and common sense require that bicyclists drive like other vehicles.
- Follow lane markings - Don't turn left from the right lane. Don't go straight in a lane marked "right-turn only."
- Don't pass on the right - Motorists may not look for or see a bicycle passing on the right.
- Scan the road behind you - Learn to look back over your shoulder without losing your balance or swerving.
- Keep both hands ready to brake - You may not stop in time if you brake one-handed. Allow extra distance for stopping in the rain, since brakes are less efficient when wet.
- Always wear a helmet.
- Dress for the weather - In rain wear a poncho or waterproof suit. Dress in layers so you can adjust to temperature changes. Wear bright colored clothing.

## Standards Handbook

- Use hand signals - Hand signals tell motorists and pedestrians what you intend to do. Signal as a matter of law, of courtesy, and of self-protection.
- Choose the best way to turn left – There are two choices: (1) Like an auto: signal to move into the left turn lane and then turn left. (2) Like a pedestrian: ride straight to the far side crosswalk. Walk your bike across.
- Look out for road hazards - Watch out for parallel-slat sewer grates, gravel, ice, sand or debris. Cross railroad tracks at right angles.

## Music

*I was shown that the youth must take a higher stand and make the word of God the man of their counsel and their guide. Solemn responsibilities rest upon the young, which they lightly regard. The introduction of music into their homes, instead of inciting to holiness and spirituality, has been the means of diverting their minds from the truth. Frivolous songs and the popular sheet music of the day seem congenial to their taste. The instruments of music have taken time which should have been devoted to prayer. Music, when not abused, is a great blessing; but when put to a wrong use, it is a terrible curse. It excites, but does not impart that strength and courage which the Christian can find only at the throne of grace while humbly making known his wants and with strong cries and tears pleading for heavenly strength to be fortified against the powerful temptations of the evil one. Satan is leading the young captive. Oh, what can I say to lead them to break his power of infatuation!*<sup>42</sup>

*Rightly employed, music is a precious gift of God, designed to uplift the thoughts to high and noble themes, to inspire and elevate the soul.*

*As the children of Israel, journeying through the wilderness, cheered their way by the music of sacred song, so God bids His children today gladden their pilgrim life. There are few means more effective for fixing His words in the memory than repeating them in song. And such song has wonderful power. It has power to subdue rude and uncultivated natures; power to quicken thought and to awaken sympathy, to promote harmony of action, and to banish the gloom and foreboding that destroy courage and weaken effort.*

*It is one of the most effective means of impressing the heart with spiritual truth. How often to the soul hard-pressed and ready to despair, memory recalls some word of God's--the long-forgotten burden of a childhood song, --and temptations lose their power, life takes on new meaning and new purpose, and courage and gladness are imparted to other souls!*

*The value of song as a means of education should never be lost sight of. Let there be singing in the home, of songs that are sweet and pure, and there will be fewer words of censure and more of cheerfulness and hope and joy. Let there be singing in the school, and the pupils will be drawn closer to God, to their teachers, and to one another.*

*As a part of religious service, singing is as much an act of worship as is prayer. Indeed, many a song is prayer. If the child is taught to realize this, he will think more of the meaning of the words he sings and will be more susceptible to their power.*

*As our Redeemer leads us to the threshold of the Infinite, flushed with the glory of God, we may catch the themes of praise and thanksgiving from the heavenly choir round about the throne; and as the echo of the angels' song is awakened in our earthly homes, hearts will be drawn closer to the heavenly singers. Heaven's communion begins on earth. We learn here the keynote of its praise.*<sup>43</sup>

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<sup>42</sup> *Testimonies for the Church*, vol. 1, p. 497

<sup>43</sup> *Education*, pp. 167, 168

## Building Rules

### *School Building Rules*

- Students may not chew gum in the buildings, school vehicles, or during any meetings, chapels, or religious services. (\$5 fine)
- Students may not eat in the school building and may only drink water.

### *Cafeteria Rules*

- **Health laws** require that the exterior cafeteria doors be used only during meal times. Staff and students are to use the gym doors or the office doors outside of meal times.
- **Health laws** require that no one but authorized personnel be permitted in the kitchen. Please do not go behind the counter unless on duty.
- Students must be in dress code to enter the cafeteria.
- When finished eating, students will deposit their trays and dishes in the clean-up area.
- Consideration for others should be evident by keeping noise, talking, and laughter to a 'table-level'.
- Food, dishes, silverware, etc. are not to be removed from the cafeteria.
- All students should be in the cafeteria only during authorized times.

### *Library*

- Students are to be quiet. No talking in the library except with permission from the supervisor and then only in a low voice or whisper.
- No library books are to leave the library without first being checked out.
- Newspapers, current magazines and reference materials are not to be removed from the library.
- Lost or overdue book fines are to be PAID IN CASH to the Business Office. Overdue book fines are \$.25 per day per book.
- No writing in or disfiguring of library books, magazines or furniture. A fine of \$25 will be assessed per incident plus replacement cost of the book.
- Students may be assigned to certain seats for study halls in the library.
- The library is open for use to those who are here to use it properly. All should study quietly and not disturb others. Those who fail to respect these rules may be assigned "special seats" or may even lose their library privileges.  
Students are not to be in the library without a supervisor.

### *Auditorium Rules*

- Students participating in recreational activities must wear athletic shoes.
- Students may be in the auditorium only in the presence of a supervising staff member.
- Students are expected to display good sportsmanship during games.
- Inappropriate behavior will result in the loss of recreation privileges.

## Building Character for Eternity

*I have a deep interest in the youth, and I greatly desire to see them striving to perfect Christian characters, seeking by diligent study and earnest prayer to gain the training essential for acceptable service in the cause of God. I long to see them helping one another to reach a higher plane of Christian experience.*

*Christ came to teach the human family the way of salvation, and He made this way so plain that a little child can walk in it. He bids His disciples follow on to know the Lord; and as they daily follow His guidance, they learn that His going forth is prepared as the morning. You have watched the rising sun, and the gradual break of day over earth and sky. Little by little the dawn increases, till the sun appears; then the light grows constantly stronger and clearer until the full glory of noontide is reached. This is a beautiful illustration of what God desires to do for His children in perfecting their Christian experience. As we walk day by day in the light He sends us, in willing obedience to all His requirements, our experience grows and broadens until we reach the full stature of men and women in Christ Jesus.*

*The youth need to keep ever before them the course that Christ followed. At every step it was a course of overcoming. Christ did not come to the earth as a king, to rule the nations. He came as a humble man, to be tempted, and to overcome temptation, to follow on, as we must, to know the Lord. In the study of His life we shall learn how much God through Him will do for His children. And we shall learn that, however great our trials may be, they cannot exceed what Christ endured that we might know the way, the truth, and the life. By a life of conformity to His example, we are to show our appreciation of His sacrifice in our behalf.*

*The youth have been bought with an infinite price, even the blood of the Son of God. Consider the sacrifice of the Father in permitting His Son to make this sacrifice. Consider what Christ gave up when He left the courts of heaven and the royal throne, to give His life a daily sacrifice for men He suffered reproach and abuse. He bore all the insult and mockery that wicked men could heap upon Him. And when His earthly ministry was accomplished, He suffered the death of the cross. Consider His sufferings on the cross,—the nails driven into His hands and feet, the derision and abuse from those He came to save, the hiding of His Father's face. But it was by all this that Christ made it possible for all who will to have the life that measures with the life of God.<sup>44</sup>*

### *A Faithful Friend*

*When Christ ascended to the Father, He did not leave His followers without help. The Holy Spirit, as His representative, and the heavenly angels, as ministering spirits, are sent forth to aid those who against great odds are fighting the good fight of faith. Ever remember that Jesus is your helper. No one understands as well as He your peculiarities of character. He is watching over you, and if you are willing to be guided by Him, He will throw around you influences for good that will enable you to accomplish all His will for you.*

*In this life we are preparing for the future life. Soon there is to be a grand review, in which every soul who is seeking to perfect a Christian character must bear the test of God's searching questions: Have you set an example that others were safe in following? Have you watched for souls as those that must give an account? The heavenly host are interested in the youth; and they are intensely desirous that you will bear the test, and that to you will be spoken the words of approval, "Well done, good and faithful servant; . . . enter thou into the joy of thy Lord."*

*Let the youth remember that here they are to build characters for eternity, and that God requires them to do their best. Let those older in experience watch over the younger ones; and when they see them tempted, take them aside, and pray with them and for them. The Lord would have us recognize the great sacrifice of Christ for us by showing an interest in the salvation of those He came to save. If the youth will seek Christ, He will make their efforts effectual.<sup>45</sup>*

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<sup>44</sup> *The Youth's Instructor*, November 21, 1911

<sup>45</sup> *The Youth's Instructor*, November 21, 1911



## Appendix

### 1) E. G. White, Testimonies for the Church, vol. 1, pp. 124, 125

*I saw that all heaven is interested in our salvation; and shall we be indifferent? Shall we be careless, as though it were a small matter whether we are saved or lost? Shall we slight the sacrifice that has been made for us? Some have done this. They have trifled with offered mercy, and the frown of God is upon them. God's Spirit will not always be grieved. It will depart if grieved a little longer. After all has been done that God could do to save men, if they show by their lives that they slight Jesus' offered mercy, death will be their portion, and it will be dearly purchased. It will be a dreadful death; for they will have to feel the agony that Christ felt upon the cross to purchase for them the redemption which they have refused. And they will then realize what they have lost--eternal life and the immortal inheritance. The great sacrifice that has been made to save souls shows us their worth. When the precious soul is once lost, it is lost forever.*

*I have seen an angel standing with scales in his hands weighing the thoughts and interest of the people of God, especially the young. In one scale were the thoughts and interest tending heavenward; in the other were the thoughts and interest tending to earth. And in this scale were thrown all the reading of storybooks, thoughts of dress and show, vanity, pride, etc. Oh, what a solemn moment! the angels of God standing with scales, weighing the thoughts of His professed children--those who claim to be dead to the world and alive to God. The scale filled with thoughts of earth, vanity, and pride quickly went down, notwithstanding weight after weight rolled from the scale. The one with the thoughts and interest tending to heaven went quickly up as the other went down, and oh, how light it was! I can relate this as I saw it; but never can I give the solemn and vivid impression stamped upon my mind, as I saw the angel with the scales weighing the thoughts and interest of the people of God. Said the angel: "Can such enter heaven? No, no, never. Tell them the hope they now possess is vain, and unless they speedily repent, and obtain salvation, they must perish."*

*A form of godliness will not save any. All must have a deep and living experience. This alone will save them in the time of trouble. Then their work will be tried of what sort it is; and if it is gold, silver, and precious stones, they will be hid as in the secret of the Lord's pavilion. But if their work is wood, hay, and stubble, nothing can shield them from the fierceness of Jehovah's wrath.*

*The young, as well as those who are older, will be required to give a reason for their hope. But the mind, designed by God for better things, formed to serve Him perfectly, has dwelt upon foolish things, instead of eternal interests. That mind which is left to wander here and there is just as well able to understand the truth, the evidence from the word of God for keeping the Sabbath, and the true foundation of the Christian's hope, as to study the appearance, the manners, the dress, etc. And those who give up the mind to be diverted with foolish stories and idle tales, have the imagination fed, but the brilliancy of God's word is eclipsed to them. The mind is led directly from God. The interest in His precious word is destroyed.*

*A book has been given us to guide our feet through the perils of this dark world to heaven. It tells us how we can escape the wrath of God, and also tells of the sufferings of Christ for us, the great sacrifice that has been made that we might be saved and enjoy the presence of God forever. And if any come short at last, having heard the truth as they have in this land of light, it will be their own fault; they will be without excuse. The word of God tells us how we may become perfect Christians and escape the seven last plagues. But they took no interest to find this out. Other things diverted the mind, idols were cherished by them, and God's Holy Word was neglected and slighted. God has been trifled with by professed Christians, and when His Holy Word shall judge them in the last day, they will be found wanting. That word which they have neglected for foolish storybooks, tries their lives. That is the standard; their motives, words, works, and the manner in which they use their time are all compared with the written word of God; and if they come short then, their cases are decided forever.*

### 2) E. G. White, Testimonies for the Church, vol. 1, p. 392

*Children would be saved from many evils if they would be more familiar with their parents. Parents should encourage in*

*their children a disposition to be open and frank with them, to come to them with their difficulties, and when they are perplexed as to what course is right, to lay the matter just as they view it before the parents and ask their advice. Who are so well calculated to see and point out their dangers as godly parents? Who can understand the peculiar temperaments of their own children as well as they? The mother who has watched every turn of the mind from infancy, and is thus acquainted with the natural disposition, is best prepared to counsel her children. Who can tell as well what traits of character to check and restrain, as the mother, aided by the father?*

*Children who are Christians will prefer the love and approbation of their God-fearing parents above every earthly blessing. They will love and honor their parents. It should be one of the principal studies of their lives, how to make their parents happy. In this rebellious age, children who have not received right instruction and discipline have but little sense of their obligations to their parents. It is often the case that the more their parents do for them, the more ungrateful they are, and the less they respect them. Children who have been petted and waited upon, always expect it; and if their expectations are not met, they are disappointed and discouraged. This same disposition will be seen through their whole lives; they will be helpless, leaning upon others for aid, expecting others to favor them and yield to them. And if they are opposed, even after they have grown to manhood and womanhood, they think themselves abused; and thus they worry their way through the world, hardly able to bear their own weight, often murmuring and fretting because everything does not suit them.*

**3) E. G. White, Testimonies for the Church, vol. 2, p. 236**

*The young are in great danger. Great evil results from their light reading. Much time is lost which should be spent in useful employment. Some would even deprive themselves of sleep to finish some ridiculous love story. The world is flooded with novels of every description. Some are not of as dangerous a character as others. Some are immoral, low, and vulgar; others are clothed with more refinement; but all are pernicious in their influence. Oh, that the young would reflect upon the influence which exciting stories have upon the mind! Can you, after such reading, open the word of God and read the words of life with interest? Do you not find the book of God uninteresting? The charm of that love story is upon the mind, destroying its healthy tone, and making it impossible for you to fix your mind upon the important, solemn truths which concern your eternal interest. You sin against your parents in devoting to such a poor purpose the time which belongs to them, and you sin against God in thus using the time which should be spent in devotion to Him.*

*It is the duty of the youth to encourage sobriety. Lightness, jesting, and joking will result in barrenness of soul and the loss of the favor of God. Many of you think you do not exert a bad influence upon others, and thus feel in a measure satisfied; but do you exert an influence for good? Do you seek in your conversation and acts to lead others to the Saviour, or, if they profess Christ, to lead them to a closer walk with Him?*

**4) E. G. White, Testimonies for the Church, vol. 2, p. 248**

*You have fallen into the sad error which is so prevalent in this degenerate age, especially with women. You are too fond of the other sex. You love their society; your attention to them is flattering, and you encourage, or permit, a familiarity which does not always accord with the exhortation of the apostle, to "abstain from all appearance of evil."*

*You do not really understand yourself. You are walking in darkness. You have had something to do with matchmaking. This is most uncertain business; for you do not know the heart and may make very bad work, thereby aiding the great rebel in his work of matchmaking. He is busily engaged in influencing those who are wholly unsuited to each other to unite their interests. He exults in this work, for by it he can produce more misery and hopeless woe to the human family than by exercising his skill in any other direction.*

*You have written many letters, which has greatly taxed you. These letters have dwelt somewhat upon the subjects of our faith and hope; but mixed with this have been close inquiries and guesses in regard to whether this one or that one was about to marry, and suggestions relative to marriage. You seem to know considerable about anticipated marriages, and write and talk upon these things. This only causes dearth to your soul. "Out of the abundance of the heart the mouth speaketh." You have done great injustice to yourself in permitting your mind and conversation to dwell upon love and marriage. You have not been happy, because you have been seeking after happiness. This is not profitable business. When you seek earnestly to do your duty, and arouse yourself to minister unto others, then you will find rest of spirit. Your mind dwells upon yourself. It needs to be drawn away from yourself by seeking to lighten the cares of others; and in*

*making them happy, you will find happiness and cheerfulness of spirit.*

*You have a diseased imagination. You have thought yourself diseased, but this has been more imaginary than real. You have been untrue to yourself. You have conversed with young men, and permitted a freedom in your presence which should only be permitted in a brother. I was shown that your influence at \_\_\_\_\_ was not what it might have been. You permitted your mind to take a low level. You could chat, and laugh, and talk cheap talk unworthy of a Christian. Your deportment was not as it should have been. You appeared like a person without a backbone. You were half reclining upon others, which is a wrong position for a lady to occupy in the presence of others. If you had only thought so, you could have walked as well, and sat as erect, as many others. The condition of your mind leads to indolence and to a dread of exercise, when this exercise would prove one of the greatest means of your recovery. You will never recover unless you lay aside this listless, dreamy condition of mind and arouse yourself to do, to work while the day lasts. Do, as well as imagine and plan. Turn your mind away from romantic projects. You mingle with your religion a romantic, lovesick sentimentalism, which does not elevate, but only lowers. It is not yourself alone who is affected; others are injured by your example and influence.*

**5) E. G. White, Testimonies for the Church, vol. 2, p. 380**

*B is not capable of taking care of a family. He cannot sustain one as it ought to be sustained, and should never have had one. His marriage was all a mistake. He has made a life of misery for his wife, and has accumulated misery by having children born to them. Some of them exist, and that is about all.*

*Those professing to be Christians should not enter the marriage relation until the matter has been carefully and prayerfully considered from an elevated standpoint to see if God can be glorified by the union. Then they should duly consider the result of every privilege of the marriage relation, and sanctified principle should be the basis of every action. Before increasing their family, they should take into consideration whether God would be glorified or dishonored by their bringing children into the world. They should seek to glorify God by their union from the first, and during every year of their married life. They should calmly consider what provision can be made for their children. They have no right to bring children into the world to be a burden to others. Have they a business that they can rely upon to sustain a family so that they need not become a burden to others? If they have not, they commit a crime in bringing children into the world to suffer for want of proper care, food, and clothing. In this fast, corrupt age these things are not considered. Lustful passion bears sway and will not submit to control, although feebleness, misery, and death are the result of its reign. Women are forced to a life of hardship, pain, and suffering because of the uncontrollable passions of men who bear the name of husband-- more rightly could they be called brutes. Mothers drag out a miserable existence, with children in their arms nearly all the time, managing every way to put bread into their mouths and clothes upon their backs. Such accumulated misery fills the world.*

**6) E. G. White, Testimonies for the Church, vol. 2, p. 458**

*My sisters, avoid even the appearance of evil. In this fast age, reeking with corruption, you are not safe unless you stand guarded. Virtue and modesty are rare. I appeal to you as followers of Christ, making an exalted profession, to cherish the precious, priceless gem of modesty. This will guard virtue. If you have any hope of being finally exalted to join the company of the pure, sinless angels, and to live in an atmosphere where there is not the least taint of sin, cherish modesty and virtue. Nothing but purity, sacred purity, will stand the grand review, abide the day of God, and be received into a pure and holy heaven.*

*The slightest insinuations, from whatever source they may come, inviting you to indulge in sin or to allow the least unwarrantable liberty with your persons, should be resented as the worst of insults to your dignified womanhood. The kiss upon your cheek, at an improper time and place, should lead you to repel the emissary of Satan with disgust. If it is from one in high places who is dealing in sacred things, the sin is of tenfold greater magnitude, and should lead a God-fearing woman or youth to recoil with horror, not only from the sin he would have you commit, but from the hypocrisy and villainy of one whom the people respect and honor as God's servant. He is handling sacred things, yet hiding his baseness of heart under a ministerial cloak. Be afraid of anything like this familiarity. Be sure that the least approach to it is evidence of a lascivious mind and a lustful eye. If the least encouragement is given in this direction, if any of the liberties mentioned are tolerated, no better evidence can be given that your mind is not pure and chaste as it should be, and that sin and crime have charms for you. You lower the standard of your dignified, virtuous womanhood, and*

*give unmistakable evidence that a low, brutal, common passion and lust has been suffered to remain alive in your heart and has never been crucified.*

**7) E. G. White, Testimonies for the Church, vol. 2, p. 460**

*Satan controls the minds of the youth in general. Your daughters are not taught self-denial and self-control. They are petted, and their pride is fostered. They are allowed to have their own way until they become headstrong and self-willed, and you are put to your wit's end to know what course to pursue to save them from ruin. Satan is leading them on to be a proverb in the mouth of unbelievers because of their boldness, their lack of reserve and womanly modesty. The young boys are likewise left to have their own way. They have scarcely entered their teens before they are by the side of little girls of their own age, accompanying them home and making love to them. And the parents are so completely in bondage through their own indulgence and mistaken love for their children that they dare not pursue a decided course to make a change and restrain their too-fast children in this fast age.*

*With many young ladies the boys are the theme of conversation; with the young men, it is the girls. "Out of the abundance of the heart the mouth speaketh." They talk of those subjects upon which their minds mostly run. The recording angel is writing the words of these professed Christian boys and girls. How will they be confused and ashamed when they meet them again in the day of God! Many children are pious hypocrites. The youth who have not made a profession of religion stumble over these hypocritical ones and are hardened against any effort that may be made by those interested in their salvation.*

**8) E. G. White, Testimonies for the Church, vol. 2, p. 564**

*Keep clear of the boys. In their society your temptations become earnest and powerful. Put marriage out of your girl's head. You are in no sense fit for this. You need years of experience before you can be qualified to understand the duties, and take up the burdens, of married life. Positively guard your thoughts, your passions, and your affections. Do not degrade these to minister to lust. Elevate them to purity, devote them to God.*

*You may become a prudent, modest, virtuous girl, but not without earnest effort. You must watch, you must pray, you must meditate, you must investigate your motives and your actions. Closely analyze your feelings and your acts. Would you, in the presence of your father, perform an impure action? No, indeed. But you do this in the presence of your heavenly Father, who is so much more exalted, so holy, so pure. Yes; you corrupt your own body in the presence of the pure, sinless angels, and in the presence of Christ; and you continue to do this irrespective of conscience, irrespective of the light and warnings given you.*

*Remember, a record is made of all your acts. You must meet again the most secret things of your life. You will be judged according to the deeds done in the body. Are you prepared for this? You are injuring yourself physically and morally. God has enjoined upon you to preserve your body holy. "Know ye not that your body is the temple of the Holy Ghost, . . . and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." Will not God judge you for debasing to lust the passions and affections when He claims the wealth of your affections and your entire being to be devoted to His service?*

*Again I warn you as one who must meet these lines in that day when the case of everyone shall be decided. Yield yourself to Christ without delay; He alone, by the power of His grace, can redeem you from ruin. He alone can bring your moral and mental powers into a state of health. Your heart may be warm with the love of God; your understanding, clear and mature; your conscience, illuminated, quick, and pure; your will, upright and sanctified, subject to the control of the Spirit of God. You can make yourself what you choose. If you will now face rightabout, cease to do evil and learn to do well, then you will be happy indeed; you will be successful in the battles of life, and rise to glory and honor in the better life than this. "Choose you this day whom ye will serve."*

**9) E. G. White, Testimonies for the Church, vol. 3, pp. 44, 45**

*The lack of firmness and self-denial in your characters is a serious drawback in obtaining a genuine religious experience that will not be sliding sand. Firmness and integrity of purpose should be cultivated. These qualities are positively necessary to a successful Christian life. If you have integrity of soul you will not be swayed from the right. No motive*

*will be sufficient to move you from the straight line of duty; you will be loyal and true to God. The pleadings of affection and love, the yearnings of friendship, will not move you to turn aside from truth and duty; you will not sacrifice duty to inclination.*

*If you, my brother, are allured to unite your life interest with a young, inexperienced girl, who is really deficient in education in the common, practical, daily duties of life, you make a mistake; but this deficiency is small compared with her ignorance in regard to her duty to God. She has not been destitute of light; she has had religious privileges, and yet she has not felt her wretched sinfulness without Christ. If, in your infatuation, you can repeatedly turn from the prayer meeting, where God meets with His people, in order to enjoy the society of one who has no love for God and who sees no attractions in the religious life, how can you expect God to prosper such a union? Be not in haste. Early marriages should not be encouraged. If either young women or young men have no respect for the claims of God, if they fail to heed the claims which bind them to religion, there will be danger that they will not properly regard the claims of the husband or of the wife. The habit of frequently being in the society of the one of your choice, and that, too, at the sacrifice of religious privileges and of your hours of prayer, is dangerous; you sustain a loss that you cannot afford. The habit of sitting up late at night is customary; but it is not pleasing to God, even if you are both Christians. These untimely hours injure health, unfit the mind for the next day's duties, and have an appearance of evil. My brother, I hope you will have self-respect enough to shun this form of courtship. If you have an eye single to the glory of God you will move with deliberate caution. You will not suffer lovesick sentimentalism to so blind your vision that you cannot discern the high claims that God has upon you as a Christian.*

**10) E. G. White, Testimonies for the Church, vol. 3, pp. 125, 126**

*I was shown that the two younger sons of Brother X were naturally goodhearted, conscientious young men, but that Satan had blinded their perception. Their companions were not all of that class which would strengthen and improve their morals or increase their understanding and love for the truth and heavenly things. "One sinner destroyeth much good." The ridicule and corrupt conversation of these companions had had its effect to dispel serious and religious impressions.*

*It is wrong for Christians to associate with those whose morals are loose. An intimate, daily intercourse which occupies time without contributing in any degree to the strength of the intellect or morals is dangerous. If the moral atmosphere surrounding persons is not pure and sanctified, but is tainted with corruption, those who breathe this atmosphere will find that it operates almost insensibly upon the intellect and heart to poison and to ruin. It is dangerous to be conversant with those whose minds naturally take a low level. Gradually and imperceptibly those who are naturally conscientious and love purity will come to the same level and partake of and sympathize with the imbecility and moral barrenness with which they are so constantly brought in contact.*

*It was important that the associations of these young men should change. "Evil communications corrupt good manners." Satan has worked through agents to ruin these young men. Nothing can more effectually prevent or banish serious impressions and good desires than association with vain, careless, and corrupt-minded persons. Whatever attractions such persons may possess by their wit, sarcasm, and fun, the fact that they treat religion with levity and indifference is sufficient reason why they should not be associated with. The more engaging they are in other respects, the more should their influence be dreaded as companions, because they throw around an irreligious life so many dangerous attractions.*

**11) E. G. White, Testimonies for the Church, vol. 3, pp. 191, 192**

*How few earnest prayers have been sent up to God in faith for those who worked in the office who were not fully in the truth! Who has felt the worth of the soul for whom Christ died? Who have been laborers in the vineyard of the Lord? I saw that angels were grieved with the trifling frivolities of the professed followers of Christ who were handling sacred things in the office. Some have no more sense of the sacredness of the work than if they were engaged in common labor. God now calls for the fruitless cumberers of the ground to consecrate themselves to Him and center their affections and hopes in Him.*

*The Lord would have all connected with the office become caretakers and burden bearers. If they are pleasure seekers, if they do not practice self-denial, they are not fit for a place in the office. The workers at the office should feel when*

*they enter it that it is a sacred place, a place where the work of God is being done in the publication of a truth which will decide the destiny of souls. This is not felt or realized as it should be. There is conversation in the typesetting department which diverts the mind from the work. The office is no place for visiting, for a courting spirit, or for amusement or selfishness. All should feel that they are doing work for God. He who sifts all motives and reads all hearts is proving, and trying, and sifting His people, especially those who have light and knowledge, and who are engaged in His sacred work. God is a searcher of hearts and a trier of the reins, and will accept nothing less than entire devotion to the work and consecration to Himself. All in the office should take up their daily duties as if in the presence of God. They should not be satisfied with doing just enough to pass along, and receive their wages; but all should work in any place where they can help the most. In Brother White's absence there are some faithful ones; there are others who are eyeservants. If all in the office who profess to be followers of Christ had been faithful in the performance of duty in the office, there would have been a great change for the better. Young men and young women have been too much engrossed in each other's society, talking, jesting, and joking, and angels of God have been driven from the office.*

*Marcus Lichtenstein was a God-fearing youth; but he saw so little true religious principle in those in the church and those working in the office that he was perplexed, distressed, disgusted. He stumbled over the lack of conscientiousness in keeping the Sabbath manifested by some who yet professed to be commandment keepers. Marcus had an exalted regard for the work in the office; but the vanity, the trifling, and the lack of principle stumbled him. God had raised him up and in His providence connected him with His work in the office. But there is so little known of the mind and will of God by some who work in the office that they looked upon this great work of the conversion of Marcus from Judaism as of no great importance. His worth was not appreciated. He was frequently pained with the deportment of F and of others in the office; and when he attempted to reprove them, his words were received with contempt that he should venture to instruct them. His defective language was an occasion of jest and amusement with some.*

*Marcus felt deeply over the case of F, but he could not see how he could help him. Marcus never would have left the office if the young men had been true to their profession. If he makes shipwreck of faith, his blood will surely be found on the skirts of the young who profess Christ, but who, by their works, their words, and their deportment, state plainly that they are not of Christ, but of the world. This deplorable state of neglect, of indifference and unfaithfulness, must cease; a thorough and permanent change must take place in the office, or those who have had so much light and so great privileges should be dismissed and others take their places, even if they be unbelievers. It is a fearful thing to be self-deceived. Said the angel, pointing to those in the office: "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." A profession is not enough. There must be a work inwrought in the soul and carried out in the life.*

**12) E. G. White, Testimonies for the Church, vol. 3, pp. 455, 456**

*I have given up all hope of doing anything for the church in ----- while you are a stumbling block to them. You once loved the truth, and had you followed on in the pathway of truth and holiness you would now have been an ambassador for Christ. You will have a fearful account to give in the great day of God for your talents which have been unimproved. You had good abilities. God lent these talents to you for you to put to good account, but you have abused these gifts. Had you used the ability that God had given you, on the right side, you would have done much in winning souls to Christ, and you would see in the kingdom of heaven souls saved through your instrumentality. But you have scattered abroad instead of gathering with Christ. Your brethren have been discouraged from trying to rise and advance, because you, like an opposing body, counteract the good they would do.*

*The heart of God never yearned toward His earthly children with deeper love and more compassionate tenderness than now. There never was a time when God was ready and waiting to do more for His people than now. And He will instruct and save all who choose to be saved in His appointed way. Those who are spiritual can discern spiritual things and see tokens of the presence and work of God everywhere. Satan, by his skillful and wicked strategy, led our first parents from the Garden of Eden--from their innocence and purity into sin and unspeakable wretchedness. He has not ceased to destroy; all the forces which he can command are diligently employed by him in these last days to compass the ruin of souls. He seizes every artifice that he can use to deceive, perplex, and confuse the people of God.*

*He has used you as his agent to scatter darkness and confusion, and he finds that you work admirably in his hands. You are the very instrument that he can handle with good effect to hurt, discourage, and tear down. You are not zealous to put your shoulder under the load with the people of God; but when they would move, you throw yourself as*

*an additional load to prevent them from doing what they might do in advancing in the right direction. Satan is at work with those who keep the commandments of God and have the faith of Jesus. The most bitter hatred exists within him against all who are loyal to God and who obey His commandments. He sleeps not; he does not abate his vigilance for one moment. Would that God's professed followers were half as wise, diligent, and persevering in the work of God as Satan is in his work.*

*Had you, Brother B, followed on when you first set your hand to the plow, and not looked back, you would now have been a messenger of light to bear the truth to those in darkness. But God could not use you to His glory until you should learn to counsel with your brethren and not to think you knew all that was worth knowing. Satan has succeeded in keeping you from doing good. You did run well for a season, but Satan's temptations overcame you. You loved to be first and to be flattered. You loved the power which money gives. Satan understands the weakness of men. He has the knowledge which he has accumulated for ages and is an experienced hand at his work. His cunning and devices are well matured, and are too often successful because God's people are not as wise as serpents.*

*Satan frequently appears as an angel of light, arrayed in the livery of heaven; he assumes friendly airs, manifesting great sanctity of character and high regard for his victims, the souls whom he means to deceive and destroy. Perils lie in the path which he invites souls to travel, but he succeeds in concealing these and presents the attractions only. The great Captain of our salvation has conquered in our behalf, that through Him we might conquer, if we would, in our own behalf. But Christ saves none against their choice; He compels none to obedience. He made the infinite sacrifice that they might overcome in His name and His righteousness be imputed unto them.*

**13) E. G. White, Testimonies for the Church, vol. 4, p. 209**

*Order should be maintained in our different institutions at----. Insubordination should be overruled. None should be retained in the office who have been instructed by Sabbath-keeping parents and have been privileged to hear the truth yet rebel against its teachings. No persons should be connected with the sacred work of God who speak lightly of it or treat our holy faith with disrespect. Those who have been connected with the office for quite a length of time and have had ample opportunity to become acquainted with our faith, yet manifest opposition to the truth, should no longer be retained in the office. Their influence is against the truth if they continue to neglect the light and slight salvation. This very indifference has a chilling influence upon the faith of others to draw them away from God. These impenitent, unimpressible ones should not occupy positions that might be filled by persons who will respect the truth and yield to the influence of the Spirit of God by being so closely connected with this sacred work.*

*The influence of our young people in the office is not what it should be. A and B have virtually worked against the cause. The influence of their conversation and deportment has been such as to disgust unbelievers and turn them from our faith and from Christ. The young who heed not the warnings of the word of God and slight the Testimonies of His Spirit can only be a living curse to the office and should be separated from it.*

*The youth whose influence is demoralizing should have no connection with our college. Those who are possessed of a lovesick sentimentalism, and make their attendance at school an opportunity for courting and exchanging improper attentions, should be brought under the closest restrictions. Authority must be maintained. Justice and Mercy are twin sisters, standing side by side.*

**14) E. G. White, Testimonies for the Church, vol. 4, pp. 432-434**

*Professors and teachers should reflect upon the best means of maintaining the peculiar character of our college; all should highly esteem the privileges which we enjoy in having such a school and should faithfully sustain it and guard it from any breath of reproach. Selfishness may chill the energies of the students, and the worldly element may gain a prevailing influence over the entire school. This would bring the frown of God upon that institution.*

*Those students who profess to love God and obey the truth should possess that degree of self-control and strength of religious principle that will enable them to remain unmoved amid temptations and to stand up for Jesus in the college, at their boardinghouses, or wherever they may be. Religion is not to be worn merely as a cloak in the house of God, but religious principle must characterize the entire life. Those who are drinking at the fountain of life will not, like the worldling, manifest a longing desire for change and pleasure. In their deportment and character will be seen the rest*

*and peace and happiness that they have found in Jesus by daily laying their perplexities and burdens at His feet. They will show that there is contentment and even joy in the path of obedience and duty. Such will exert an influence over their fellow students which will tell upon the entire school. Those who compose this faithful army will refresh and strengthen the teachers and professors in their efforts by discouraging every species of unfaithfulness, of discord, and of neglect to comply with the rules and regulations. Their influence will be saving, and their works will not perish in the great day of God, but will follow them into the future world; and the influence of their life here will tell throughout the ceaseless ages of eternity. One earnest, conscientious, faithful young man in school is an inestimable treasure. Angels of heaven look lovingly upon him. His precious Saviour loves him, and in the Ledger of Heaven will be recorded every work of righteousness, every temptation resisted, every evil overcome. He will thus be laying up a good foundation against the time to come, that he may lay hold on eternal life.*

*The course pursued at the college by Brother C, in seeking the society of young ladies, was wrong. This was not the object for which he was sent to Battle Creek. Students are not sent here to form attachments, to indulge in flirtation or courting, but to obtain an education. Should they be allowed to follow their own inclinations in this respect, the college would soon become demoralized. Several have used their precious school days in slyly flirting and courting, notwithstanding the vigilance of professors and teachers. When a teacher of any of the branches takes advantage of his position to win the affections of his students with a view to marriage, his course is worthy of severest censure.*

*The influence of the sons of Brother D and of several others from Iowa, also that of Mr. E of Illinois, has been no benefit to our school. The relatives and friends of these students have sustained them in casting reflections upon the college. The sons of Brother D have ability and aptness, which is a source of gratification to the parents; but when the ability of these young men is exerted to break down the rules and regulations of the college, it is nothing that should excite pleasure in the hearts of any. The paper containing that apt and sharp criticism concerning one who teaches in the college will not be read with such gratification in the day when every man's work shall pass in review before God. Brother and Sister D will then meet a record of the work they did in giving their son poorly concealed justification in this matter. They must then answer for the influence they have exerted against the school, one of God's instrumentalities, and for making the colored statements which have prevented youth from coming to the college, where they might have been brought under the influence of truth. Some souls will be lost in consequence of this wrong influence. The great day of God's judgment will unfold the influence of the words spoken and the attitude assumed. Brother and Sister D have duties at home which they have neglected. They have been drunken with the cares of this life. Work and hurry and drive are the order of the day, and their intense worldliness has had its molding influence upon their children, upon the church, and upon the world. It is the example of those who hold the truth in righteousness which will condemn the world.*

**15) E. G. White, Testimonies for the Church, vol. 4, p. 587**

*In our institutions, where many are laboring together, the influence of association is very great. It is natural to seek companionship. Everyone will find companions or make them. And just in proportion to the strength of the friendship, will be the amount of influence which friends will exert over one another for good or for evil. All will have associates, and will influence and be influenced in their turn.*

*The link is a mysterious one which binds human hearts together, so that the feelings, tastes, and principles of two individuals are closely blended. One catches the spirit, and copies the ways and acts, of the other. As wax retains the figure of the seal, so the mind retains the impression produced by intercourse and association. The influence may be unconscious, yet it is no less powerful.*

*If the youth could be persuaded to associate with the pure, the thoughtful, and the amiable, the effect would be most salutary. If choice is made of companions who fear the Lord, the influence will lead to truth, to duty, and to holiness. A truly Christian life is a power for good. But, on the other hand, those who associate with men and women of questionable morals, of bad principles and practices, will soon be walking in the same path. The tendencies of the natural heart are downward. He who associates with the skeptic will soon become skeptical; he who chooses the companionship of the vile will most assuredly become vile. To walk in the counsel of the ungodly is the first step toward standing in the way of sinners and sitting in the seat of the scornful.*



**16) E. G. White, Testimonies for the Church, vol. 4, pp. 589, 590**

*The associations chosen by the workers are determining their destiny for this world and the next. Some who were once conscientious and faithful have sadly changed, they have disconnected from God, and Satan has allured them to his side. They are now irreligious and irreverent, and they have an influence upon others who are easily molded. Evil associations are deteriorating character; principle is being undermined. "He that walketh with wise men shall be wise: but a companion of fools shall be destroyed."*

*The young are in danger; but they are blind to discern the tendencies and result of the course they are pursuing. Many of them are engaged in flirtation. They seem to be infatuated. There is nothing noble, dignified, or sacred in these attachments; as they are prompted by Satan, the influence is such as to please him. Warnings to these persons fall unheeded. They are headstrong, self-willed, defiant. They think the warning, counsel, or reproof does not apply to them. Their course gives them no concern. They are continually separating themselves from the light and love of God. They lose all discernment of sacred and eternal things, and while they may keep up a dry form of Christian duties they have no heart in these religious exercises. All too late these deceived souls will learn that "strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."*

*Words and actions and motives are recorded; but how little do these light, superficial heads and hard hearts realize that an angel of God stands writing down the manner in which their precious moments are employed. God will bring to light every word and every action. He is in every place. His messengers, although unseen, are visitors in the workroom and in the sleeping apartment. The hidden works of darkness will be brought to light. The thoughts, the intents and purposes of the heart, will stand revealed. All things are naked and open to the eyes of Him with whom we have to do.*

**17) E. G. White, Testimonies for the Church, vol. 5, pp. 88, 90**

*All are in constant danger. I warn the church to beware of those who preach to others the word of life but do not themselves cherish the spirit of humility and self-denial which it inculcates. Such men cannot be depended on in a crisis. They disregard the voice of God as readily as did Saul, and like him many stand ready to justify their course. When rebuked by the Lord through His prophet, Saul stoutly asserted that he had obeyed the voice of God; but the bleating sheep and lowing oxen testified that he had not. In the same manner do many today assert their loyalty to God, but their concerts and other pleasure gatherings, their worldly associations, their glorifying of self, and their eager desire for popularity all testify that they have not obeyed His voice. "As for My people, children are their oppressors, and women rule over them."*

*That is a high standard which the gospel sets before us. The consistent Christian is not only a new but a noble creature in Christ Jesus. He is an unfailing light to show others the way to heaven and to God. He who is drawing his life from Christ will have no desire for the frivolous, unsatisfying enjoyments of the world.*

*Among the youth will be found great diversity of character and education. Some have lived in an element of arbitrary restraint and harshness, which has developed in them a spirit of obstinacy and defiance. Others have been household pets, allowed by overfond parents to follow their own inclinations. Every defect has been excused, until their character is deformed. To deal successfully with these different minds the teacher needs to exercise great tact and delicacy in management, as well as firmness in government.*

**18) E. G. White, Testimonies for the Church, vol. 5, pp. 109, 110**

*Should you, my brother, go to our college now, as you have planned, I fear for your course there. Your expressed determination to have a lady's company wherever you should go shows me that you are far from being in a position to be benefited by going to Battle Creek. The infatuation which is upon you is more satanic than divine. I do not wish to have you disappointed in regard to Battle Creek. The rules are strict there. No courting is allowed. The school would be worth nothing to students were they to become entangled in love affairs as you have been. Our college would soon be demoralized. Parents do not send their children to our college or to our offices to commence a lovesick, sentimental life, but to be educated in the sciences or to learn the printer's trade. Were the rules so lax that the youth were allowed to become bewildered and infatuated with the society of the opposite sex as you have been for some months past, the object of their going to Battle Creek would be lost. If you cannot put this entirely out of your mind and go there with the*

*spirit of a learner and with a purpose to arouse yourself to the most earnest, humble, sincere efforts, praying that you may have a close connection with God, it would be better for you to remain at home.*

*Should you go you ought to be prepared to withstand temptation and to hold up the hands of professors and teachers, letting your influence be wholly on the side of discipline and order. God designs that all who work in His cause shall be subject one to another, ready to receive advice and instruction. They should train themselves by the severest mental and moral discipline, that by the assisting grace of God they may be fitted in mind and heart to train others. Fervent prayer, humility, and earnestness must be combined with God's help, for human frailties and human feelings are continually striving for the mastery. Every man must purify his soul through obedience to the truth, and with an eye single to God's glory he must abase self and exalt Jesus and His grace. By thus continually advancing toward the light he will become acquainted with God and receive His help.*

*Some of those who attend the college do not properly improve their time. Full of the buoyancy of youth, they spurn the restraint that is brought to bear upon them. Especially do they rebel against the rules that will not allow young gentlemen to pay their attentions to young ladies. Full well is known the evil of such a course in this degenerate age. In a college where so many youth are associated, imitating the customs of the world in this respect would turn the thoughts in a channel that would hinder them in their pursuit of knowledge and in their interest in religious things. The infatuation on the part of both young men and women in thus placing the affections upon each other during school days shows a lack of good judgment. As in your own case, blind impulse controls reason and judgment. Under this bewitching delusion the momentous responsibility felt by every sincere Christian is laid aside, spirituality dies, and the judgment and eternity lose their awful significance.*

*Every faculty of those who become affected by this contagious disease--blind love--is brought in subjection to it. They seem to be devoid of good sense, and their course of action is disgusting to all who behold it. My brother, you have made yourself a subject of talk and have lowered yourself in the estimation of those whose approval you should prize. With many the crisis of the disease is reached in an immature marriage, and when the novelty is past and the bewitching power of love-making is over, one or both parties awake to their true situation. They then find themselves ill-mated, but united for life. Bound to each other by the most solemn vows, they look with sinking hearts upon the miserable life they must lead. They ought then to make the best of their situation, but many will not do this. They will either prove false to their marriage vows or make the yoke which they persisted in placing upon their own necks so very galling that not a few cowardly put an end to their existence.*

**19) E. G. White, Testimonies for the Church, vol. 5, pp. 115-116**

*The injunction of the Captain of their salvation was, "Take ye heed, watch and pray," "lest ye enter into temptation;" but it was too much trouble to faithfully guard the soul, and the deceptive power of Satan and the deceitful heart allured away from Christ. If these young men and young women had considered the words of the apostle, "Ye are not your own, for ye are bought with a price," they would not have felt at liberty to keep back from God that which He had purchased at an infinite cost.*

*There is not one youth in one hundred who feels his God-given responsibility. Every physical and mental capability should be carefully preserved and put to the best and highest use to advance the glory of God. Those youth who permit their powers to be perverted, thus abusing God's gifts, will be called to strict account for the good they might have done had they availed themselves of the provision made through Jesus Christ. God claims the working of every faculty.*

*There are youth in the church who should be cultivating the grace of Christian steadfastness and growing up to be men of faith. They should become firm, unwavering, rooted and grounded in the truth. The church needs the very help which God designed they should give. Those professing His name have not consecrated their powers fully and entirely to Him, but have yielded them, in a measure, to the service of Satan. Such have been, and still are, robbing God. Like the unfaithful steward to whom were entrusted talents, they have hid the gifts of God in the world.*

**20) E. G. White, Counsels to Parents, Teachers and Students, p. 88**

*It would be well could there be connected with our college, land for cultivation, and also workshops, under the charge of men competent to instruct the students in the various departments of physical labor. Much is lost by a neglect to*

*unite physical with mental taxation. The leisure hours of the students are often occupied with frivolous pleasures, which weaken physical, mental, and moral powers. Under the debasing power of sensual indulgence, or the untimely excitement of courtship and marriage, many students fail to reach that height of mental development which they might otherwise have attained.*

**21) E. G. White, Counsels to Parents, Teachers and Students, pp. 98-101**

*Those students who profess to love God and obey the truth should possess that degree of self-control and strength of religious principle that will enable them to remain unmoved amid temptations and to stand up for Jesus in the college, at their boarding houses, or wherever they may be. Religion is not to be worn merely as a cloak in the house of God; religious principles should characterize the entire life. Those who are drinking at the fountain of life will not, like the worldling, manifest a longing desire for change and pleasure. In their deportment and character will be seen the rest and peace and happiness that they have found in Jesus by daily laying their perplexities and burdens at His feet. They will show that in the path of obedience and duty there is contentment and even joy. Such ones will exert an influence over their fellow students which will tell upon the entire school.*

*Those who compose this faithful army will refresh and strengthen the teachers by discouraging every species of unfaithfulness, of discord, and of neglect to comply with the rules and regulations. Their influence will be saving, and their works will not perish in the great day of God, but will follow them into the future world; and the influence of their life here will tell throughout the ceaseless ages of eternity.*

*One earnest, conscientious, faithful young man in a school is an inestimable treasure. Angels of heaven look lovingly upon him, and in the ledger of heaven is recorded every work of righteousness, ever temptation resisted, every evil overcome. He is laying up a good foundation against the time to come, that he may lay hold on eternal life.*

*Upon Christian youth depend in a great measure the preservation and perpetuity of the institutions which God has devised as a means by which to advance His work. Never was there a period when results so important depended upon a generation of men. Then how important that the young should be qualified for this great work, that God may use them as His instruments! Their Maker has claims upon them which are paramount to all others.*

*It is God who has given life and every physical and mental endowment that the youth possess. He has bestowed upon them capabilities for wise improvement, that they may do a work which will be as enduring as eternity. In return for His great gifts He claims a due cultivation and exercise of the intellectual and moral faculties. He did not give them these faculties merely for their amusement, or to be abused in working against His will and His providence, but to advance the knowledge of truth and holiness in the world. In return for His continued kindness and infinite mercies He claims their goodness, their veneration, their love. He justly requires obedience to His laws and to all wise regulations which will restrain and guard the youth from Satan's devices and lead them in paths of peace.*

*The wild, reckless character of many of the youth in this age of the world is heartsickening. If the youth could see that in complying with the laws and regulations of our institutions, they are only doing that which will improve their standing in society, elevate the character, ennoble the mind, and increase their happiness, they would not rebel against just rules and wholesome requirements, nor engage in creating suspicion and prejudice against these institutions.*

*With energy and fidelity our youth should meet the demands upon them, and this will be a guarantee of success. Young men who have never made a success in the temporal duties of life will be equally unprepared to engage in the higher duties. A religious experience is gained only through conflict, through disappointment, through severe discipline of self, through earnest prayer. The steps to heaven must be taken one at a time, and every advance step gives strength for the next.*

*Association With Others*

*While at school, students should not allow their minds to become confused by thoughts of courtship. They are there to gain a fitness to work for God, and this thought is ever to be uppermost. Let all students take as broad a view as possible of their obligations to God. Let them study earnestly how they can do practical work for the Master during*

*their student life. Let them refuse to burden the souls of their teachers by showing a spirit of levity and a careless disregard of rules.*

*Students can do much to make the school a success by working with their teachers to help other students, and by zealously endeavoring to lift themselves above cheap, low standards. Those who co-operate with Christ will become refined in speech and in temper. They will not be unruly and self-caring, studying their own selfish pleasure and gratification. They will bend all their efforts to work with Christ as messengers of His mercy and love. They are one with Him in spirit and in action. They seek to store the mind with the precious treasures of God's word, that each may do his appointed work.*

**22) E. G. White, Counsels to Parents, Teachers and Students, pp. 221, 222**

*It has been truly said, "Show me your company, and I will show you your character." The youth fail to realize how sensibly both their character and their reputation are affected by their choice of associates. One seeks the company of those whose tastes and habits and practices are congenial. He who prefers the society of the ignorant and vicious to that of the wise and good shows that his own character is defective. His tastes and habits may at first be altogether dissimilar to the tastes and habits of those whose company he seeks; but as he mingles with this class, his thoughts and feelings change; he sacrifices right principles and insensibly yet unavoidably sinks to the level of his companions. As a stream always partakes of the property of the soil through which it runs, so the principles and habits of youth invariably become tinctured with the character of the company in which they mingle. Students should be taught to resist firmly the allurements to evil which come through association with other youth. Compassed as they are by temptation, an indwelling Christ is their only safeguard against evil. They must learn to look to Jesus continually, to study His virtues, to make Him their daily pattern. Then truth, brought into the inner sanctuary of the soul, will sanctify the life.*

*They must be trained to weigh their actions, to reason from cause to effect, to measure the eternal loss or gain to the life given to serve the purposes of the enemy or devoted to the service of righteousness. They should be taught to choose as their companions those who give evidence of uprightness of character, those who practice Bible truth. By association with those who walk according to principle, even the careless will learn to love righteousness. And by the practice of right doing there will be created in the heart a distaste for that which is cheap and common and at variance with the principles of God's word.*

**23) E. G. White, Counsels to Parents, Teachers and Students, pp. 225, 226**

*The student who has a conscientious regard for truth and a true conception of duty can do much to influence his fellow students for Christ. The youth who are yoked up with the Saviour will not be unruly; they will not study their own selfish pleasure and gratification. Because they are one with Christ in spirit, they will be one with Christ in action. The older students in our schools should remember that it is in their power to mold the habits and practices of the younger students; and they should seek to make the best of every opportunity. Let these students determine that they will not through their influence betray their companions into the hands of the enemy.*

*Jesus will be the helper of all who put their trust in Him. Those who are connected with Christ have happiness at their command. They follow the path where their Saviour leads, for His sake crucifying the flesh, with its affections and lusts. They have built their hopes on Christ, and the storms of earth are powerless to sweep them from the sure foundation.*

*It rests with you, young men and women, to decide whether you will become trustworthy and faithful, ready and resolute to take your stand for the right under all circumstances. Do you desire to form correct habits? Then seek the company of those who are sound in morals, and whose aim tends to that which is good. The precious hours of probation are granted that you may remove every defect from the character, and this you should seek to do, not only that you may obtain the future life, but that you may be useful in this life. A good character is a capital of more value than gold or silver. It is unaffected by panics or failures, and in that day when earthly possessions shall be swept away, it will bring rich returns. Integrity, firmness, and perseverance are qualities that all should seek earnestly to cultivate; for they clothe the possessor with a power which is irresistible-- a power which makes him strong to do good, strong to resist evil, strong to bear adversity.*

**24) E. G. White, Counsels to Parents, Teachers and Students, pp. 332, 333**

*The Duties of Parents*

*The dangers of the young are greatly increased as they are thrown into the society of a large number of their own age, of varied character and habits of life. Under these circumstances, many parents are inclined to relax rather than redouble their own efforts to guard and control their children. Thus they cast a tremendous burden upon those who feel the responsibility. When these parents see that their children are becoming demoralized, they are inclined to find fault with those who have charge of the work, when the evils have been caused by the course of the parents themselves.*

*Instead of uniting with those who bear the burdens, to lift up the standard of morals, and working with heart and soul in the fear of God to correct the wrongs in their children, many parents soothe their own consciences by saying, "My children are no worse than others." They seek to conceal the glaring wrongs which God hates, lest their children shall become offended and take some desperate course. If the spirit of rebellion is in their hearts, far better subdue it now than permit it to increase and strengthen by indulgence. If parents would do their duty, we should see a different state of things. Many of these parents have backslidden from God. They do not have wisdom from Him to perceive the devices of Satan and to resist his snares.*

*Every son and daughter should be called to account if absent from home at night. Parents should know what company their children are in and at whose house they spend their evenings. Some children deceive their parents with falsehoods to avoid exposure of their wrong course. There are those who seek the society of corrupt companions and secretly visit saloons and other forbidden places of resort in the city. There are students who visit the billiard rooms, and who engage in card playing, flattering themselves that there is no danger. Since their object is merely amusement, they feel perfectly safe. It is not the lower grade alone who do this. Some who have been carefully reared, and educated to look upon such things with abhorrence, are venturing upon the forbidden ground.*

**25) E. G. White, Messages to Young People, p. 436**

*"A prudent wife is from the Lord." "The heart of her husband doth safely trust in her. .... She will do him good and not evil all the days of her life." "She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband also, and he praiseth her," saying, "Many daughters have done virtuously, but thou excellest them all." He who gains such a wife, "findeth a good thing, and obtaineth favor of the Lord."--"Ministry of Healing," pp. 358, 359.*

*Choice of Companions*

*Great care should be taken by Christian youth in the formation of friendships and in the choice of companions. Take heed, lest what you now think to be pure gold turns out to be base metal. Worldly associations tend to place obstructions in the way of your service to God, and many souls are ruined by unhappy unions, either business or matrimonial, with those who can never elevate or ennoble. Never should God's people venture upon forbidden ground. Marriage between believers and unbelievers is forbidden by God. But too often the unconverted heart follows its own desires, and marriages unsanctioned by God are formed.--"Fundamentals of Christian Education," p. 500.*

**26) E. G. White, Messages to Young People, pp. 449, 450**

*One of the greatest errors connected with this subject is that the young and inexperienced must not have their affections disturbed, that there must be no interference in their love experience. If there ever was a subject that needed to be viewed from every standpoint, it is this. The aid of the experience of others, and a calm, careful weighing of the matter on both sides, is positively essential. It is a subject that is treated altogether too lightly by the great majority of people.*

*Take God and your God-fearing parents into your counsel, young friends. Pray over the matter. Weigh every sentiment, and watch every development of character in the one with whom you think to link your life destiny. The step you are about to take is one of the most important in your life, and should not be taken hastily. While you may love, do not love blindly.*

*Examine carefully to see if your married life would be happy, or inharmonious and wretched. Let the questions be raised, Will this union help me heavenward? will it increase my love for God? and will it enlarge my sphere of usefulness in this life? If these reflections present no drawback, then in the fear of God move forward.*

*But even if an engagement has been entered into without a full understanding of the character of the one with whom you intend to unite, do not think that the engagement makes it a positive necessity for you to take upon yourself the marriage vow, and link yourself for life to one whom you cannot love and respect. Be very careful how you enter into conditional engagements; but better, far better, break the engagement before marriage than separate afterward, as many do.*

**27) E. G. White, Messages to Young People, p. 452**

*Boys and girls enter upon the marriage relation with unripe love, immature judgment, without noble, elevated feelings, and take upon themselves the marriage vows, wholly led by their boyish, girlish passions. . . .*

*The Danger of Early Attachments*

*Attachments formed in childhood have often resulted in very wretched unions, or in disgraceful separations. Early connections, if formed without the consent of parents, have seldom proved happy. The young affections should be restrained until the period arrives when sufficient age and experience will make it honorable and safe to unfetter them. Those who will not be restrained will be in danger of dragging out an unhappy existence. A youth not out of his teens is a poor judge of the fitness of a person as young as himself to be his companion for life. After their judgment has become more matured, they view themselves bound for life to each other, and perhaps not at all calculated to make each other happy. Then, instead of making the best of their lot, recriminations take place, the breach widens, until there is settled indifference and neglect of each other. To them there is nothing sacred in the word home. The very atmosphere is poisoned by unloving words and bitter reproaches.--"A Solemn Appeal," pp. 11, 12 (Edition: Signs Publishing Company Limited).*

**28) E. G. White, Messages to Young People, p. 460**

*Seeking Divine Guidance*

*If men and women are in the habit of praying twice a day before they contemplate marriage, they should pray four times a day when such a step is anticipated. Marriage is something that will influence and affect your life, both in this world and in the world to come. A sincere Christian will not advance his plans in this direction without the knowledge that God approves his course. He will not want to choose for himself, but will feel that God must choose for him. We are not to please ourselves, for Christ pleased not Himself. I would not be understood to mean that anyone is to marry one whom he does not love. This would be sin. But fancy and the emotional nature must not be allowed to lead on to ruin. God requires the whole heart, the supreme affections.*

*The majority of the marriages of our time, and the way in which they are conducted, make them one of the signs of the last days. Men and women are so persistent, so headstrong, that God is left out of the question. Religion is laid aside, as if it had no part to act in this solemn and important matter. But unless those who profess to believe the truth are sanctified through it, and exalted in thought and character, they are not in as favorable a position before God as the sinner who has never been enlightened in regard to its claims.--Review and Herald, September 25, 1888.*

**29) E. G. White, Fundamentals of Christian Education, pp. 62, 63**

*A few weeks since, I visited College City (California), to speak, by invitation, upon the subject of temperance. The church was tendered for the occasion, and there was a good attendance. The people of this place have already taken a praiseworthy stand upon temperance principles. In fact, it was upon this condition that a college was established here. The land upon which the college building stands, with a large tract surrounding it, was donated to the Christian Church for educational purposes, with the stipulation that no saloon should ever be opened within three miles of the college. This agreement seems to have been faithfully kept. We would feel that the youth were much safer in attending school in such a town than where there are saloons open day and night on every street corner.*

*The rules of this college strictly guard the association of young men and young women during the school term. It is only when these rules are temporarily suspended, as is sometimes the case, that gentlemen are permitted to accompany ladies to and from public gatherings. Our own College at Battle Creek has similar regulations, though not so stringent. Such rules are indispensable to guard the youth from the danger of premature courtship and unwise marriage. Young people are sent to school by their parents to obtain an education, not to flirt with the opposite sex. The good of society, as well as the highest interest of the students, demands that they shall not attempt to select a life partner while their own character is yet undeveloped, their judgment immature, and while they are at the same time deprived of parental care and guidance.*

*It is because the home training is defective that the youth are so unwilling to submit to proper authority. I am a mother; I know whereof I speak, when I say that youth and children are not only safer but happier under wholesome restraint than when following their own inclination. Parents, your sons and daughters are not properly guarded. They should never be permitted to go and come when they please, without your knowledge and consent. The unbounded freedom granted to children at this age has proved the ruin of thousands. How many are allowed to be in the streets at night, and parents are content to be ignorant of the associates of their children. Too often, companions are chosen whose influence tends only to demoralize.*

*Under the cover of darkness, boys collect in groups to learn their first lessons in card-playing, gambling, smoking, and wine or beer sipping. The sons of religious parents venture into the saloons for an oyster supper, or some similar indulgence, and thus place themselves in the way of temptation. The very atmosphere of these resorts is redolent with blasphemy and pollution. No one can long remain in it without becoming corrupted. It is by such associations that promising youth are becoming inebriates and criminals. The very beginnings of the evil should be guarded against. Parents, unless you know that their surroundings are unexceptionable, do not permit your children to go into the streets after nightfall to engage in out-door sports, or to meet other boys for amusement. If this rule be rigidly enforced, obedience to it will become habitual, and the desire to transgress will soon cease.*

*Those who are seeking to shield the youth from temptation and to prepare them for a life of usefulness, are engaged in a good work. We are glad to see in any institution of learning a recognition of the importance of proper restraint and discipline for the young. May the efforts of all such instructors be crowned with success.--Signs of the Times, March 2, 1882*

**30) E. G. White, Fundamentals of Christian Education, pp. 105, 106**

*True love is a plant that needs culture. Let the woman who desires a peaceful, happy union, who would escape future misery and sorrow, inquire before she yields her affections, Has my lover a mother? What is the stamp of her character? Does he recognize his obligations to her? Is he mindful of her wishes and happiness? If he does not respect and honor his mother, will he manifest respect and love, kindness and attention, toward his wife? When the novelty of marriage is over, will he love me still? Will he be patient with my mistakes, or will he be critical, overbearing, and dictatorial? True affection will overlook many mistakes; love will not discern them.*

*The youth trust altogether too much to impulse. They should not give themselves away too easily, nor be captivated too readily by the winning exterior of the lover. Courtship, as carried on in this age, is a scheme of deception and hypocrisy, with which the enemy of souls has far more to do than the Lord. Good common sense is needed here if anywhere; but the fact is, it has little to do in the matter.*

*If children would be more familiar with their parents, if they would confide in them, and unburden to them their joys and sorrows, they would save themselves many a future heartache. When perplexed to know what course is right, let them lay the matter just as they view it before their parents, and ask advice of them. Who are so well calculated to point out their dangers as godly parents? Who can understand their peculiar temperaments so well as they? Children who are Christians will esteem above every earthly blessing the love and approbation of their God-fearing parents. The parents can sympathize with the children, and pray for and with them that God will shield and guide them. Above everything else they will point them to their never-failing Friend and Counselor, who will be touched with the feeling of their infirmities. He who was tempted in all points like as we are, yet without sin, knows how to succor those who are tempted, and who come to Him in faith.--Review and Herald, January 26, 1886.*

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Laurelbrook Academy

# Standards Handbook

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Academic year 2022 - 2023



**LAURELBROOK**  
EST. **A C A D E M Y** 1950  
LEARNING  BY DOING



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## The Purpose

The purpose of this Standards Handbook is to provide a mean by which students may understand the principles that undergird our standards. The desire is to not only provide guidelines for different activities, but the principles on which those guidelines are based so that complete understanding can be shared and applied should any activity arise that is not included in this handbook.

Please take a moment to study the following references that pertain to youth. Students should read the section in *Messages to Young People*, pp. 403-464. ”

The following references may be found in the appendix. REFERENCES:

*Testimonies Vol. 1*, pp 124, 125, 392›

*Testimonies Vol. 2*, pp. 236, 248, 380, 458 460, 564›

*Testimonies Vol. 3*, pp. 44, 45, 125, 191, 192, 455, 456›

*Testimonies Vol. 4*, pp. 209, 432, 433, 587 589›

*Testimonies Vol. 5*, pp. 88, 109, 110, 115›

*Counsels to Parents, Teachers and Students*, pp. 88, 98, 99, 100 102, 221, 225, 332›

*Messages to Young People*, pp. 436, 449, 452, 460›

*Fundamentals of Christian Education*, pp. 62, 105›

The contents of this book were compiled by Doug Baker.

## Personal Conduct

When a student registers at **Laurelbrook Academy** he/she and their parent(s), voluntarily agree to abide by the requirements of the school, which are designed for the benefit of the student body. A student continually makes choices in regards to the school's requirements and standards. Therefore, it is expected that a student will demonstrate responsible behavior in harmony with Christian principles both on and off campus. It is important for a student to know the requirements and standards they are expected to follow and the consequences when wrong choices are made. Laurelbrook Academy will not knowingly admit students who follow lifestyles or practices that undermine in any way the fundamental beliefs of the Seventh-day Adventist Church. When a student signs their application for admission, they pledge themselves to observe willingly **Laurelbrook Academy's** guidelines both printed and announced and to live in harmony with its ideals and purposes.

## Our High Calling

*Dear youth, I address myself to you.... Let it be your aim to glorify God and attain His moral likeness. Invite the Spirit of God to mold your characters. Now is your golden opportunity to wash your robes of character and make them white in the blood of the Lamb. ... Which will you choose, says Christ, Me or the world? God calls for an unconditional surrender of the heart and affections to Him. If you love friends, brothers or sisters, father or mother, houses or lands, more than Me, says Christ, you are not worthy of Me. Religion lays the soul under the greatest obligation to her claims, to walk by her principles. As the mysterious magnet points to the north, so do the claims of religion point to the glory of God. You are bound by your baptismal vows to honor your Creator and to resolutely deny self and crucify your affections and lusts, and bring even your thoughts into obedience to the will of Christ.*

*Avoid running into temptation. When temptations surround you, and you cannot control the circumstances which expose you to them, then you may claim the promise of God, and with confidence and conscious power exclaim: "I can do all things through Christ which strengtheneth me." There is strength for you all in God. But you will never feel your need of that strength*

*which alone is able to save you, unless you feel your weakness and sinfulness. Jesus, your precious Saviour, now calls you to take your position firmly upon the platform of eternal truth. If you suffer with Him, He will crown you with glory in His everlasting kingdom. If you are willing to sacrifice all for Him, then He will be your Saviour. But if you choose your own way you will follow on in darkness until it is too late to secure the eternal reward. <sup>1</sup>*

*Upon Christian youth depend in a great measure the preservation and perpetuity of the institutions which God has devised as a means by which to advance His work. Never was there a period when results so important depended upon a generation of men. Then how important that the young should be qualified for this great work, that God may use them as His instruments! Their Maker has claims upon them which are paramount to all others. <sup>2</sup>*

*The heart of God never yearned toward His earthly children with deeper love and more compassionate tenderness than now. There never was a time when God was ready and waiting to do more for His people than now. And He will instruct and save all who choose to be saved in His appointed way.<sup>3</sup>*

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<sup>1</sup> *Testimonies for the church*, vol. 3, p. 45

<sup>2</sup> *Testimonies for the Church*, vol. 4, p. 434

<sup>3</sup> *Testimonies for the Church*, vol. 3, p. 455

## Department of Students

*Those students who profess to love God and obey the truth should possess that degree of self-control and strength of religious principle that will enable them to remain unmoved amid temptations and to stand up for Jesus in the college, at their boarding houses, or wherever they may be. Religion is not to be worn merely as a cloak in the house of God; religious principles should characterize the entire life. Those who are drinking at the fountain of life will not, like the worldling, manifest a longing desire for change and pleasure. In their deportment and character will be seen the rest and peace and happiness that they have found in Jesus by daily laying their perplexities and burdens at His feet. They will show that in the path of obedience and duty there is contentment and even joy. Such ones will exert an influence over their fellow students which will tell upon the entire school.*

*Those who compose this faithful army will refresh and strengthen the teachers by discouraging every species of unfaithfulness, of discord, and of neglect to comply with the rules and regulations. Their influence will be saving, and their works will not perish in the great day of God, but will follow them into the future world; and the influence of their life here will tell throughout the ceaseless ages of eternity. One earnest, conscientious, faithful young man in a school is an inestimable treasure. Angels of heaven look lovingly upon him, and in the ledger of heaven is recorded every work of righteousness, ever temptation resisted, every evil overcome. He is laying up a good foundation against the time to come, that he may lay hold on eternal life.<sup>4</sup>*

*God holds everyone responsible for the influence that surrounds his soul, on his own account and on the account of others. He calls upon young men and women to be strictly temperate, and conscientious in the use of their faculties of mind and body. Their capabilities can be properly developed only by the most diligent use of their opportunities and the wise appropriation of their powers to the glory of God and the benefit of their fellow men.<sup>5</sup>*

*The wild, reckless character of many of the youth in this age of the world is heartsickening. If the youth could see that in complying with the laws and regulations of our institutions, they are only doing that which will improve their standing in society, elevate the character, ennoble the mind, and increase their happiness, they would not rebel against just rules and wholesome requirements, nor engage in creating suspicion and prejudice against these institutions.<sup>6</sup>*

*Students can do much to make the school a success by working with their teachers to help other students, and by zealously endeavoring to lift themselves above cheap, low standards. Those who co-operate with Christ will become refined in speech and in temper. They will not be unruly and self-caring, studying their own selfish pleasure and gratification. They will bend all their efforts to work with Christ as messengers of His mercy and love. They are one with Him in spirit and in action. They seek to store the mind with the precious treasures of God's word, that each may do his appointed work.<sup>7</sup>*

*The student who has a conscientious regard for truth and a true conception of duty can do much to influence his fellow students for Christ. The youth who are yoked up with the Saviour will not be unruly; they will not study their own selfish pleasure and gratification. Because they are one with Christ in spirit, they will be one with Christ in action. The older students in our schools should remember that it is in their power to mold the habits and practices of the younger students; and they should seek to make the best of every opportunity. Let these students determine that they will not through their influence betray their companions into the hands of the enemy.<sup>8</sup>*

*It rests with you, young men and women, to decide whether you will become trustworthy and faithful, ready and resolute to take your stand for the right under all circumstances. Do you desire to form correct habits? Then seek the company of*

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<sup>4</sup> Testimonies for the Church, vol. 4, p. 432

<sup>5</sup> Counsels to Parents, Teachers, and Students, p. 102

<sup>6</sup> Counsels to Parents, Teachers, and Students, p. 99

<sup>7</sup> Counsels to Parents, Teachers, and Students, p. 100

<sup>8</sup> Counsels to Parents, Teachers, and Students, p. 225

*those who are sound in morals, and whose aim tends to that which is good. The precious hours of probation are granted that you may remove every defect from the character, and this you should seek to do, not only that you may obtain the future life, but that you may be useful in this life. A good character is a capital of more value than gold or silver. It is unaffected by panics or failures, and in that day when earthly possessions shall be swept away, it will bring rich returns. Integrity, firmness, and perseverance are qualities that all should seek earnestly to cultivate; for they clothe the possessor with a power which is irresistible-- a power which makes him strong to do good, strong to resist evil, strong to bear adversity.<sup>9</sup>*

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<sup>9</sup> *Counsels to Parents, Teachers, and Students*, p. 225



## The Highest Standards

*Before men can be truly wise, they must realize their dependence upon God, and be filled with His wisdom. God is the source of intellectual as well as spiritual power. The greatest men who have reached what the world regards as wonderful heights in science are not to be compared with the beloved John or the apostle Paul. It is when intellectual and spiritual power are combined that the highest standard of manhood is attained. Those who do this, God will accept as workers together with Him in the training of minds.<sup>10</sup>*

*The true teacher is not satisfied with second-rate work. He is not satisfied with directing his students to a standard lower than the highest which it is possible for them to attain. He cannot be content with imparting to them only technical knowledge, with making them merely clever accountants, skillful artisans, successful tradesmen. It is his 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.*

*These principles become a living power to shape the character, through the acquaintance of the soul with Christ, through an acceptance of His wisdom as the guide, His power as the strength, of heart and life. This union formed, the student has found the Source of wisdom. He has within his reach the power to realize in himself his noblest ideals. The opportunities of the highest education for life in this world are his. And in the training here gained, he is entering upon that course which embraces eternity.<sup>11</sup>*

*While religion should be the pervading element in every school, it will not lead to a cheapening of the literary attainments. While a religious atmosphere should pervade the school, diffusing its influence, it will make all who are truly Christians feel more deeply their need of thorough knowledge, that they may make the best use of the faculties that God has bestowed upon them. While growing in grace and in the knowledge of our Lord Jesus Christ, they will groan under a sense of their imperfections, and will seek constantly to put to the stretch their powers of mind, that they may become intelligent Christians.<sup>12</sup>*

*Elevate your soul to be as was Daniel, a loyal, steadfast servant of the Lord of hosts. Ponder well the path of your feet; for you are standing on holy ground, and the angels of God are about you. It is right that you should feel that you must climb to the highest round of the educational ladder. Philosophy and history are important studies; but your sacrifice of time and money will avail nothing, if you do not use your attainments for the honor of God and the good of humanity. Unless the knowledge of science is a stepping stone to the attainment of the highest purposes, it is worthless. The education that does not furnish knowledge as enduring as eternity, is of no purpose. Unless you keep heaven and the future, immortal life before you, your attainments are of no permanent value. But if Jesus is your teacher, not simply on one day of the week, but every day, every hour, you may have his smile upon you in the pursuit of literary acquirements.*

*Daniel ever kept before him the glory of God, and you should also say, Lord, I desire knowledge, not for the glorification of self, but to meet the expectation of Jesus, that I may perfect an intelligent Christian character, through the grace he has given unto me. Will the students be true to principle as was Daniel?*

*In the future there will be more pressing need of men and women of literary qualifications than there has been in the past; for broad fields are opening out before us, white already for harvest. In these fields you may be laborers together with God. But if you are lovers of pleasure more than lovers of God, if you are filled with levity, if you allow the golden opportunities to pass without acquiring knowledge, without placing solid timbers in your character building, you will be dwarfed and crippled in any line of occupation you may undertake.<sup>13</sup>*

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<sup>10</sup> *Counsels for the Church*, p. 205

<sup>11</sup> *Education*, pp. 29, 30

<sup>12</sup> *Review and Herald*, June 21, 1887

<sup>13</sup> *Christian Education*, pp. 89, 90

## Behavior in the House of God

*To the humble, believing soul, the house of God on earth is the gate of heaven. The song of praise, the prayer, the words spoken by Christ's representatives, are God's appointed agencies to prepare a people for the church above, for that loftier worship into which there can enter nothing that defileth.*

*From the sacredness which was attached to the earthly sanctuary, Christians may learn how they should regard the place where the Lord meets with His people. There has been a great change, not for the better, but for the worse, in the habits and customs of the people in reference to religious worship. The precious, the sacred, things which connect us with God are fast losing their hold upon our minds and hearts, and are being brought down to the level of common things. The reverence which the people had anciently for the sanctuary where they met with God in sacred service has largely passed away. Nevertheless, God Himself gave the order of His service, exalting it high above everything of a temporal nature.*

*The house is the sanctuary for the family, and the closet or the grove the most retired place for individual worship; but the church is the sanctuary for the congregation. There should be rules in regard to the time, the place, and the manner of worshipping. Nothing that is sacred, nothing that pertains to the worship of God, should be treated with carelessness or indifference. In order that men may do their best work in showing forth the praises of God, their associations must be such as will keep the sacred distinct from the common, in their minds. Those who have broad ideas, noble thoughts and aspirations, are those who have associations that strengthen all thoughts of divine things. Happy are those who have a sanctuary, be it high or low, in the city or among the rugged mountain caves, in the lowly cabin or in the wilderness. If it is the best they can secure for the Master, He will hallow the place with His presence, and it will be holy unto the Lord of hosts.*

*When the worshipers enter the place of meeting, they should do so with decorum, passing quietly to their seats. If there is a stove in the room, it is not proper to crowd about it in an indolent, careless attitude. Common talking, whispering, and laughing should not be permitted in the house of worship, either before or after the service. Ardent, active piety should characterize the worshipers.*

*If some have to wait a few minutes before the meeting begins, let them maintain a true spirit of devotion by silent meditation, keeping the heart uplifted to God in prayer that the service may be of special benefit to their own hearts and lead to the conviction and conversion of other souls. They should remember that heavenly messengers are in the house. We all lose much sweet communion with God by our restlessness, by not encouraging moments of reflection and prayer. The spiritual condition needs to be often reviewed and the mind and heart drawn toward the Sun of Righteousness. If when the people come into the house of worship, they have genuine reverence for the Lord and bear in mind that they are in His presence, there will be a sweet eloquence in silence. The whispering and laughing and talking which might be without sin in a common business place should find no sanction in the house where God is worshiped. The mind should be prepared to hear the word of God, that it may have due weight and suitably impress the heart.*

*When the minister enters, it should be with dignified, solemn mien. He should bow down in silent prayer as soon as he steps into the pulpit, and earnestly ask help of God. What an impression this will make! There will be solemnity and awe upon the people. Their minister is communing with God; he is committing himself to God before he dares to stand before the people. Solemnity rests upon all, and angels of God are brought very near. Every one of the congregation, also, who fears God should with bowed head unite in silent prayer with him that God may grace the meeting with His presence and give power to His truth proclaimed from human lips. When the meeting is opened by prayer, every knee should bow in the presence of the Holy One, and every heart should ascend to God in silent devotion. The prayers of faithful worshipers will be heard, and the ministry of the word will prove effectual. The lifeless attitude of the worshipers in the house of God is one great reason why the ministry is not more productive of good. The melody of song, poured forth from many hearts in clear, distinct utterance, is one of God's instrumentalities in the work of saving souls. All the service should be conducted with solemnity and awe, as if in the visible presence of the Master of assemblies.*

*When the word is spoken, you should remember, brethren, that you are listening to the voice of God through His delegated servant. Listen attentively. Sleep not for one instant, because by this slumber you may lose the very words that*

*you need most—the very words which, if heeded, would save your feet from straying into wrong paths. Satan and his angels are busy creating a paralyzed condition of the senses so that cautions, warnings, and reproofs shall not be heard; or if heard, that they shall not take effect upon the heart and reform the life. Sometimes a little child may so attract the attention of the hearers that the precious seed does not fall into good ground and bring forth fruit. Sometimes young men and women have so little reverence for the house and worship of God that they keep up a continual communication with each other during the sermon. Could these see the angels of God looking upon them and marking their doings, they would be filled with shame, with abhorrence of themselves. God wants attentive hearers. It was while men slept that Satan sowed his tares.*

*When the benediction is pronounced, all should still be quiet, as if fearful of losing the peace of Christ. Let all pass out without jostling or loud talking, feeling that they are in the presence of God, that His eye is resting upon them, and that they must act as in His visible presence. Let there be no stopping in the aisles to visit or gossip, thus blocking them up so that others cannot pass out. The precincts of the church should be invested with a sacred reverence. It should not be made a place to meet old friends and visit and introduce common thoughts and worldly business transactions. These should be left outside the church. God and angels have been dishonored by the careless, noisy laughing and shuffling of feet heard in some places.*

*Parents, elevate the standard of Christianity in the minds of your children; help them to weave Jesus into their experience; teach them to have the highest reverence for the house of God and to understand that when they enter the Lord's house it should be with hearts that are softened and subdued by such thoughts as these: "God is here; this is His house. I must have pure thoughts and the holiest motives. I must have no pride, envy, jealousy, evil surmising, hatred, or deception in my heart, for I am coming into the presence of the holy God. This is the place where God meets with and blesses His people. The high and holy One who inhabiteth eternity looks upon me, searches my heart, and reads the most secret thoughts and acts of my life."*

*Brethren, will you not devote a little thought to this subject and notice how you conduct yourselves in the house of God and what efforts you are making by precept and example to cultivate reverence in your children? You roll vast responsibilities upon the preacher and hold him accountable for the souls of your children; but you do not sense your own responsibility as parents and as instructors and, like Abraham, command your household after you, that they may keep the statutes of the Lord. Your sons and daughters are corrupted by your own example and lax precepts; and, notwithstanding this lack of domestic training, you expect the minister to counteract your daily work and accomplish the wonderful achievement of training their hearts and lives to virtue and piety. After the minister has done all he can do for the church by faithful, affectionate admonition, patient discipline, and fervent prayer to reclaim and save the soul, yet is not successful, the fathers and mothers often blame him because their children are not converted, when it may be because of their own neglect. The burden rests with the parents; and will they take up the work that God has entrusted to them, and with fidelity perform it? Will they move onward and upward, working in a humble, patient, persevering way to reach the exalted standard themselves and to bring their children up with them? No wonder our churches are feeble and do not have that deep, earnest piety in their borders that they should have. Our present habits and customs, which dishonor God and bring the sacred and heavenly down to the level of the common, are against us. We have a sacred, testing, sanctifying truth; and if our habits and practices are not in accordance with the truth, we are sinners against great light, and are proportionately guilty. It will be far more tolerable for the heathen in the day of God's retributive justice than for us.*

*A much greater work might be done than we are now doing in reflecting the light of truth. God expects us to bear much fruit. He expects greater zeal and faithfulness, more affectionate and earnest efforts, by the individual members of the church for their neighbors and for those who are out of Christ. Parents must begin their work on a high plane of action. All who name the name of Christ must put on the whole armor and entreat, warn, and seek to win souls from sin. Lead all you can to listen to the truth in the house of God. We must do much more than we are doing to snatch souls from the burning.*

*It is too true that reverence for the house of God has become almost extinct. Sacred things and places are not discerned; the holy and exalted are not appreciated. Is there not a cause for the want of fervent piety in our families? Is it not because the high standard of religion is left to trail in the dust? God gave rules of order, perfect and exact, to His ancient people. Has His character changed? Is He not the great and mighty God who rules in the heaven of heavens? Would it not be well for us often to read the directions given by God Himself to the Hebrews, that we who have the light of the glorious truth shining upon us may imitate their reverence for the house of God? We have abundant reason to maintain a fervent,*

*devoted spirit in the worship of God. We have reason even to be more thoughtful and reverential in our worship than had the Jews. But an enemy has been at work to destroy our faith in the sacredness of Christian worship.*

*The place dedicated to God should not be a room where worldly business is transacted. If the children assemble to worship God in a room that is used during the week for a school or a storeroom, they will be more than human if, mingled with their devotional thoughts, they do not also have thoughts of their studies or of things that have happened during the week. The education and training of the youth should be of a character that would exalt sacred things and encourage pure devotion for God in His house. Many who profess to be children of the heavenly King have no true appreciation of the sacredness of eternal things. Nearly all need to be taught how to conduct themselves in the house of God. Parents should not only teach, but command, their children to enter the sanctuary with sobriety and reverence.*

*The moral taste of the worshipers in God's holy sanctuary must be elevated, refined, sanctified. This matter has been sadly neglected. Its importance has been overlooked, and as the result, disorder and irreverence have become prevalent, and God has been dishonored. When the leaders in the church, ministers and people, father and mothers, have not had elevated views of this matter, what could be expected of the inexperienced children? They are too often found in groups, away from the parents, who should have charge of them. Notwithstanding they are in the presence of God, and His eye is looking upon them, they are light and trifling, they whisper and laugh, are careless, irreverent, and inattentive. They are seldom instructed that the minister is God's ambassador, that the message he brings is one of God's appointed agencies in the salvation of souls, and that to all who have the privilege brought within their reach it will be a savor of life unto life or of death unto death.*

*The delicate and susceptible minds of the youth obtain their estimate of the labors of God's servants by the way their parents treat the matter. Many heads of families make the service a subject of criticism at home, approving a few things and condemning others. Thus the message of God to men is criticized and questioned, and made a subject of levity. What impressions are thus made upon the young by these careless, irreverent remarks the books of heaven alone will reveal. The children see and understand these things very much quicker than parents are apt to think. Their moral senses receive a wrong bias that time will never fully change. The parents mourn over the hardness of heart in their children and the difficulty in arousing their moral sensibility to answer to the claims of God. But the books of heavenly record trace with unerring pen the true cause. The parents were unconverted. They were not in harmony with heaven or with heaven's work. Their low, common ideas of the sacredness of the ministry and of the sanctuary of God were woven into the education of their children. It is a question whether anyone who has for years been under this blighting influence of home instruction will ever have a sensitive reverence and high regard for God's ministry and the agencies He has appointed for the salvation of souls. These things should be spoken of with reverence, with propriety of language, and with fine susceptibility, that you may reveal to all you associate with that you regard the message from God's servants as a message to you from God Himself.*

*Parents, be careful what example and what ideas you give your children. Their minds are plastic, and impressions are easily made. In regard to the service of the sanctuary, if the speaker has a blemish, be afraid to mention it. Talk only of the good work he is doing, of the good ideas he presented, which you should heed as coming through God's agent. It may be readily seen why children are so little impressed with the ministry of the word and why they have so little reverence for the house of God. Their education has been defective in this respect. Their parents need daily communion with God. Their own ideas need to be refined and ennobled; their lips need to be touched with a live coal from off the altar; then their habits, their practices at home, will make a good impression on the minds and characters of their children. The standard of religion will be greatly elevated. Such parents will do a great work for God. They will have less earthliness, less sensuality, and more refinement and fidelity at home. Life will be invested with a solemnity of which they have scarcely conceived. Nothing will be made common that pertains to the service and worship of God.*

*I am often pained as I enter the house where God is worshiped, to see the untidy dress of both men and women. If the heart and character were indicated by the outward apparel, then certainly nothing could be heavenly about them. They have no true idea of the order, the neatness, and the refined deportment that God requires of all who come into His presence to worship Him. What impressions do these things give to unbelievers and to the youth, who are keen to discern and to draw their conclusions?*

*In the minds of many there are no more sacred thoughts connected with the house of God than with the most common*

*place. Some will enter the place of worship with their hats on, in soiled, dirty clothes. Such do not realize that they are to meet with God and holy angels. There should be a radical change in this matter all through our churches. Ministers themselves need to elevate their ideas, to have finer susceptibilities in regard to it. It is a feature of the work that has been sadly neglected. Because of the irreverence in attitude, dress, and deportment, and lack of a worshipful frame of mind, God has often turned His face away from those assembled for His worship.*

*All should be taught to be neat, clean, and orderly in their dress, but not to indulge in that external adorning which is wholly inappropriate for the sanctuary. There should be no display of the apparel; for this encourages irreverence. The attention of the people is often called to this or that fine article of dress, and thus thoughts are intruded that should have no place in the hearts of the worshipers. God is to be the subject of thought, the object of worship; and anything that attracts the mind from the solemn, sacred service is an offense to Him. The parading of bows and ribbons, ruffles and feathers, and gold and silver ornaments is a species of idolatry and is wholly inappropriate for the sacred service of God, where the eye of every worshiper should be single to His glory. All matters of dress should be strictly guarded, following closely the Bible rule. Fashion has been the goddess who has ruled the outside world, and she often insinuates herself into the church. The church should make the word of God her standard, and parents should think intelligently upon this subject. When they see their children inclined to follow worldly fashions, they should, like Abraham, resolutely command their households after them. Instead of uniting them with the world, connect them with God. Let none dishonor God's sanctuary by their showy apparel. God and angels are there. The Holy One of Israel has spoken through His apostle: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."*

*When a church has been raised up and left uninstructed on these points, the minister has neglected his duty and will have to give an account to God for the impressions he allowed to prevail. Unless correct ideas of true worship and true reverence are impressed upon the people, there will be a growing tendency to place the sacred and eternal on a level with common things, and those professing the truth will be an offense to God and a disgrace to religion. They can never, with their uncultivated ideas, appreciate a pure and holy heaven, and be prepared to join with the worshipers in the heavenly courts above, where all is purity and perfection, where every being has perfect reverence for God and His holiness.*

*Paul describes the work of God's ambassadors as that by which every man shall be presented perfect in Christ Jesus. Those who embrace the truth of heavenly origin should be refined, ennobled, sanctified through it. It will require much painstaking effort to reach God's standard of true manhood. The irregular stones hewed from the quarry must be chiseled, their rough sides must be polished. This is an age famous for surface work, for easy methods, for boasted holiness aside from the standard of character that God has erected. All short routes, all cutoff tracks, all teaching which fails to exalt the law of God as the standard of religious character, is spurious. Perfection of character is a lifelong work, unattainable by those who are not willing to strive for it in God's appointed way, by slow and toilsome steps. We cannot afford to make any mistake in this matter, but we want day by day to be growing up into Christ, our living Head.<sup>14</sup>*

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<sup>14</sup> Testimonies for the Church, vol. 5, pp. 491-500

## Parents and Teachers

*Professors and teachers should reflect upon the best means of maintaining the peculiar character of our college; all should highly esteem the privileges which we enjoy in having such a school and should faithfully sustain it and guard it from any breath of reproach. Selfishness may chill the energies of the students, and the worldly element may gain a prevailing influence over the entire school. This would bring the frown of God upon that institution.<sup>15</sup>*

*The dangers of the young are greatly increased as they are thrown into the society of a large number of their own age, of varied character and habits of life. Under these circumstances, many parents are inclined to relax rather than redouble their own efforts to guard and control their children. Thus they cast a tremendous burden upon those who feel the responsibility. When these parents see that their children are becoming demoralized, they are inclined to find fault with those who have charge of the work, when the evils have been caused by the course of the parents themselves.*

*Instead of uniting with those who bear the burdens, to lift up the standard of morals, and working with heart and soul in the fear of God to correct the wrongs in their children, many parents soothe their own consciences by saying, "My children are no worse than others." They seek to conceal the glaring wrongs which God hates, lest their children shall become offended and take some desperate course. If the spirit of rebellion is in their hearts, far better subdue it now than permit it to increase and strengthen by indulgence. If parents would do their duty, we should see a different state of things. Many of these parents have backslidden from God. They do not have wisdom from Him to perceive the devices of Satan and to resist his snares.<sup>16</sup>*

*Order should be maintained in our different institutions at----. Insubordination should be overruled. None should be retained... who have been instructed by Sabbath-keeping parents and have been privileged to hear the truth yet rebel against its teachings. No persons should be connected with the sacred work of God who speak lightly of it or treat our holy faith with disrespect. ... Their influence is against the truth if they continue to neglect the light and slight salvation. This very indifference has a chilling influence upon the faith of others to draw them away from God. These impenitent, unimpressible ones should not occupy positions that might be filled by persons who will respect the truth and yield to the influence of the Spirit of God by being so closely connected with this sacred work.<sup>17</sup>*

*If a worldly influence is to bear sway in our school, then sell it out to worldlings, and let them take the entire control; and those who have invested their means in that institution will establish another school, to be conducted, not upon the plan of popular schools nor according to the desires of principal and teachers, but upon the plan which God has specified.<sup>18</sup>*

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<sup>15</sup> *Testimonies for the Church*, vol. 4, p. 432

<sup>16</sup> *Testimonies for the Church*, vol. 4, p. 650

<sup>17</sup> *Testimonies for the Church*, vol. 4, p. 209

<sup>18</sup> *Testimonies for the Church*, vol. 5, p. 25

## The Christian Character

*I saw that all heaven is interested in our salvation; and shall we be indifferent? Shall we be careless, as though it were a small matter whether we are saved or lost? Shall we slight the sacrifice that has been made for us? Some have done this. They have trifled with offered mercy, and the frown of God is upon them. God's Spirit will not always be grieved. It will depart if grieved a little longer. After all has been done that God could do to save men, if they show by their lives that they slight Jesus' offered mercy, death will be their portion, and it will be dearly purchased. It will be a dreadful death; for they will have to feel the agony that Christ felt upon the cross to purchase for them the redemption which they have refused. And they will then realize what they have lost--eternal life and the immortal inheritance. The great sacrifice that has been made to save souls shows us their worth. When the precious soul is once lost, it is lost forever.*

*I have seen an angel standing with scales in his hands weighing the thoughts and interest of the people of God, especially the young. In one scale were the thoughts and interest tending heavenward; in the other were the thoughts and interest tending to earth. And in this scale were thrown all the reading of storybooks, thoughts of dress and show, vanity, pride, etc. Oh, what a solemn moment! the angels of God standing with scales, weighing the thoughts of His professed children--those who claim to be dead to the world and alive to God. The scale filled with thoughts of earth, vanity, and pride quickly went down, notwithstanding weight after weight rolled from the scale. The one with the thoughts and interest tending to heaven went quickly up as the other went down, and oh, how light it was! I can relate this as I saw it; but never can I give the solemn and vivid impression stamped upon my mind, as I saw the angel with the scales weighing the thoughts and interest of the people of God. Said the angel: "Can such enter heaven? No, no, never. Tell them the hope they now possess is vain, and unless they speedily repent, and obtain salvation, they must perish."*

*A form of Godliness will not save any. All must have a deep and living experience. This alone will save them in the time of trouble. Then their work will be tried of what sort it is; and if it is gold, silver, and precious stones, they will be hid as in the secret of the Lord's pavilion. But if their work is wood, hay, and stubble, nothing can shield them from the fierceness of Jehovah's wrath.*

*The young, as well as those who are older, will be required to give a reason for their hope. But the mind, designed by God for better things, formed to serve Him perfectly, has dwelt upon foolish things, instead of eternal interests. That mind which is left to wander here and there is just as well able to understand the truth, the evidence from the word of God for keeping the Sabbath, and the true foundation of the Christian's hope, as to study the appearance, the manners, the dress, etc. And those who give up the mind to be diverted with foolish stories and idle tales, have the imagination fed, but the brilliancy of God's word is eclipsed to them. The mind is led directly from God. The interest in His precious word is destroyed.<sup>19</sup>*

*It is the duty of the youth to encourage sobriety. Lightness, jesting, and joking will result in barrenness of soul and the loss of the favor of God. Many of you think you do not exert a bad influence upon others, and thus feel in a measure satisfied; but do you exert an influence for good? Do you seek in your conversation and acts to lead others to the Saviour, or, if they profess Christ, to lead them to a closer walk with Him?<sup>20</sup>*

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<sup>19</sup> *Testimonies for the Church*, vol. 1, pp. 124, 125

<sup>20</sup> *Testimonies for the Church*, vol. 2, p. 236



## The Influence of Associates

*It has been truly said, "Show me your company, and I will show you your character." The youth fail to realize how sensibly both their character and their reputation are affected by their choice of associates. One seeks the company of those whose tastes and habits and practices are congenial. He who prefers the society of the ignorant and vicious to that of the wise and good shows that his own character is defective. His tastes and habits may at first be altogether dissimilar to the tastes and habits of those whose company he seeks; but as he mingles with this class, his thoughts and feelings change; he sacrifices right principles and insensibly yet unavoidably sinks to the level of his companions. As a stream always partakes of the property of the soil through which it runs, so the principles and habits of youth invariably become tinged with the character of the company in which they mingle.*

*Students should be taught to resist firmly the allurements to evil which come through association with other youth. Compassed as they are by temptation, an indwelling Christ is their only safeguard against evil. They must learn to look to Jesus continually, to study His virtues, to make Him their daily pattern. Then truth, brought into the inner sanctuary of the soul, will sanctify the life. They must be trained to weigh their actions, to reason from cause to effect, to measure the eternal loss or gain to the life given to serve the purposes of the enemy or devoted to the service of righteousness. They should be taught to choose as their companions those who give evidence of uprightness of character, those who practice Bible truth. By association with those who walk according to principle, even the careless will learn to love righteousness. And by the practice of right doing there will be created in the heart a distaste for that which is cheap and common and at variance with the principles of God's word.<sup>21</sup>*

*It is wrong for Christians to associate with those whose morals are loose. An intimate, daily intercourse which occupies time without contributing in any degree to the strength of the intellect or morals is dangerous. If the moral atmosphere surrounding persons is not pure and sanctified, but is tainted with corruption, those who breathe this atmosphere will find that it operates almost insensibly upon the intellect and heart to poison and to ruin. It is dangerous to be conversant with those whose minds naturally take a low level. Gradually and imperceptibly those who are naturally conscientious and love purity will come to the same level and partake of and sympathize with the imbecility and moral barrenness with which they are so constantly brought in contact.<sup>22</sup>*

*Nothing can more effectually prevent or banish serious impressions and good desires than association with vain, careless, and corrupt-minded persons. Whatever attractions such persons may possess by their wit, sarcasm, and fun, the fact that they treat religion with levity and indifference is sufficient reason why they should not be associated with. The more engaging they are in other respects, the more should their influence be dreaded as companions, because they throw around an irreligious life so many dangerous attractions.<sup>23</sup>*

*In our institutions, where many are laboring together, the influence of association is very great. It is natural to seek companionship. Everyone will find companions or make them. And just in proportion to the strength of the friendship, will be the amount of influence which friends will exert over one another for good or for evil. All will have associates, and will influence and be influenced in their turn.*

*The link is a mysterious one which binds human hearts together, so that the feelings, tastes, and principles of two individuals are closely blended. One catches the spirit, and copies the ways and acts, of the other. As wax retains the figure of the seal, so the mind retains the impression produced by intercourse and association. The influence may be unconscious, yet it is no less powerful.*

*If the youth could be persuaded to associate with the pure, the thoughtful, and the amiable, the effect would be most salutary. If choice is made of companions who fear the Lord, the influence will lead to truth, to duty, and to holiness. A truly Christian life is a power for good. But, on the other hand, those who associate with men and women of questionable*

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<sup>21</sup> *Counsels to Parents, Teachers, and Students*, p. 221

<sup>22</sup> *Testimonies for the Church*, vol. 3, p. 125

<sup>23</sup> *Testimonies for the Church*, vol. 3, p. 125



*morals, of bad principles and practices, will soon be walking in the same path. The tendencies of the natural heart are downward. He who associates with the skeptic will soon become skeptical; he who chooses the companionship of the vile will most assuredly become vile. To walk in the counsel of the ungodly is the first step toward standing in the way of sinners and sitting in the seat of the scornful.*

*Let all who would form a right character choose associates who are of a serious, thoughtful turn of mind and who are religiously inclined. Those who have counted the cost and wish to build for eternity must put good material into their building. If they accept of rotten timbers, if they are content with deficiencies of character, the building is doomed to ruin. Let all take heed how they build. The storm of temptation will sweep over the building, and unless it is firmly and faithfully constructed it will not stand the test.*<sup>24</sup>

*My brethren and sisters, old and young, when you have an hour of leisure, open the Bible and store the mind with its precious truths. When engaged in labor, guard the mind, keep it stayed upon God, talk less, and meditate more. Remember: "Every idle word that men shall speak, they shall give account thereof in the day of judgment." Let your words be select; this will close a door against the adversary of souls. Let your day be entered upon with prayer; work as in God's sight. His angels are ever by your side, making a record of your words, your deportment, and the manner in which your work is done. If you turn from good counsel and choose to associate with those who you have reason to suspect are not religiously inclined, although they profess to be Christians, you will soon become like them. You place yourself in the way of temptation, on Satan's battleground, and will, unless constantly guarded, be overcome by his devices. There are persons who have for some time made a profession of religion, who are, to all intents and purposes, without God and without a sensitive conscience. They are vain and trifling; their conversation is of a low order. Courtship and marriage occupy the mind to the exclusion of higher and nobler thoughts.*<sup>25</sup>

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<sup>24</sup> *Testimonies for the Church*, vol. 4, p.

<sup>25</sup> *Testimonies for the Church*, vol. 4, p. 588

## Social Standards

The formation of true Christian friendship is an important part of Christian education. A friendly intermingling of young men and women in group association is encouraged. We believe that social relationships are very important and that there is no better place than a Christian campus for developing friendships. However, experience has shown that those friendships should have certain defined limits. Therefore, **Laurelbrook Academy** makes abundant opportunity for supervised group association but makes no provision nor allows for exclusive friendships, dating, going steady, coupling up, etc. in our school program. The chief purpose of dating is to find a suitable marriage partner. Therefore, dating should wait until the youth are mature enough to seriously and properly consider marriage, which generally is not during the teenage years.

**Laurelbrook Academy** upholds the guidelines given in the Spirit of Prophecy and the Bible regarding the relationships between young men and young women. Because of this we impress upon our students that this is not a matter of opinion but rather principle. The sole purpose of dating is to find a suitable partner for marriage. Because the youth are not ready to make this decision, but rather should be focusing on their relationship with the Lord and discovering their life work and ministry, we provide an atmosphere of group association rather than dating, and discourage anything more than this. It is our desire to graduate young men and women who strive for and achieve a higher goal than this world has to offer young men and young women who are pure of mind and body. The Lord's standard calls for nothing less.

### Relationships

*The associations chosen by the workers are determining their destiny for this world and the next. Some who were once conscientious and faithful have sadly changed, they have disconnected from God, and Satan has allured them to his side. They are now irreligious and irreverent, and they have an influence upon others who are easily molded. Evil associations are deteriorating character; principle is being undermined. "He that walketh with wise men shall be wise: but a companion of fools shall be destroyed."*

*The young are in danger; but they are blind to discern the tendencies and result of the course they are pursuing. Many of them are engaged in flirtation. They seem to be infatuated. There is nothing noble, dignified, or sacred in these attachments; as they are prompted by Satan, the influence is such as to please him. Warnings to these persons fall unheeded. They are headstrong, self-willed, defiant. They think the warning, counsel, or reproof does not apply to them. Their course gives them no concern. They are continually separating themselves from the light and love of God. They lose all discernment of sacred and eternal things, and while they may keep up a dry form of Christian duties they have no heart in these religious exercises. All too late these deceived souls will learn that "strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." <sup>26</sup>*

*As I have been shown the dangers of those who profess better things, and the sins that exist among them,--a class who are not suspected of being in any danger from these polluting sins,--I have been led to inquire: Who, O Lord, shall stand when Thou appearest? Only those who have clean hands and pure hearts shall abide the day of His coming. I feel impelled by the Spirit of the Lord to urge my sisters who profess godliness to cherish modesty of deportment and a becoming reserve, with shamefacedness and sobriety. The liberties taken in this age of corruption should be no criterion for Christ's followers. These fashionable exhibitions of familiarity should not exist among Christians fitting for immortality. If lasciviousness, pollution, adultery, crime, and murder are the order of the day among those who know not the truth, and who refuse to be controlled by the principles of God's word, how important that the class professing to be followers of Christ, closely allied to God and angels, should show them a better and nobler way. How important that by their chastity and virtue they stand in marked contrast to that class who are controlled by brute passions. <sup>27</sup>*

*While at school, students should not allow their minds to become confused by thoughts of courtship. They are there to gain*

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<sup>26</sup> *Testimonies for the Church*, vol. 4, p. 589

<sup>27</sup> *Testimonies for the Church*, vol. 2, p. 459

*a fitness to work for God, and this thought is ever to be uppermost. Let all students take as broad a view as possible of their obligations to God. Let them study earnestly how they can do practical work for the Master during their student life. Let them refuse to burden the souls of their teachers by showing a spirit of levity and a careless disregard of rules.* <sup>28</sup>

*With many young ladies the boys are the theme of conversation; with the young men, it is the girls. "Out of the abundance of the heart the mouth speaketh." They talk of those subjects upon which their minds mostly run. The recording angel is writing the words of these professed Christian boys and girls. How will they be confused and ashamed when they meet them again in the day of God! Many children are pious hypocrites. The youth who have not made a profession of religion stumble over these hypocritical ones and are hardened against any effort that may be made by those interested in their salvation.* <sup>29</sup>

*The young boys are ... left to have their own way. They have scarcely entered their teens before they are by the side of little girls of their own age, accompanying them home and making love to them. And the parents are so completely in bondage through their own indulgence and mistaken love for their children that they dare not pursue a decided course to make a change and restrain their too-fast children in this fast age.* <sup>30</sup>

*The youth whose influence is demoralizing should have no connection with our college. Those who are possessed of a lovesick sentimentalism, and make their attendance at school an opportunity for courting and exchanging improper attentions, should be brought under the closest restrictions.* <sup>31</sup>

*Again and again I stood before the students in the Avondale school with messages from the Lord regarding the deleterious influence of free and easy association between young men and young women. I told them that if they did not keep themselves to themselves, and endeavor to make the most of their time, the school would not benefit them, and those who were paying their expenses would be disappointed. I told them that if they were determined to have their own will and their own way, it would be better for them to return to their homes and to the guardianship of their parents. This they could do at any time if they decided not to stand under the yoke of obedience, for we did not design to have a few leading spirits in wrongdoing demoralizing the other students.*

*I told the principal and teachers that God had laid upon them the responsibility of watching for souls as they that must give account. I showed them that the wrong course pursued by some of the students would mislead other students, if it were continued, and for this God would hold the teachers responsible. Some students would attend school who had not been disciplined at home, and whose ideas of proper education and its value were perverted. If these were allowed to carry things in their way, the object for which the school was established would be defeated, and the sin would be charged against the guardians of the schools, as if they had committed it themselves.* <sup>32</sup>

*In this fast age, reeking with corruption, you are not safe unless you stand guarded. Virtue and modesty are rare. I appeal to you as followers of Christ, making an exalted profession, to cherish the precious, priceless gem of modesty. This will guard virtue. If you have any hope of being finally exalted to join the company of the pure, sinless angels, and to live in an atmosphere where there is not the least taint of sin, cherish modesty and virtue. Nothing but purity, sacred purity, will stand the grand review, abide the day of God, and be received into a pure and holy heaven.* <sup>33</sup>

## Letters to Students

### Letter 1

*Keep clear of the boys. In their society your temptations become earnest and powerful. Put marriage out of your girl's head. You are in no sense fit for this. You need years of experience before you can be qualified to understand the duties, and take up the burdens, of married life. Positively guard your thoughts, your passions, and your affections. Do not*

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<sup>28</sup> *Counsels to Parents, Teachers, and Students*, p. 100

<sup>29</sup> *Testimonies for the Church*, vol. 2, p. 460

<sup>30</sup> *Testimonies for the Church*, vol. 2, p. 460

<sup>31</sup> *Testimonies for the Church*, vol. 4, p. 209

<sup>32</sup> *Counsels to Parents, Teachers, and students*, p. 101

<sup>33</sup> *Testimonies for the Church*, vol. 2, p 458

*degrade these to minister to lust. Elevate them to purity, devote them to God.*

*You may become a prudent, modest, virtuous girl, but not without earnest effort. You must watch, you must pray, you must meditate, you must investigate your motives and your actions. Closely analyze your feelings and your acts. Would you, in the presence of your father, perform an impure action? No, indeed. But you do this in the presence of your heavenly Father, who is so much more exalted, so holy, so pure. Yes; you corrupt your own body in the presence of the pure, sinless angels, and in the presence of Christ; and you continue to do this irrespective of conscience, irrespective of the light and warnings given you.<sup>34</sup>*

## Letter 2

*You have fallen into the sad error which is so prevalent in this degenerate age, especially with women. You are too fond of the other sex. You love their society; your attention to them is flattering, and you encourage, or permit, a familiarity which does not always accord with the exhortation of the apostle, to "abstain from all appearance of evil."*

*You do not really understand yourself. You are walking in darkness. You have had something to do with matchmaking. This is most uncertain business; for you do not know the heart and may make very bad work, thereby aiding the great rebel in his work of matchmaking. He is busily engaged in influencing those who are wholly unsuited to each other to unite their interests. He exults in this work, for by it he can produce more misery and hopeless woe to the human family than by exercising his skill in any other direction.<sup>35</sup>*

## Letter 3

*Should you, my brother, go to our college now, as you have planned, I fear for your course there. Your expressed determination to have a lady's company wherever you should go shows me that you are far from being in a position to be benefited by going to Battle Creek. The infatuation which is upon you is more satanic than divine. I do not wish to have you disappointed in regard to Battle Creek. The rules are strict there. No courting is allowed. The school would be worth nothing to students were they to become entangled in love affairs as you have been. Our college would soon be demoralized. Parents do not send their children to our college or to our offices to commence a lovesick, sentimental life, but to be educated in the sciences or to learn the printer's trade. Were the rules so lax that the youth were allowed to become bewildered and infatuated with the society of the opposite sex as you have been for some months past, the object of their going to Battle Creek would be lost. If you cannot put this entirely out of your mind and go there with the spirit of a learner and with a purpose to arouse yourself to the most earnest, humble, sincere efforts, praying that you may have a close connection with God, it would be better for you to remain at home.*

*Should you go you ought to be prepared to withstand temptation and to hold up the hands of professors and teachers, letting your influence be wholly on the side of discipline and order. God designs that all who work in His cause shall be subject one to another, ready to receive advice and instruction. They should train themselves by the severest mental and moral discipline, that by the assisting grace of God they may be fitted in mind and heart to train others. Fervent prayer, humility, and earnestness must be combined with God's help, for human frailties and human feelings are continually striving for the mastery. Every man must purify his soul through obedience to the truth, and with an eye single to God's glory he must abase self and exalt Jesus and His grace. By thus continually advancing toward the light he will become acquainted with God and receive His help.*

*Some of those who attend the college do not properly improve their time. Full of the buoyancy of youth, they spurn the restraint that is brought to bear upon them. Especially do they rebel against the rules that will not allow young gentlemen to pay their attentions to young ladies. Full well is known the evil of such a course in this degenerate age. In a college where so many youth are associated, imitating the customs of the world in this respect would turn the thoughts in a channel that would hinder them in their pursuit of knowledge and in their interest in religious things. The infatuation on the part of both young men and women in thus placing the affections upon each other during school days shows a lack of good judgment. As in your own case, blind impulse controls reason and judgment. Under this bewitching delusion the momentous responsibility felt by every sincere Christian is laid aside, spirituality dies, and the judgment and eternity lose their awful significance.*

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<sup>34</sup> *Testimonies for the Church*, vol. 2, p. 564

<sup>35</sup> *Testimonies for the Church*, vol. 2, p. 248

*Every faculty of those who become affected by this contagious disease--blind love--is brought in subjection to it. They seem to be devoid of good sense, and their course of action is disgusting to all who behold it. My brother, you have made yourself a subject of talk and have lowered yourself in the estimation of those whose approval you should prize. With many the crisis of the disease is reached in an immature marriage, and when the novelty is past and the bewitching power of love-making is over, one or both parties awake to their true situation. They then find themselves ill-mated, but united for life. Bound to each other by the most solemn vows, they look with sinking hearts upon the miserable life they must lead. They ought then to make the best of their situation, but many will not do this. They will either prove false to their marriage vows or make the yoke which they persisted in placing upon their own necks so very galling that not a few cowardly put an end to their existence.*<sup>36</sup>

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<sup>36</sup> *Testimonies for the Church*, vol. 5, pp. 109, 110

## Dress Standards

*“Do not let your beauty be that outward adorning of arranging the hair, of wearing gold, or of putting on fine apparel; but let it be the hidden person of the heart, with the incorruptible ornament of a gentle and quiet spirit, which is very precious in the sight of God.” 1 Pet. 3:3,4*

*The Bible teaches modesty in dress. “In like manner also, that women adorn themselves in modest apparel.” 1 Timothy 2:9. This forbids display in dress, gaudy colors, profuse ornamentation. Any device designed to attract attention to the wearer or to excite admiration, is excluded from the modest apparel which God’s word enjoins. Our dress is to be inexpensive--not with “gold, or pearls, or costly array.”*

*Money is a trust from God. It is not ours to expend for the gratification of pride or ambition. In the hands of God’s children it is food for the hungry, and clothing for the naked. It is a defense to the oppressed, a means of health to the sick, a means of preaching the gospel to the poor. You could bring happiness to many hearts by using wisely the means that is now spent for show. Consider the life of Christ. Study His character, and be partakers with Him in His self-denial.*

*In the professed Christian world enough is expended for jewels and needlessly expensive dress to feed all the hungry and to clothe the naked. Fashion and display absorb the means that might comfort the poor and the suffering. They rob the world of the gospel of the Saviour’s love.*

*But our clothing, while modest and simple, should be of good quality, of becoming colors, and suited for service. It should be chosen for durability rather than display. It should provide warmth and proper protection. The wise woman described in the Proverbs “is not afraid of the snow for her household: for all her household are clothed with double garments.” Proverbs 31:21, margin.*

*Our dress should be cleanly. Uncleanliness in dress is unhealthful, and thus defiling to the body and to the soul. “Ye are the temple of God . . . if any man defile the temple of God, him shall God destroy.” 1 Corinthians 3:16, 17.*

*In all respects the dress should be healthful. “Above all things,” God desires us to “be in health”--health of body and of soul. And we are to be workers together with Him for the health of both soul and body. Both are promoted by healthful dress.*

*It should have the grace, the beauty, the appropriateness of natural simplicity. Christ has warned us against the pride of life, but not against its grace and natural beauty. He pointed to the flowers of the field, to the lily unfolding in its purity, and said, “Even Solomon in all his glory was not arrayed like one of these.” Matthew 6:29. Thus by the things of nature Christ illustrates the beauty that heaven values, the modest grace, the simplicity, the purity, the appropriateness, that would make our attire pleasing to Him.*

*The most beautiful dress He bids us wear upon the soul. No outward adorning can compare in value or loveliness with that “meek and quiet spirit” which in His sight is “of great price.” 1 Peter 3:4.*

*To those who make the Saviour’s principles their guide, how precious His words of promise:*

*“Why are ye anxious concerning raiment? . . . If God doth so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall He not much more clothe you? . . . Be not therefore anxious, saying, Wherewithal shall we be clothed? . . . For your heavenly Father knoweth that ye have need of all these things. But seek ye first His kingdom, and His righteousness; and all these things shall be added unto you.” Matthew 6:28-33, R.V. <sup>37</sup>*

*It was the adversary of all good who instigated the invention of the ever-changing fashions. He desires nothing so much as to bring grief and dishonor to God by working the misery and ruin of human beings. One of the means by which he most effectually accomplishes this is the devices of fashion that weaken the body as well as enfeeble the mind and belittle the*

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<sup>37</sup> *The Ministry of Healing*, pp. 287-289

soul.<sup>38</sup>

*Another evil which custom fosters is the unequal distribution of the clothing, so that while some parts of the body have more than is required, others are insufficiently clad. The feet and limbs, being remote from the vital organs, should be especially guarded from cold by abundant clothing. It is impossible to have health when the extremities are habitually cold; for if there is too little blood in them there will be too much in other portions of the body. Perfect health requires a perfect circulation; but this cannot be had while three or four times as much clothing is worn upon the body, where the vital organs are situated, as upon the feet and limbs.*

*In order to secure the most healthful clothing, the needs of every part of the body must be carefully studied. The character of the climate, the surroundings, the condition of health, the age, and the occupation must all be considered. Every article of dress should fit easily, obstructing neither the circulation of the blood nor a free, full, natural respiration. Everything worn should be so loose that when the arms are raised the clothing will be correspondingly lifted.<sup>39</sup>*

*Instead of struggling to meet the demands of fashion, have the courage to dress healthfully and simply. Take time to make the dear Saviour a daily companion and familiar friend. Take time for the study of His word, take time to into the fields, and learn of God through the beauty of His works.<sup>40</sup>*

## Uniforms

Students are to wear school uniforms to all class appointments and be in their vocational uniform appropriate for the area to which they are assigned. Uniforms may be obtained from French Toast – see the Financial section of the **Laurelbrook Academy Student Handbook**.

**Laurelbrook Academy** encourages students to observe principles of modesty, neatness, appropriateness and cleanliness, while avoiding fads, when choosing their clothes.

The dean reserves the right to look over clothing and should an inappropriate article of clothing be worn, it will be sent home with a letter regarding our dress standards. If the article of clothing is returned to campus at a later time, it will be confiscated and not returned to the student or parents.

## Guidelines

- The wearing of faded, ill-kept, bleached, baggy or tight-fitting clothes (such as hip huggers or skinny jeans) is inappropriate for campus wear. Pants should be of proper size and fitting at the waist and hem line.
- Clothes must be free from rips, tears and holes.
- Sleeveless shirts and shirts with pictures or writing that are not in keeping with our standards are not to be worn.
- Students must wear shoes at all times when outside the dormitory.
- Shorts should extend to the knee and should only be worn in the dorm or for swimming.
- No noticeable cosmetics are to be worn, no colored nail polish. Any makeup should remain neutral and natural-looking
- Jewelry, including strings, leather bands, studded belts, bracelets, necklaces, earrings, posts, friendship bracelets, and rings are not to be brought on campus.
- Dresses and skirts should cover the knee in a sitting position.
- Slits in dresses and skirts should be no higher than the crease of the knee in a sitting position
- Necklines should be modest when standing or bending over.
- A full-length slip or a camisole and half-slip should be worn under sheer or loosely knitted clothing.
- Blouses are to be worn underneath V-necked, scoop-necked, or loosely knitted sweaters.

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<sup>38</sup> *The Ministry of Healing*, p. 291

<sup>39</sup> *The Ministry of Healing*, p. 293

<sup>40</sup> *The Ministry of Healing*, p. 294

## Standards Handbook

- Tops should not reveal the midriff when arms are raised above the head.
- Sandals can be worn with or without nylons during the warmer months. Sabbath attire requires nylons, tights or hosiery at all functions.
- Shoes should have soles no larger than one inch in the front and no more than a two-inch rise.
- Boys are not permitted to wear an unbuttoned shirt over a tee-shirt.
- Rubber bands and hair ties are not to be worn on the wrist.

### *Church Attire*

<b>Ladies:</b>	Dresses, and dress shoes. Dresses should cover the knee when sitting, be of modest cut, fit and style. Low-cut or sleeveless attire is not permitted. Dress coats or nice sweaters are permitted during the cooler months. This excludes all sports jackets or casual coats of any kind including hoodies or sweatshirt jackets.
<b>Men:</b>	Suits, dress shirt and tie with dress slacks, socks, and dress shoes. Casual pants are not permitted. Dress coats, trench coats, sweaters or leather jackets are permitted in church. This excludes all sports jackets or casual coats of any kind including hoodies or sweatshirt jackets.
<b>Inappropriate Attire:</b>	Denim of any kind, athletic shoes, casual shoes, cowboy boots, ties with cartoons or other inappropriate depictions, casual clothes worn for everyday, string ties and pants with exterior pockets or loops, baggy pants.

### *Vespers Attire*

Same as church attire but men may wear sweaters with dress slacks. Ladies may wear jumpers or skirts with a blouse.

### *Dining Room Attire*

Friday Supper .....	Vespers Attire
Sabbath Breakfast.....	Church Attire
Sabbath Lunch .....	Church Attire
Sabbath Supper .....	Vespers Attire

### *School Attire*

**Laurelbrook Academy** has adopted a school uniform for classroom attire. Students must wear a **Laurelbrook Academy** polo shirt or a **Laurelbrook Academy** oxford shirt. Ladies wear an A-line skirt. Men wear casual Dockers style pants with no external pockets. Students may wear sweaters and only **Laurelbrook Academy** hoodies if necessary.

### *Vocational Training Attire*

Each vocational area has a uniform for its area or a dress code specific to that area. See your vocational supervisor for the attire for your area.

### *Recreational Attire*

Tee shirt and blue jeans. Jeans must not be baggy and comply with the dress standards.

### *Swim Attire*

Students are to wear shorts to the knee and dark T-shirts when swimming.



*Hair*

Hair and facial hair should be neat and clean. Extreme hairstyles are not appropriate. Hair is to be its natural color. Beards, mustache and sideburns are allowed if they are neatly maintained.

*Make up*

Following standards of modesty, girls should use careful discretion when applying make up. Foundation when blended well can be appropriate. No eye shadow, eye liner, lip liner or dark lip color is acceptable. Only clear nail polish is to be worn on both fingers and toes.

## Transportation Guidelines

- The maximum number of passengers in the van (including the driver) is to be fifteen.
- All passengers in the van or in a car must wear seat belts. (Tennessee Code Annotated, Title 55, Chapter 9, Part 6)
- The driver should see that the interior is not torn up.
- Students are not to move around in the bus or van while it is moving.
- Noise level must remain at a minimum as to not distract the driver.
- Students are to remain seated and not to throw things, act rowdy, or anything that would otherwise disturb the driver.
- Students are not to have any part of themselves or their possessions hanging out of the windows of the van.
- The driver is in authority any time the van is being used and must be obeyed immediately. Failure to comply will result in disciplinary action.
- The driver has the authority to assign seats if they deem it necessary for any van trip.
- Students may not climb/lean over or under seats in the van.
- The students are not allowed to throw objects on the van or out of the windows at any time.
- Students may have drinks with screw top containers only.
- Willful misbehavior in campus vehicles will result in the withdrawal of the privilege of riding the van and can result in the exclusion from many student activities.

## Diet and Health

*Our bodies are built up from the food we eat. There is a constant breaking down of the tissues of the body; every movement of every organ involves waste, and this waste is repaired from our food. Each organ of the body requires its share of nutrition. The brain must be supplied with its portion; the bones, muscles, and nerves demand theirs. It is a wonderful process that transforms the food into blood and uses this blood to build up the varied parts of the body; but this process is going on continually, supplying with life and strength each nerve, muscle, and tissue.*

### Selection of Food

*Those foods should be chosen that best supply the elements needed for building up the body. In this choice, appetite is not a safe guide. Through wrong habits of eating, the appetite has become perverted. Often it demands food that impairs health and causes weakness instead of strength. We cannot safely be guided by the customs of society. The disease and suffering that everywhere prevail are largely due to popular errors in regard to diet.*

*In order to know what are the best foods, we must study God's original plan for man's diet. He who created man and who understands his needs appointed Adam his food. "Behold," He said, "I have given you every herb yielding seed, . . . and every tree, in which is the fruit of a tree yielding seed; to you it shall be for food." Genesis 1:29, A.R.V. Upon leaving Eden to gain his livelihood by tilling the earth under the curse of sin, man received permission to eat also "the herb of the field." Genesis 3:18.*

*Grains, fruits, nuts, and vegetables constitute the diet chosen for us by our Creator. These foods, prepared in as simple and natural a manner as possible, are the most healthful and nourishing. They impart a strength, a power of endurance, and a vigor of intellect that are not afforded by a more complex and stimulating diet.*

*But not all foods wholesome in themselves are equally suited to our needs under all circumstances. Care should be taken in the selection of food. Our diet should be suited to the season, to the climate in which we live, and to the occupation we follow. Some foods that are adapted for use at one season or in one climate are not suited to another. So there are different foods best suited for persons in different occupations. Often food that can be used with benefit by those engaged in hard physical labor is unsuitable for persons of sedentary pursuits or intense mental application. God has given us an ample variety of healthful foods, and each person should choose from it the things that experience and sound judgment prove to be best suited to his own necessities.*

*Nature's abundant supply of fruits, nuts, and grains is ample, and year by year the products of all lands are more generally distributed to all, by the increased facilities for transportation. As a result many articles of food which a few years ago were regarded as expensive luxuries are now within the reach of all as foods for everyday use. This is especially the case with dried and canned fruits.*

*Nuts and nut foods are coming largely into use to take the place of flesh meats. With nuts may be combined grains, fruits, and some roots, to make foods that are healthful and nourishing. Care should be taken, however, not to use too large a proportion of nuts. Those who realize ill effects from the use of nut foods may find the difficulty removed by attending to this precaution. It should be remembered, too, that some nuts are not so wholesome as others. Almonds are preferable to peanuts, but peanuts in limited quantities, used in connection with grains, are nourishing and digestible.*

*When properly prepared, olives, like nuts, supply the place of butter and flesh meats. The oil, as eaten in the olive, is far preferable to animal oil or fat. It serves as a laxative. Its use will be found beneficial to consumptives, and it is healing to an inflamed, irritated stomach.*

*Persons who have accustomed themselves to a rich, highly stimulating diet have an unnatural taste, and they cannot at once relish food that is plain and simple. It will take time for the taste to become natural and for the stomach to recover from the abuse it has suffered. But those who persevere in the use of wholesome food will, after a time, find it palatable. Its delicate and delicious flavors will be appreciated, and it will be eaten with greater enjoyment than can be derived from unwholesome dainties. And the stomach, in a healthy condition, neither fevered nor overtaxed, can readily perform its task.*

*In order to maintain health, a sufficient supply of good, nourishing food is needed.*

*If we plan wisely, that which is most conducive to health can be secured in almost every land. The various preparations of rice, wheat, corn, and oats are sent abroad everywhere, also beans, peas, and lentils. These, with native or imported fruits, and the variety of vegetables that grow in each locality, give an opportunity to select a dietary that is complete without the use of flesh meats.*

*Wherever fruit can be grown in abundance, a liberal supply should be prepared for winter, by canning or drying. Small fruits, such as currants, gooseberries, strawberries, raspberries, and blackberries, can be grown to advantage in many places where they are but little used and their cultivation is neglected.*

*For household canning, glass, rather than tin cans, should be used whenever possible. It is especially necessary that the fruit for canning should be in good condition. Use little sugar, and cook the fruit only long enough to ensure its preservation. Thus prepared, it is an excellent substitute for fresh fruit.*

*There should not be a great variety at any one meal, for this encourages overeating and causes indigestion.*

*It is not well to eat fruit and vegetables at the same meal. If the digestion is feeble, the use of both will often cause distress and inability to put forth mental effort. It is better to have the fruit at one meal and the vegetables at another.*

*The meals should be varied. The same dishes, prepared in the same way, should not appear on the table meal after meal and day after day. The meals are eaten with greater relish, and the system is better nourished, when the food is varied.*

### *Preparation of Food*

*It is wrong to eat merely to gratify the appetite, but no indifference should be manifested regarding the quality of the food or the manner of its preparation. If the food eaten is not relished, the body will not be so well nourished. The food should be carefully chosen and prepared with intelligence and skill.*

*Bread should be light and sweet. Not the least taint of sourness should be tolerated. The loaves should be small and so thoroughly baked that, so far as possible, the yeast germs shall be destroyed. When hot or new, raised bread of any kind is difficult of digestion. It should never appear on the table. This rule does not, however, apply to unleavened bread. Fresh rolls made of wheaten meal without yeast or leaven, and baked in a well-heated oven, are both wholesome and palatable.*

*Far too much sugar is ordinarily used in food. Cakes, sweet puddings, pastries, jellies, jams, are active causes of indigestion. Especially harmful are the custards and puddings in which milk, eggs, and sugar are the chief ingredients. The free use of milk and sugar taken together should be avoided.*

*Scanty, ill-cooked food depraves the blood by weakening the blood-making organs. It deranges the system and brings on disease, with its accompaniment of irritable nerves and bad tempers. The victims of poor cookery are numbered by thousands and tens of thousands. Over many graves might be written: "Died because of poor cooking;" "Died of an abused stomach."*

*Regularity in eating is of vital importance. There should be a specified time for each meal. At this time let everyone eat what the system requires and then take nothing more until the next meal. There are many who eat when the system needs no food, at irregular intervals, and between meals, because they have not sufficient strength of will to resist inclination. When traveling, some are constantly nibbling if anything eatable is within their reach. This is very injurious. If travelers would eat regularly of food that is simple and nutritious, they would not feel so great weariness nor suffer so much from sickness.*

*Another pernicious habit is that of eating just before bedtime. The regular meals may have been taken; but because there is a sense of faintness, more food is eaten. By indulgence this wrong practice becomes a habit and often so firmly fixed that it is thought impossible to sleep without food. As a result of eating late suppers, the digestive process is continued through the sleeping hours. But though the stomach works constantly, its work is not properly accomplished. The sleep is often disturbed with unpleasant dreams, and in the morning the person awakes unrefreshed and with little relish for breakfast. When we lie*

*down to rest, the stomach should have its work all done, that it, as well as the other organs of the body, may enjoy rest. For persons of sedentary habits, late suppers are particularly harmful. With them the disturbance created is often the beginning of disease that ends in death.*

*In many cases the faintness that leads to a desire for food is felt because the digestive organs have been too severely taxed during the day. After disposing of one meal, the digestive organs need rest. At least five or six hours should intervene between the meals, and most persons who give the plan a trial will find that two meals a day are better than three.*

## ***Wrong Conditions of Eating***

*Food should not be eaten very hot or very cold. If food is cold, the vital force of the stomach is drawn upon in order to warm it before digestion can take place. Cold drinks are injurious for the same reason; while the free use of hot drinks is debilitating. In fact, the more liquid there is taken with the meals, the more difficult it is for the food to digest; for the liquid must be absorbed before digestion can begin. Do not eat largely of salt, avoid the use of pickles and spiced foods, eat an abundance of fruit, and the irritation that calls for so much drink at mealtime will largely disappear.*

*Food should be eaten slowly and should be thoroughly masticated. This is necessary in order that the saliva may be properly mixed with the food and the digestive fluids be called into action.*

*Another serious evil is eating at improper times, as after violent or excessive exercise, when one is much exhausted or heated. Immediately after eating there is a strong draft upon the nervous energies; and when mind or body is heavily taxed just before or just after eating, digestion is hindered. When one is excited, anxious, or hurried, it is better not to eat until rest or relief is found.*

*The stomach is closely related to the brain; and when the stomach is diseased, the nerve power is called from the brain to the aid of the weakened digestive organs. When these demands are too frequent, the brain becomes congested. When the brain is constantly taxed, and there is lack of physical exercise, even plain food should be eaten sparingly. At mealtime cast off care and anxious thought; do not feel hurried, but eat slowly and with cheerfulness, with your heart filled with gratitude to God for all His blessings.*

*Sometimes the result of overeating is felt at once. In other cases there is no sensation of pain; but the digestive organs lose their vital force, and the foundation of physical strength is undermined.*

*The surplus food burdens the system and produces morbid, feverish conditions. It calls an undue amount of blood to the stomach, causing the limbs and extremities to chill quickly. It lays a heavy tax on the digestive organs, and when these organs have accomplished their task, there is a feeling of faintness or languor. Some who are continually overeating call this all-gone feeling hunger; but it is caused by the over-worked condition of the digestive organs. At times there is numbness of the brain, with disinclination to mental or physical effort.*

*These unpleasant symptoms are felt because nature has accomplished her work at an unnecessary outlay of vital force and is thoroughly exhausted. The stomach is saying, "Give me rest." But with many the faintness is interpreted as a demand for more food; so instead of giving the stomach rest, another burden is placed upon it. As a consequence the digestive organs are often worn out when they should be capable of doing good work.*

*Cooking on the Sabbath should be avoided; but it is not therefore necessary to eat cold food. In cold weather the food prepared the day before should be heated. And let the meals, however simple, be palatable and attractive. Especially in families where there are children, it is well, on the Sabbath, to provide something that will be regarded as a treat, something the family do not have every day.*

*Those upon whom rest important responsibilities, those, above all, who are guardians of spiritual interests, should be men of keen feeling and quick perception. More than others, they need to be temperate in eating. Rich and luxurious food should have no place upon their tables.*

*Every day men in positions of trust have decisions to make upon which depend results of great importance. Often they have to think rapidly, and this can be done successfully by those only who practice strict temperance. The mind strengthens under the correct treatment of the physical and mental powers. If the strain is not too great, new vigor comes with every taxation. But often the work of those who have important plans to consider and important decisions to make is affected for evil by the results of improper diet. A disordered stomach produces a disordered, uncertain state of mind. Often it causes irritability, harshness, or injustice. Many a plan that would have been a blessing to the world has been set aside, many unjust, oppressive, even cruel measures have been carried, as the result of diseased conditions due to wrong habits of eating.*

*Here is a suggestion for all whose work is sedentary or chiefly mental; let those who have sufficient moral courage and self-control try it: At each meal take only two or three kinds of simple food, and eat no more than is required to satisfy hunger. Take active exercise every day, and see if you do not receive benefit.*

*Strong men who are engaged in active physical labor are not compelled to be as careful as to the quantity or quality of their food as are persons of sedentary habits; but even these would have better health if they would practice self-control in eating and drinking.*

*Some wish that an exact rule could be prescribed for their diet. They overeat, and then regret it, and so they keep thinking about what they eat and drink. This is not as it should be. One person cannot lay down an exact rule for another. Everyone should exercise reason and self-control, and should act from principle.*

*Our bodies are Christ's purchased possession, and we are not at liberty to do with them as we please. All who understand the laws of health should realize their obligation to obey these laws which God has established in their being. Obedience to the laws of health is to be made a matter of personal duty. We ourselves must suffer the results of violated law. We must individually answer to God for our habits and practices. Therefore the question with us is not, "What is the world's practice?" but, "How shall I as an individual treat the habitation that God has given me?"<sup>41</sup>*

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<sup>41</sup> *The Ministry of Healing*, pp. 295-310

## Recreation

In order to provide for relaxation and physical exercise, regular recreation periods are scheduled. All the students are encouraged to attend each recreation.

- All students are to participate or be sent back to the dorm and if you must send them back, you need to notify the dean that you are sending them back.
- When a student arrives for recreation they should plan to stay the duration of the recreation period.
- If you have a language or social problem, a repeated dress code problem, or they are not participating, please inform the dean immediately.
- Recreation should be over no later than 9:00 p.m.
- While a simple game of ball is worthwhile, the elements of competition so often associated with sports should be avoided.
- Rough games, such as tackle football, should not be played or they should be played in such a way that will not be harmful.

### *Hiking*

- One staff is the leader of the hike. No persons are to pass the leader at any time.
- Another staff is to be the tail of the hike. No persons are to fall behind the tail.
- The leader is to stop often enough to compress the length of the group, and to ensure the safety of all students.
- The leaders of the hike may take time for a nature nugget, personal experience or singing half way through so that it breaks up the hike.
- If students choose to not participate in the activities hike, they are to remain in the dorm and not take "personal" hikes or walks.
- Students who show up for the hike should plan to go on the hike.
- Under no circumstances should students leave the group or lag way behind.
- Every participant is paired with another. Buddies stay together, monitor each other, and alert the leaders if either needs assistance or is missing.

### *Biking*

- One staff is the leader of the ride. No persons are to pass the leader at any time.
- Another staff is to be the tail of the ride. No persons are to fall behind the tail.
- The leader is to stop often enough to compress the length of the group, and to ensure the safety of all students.
- Obey traffic signs and signals - Bicycles must follow the rules of the road like other vehicles.
- Never ride against traffic - Motorists aren't looking for bicyclists riding on the wrong side of the road. State law and common sense require that bicyclists drive like other vehicles.
- Follow lane markings - Don't turn left from the right lane. Don't go straight in a lane marked "right-turn only."
- Don't pass on the right - Motorists may not look for or see a bicycle passing on the right.
- Scan the road behind you - Learn to look back over your shoulder without losing your balance or swerving.
- Keep both hands ready to brake - You may not stop in time if you brake one-handed. Allow extra distance for stopping in the rain, since brakes are less efficient when wet.
- Always wear a helmet.
- Dress for the weather - In rain wear a poncho or waterproof suit. Dress in layers so you can adjust to temperature changes. Wear bright colored clothing.

## Standards Handbook

- Use hand signals - Hand signals tell motorists and pedestrians what you intend to do. Signal as a matter of law, of courtesy, and of self-protection.
- Choose the best way to turn left – There are two choices: (1) Like an auto: signal to move into the left turn lane and then turn left. (2) Like a pedestrian: ride straight to the far side crosswalk. Walk your bike across.
- Look out for road hazards - Watch out for parallel-slat sewer grates, gravel, ice, sand or debris. Cross railroad tracks at right angles.



## Music

*I was shown that the youth must take a higher stand and make the word of God the man of their counsel and their guide. Solemn responsibilities rest upon the young, which they lightly regard. The introduction of music into their homes, instead of inciting to holiness and spirituality, has been the means of diverting their minds from the truth. Frivolous songs and the popular sheet music of the day seem congenial to their taste. The instruments of music have taken time which should have been devoted to prayer. Music, when not abused, is a great blessing; but when put to a wrong use, it is a terrible curse. It excites, but does not impart that strength and courage which the Christian can find only at the throne of grace while humbly making known his wants and with strong cries and tears pleading for heavenly strength to be fortified against the powerful temptations of the evil one. Satan is leading the young captive. Oh, what can I say to lead them to break his power of infatuation!*<sup>42</sup>

*Rightly employed, music is a precious gift of God, designed to uplift the thoughts to high and noble themes, to inspire and elevate the soul.*

*As the children of Israel, journeying through the wilderness, cheered their way by the music of sacred song, so God bids His children today gladden their pilgrim life. There are few means more effective for fixing His words in the memory than repeating them in song. And such song has wonderful power. It has power to subdue rude and uncultivated natures; power to quicken thought and to awaken sympathy, to promote harmony of action, and to banish the gloom and foreboding that destroy courage and weaken effort.*

*It is one of the most effective means of impressing the heart with spiritual truth. How often to the soul hard-pressed and ready to despair, memory recalls some word of God's--the long-forgotten burden of a childhood song, --and temptations lose their power, life takes on new meaning and new purpose, and courage and gladness are imparted to other souls!*

*The value of song as a means of education should never be lost sight of. Let there be singing in the home, of songs that are sweet and pure, and there will be fewer words of censure and more of cheerfulness and hope and joy. Let there be singing in the school, and the pupils will be drawn closer to God, to their teachers, and to one another.*

*As a part of religious service, singing is as much an act of worship as is prayer. Indeed, many a song is prayer. If the child is taught to realize this, he will think more of the meaning of the words he sings and will be more susceptible to their power.*

*As our Redeemer leads us to the threshold of the Infinite, flushed with the glory of God, we may catch the themes of praise and thanksgiving from the heavenly choir round about the throne; and as the echo of the angels' song is awakened in our earthly homes, hearts will be drawn closer to the heavenly singers. Heaven's communion begins on earth. We learn here the keynote of its praise.*<sup>43</sup>

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<sup>42</sup> *Testimonies for the Church*, vol. 1, p. 497

<sup>43</sup> *Education*, pp. 167, 168

## Building Rules

### *School Building Rules*

- Students may not chew gum in the buildings, school vehicles, or during any meetings, chapels, or religious services. (\$5 fine)
- Students may not eat in the school building and may only drink water.

### *Cafeteria Rules*

- **Health laws** require that the exterior cafeteria doors be used only during meal times. Staff and students are to use the gym doors or the office doors outside of meal times.
- **Health laws** require that no one but authorized personnel be permitted in the kitchen. Please do not go behind the counter unless on duty.
- Students must be in dress code to enter the cafeteria.
- When finished eating, students will deposit their trays and dishes in the clean-up area.
- Consideration for others should be evident by keeping noise, talking, and laughter to a 'table-level'.
- Food, dishes, silverware, etc. are not to be removed from the cafeteria.
- All students should be in the cafeteria only during authorized times.

### *Library*

- Students are to be quiet. No talking in the library except with permission from the supervisor and then only in a low voice or whisper.
- No library books are to leave the library without first being checked out.
- Newspapers, current magazines and reference materials are not to be removed from the library.
- Lost or overdue book fines are to be PAID IN CASH to the Business Office. Overdue book fines are \$.25 per day per book.
- No writing in or disfiguring of library books, magazines or furniture. A fine of \$25 will be assessed per incident plus replacement cost of the book.
- Students may be assigned to certain seats for study halls in the library.
- The library is open for use to those who are here to use it properly. All should study quietly and not disturb others. Those who fail to respect these rules may be assigned "special seats" or may even lose their library privileges.  
Students are not to be in the library without a supervisor.

### *Auditorium Rules*

- Students participating in recreational activities must wear athletic shoes.
- Students may be in the auditorium only in the presence of a supervising staff member.
- Students are expected to display good sportsmanship during games.
- Inappropriate behavior will result in the loss of recreation privileges.

## Building Character for Eternity

*I have a deep interest in the youth, and I greatly desire to see them striving to perfect Christian characters, seeking by diligent study and earnest prayer to gain the training essential for acceptable service in the cause of God. I long to see them helping one another to reach a higher plane of Christian experience.*

*Christ came to teach the human family the way of salvation, and He made this way so plain that a little child can walk in it. He bids His disciples follow on to know the Lord; and as they daily follow His guidance, they learn that His going forth is prepared as the morning. You have watched the rising sun, and the gradual break of day over earth and sky. Little by little the dawn increases, till the sun appears; then the light grows constantly stronger and clearer until the full glory of noontide is reached. This is a beautiful illustration of what God desires to do for His children in perfecting their Christian experience. As we walk day by day in the light He sends us, in willing obedience to all His requirements, our experience grows and broadens until we reach the full stature of men and women in Christ Jesus.*

*The youth need to keep ever before them the course that Christ followed. At every step it was a course of overcoming. Christ did not come to the earth as a king, to rule the nations. He came as a humble man, to be tempted, and to overcome temptation, to follow on, as we must, to know the Lord. In the study of His life we shall learn how much God through Him will do for His children. And we shall learn that, however great our trials may be, they cannot exceed what Christ endured that we might know the way, the truth, and the life. By a life of conformity to His example, we are to show our appreciation of His sacrifice in our behalf.*

*The youth have been bought with an infinite price, even the blood of the Son of God. Consider the sacrifice of the Father in permitting His Son to make this sacrifice. Consider what Christ gave up when He left the courts of heaven and the royal throne, to give His life a daily sacrifice for men He suffered reproach and abuse. He bore all the insult and mockery that wicked men could heap upon Him. And when His earthly ministry was accomplished, He suffered the death of the cross. Consider His sufferings on the cross,—the nails driven into His hands and feet, the derision and abuse from those He came to save, the hiding of His Father's face. But it was by all this that Christ made it possible for all who will to have the life that measures with the life of God.<sup>44</sup>*

### *A Faithful Friend*

*When Christ ascended to the Father, He did not leave His followers without help. The Holy Spirit, as His representative, and the heavenly angels, as ministering spirits, are sent forth to aid those who against great odds are fighting the good fight of faith. Ever remember that Jesus is your helper. No one understands as well as He your peculiarities of character. He is watching over you, and if you are willing to be guided by Him, He will throw around you influences for good that will enable you to accomplish all His will for you.*

*In this life we are preparing for the future life. Soon there is to be a grand review, in which every soul who is seeking to perfect a Christian character must bear the test of God's searching questions: Have you set an example that others were safe in following? Have you watched for souls as those that must give an account? The heavenly host are interested in the youth; and they are intensely desirous that you will bear the test, and that to you will be spoken the words of approval, "Well done, good and faithful servant; . . . enter thou into the joy of thy Lord."*

*Let the youth remember that here they are to build characters for eternity, and that God requires them to do their best. Let those older in experience watch over the younger ones; and when they see them tempted, take them aside, and pray with them and for them. The Lord would have us recognize the great sacrifice of Christ for us by showing an interest in the salvation of those He came to save. If the youth will seek Christ, He will make their efforts effectual.<sup>45</sup>*

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<sup>44</sup> *The Youth's Instructor*, November 21, 1911

<sup>45</sup> *The Youth's Instructor*, November 21, 1911

## Appendix

### 1) E. G. White, Testimonies for the Church, vol. 1, pp. 124, 125

*I saw that all heaven is interested in our salvation; and shall we be indifferent? Shall we be careless, as though it were a small matter whether we are saved or lost? Shall we slight the sacrifice that has been made for us? Some have done this. They have trifled with offered mercy, and the frown of God is upon them. God's Spirit will not always be grieved. It will depart if grieved a little longer. After all has been done that God could do to save men, if they show by their lives that they slight Jesus' offered mercy, death will be their portion, and it will be dearly purchased. It will be a dreadful death; for they will have to feel the agony that Christ felt upon the cross to purchase for them the redemption which they have refused. And they will then realize what they have lost--eternal life and the immortal inheritance. The great sacrifice that has been made to save souls shows us their worth. When the precious soul is once lost, it is lost forever.*

*I have seen an angel standing with scales in his hands weighing the thoughts and interest of the people of God, especially the young. In one scale were the thoughts and interest tending heavenward; in the other were the thoughts and interest tending to earth. And in this scale were thrown all the reading of storybooks, thoughts of dress and show, vanity, pride, etc. Oh, what a solemn moment! the angels of God standing with scales, weighing the thoughts of His professed children--those who claim to be dead to the world and alive to God. The scale filled with thoughts of earth, vanity, and pride quickly went down, notwithstanding weight after weight rolled from the scale. The one with the thoughts and interest tending to heaven went quickly up as the other went down, and oh, how light it was! I can relate this as I saw it; but never can I give the solemn and vivid impression stamped upon my mind, as I saw the angel with the scales weighing the thoughts and interest of the people of God. Said the angel: "Can such enter heaven? No, no, never. Tell them the hope they now possess is vain, and unless they speedily repent, and obtain salvation, they must perish."*

*A form of godliness will not save any. All must have a deep and living experience. This alone will save them in the time of trouble. Then their work will be tried of what sort it is; and if it is gold, silver, and precious stones, they will be hid as in the secret of the Lord's pavilion. But if their work is wood, hay, and stubble, nothing can shield them from the fierceness of Jehovah's wrath.*

*The young, as well as those who are older, will be required to give a reason for their hope. But the mind, designed by God for better things, formed to serve Him perfectly, has dwelt upon foolish things, instead of eternal interests. That mind which is left to wander here and there is just as well able to understand the truth, the evidence from the word of God for keeping the Sabbath, and the true foundation of the Christian's hope, as to study the appearance, the manners, the dress, etc. And those who give up the mind to be diverted with foolish stories and idle tales, have the imagination fed, but the brilliancy of God's word is eclipsed to them. The mind is led directly from God. The interest in His precious word is destroyed.*

*A book has been given us to guide our feet through the perils of this dark world to heaven. It tells us how we can escape the wrath of God, and also tells of the sufferings of Christ for us, the great sacrifice that has been made that we might be saved and enjoy the presence of God forever. And if any come short at last, having heard the truth as they have in this land of light, it will be their own fault; they will be without excuse. The word of God tells us how we may become perfect Christians and escape the seven last plagues. But they took no interest to find this out. Other things diverted the mind, idols were cherished by them, and God's Holy Word was neglected and slighted. God has been trifled with by professed Christians, and when His Holy Word shall judge them in the last day, they will be found wanting. That word which they have neglected for foolish storybooks, tries their lives. That is the standard; their motives, words, works, and the manner in which they use their time are all compared with the written word of God; and if they come short then, their cases are decided forever.*

### 2) E. G. White, Testimonies for the Church, vol. 1, p. 392

*Children would be saved from many evils if they would be more familiar with their parents. Parents should encourage in*

*their children a disposition to be open and frank with them, to come to them with their difficulties, and when they are perplexed as to what course is right, to lay the matter just as they view it before the parents and ask their advice. Who are so well calculated to see and point out their dangers as godly parents? Who can understand the peculiar temperaments of their own children as well as they? The mother who has watched every turn of the mind from infancy, and is thus acquainted with the natural disposition, is best prepared to counsel her children. Who can tell as well what traits of character to check and restrain, as the mother, aided by the father?*

*Children who are Christians will prefer the love and approbation of their God-fearing parents above every earthly blessing. They will love and honor their parents. It should be one of the principal studies of their lives, how to make their parents happy. In this rebellious age, children who have not received right instruction and discipline have but little sense of their obligations to their parents. It is often the case that the more their parents do for them, the more ungrateful they are, and the less they respect them. Children who have been petted and waited upon, always expect it; and if their expectations are not met, they are disappointed and discouraged. This same disposition will be seen through their whole lives; they will be helpless, leaning upon others for aid, expecting others to favor them and yield to them. And if they are opposed, even after they have grown to manhood and womanhood, they think themselves abused; and thus they worry their way through the world, hardly able to bear their own weight, often murmuring and fretting because everything does not suit them.*

**3) E. G. White, Testimonies for the Church, vol. 2, p. 236**

*The young are in great danger. Great evil results from their light reading. Much time is lost which should be spent in useful employment. Some would even deprive themselves of sleep to finish some ridiculous love story. The world is flooded with novels of every description. Some are not of as dangerous a character as others. Some are immoral, low, and vulgar; others are clothed with more refinement; but all are pernicious in their influence. Oh, that the young would reflect upon the influence which exciting stories have upon the mind! Can you, after such reading, open the word of God and read the words of life with interest? Do you not find the book of God uninteresting? The charm of that love story is upon the mind, destroying its healthy tone, and making it impossible for you to fix your mind upon the important, solemn truths which concern your eternal interest. You sin against your parents in devoting to such a poor purpose the time which belongs to them, and you sin against God in thus using the time which should be spent in devotion to Him.*

*It is the duty of the youth to encourage sobriety. Lightness, jesting, and joking will result in barrenness of soul and the loss of the favor of God. Many of you think you do not exert a bad influence upon others, and thus feel in a measure satisfied; but do you exert an influence for good? Do you seek in your conversation and acts to lead others to the Saviour, or, if they profess Christ, to lead them to a closer walk with Him?*

**4) E. G. White, Testimonies for the Church, vol. 2, p. 248**

*You have fallen into the sad error which is so prevalent in this degenerate age, especially with women. You are too fond of the other sex. You love their society; your attention to them is flattering, and you encourage, or permit, a familiarity which does not always accord with the exhortation of the apostle, to "abstain from all appearance of evil."*

*You do not really understand yourself. You are walking in darkness. You have had something to do with matchmaking. This is most uncertain business; for you do not know the heart and may make very bad work, thereby aiding the great rebel in his work of matchmaking. He is busily engaged in influencing those who are wholly unsuited to each other to unite their interests. He exults in this work, for by it he can produce more misery and hopeless woe to the human family than by exercising his skill in any other direction.*

*You have written many letters, which has greatly taxed you. These letters have dwelt somewhat upon the subjects of our faith and hope; but mixed with this have been close inquiries and guesses in regard to whether this one or that one was about to marry, and suggestions relative to marriage. You seem to know considerable about anticipated marriages, and write and talk upon these things. This only causes dearth to your soul. "Out of the abundance of the heart the mouth speaketh." You have done great injustice to yourself in permitting your mind and conversation to dwell upon love and marriage. You have not been happy, because you have been seeking after happiness. This is not profitable business. When you seek earnestly to do your duty, and arouse yourself to minister unto others, then you will find rest of spirit. Your mind dwells upon yourself. It needs to be drawn away from yourself by seeking to lighten the cares of others; and in*

*making them happy, you will find happiness and cheerfulness of spirit.*

*You have a diseased imagination. You have thought yourself diseased, but this has been more imaginary than real. You have been untrue to yourself. You have conversed with young men, and permitted a freedom in your presence which should only be permitted in a brother. I was shown that your influence at \_\_\_\_\_ was not what it might have been. You permitted your mind to take a low level. You could chat, and laugh, and talk cheap talk unworthy of a Christian. Your deportment was not as it should have been. You appeared like a person without a backbone. You were half reclining upon others, which is a wrong position for a lady to occupy in the presence of others. If you had only thought so, you could have walked as well, and sat as erect, as many others. The condition of your mind leads to indolence and to a dread of exercise, when this exercise would prove one of the greatest means of your recovery. You will never recover unless you lay aside this listless, dreamy condition of mind and arouse yourself to do, to work while the day lasts. Do, as well as imagine and plan. Turn your mind away from romantic projects. You mingle with your religion a romantic, lovesick sentimentalism, which does not elevate, but only lowers. It is not yourself alone who is affected; others are injured by your example and influence.*

**5) E. G. White, Testimonies for the Church, vol. 2, p. 380**

*B is not capable of taking care of a family. He cannot sustain one as it ought to be sustained, and should never have had one. His marriage was all a mistake. He has made a life of misery for his wife, and has accumulated misery by having children born to them. Some of them exist, and that is about all.*

*Those professing to be Christians should not enter the marriage relation until the matter has been carefully and prayerfully considered from an elevated standpoint to see if God can be glorified by the union. Then they should duly consider the result of every privilege of the marriage relation, and sanctified principle should be the basis of every action. Before increasing their family, they should take into consideration whether God would be glorified or dishonored by their bringing children into the world. They should seek to glorify God by their union from the first, and during every year of their married life. They should calmly consider what provision can be made for their children. They have no right to bring children into the world to be a burden to others. Have they a business that they can rely upon to sustain a family so that they need not become a burden to others? If they have not, they commit a crime in bringing children into the world to suffer for want of proper care, food, and clothing. In this fast, corrupt age these things are not considered. Lustful passion bears sway and will not submit to control, although feebleness, misery, and death are the result of its reign. Women are forced to a life of hardship, pain, and suffering because of the uncontrollable passions of men who bear the name of husband-- more rightly could they be called brutes. Mothers drag out a miserable existence, with children in their arms nearly all the time, managing every way to put bread into their mouths and clothes upon their backs. Such accumulated misery fills the world.*

**6) E. G. White, Testimonies for the Church, vol. 2, p. 458**

*My sisters, avoid even the appearance of evil. In this fast age, reeking with corruption, you are not safe unless you stand guarded. Virtue and modesty are rare. I appeal to you as followers of Christ, making an exalted profession, to cherish the precious, priceless gem of modesty. This will guard virtue. If you have any hope of being finally exalted to join the company of the pure, sinless angels, and to live in an atmosphere where there is not the least taint of sin, cherish modesty and virtue. Nothing but purity, sacred purity, will stand the grand review, abide the day of God, and be received into a pure and holy heaven.*

*The slightest insinuations, from whatever source they may come, inviting you to indulge in sin or to allow the least unwarrantable liberty with your persons, should be resented as the worst of insults to your dignified womanhood. The kiss upon your cheek, at an improper time and place, should lead you to repel the emissary of Satan with disgust. If it is from one in high places who is dealing in sacred things, the sin is of tenfold greater magnitude, and should lead a God-fearing woman or youth to recoil with horror, not only from the sin he would have you commit, but from the hypocrisy and villainy of one whom the people respect and honor as God's servant. He is handling sacred things, yet hiding his baseness of heart under a ministerial cloak. Be afraid of anything like this familiarity. Be sure that the least approach to it is evidence of a lascivious mind and a lustful eye. If the least encouragement is given in this direction, if any of the liberties mentioned are tolerated, no better evidence can be given that your mind is not pure and chaste as it should be, and that sin and crime have charms for you. You lower the standard of your dignified, virtuous womanhood, and*

*give unmistakable evidence that a low, brutal, common passion and lust has been suffered to remain alive in your heart and has never been crucified.*

**7) E. G. White, Testimonies for the Church, vol. 2, p. 460**

*Satan controls the minds of the youth in general. Your daughters are not taught self-denial and self-control. They are petted, and their pride is fostered. They are allowed to have their own way until they become headstrong and self-willed, and you are put to your wit's end to know what course to pursue to save them from ruin. Satan is leading them on to be a proverb in the mouth of unbelievers because of their boldness, their lack of reserve and womanly modesty. The young boys are likewise left to have their own way. They have scarcely entered their teens before they are by the side of little girls of their own age, accompanying them home and making love to them. And the parents are so completely in bondage through their own indulgence and mistaken love for their children that they dare not pursue a decided course to make a change and restrain their too-fast children in this fast age.*

*With many young ladies the boys are the theme of conversation; with the young men, it is the girls. "Out of the abundance of the heart the mouth speaketh." They talk of those subjects upon which their minds mostly run. The recording angel is writing the words of these professed Christian boys and girls. How will they be confused and ashamed when they meet them again in the day of God! Many children are pious hypocrites. The youth who have not made a profession of religion stumble over these hypocritical ones and are hardened against any effort that may be made by those interested in their salvation.*

**8) E. G. White, Testimonies for the Church, vol. 2, p. 564**

*Keep clear of the boys. In their society your temptations become earnest and powerful. Put marriage out of your girl's head. You are in no sense fit for this. You need years of experience before you can be qualified to understand the duties, and take up the burdens, of married life. Positively guard your thoughts, your passions, and your affections. Do not degrade these to minister to lust. Elevate them to purity, devote them to God.*

*You may become a prudent, modest, virtuous girl, but not without earnest effort. You must watch, you must pray, you must meditate, you must investigate your motives and your actions. Closely analyze your feelings and your acts. Would you, in the presence of your father, perform an impure action? No, indeed. But you do this in the presence of your heavenly Father, who is so much more exalted, so holy, so pure. Yes; you corrupt your own body in the presence of the pure, sinless angels, and in the presence of Christ; and you continue to do this irrespective of conscience, irrespective of the light and warnings given you.*

*Remember, a record is made of all your acts. You must meet again the most secret things of your life. You will be judged according to the deeds done in the body. Are you prepared for this? You are injuring yourself physically and morally. God has enjoined upon you to preserve your body holy. "Know ye not that your body is the temple of the Holy Ghost, . . . and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." Will not God judge you for debasing to lust the passions and affections when He claims the wealth of your affections and your entire being to be devoted to His service?*

*Again I warn you as one who must meet these lines in that day when the case of everyone shall be decided. Yield yourself to Christ without delay; He alone, by the power of His grace, can redeem you from ruin. He alone can bring your moral and mental powers into a state of health. Your heart may be warm with the love of God; your understanding, clear and mature; your conscience, illuminated, quick, and pure; your will, upright and sanctified, subject to the control of the Spirit of God. You can make yourself what you choose. If you will now face rightabout, cease to do evil and learn to do well, then you will be happy indeed; you will be successful in the battles of life, and rise to glory and honor in the better life than this. "Choose you this day whom ye will serve."*

**9) E. G. White, Testimonies for the Church, vol. 3, pp. 44, 45**

*The lack of firmness and self-denial in your characters is a serious drawback in obtaining a genuine religious experience that will not be sliding sand. Firmness and integrity of purpose should be cultivated. These qualities are positively necessary to a successful Christian life. If you have integrity of soul you will not be swayed from the right. No motive*

*will be sufficient to move you from the straight line of duty; you will be loyal and true to God. The pleadings of affection and love, the yearnings of friendship, will not move you to turn aside from truth and duty; you will not sacrifice duty to inclination.*

*If you, my brother, are allured to unite your life interest with a young, inexperienced girl, who is really deficient in education in the common, practical, daily duties of life, you make a mistake; but this deficiency is small compared with her ignorance in regard to her duty to God. She has not been destitute of light; she has had religious privileges, and yet she has not felt her wretched sinfulness without Christ. If, in your infatuation, you can repeatedly turn from the prayer meeting, where God meets with His people, in order to enjoy the society of one who has no love for God and who sees no attractions in the religious life, how can you expect God to prosper such a union? Be not in haste. Early marriages should not be encouraged. If either young women or young men have no respect for the claims of God, if they fail to heed the claims which bind them to religion, there will be danger that they will not properly regard the claims of the husband or of the wife. The habit of frequently being in the society of the one of your choice, and that, too, at the sacrifice of religious privileges and of your hours of prayer, is dangerous; you sustain a loss that you cannot afford. The habit of sitting up late at night is customary; but it is not pleasing to God, even if you are both Christians. These untimely hours injure health, unfit the mind for the next day's duties, and have an appearance of evil. My brother, I hope you will have self-respect enough to shun this form of courtship. If you have an eye single to the glory of God you will move with deliberate caution. You will not suffer lovesick sentimentalism to so blind your vision that you cannot discern the high claims that God has upon you as a Christian.*

**10) E. G. White, Testimonies for the Church, vol. 3, pp. 125, 126**

*I was shown that the two younger sons of Brother X were naturally goodhearted, conscientious young men, but that Satan had blinded their perception. Their companions were not all of that class which would strengthen and improve their morals or increase their understanding and love for the truth and heavenly things. "One sinner destroyeth much good." The ridicule and corrupt conversation of these companions had had its effect to dispel serious and religious impressions.*

*It is wrong for Christians to associate with those whose morals are loose. An intimate, daily intercourse which occupies time without contributing in any degree to the strength of the intellect or morals is dangerous. If the moral atmosphere surrounding persons is not pure and sanctified, but is tainted with corruption, those who breathe this atmosphere will find that it operates almost insensibly upon the intellect and heart to poison and to ruin. It is dangerous to be conversant with those whose minds naturally take a low level. Gradually and imperceptibly those who are naturally conscientious and love purity will come to the same level and partake of and sympathize with the imbecility and moral barrenness with which they are so constantly brought in contact.*

*It was important that the associations of these young men should change. "Evil communications corrupt good manners." Satan has worked through agents to ruin these young men. Nothing can more effectually prevent or banish serious impressions and good desires than association with vain, careless, and corrupt-minded persons. Whatever attractions such persons may possess by their wit, sarcasm, and fun, the fact that they treat religion with levity and indifference is sufficient reason why they should not be associated with. The more engaging they are in other respects, the more should their influence be dreaded as companions, because they throw around an irreligious life so many dangerous attractions.*

**11) E. G. White, Testimonies for the Church, vol. 3, pp. 191, 192**

*How few earnest prayers have been sent up to God in faith for those who worked in the office who were not fully in the truth! Who has felt the worth of the soul for whom Christ died? Who have been laborers in the vineyard of the Lord? I saw that angels were grieved with the trifling frivolities of the professed followers of Christ who were handling sacred things in the office. Some have no more sense of the sacredness of the work than if they were engaged in common labor. God now calls for the fruitless cumberers of the ground to consecrate themselves to Him and center their affections and hopes in Him.*

*The Lord would have all connected with the office become caretakers and burden bearers. If they are pleasure seekers, if they do not practice self-denial, they are not fit for a place in the office. The workers at the office should feel when*



*they enter it that it is a sacred place, a place where the work of God is being done in the publication of a truth which will decide the destiny of souls. This is not felt or realized as it should be. There is conversation in the typesetting department which diverts the mind from the work. The office is no place for visiting, for a courting spirit, or for amusement or selfishness. All should feel that they are doing work for God. He who sifts all motives and reads all hearts is proving, and trying, and sifting His people, especially those who have light and knowledge, and who are engaged in His sacred work. God is a searcher of hearts and a trier of the reins, and will accept nothing less than entire devotion to the work and consecration to Himself. All in the office should take up their daily duties as if in the presence of God. They should not be satisfied with doing just enough to pass along, and receive their wages; but all should work in any place where they can help the most. In Brother White's absence there are some faithful ones; there are others who are eyeservants. If all in the office who profess to be followers of Christ had been faithful in the performance of duty in the office, there would have been a great change for the better. Young men and young women have been too much engrossed in each other's society, talking, jesting, and joking, and angels of God have been driven from the office.*

*Marcus Lichtenstein was a God-fearing youth; but he saw so little true religious principle in those in the church and those working in the office that he was perplexed, distressed, disgusted. He stumbled over the lack of conscientiousness in keeping the Sabbath manifested by some who yet professed to be commandment keepers. Marcus had an exalted regard for the work in the office; but the vanity, the trifling, and the lack of principle stumbled him. God had raised him up and in His providence connected him with His work in the office. But there is so little known of the mind and will of God by some who work in the office that they looked upon this great work of the conversion of Marcus from Judaism as of no great importance. His worth was not appreciated. He was frequently pained with the deportment of F and of others in the office; and when he attempted to reprove them, his words were received with contempt that he should venture to instruct them. His defective language was an occasion of jest and amusement with some.*

*Marcus felt deeply over the case of F, but he could not see how he could help him. Marcus never would have left the office if the young men had been true to their profession. If he makes shipwreck of faith, his blood will surely be found on the skirts of the young who profess Christ, but who, by their works, their words, and their deportment, state plainly that they are not of Christ, but of the world. This deplorable state of neglect, of indifference and unfaithfulness, must cease; a thorough and permanent change must take place in the office, or those who have had so much light and so great privileges should be dismissed and others take their places, even if they be unbelievers. It is a fearful thing to be self-deceived. Said the angel, pointing to those in the office: "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." A profession is not enough. There must be a work wrought in the soul and carried out in the life.*

**12) E. G. White, Testimonies for the Church, vol. 3, pp. 455, 456**

*I have given up all hope of doing anything for the church in ----- while you are a stumbling block to them. You once loved the truth, and had you followed on in the pathway of truth and holiness you would now have been an ambassador for Christ. You will have a fearful account to give in the great day of God for your talents which have been unimproved. You had good abilities. God lent these talents to you for you to put to good account, but you have abused these gifts. Had you used the ability that God had given you, on the right side, you would have done much in winning souls to Christ, and you would see in the kingdom of heaven souls saved through your instrumentality. But you have scattered abroad instead of gathering with Christ. Your brethren have been discouraged from trying to rise and advance, because you, like an opposing body, counteract the good they would do.*

*The heart of God never yearned toward His earthly children with deeper love and more compassionate tenderness than now. There never was a time when God was ready and waiting to do more for His people than now. And He will instruct and save all who choose to be saved in His appointed way. Those who are spiritual can discern spiritual things and see tokens of the presence and work of God everywhere. Satan, by his skillful and wicked strategy, led our first parents from the Garden of Eden--from their innocence and purity into sin and unspeakable wretchedness. He has not ceased to destroy; all the forces which he can command are diligently employed by him in these last days to compass the ruin of souls. He seizes every artifice that he can use to deceive, perplex, and confuse the people of God.*

*He has used you as his agent to scatter darkness and confusion, and he finds that you work admirably in his hands. You are the very instrument that he can handle with good effect to hurt, discourage, and tear down. You are not zealous to put your shoulder under the load with the people of God; but when they would move, you throw yourself as*

*an additional load to prevent them from doing what they might do in advancing in the right direction. Satan is at work with those who keep the commandments of God and have the faith of Jesus. The most bitter hatred exists within him against all who are loyal to God and who obey His commandments. He sleeps not; he does not abate his vigilance for one moment. Would that God's professed followers were half as wise, diligent, and persevering in the work of God as Satan is in his work.*

*Had you, Brother B, followed on when you first set your hand to the plow, and not looked back, you would now have been a messenger of light to bear the truth to those in darkness. But God could not use you to His glory until you should learn to counsel with your brethren and not to think you knew all that was worth knowing. Satan has succeeded in keeping you from doing good. You did run well for a season, but Satan's temptations overcame you. You loved to be first and to be flattered. You loved the power which money gives. Satan understands the weakness of men. He has the knowledge which he has accumulated for ages and is an experienced hand at his work. His cunning and devices are well matured, and are too often successful because God's people are not as wise as serpents.*

*Satan frequently appears as an angel of light, arrayed in the livery of heaven; he assumes friendly airs, manifesting great sanctity of character and high regard for his victims, the souls whom he means to deceive and destroy. Perils lie in the path which he invites souls to travel, but he succeeds in concealing these and presents the attractions only. The great Captain of our salvation has conquered in our behalf, that through Him we might conquer, if we would, in our own behalf. But Christ saves none against their choice; He compels none to obedience. He made the infinite sacrifice that they might overcome in His name and His righteousness be imputed unto them.*

**13) E. G. White, Testimonies for the Church, vol. 4, p. 209**

*Order should be maintained in our different institutions at----. Insubordination should be overruled. None should be retained in the office who have been instructed by Sabbath-keeping parents and have been privileged to hear the truth yet rebel against its teachings. No persons should be connected with the sacred work of God who speak lightly of it or treat our holy faith with disrespect. Those who have been connected with the office for quite a length of time and have had ample opportunity to become acquainted with our faith, yet manifest opposition to the truth, should no longer be retained in the office. Their influence is against the truth if they continue to neglect the light and slight salvation. This very indifference has a chilling influence upon the faith of others to draw them away from God. These impenitent, unimpressible ones should not occupy positions that might be filled by persons who will respect the truth and yield to the influence of the Spirit of God by being so closely connected with this sacred work.*

*The influence of our young people in the office is not what it should be. A and B have virtually worked against the cause. The influence of their conversation and deportment has been such as to disgust unbelievers and turn them from our faith and from Christ. The young who heed not the warnings of the word of God and slight the Testimonies of His Spirit can only be a living curse to the office and should be separated from it.*

*The youth whose influence is demoralizing should have no connection with our college. Those who are possessed of a lovesick sentimentalism, and make their attendance at school an opportunity for courting and exchanging improper attentions, should be brought under the closest restrictions. Authority must be maintained. Justice and Mercy are twin sisters, standing side by side.*

**14) E. G. White, Testimonies for the Church, vol. 4, pp. 432-434**

*Professors and teachers should reflect upon the best means of maintaining the peculiar character of our college; all should highly esteem the privileges which we enjoy in having such a school and should faithfully sustain it and guard it from any breath of reproach. Selfishness may chill the energies of the students, and the worldly element may gain a prevailing influence over the entire school. This would bring the frown of God upon that institution.*

*Those students who profess to love God and obey the truth should possess that degree of self-control and strength of religious principle that will enable them to remain unmoved amid temptations and to stand up for Jesus in the college, at their boardinghouses, or wherever they may be. Religion is not to be worn merely as a cloak in the house of God, but religious principle must characterize the entire life. Those who are drinking at the fountain of life will not, like the worldling, manifest a longing desire for change and pleasure. In their deportment and character will be seen the rest*

*and peace and happiness that they have found in Jesus by daily laying their perplexities and burdens at His feet. They will show that there is contentment and even joy in the path of obedience and duty. Such will exert an influence over their fellow students which will tell upon the entire school. Those who compose this faithful army will refresh and strengthen the teachers and professors in their efforts by discouraging every species of unfaithfulness, of discord, and of neglect to comply with the rules and regulations. Their influence will be saving, and their works will not perish in the great day of God, but will follow them into the future world; and the influence of their life here will tell throughout the ceaseless ages of eternity. One earnest, conscientious, faithful young man in school is an inestimable treasure. Angels of heaven look lovingly upon him. His precious Saviour loves him, and in the Ledger of Heaven will be recorded every work of righteousness, every temptation resisted, every evil overcome. He will thus be laying up a good foundation against the time to come, that he may lay hold on eternal life.*

*The course pursued at the college by Brother C, in seeking the society of young ladies, was wrong. This was not the object for which he was sent to Battle Creek. Students are not sent here to form attachments, to indulge in flirtation or courting, but to obtain an education. Should they be allowed to follow their own inclinations in this respect, the college would soon become demoralized. Several have used their precious school days in slyly flirting and courting, notwithstanding the vigilance of professors and teachers. When a teacher of any of the branches takes advantage of his position to win the affections of his students with a view to marriage, his course is worthy of severest censure.*

*The influence of the sons of Brother D and of several others from Iowa, also that of Mr. E of Illinois, has been no benefit to our school. The relatives and friends of these students have sustained them in casting reflections upon the college. The sons of Brother D have ability and aptness, which is a source of gratification to the parents; but when the ability of these young men is exerted to break down the rules and regulations of the college, it is nothing that should excite pleasure in the hearts of any. The paper containing that apt and sharp criticism concerning one who teaches in the college will not be read with such gratification in the day when every man's work shall pass in review before God. Brother and Sister D will then meet a record of the work they did in giving their son poorly concealed justification in this matter. They must then answer for the influence they have exerted against the school, one of God's instrumentalities, and for making the colored statements which have prevented youth from coming to the college, where they might have been brought under the influence of truth. Some souls will be lost in consequence of this wrong influence. The great day of God's judgment will unfold the influence of the words spoken and the attitude assumed. Brother and Sister D have duties at home which they have neglected. They have been drunken with the cares of this life. Work and hurry and drive are the order of the day, and their intense worldliness has had its molding influence upon their children, upon the church, and upon the world. It is the example of those who hold the truth in righteousness which will condemn the world.*

**15) E. G. White, Testimonies for the Church, vol. 4, p. 587**

*In our institutions, where many are laboring together, the influence of association is very great. It is natural to seek companionship. Everyone will find companions or make them. And just in proportion to the strength of the friendship, will be the amount of influence which friends will exert over one another for good or for evil. All will have associates, and will influence and be influenced in their turn.*

*The link is a mysterious one which binds human hearts together, so that the feelings, tastes, and principles of two individuals are closely blended. One catches the spirit, and copies the ways and acts, of the other. As wax retains the figure of the seal, so the mind retains the impression produced by intercourse and association. The influence may be unconscious, yet it is no less powerful.*

*If the youth could be persuaded to associate with the pure, the thoughtful, and the amiable, the effect would be most salutary. If choice is made of companions who fear the Lord, the influence will lead to truth, to duty, and to holiness. A truly Christian life is a power for good. But, on the other hand, those who associate with men and women of questionable morals, of bad principles and practices, will soon be walking in the same path. The tendencies of the natural heart are downward. He who associates with the skeptic will soon become skeptical; he who chooses the companionship of the vile will most assuredly become vile. To walk in the counsel of the ungodly is the first step toward standing in the way of sinners and sitting in the seat of the scornful.*

**16) E. G. White, Testimonies for the Church, vol. 4, pp. 589, 590**

*The associations chosen by the workers are determining their destiny for this world and the next. Some who were once conscientious and faithful have sadly changed, they have disconnected from God, and Satan has allured them to his side. They are now irreligious and irreverent, and they have an influence upon others who are easily molded. Evil associations are deteriorating character; principle is being undermined. "He that walketh with wise men shall be wise: but a companion of fools shall be destroyed."*

*The young are in danger; but they are blind to discern the tendencies and result of the course they are pursuing. Many of them are engaged in flirtation. They seem to be infatuated. There is nothing noble, dignified, or sacred in these attachments; as they are prompted by Satan, the influence is such as to please him. Warnings to these persons fall unheeded. They are headstrong, self-willed, defiant. They think the warning, counsel, or reproof does not apply to them. Their course gives them no concern. They are continually separating themselves from the light and love of God. They lose all discernment of sacred and eternal things, and while they may keep up a dry form of Christian duties they have no heart in these religious exercises. All too late these deceived souls will learn that "strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."*

*Words and actions and motives are recorded; but how little do these light, superficial heads and hard hearts realize that an angel of God stands writing down the manner in which their precious moments are employed. God will bring to light every word and every action. He is in every place. His messengers, although unseen, are visitors in the workroom and in the sleeping apartment. The hidden works of darkness will be brought to light. The thoughts, the intents and purposes of the heart, will stand revealed. All things are naked and open to the eyes of Him with whom we have to do.*

**17) E. G. White, Testimonies for the Church, vol. 5, pp. 88, 90**

*All are in constant danger. I warn the church to beware of those who preach to others the word of life but do not themselves cherish the spirit of humility and self-denial which it inculcates. Such men cannot be depended on in a crisis. They disregard the voice of God as readily as did Saul, and like him many stand ready to justify their course. When rebuked by the Lord through His prophet, Saul stoutly asserted that he had obeyed the voice of God; but the bleating sheep and lowing oxen testified that he had not. In the same manner do many today assert their loyalty to God, but their concerts and other pleasure gatherings, their worldly associations, their glorifying of self, and their eager desire for popularity all testify that they have not obeyed His voice. "As for My people, children are their oppressors, and women rule over them."*

*That is a high standard which the gospel sets before us. The consistent Christian is not only a new but a noble creature in Christ Jesus. He is an unflinching light to show others the way to heaven and to God. He who is drawing his life from Christ will have no desire for the frivolous, unsatisfying enjoyments of the world.*

*Among the youth will be found great diversity of character and education. Some have lived in an element of arbitrary restraint and harshness, which has developed in them a spirit of obstinacy and defiance. Others have been household pets, allowed by overfond parents to follow their own inclinations. Every defect has been excused, until their character is deformed. To deal successfully with these different minds the teacher needs to exercise great tact and delicacy in management, as well as firmness in government.*

**18) E. G. White, Testimonies for the Church, vol. 5, pp. 109, 110**

*Should you, my brother, go to our college now, as you have planned, I fear for your course there. Your expressed determination to have a lady's company wherever you should go shows me that you are far from being in a position to be benefited by going to Battle Creek. The infatuation which is upon you is more satanic than divine. I do not wish to have you disappointed in regard to Battle Creek. The rules are strict there. No courting is allowed. The school would be worth nothing to students were they to become entangled in love affairs as you have been. Our college would soon be demoralized. Parents do not send their children to our college or to our offices to commence a lovesick, sentimental life, but to be educated in the sciences or to learn the printer's trade. Were the rules so lax that the youth were allowed to become bewildered and infatuated with the society of the opposite sex as you have been for some months past, the object of their going to Battle Creek would be lost. If you cannot put this entirely out of your mind and go there with the*

*spirit of a learner and with a purpose to arouse yourself to the most earnest, humble, sincere efforts, praying that you may have a close connection with God, it would be better for you to remain at home.*

*Should you go you ought to be prepared to withstand temptation and to hold up the hands of professors and teachers, letting your influence be wholly on the side of discipline and order. God designs that all who work in His cause shall be subject one to another, ready to receive advice and instruction. They should train themselves by the severest mental and moral discipline, that by the assisting grace of God they may be fitted in mind and heart to train others. Fervent prayer, humility, and earnestness must be combined with God's help, for human frailties and human feelings are continually striving for the mastery. Every man must purify his soul through obedience to the truth, and with an eye single to God's glory he must abase self and exalt Jesus and His grace. By thus continually advancing toward the light he will become acquainted with God and receive His help.*

*Some of those who attend the college do not properly improve their time. Full of the buoyancy of youth, they spurn the restraint that is brought to bear upon them. Especially do they rebel against the rules that will not allow young gentlemen to pay their attentions to young ladies. Full well is known the evil of such a course in this degenerate age. In a college where so many youth are associated, imitating the customs of the world in this respect would turn the thoughts in a channel that would hinder them in their pursuit of knowledge and in their interest in religious things. The infatuation on the part of both young men and women in thus placing the affections upon each other during school days shows a lack of good judgment. As in your own case, blind impulse controls reason and judgment. Under this bewitching delusion the momentous responsibility felt by every sincere Christian is laid aside, spirituality dies, and the judgment and eternity lose their awful significance.*

*Every faculty of those who become affected by this contagious disease--blind love--is brought in subjection to it. They seem to be devoid of good sense, and their course of action is disgusting to all who behold it. My brother, you have made yourself a subject of talk and have lowered yourself in the estimation of those whose approval you should prize. With many the crisis of the disease is reached in an immature marriage, and when the novelty is past and the bewitching power of love-making is over, one or both parties awake to their true situation. They then find themselves ill-mated, but united for life. Bound to each other by the most solemn vows, they look with sinking hearts upon the miserable life they must lead. They ought then to make the best of their situation, but many will not do this. They will either prove false to their marriage vows or make the yoke which they persisted in placing upon their own necks so very galling that not a few cowardly put an end to their existence.*

**19) E. G. White, Testimonies for the Church, vol. 5, pp. 115-116**

*The injunction of the Captain of their salvation was, "Take ye heed, watch and pray," "lest ye enter into temptation;" but it was too much trouble to faithfully guard the soul, and the deceptive power of Satan and the deceitful heart allured away from Christ. If these young men and young women had considered the words of the apostle, "Ye are not your own, for ye are bought with a price," they would not have felt at liberty to keep back from God that which He had purchased at an infinite cost.*

*There is not one youth in one hundred who feels his God-given responsibility. Every physical and mental capability should be carefully preserved and put to the best and highest use to advance the glory of God. Those youth who permit their powers to be perverted, thus abusing God's gifts, will be called to strict account for the good they might have done had they availed themselves of the provision made through Jesus Christ. God claims the working of every faculty.*

*There are youth in the church who should be cultivating the grace of Christian steadfastness and growing up to be men of faith. They should become firm, unwavering, rooted and grounded in the truth. The church needs the very help which God designed they should give. Those professing His name have not consecrated their powers fully and entirely to Him, but have yielded them, in a measure, to the service of Satan. Such have been, and still are, robbing God. Like the unfaithful steward to whom were entrusted talents, they have hid the gifts of God in the world.*

**20) E. G. White, Counsels to Parents, Teachers and Students, p. 88**

*It would be well could there be connected with our college, land for cultivation, and also workshops, under the charge of men competent to instruct the students in the various departments of physical labor. Much is lost by a neglect to*

*unite physical with mental taxation. The leisure hours of the students are often occupied with frivolous pleasures, which weaken physical, mental, and moral powers. Under the debasing power of sensual indulgence, or the untimely excitement of courtship and marriage, many students fail to reach that height of mental development which they might otherwise have attained.*

**21) E. G. White, Counsels to Parents, Teachers and Students, pp. 98-101**

*Those students who profess to love God and obey the truth should possess that degree of self-control and strength of religious principle that will enable them to remain unmoved amid temptations and to stand up for Jesus in the college, at their boarding houses, or wherever they may be. Religion is not to be worn merely as a cloak in the house of God; religious principles should characterize the entire life. Those who are drinking at the fountain of life will not, like the worldling, manifest a longing desire for change and pleasure. In their deportment and character will be seen the rest and peace and happiness that they have found in Jesus by daily laying their perplexities and burdens at His feet. They will show that in the path of obedience and duty there is contentment and even joy. Such ones will exert an influence over their fellow students which will tell upon the entire school.*

*Those who compose this faithful army will refresh and strengthen the teachers by discouraging every species of unfaithfulness, of discord, and of neglect to comply with the rules and regulations. Their influence will be saving, and their works will not perish in the great day of God, but will follow them into the future world; and the influence of their life here will tell throughout the ceaseless ages of eternity.*

*One earnest, conscientious, faithful young man in a school is an inestimable treasure. Angels of heaven look lovingly upon him, and in the ledger of heaven is recorded every work of righteousness, ever temptation resisted, every evil overcome. He is laying up a good foundation against the time to come, that he may lay hold on eternal life.*

*Upon Christian youth depend in a great measure the preservation and perpetuity of the institutions which God has devised as a means by which to advance His work. Never was there a period when results so important depended upon a generation of men. Then how important that the young should be qualified for this great work, that God may use them as His instruments! Their Maker has claims upon them which are paramount to all others.*

*It is God who has given life and every physical and mental endowment that the youth possess. He has bestowed upon them capabilities for wise improvement, that they may do a work which will be as enduring as eternity. In return for His great gifts He claims a due cultivation and exercise of the intellectual and moral faculties. He did not give them these faculties merely for their amusement, or to be abused in working against His will and His providence, but to advance the knowledge of truth and holiness in the world. In return for His continued kindness and infinite mercies He claims their goodness, their veneration, their love. He justly requires obedience to His laws and to all wise regulations which will restrain and guard the youth from Satan's devices and lead them in paths of peace.*

*The wild, reckless character of many of the youth in this age of the world is heartsickening. If the youth could see that in complying with the laws and regulations of our institutions, they are only doing that which will improve their standing in society, elevate the character, ennoble the mind, and increase their happiness, they would not rebel against just rules and wholesome requirements, nor engage in creating suspicion and prejudice against these institutions.*

*With energy and fidelity our youth should meet the demands upon them, and this will be a guarantee of success. Young men who have never made a success in the temporal duties of life will be equally unprepared to engage in the higher duties. A religious experience is gained only through conflict, through disappointment, through severe discipline of self, through earnest prayer. The steps to heaven must be taken one at a time, and every advance step gives strength for the next.*

*Association With Others*

*While at school, students should not allow their minds to become confused by thoughts of courtship. They are there to gain a fitness to work for God, and this thought is ever to be uppermost. Let all students take as broad a view as possible of their obligations to God. Let them study earnestly how they can do practical work for the Master during*

*their student life. Let them refuse to burden the souls of their teachers by showing a spirit of levity and a careless disregard of rules.*

*Students can do much to make the school a success by working with their teachers to help other students, and by zealously endeavoring to lift themselves above cheap, low standards. Those who co-operate with Christ will become refined in speech and in temper. They will not be unruly and self-caring, studying their own selfish pleasure and gratification. They will bend all their efforts to work with Christ as messengers of His mercy and love. They are one with Him in spirit and in action. They seek to store the mind with the precious treasures of God's word, that each may do his appointed work.*

**22) E. G. White, Counsels to Parents, Teachers and Students, pp. 221, 222**

*It has been truly said, "Show me your company, and I will show you your character." The youth fail to realize how sensibly both their character and their reputation are affected by their choice of associates. One seeks the company of those whose tastes and habits and practices are congenial. He who prefers the society of the ignorant and vicious to that of the wise and good shows that his own character is defective. His tastes and habits may at first be altogether dissimilar to the tastes and habits of those whose company he seeks; but as he mingles with this class, his thoughts and feelings change; he sacrifices right principles and insensibly yet unavoidably sinks to the level of his companions. As a stream always partakes of the property of the soil through which it runs, so the principles and habits of youth invariably become tinctured with the character of the company in which they mingle. Students should be taught to resist firmly the allurements to evil which come through association with other youth. Compassed as they are by temptation, an indwelling Christ is their only safeguard against evil. They must learn to look to Jesus continually, to study His virtues, to make Him their daily pattern. Then truth, brought into the inner sanctuary of the soul, will sanctify the life.*

*They must be trained to weigh their actions, to reason from cause to effect, to measure the eternal loss or gain to the life given to serve the purposes of the enemy or devoted to the service of righteousness. They should be taught to choose as their companions those who give evidence of uprightness of character, those who practice Bible truth. By association with those who walk according to principle, even the careless will learn to love righteousness. And by the practice of right doing there will be created in the heart a distaste for that which is cheap and common and at variance with the principles of God's word.*

**23) E. G. White, Counsels to Parents, Teachers and Students, pp. 225, 226**

*The student who has a conscientious regard for truth and a true conception of duty can do much to influence his fellow students for Christ. The youth who are yoked up with the Saviour will not be unruly; they will not study their own selfish pleasure and gratification. Because they are one with Christ in spirit, they will be one with Christ in action. The older students in our schools should remember that it is in their power to mold the habits and practices of the younger students; and they should seek to make the best of every opportunity. Let these students determine that they will not through their influence betray their companions into the hands of the enemy.*

*Jesus will be the helper of all who put their trust in Him. Those who are connected with Christ have happiness at their command. They follow the path where their Saviour leads, for His sake crucifying the flesh, with its affections and lusts. They have built their hopes on Christ, and the storms of earth are powerless to sweep them from the sure foundation.*

*It rests with you, young men and women, to decide whether you will become trustworthy and faithful, ready and resolute to take your stand for the right under all circumstances. Do you desire to form correct habits? Then seek the company of those who are sound in morals, and whose aim tends to that which is good. The precious hours of probation are granted that you may remove every defect from the character, and this you should seek to do, not only that you may obtain the future life, but that you may be useful in this life. A good character is a capital of more value than gold or silver. It is unaffected by panics or failures, and in that day when earthly possessions shall be swept away, it will bring rich returns. Integrity, firmness, and perseverance are qualities that all should seek earnestly to cultivate; for they clothe the possessor with a power which is irresistible-- a power which makes him strong to do good, strong to resist evil, strong to bear adversity.*

**24) E. G. White, Counsels to Parents, Teachers and Students, pp. 332, 333**

*The Duties of Parents*

*The dangers of the young are greatly increased as they are thrown into the society of a large number of their own age, of varied character and habits of life. Under these circumstances, many parents are inclined to relax rather than redouble their own efforts to guard and control their children. Thus they cast a tremendous burden upon those who feel the responsibility. When these parents see that their children are becoming demoralized, they are inclined to find fault with those who have charge of the work, when the evils have been caused by the course of the parents themselves.*

*Instead of uniting with those who bear the burdens, to lift up the standard of morals, and working with heart and soul in the fear of God to correct the wrongs in their children, many parents soothe their own consciences by saying, "My children are no worse than others." They seek to conceal the glaring wrongs which God hates, lest their children shall become offended and take some desperate course. If the spirit of rebellion is in their hearts, far better subdue it now than permit it to increase and strengthen by indulgence. If parents would do their duty, we should see a different state of things. Many of these parents have backslidden from God. They do not have wisdom from Him to perceive the devices of Satan and to resist his snares.*

*Every son and daughter should be called to account if absent from home at night. Parents should know what company their children are in and at whose house they spend their evenings. Some children deceive their parents with falsehoods to avoid exposure of their wrong course. There are those who seek the society of corrupt companions and secretly visit saloons and other forbidden places of resort in the city. There are students who visit the billiard rooms, and who engage in card playing, flattering themselves that there is no danger. Since their object is merely amusement, they feel perfectly safe. It is not the lower grade alone who do this. Some who have been carefully reared, and educated to look upon such things with abhorrence, are venturing upon the forbidden ground.*

**25) E. G. White, Messages to Young People, p. 436**

*"A prudent wife is from the Lord." "The heart of her husband doth safely trust in her. .... She will do him good and not evil all the days of her life." "She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband also, and he praiseth her," saying, "Many daughters have done virtuously, but thou excellest them all." He who gains such a wife, "findeth a good thing, and obtaineth favor of the Lord."--"Ministry of Healing," pp. 358, 359.*

*Choice of Companions*

*Great care should be taken by Christian youth in the formation of friendships and in the choice of companions. Take heed, lest what you now think to be pure gold turns out to be base metal. Worldly associations tend to place obstructions in the way of your service to God, and many souls are ruined by unhappy unions, either business or matrimonial, with those who can never elevate or ennoble. Never should God's people venture upon forbidden ground. Marriage between believers and unbelievers is forbidden by God. But too often the unconverted heart follows its own desires, and marriages unsanctioned by God are formed.--"Fundamentals of Christian Education," p. 500.*

**26) E. G. White, Messages to Young People, pp. 449, 450**

*One of the greatest errors connected with this subject is that the young and inexperienced must not have their affections disturbed, that there must be no interference in their love experience. If there ever was a subject that needed to be viewed from every standpoint, it is this. The aid of the experience of others, and a calm, careful weighing of the matter on both sides, is positively essential. It is a subject that is treated altogether too lightly by the great majority of people.*

*Take God and your God-fearing parents into your counsel, young friends. Pray over the matter. Weigh every sentiment, and watch every development of character in the one with whom you think to link your life destiny. The step you are about to take is one of the most important in your life, and should not be taken hastily. While you may love, do not love blindly.*



*Examine carefully to see if your married life would be happy, or inharmonious and wretched. Let the questions be raised, Will this union help me heavenward? will it increase my love for God? and will it enlarge my sphere of usefulness in this life? If these reflections present no drawback, then in the fear of God move forward.*

*But even if an engagement has been entered into without a full understanding of the character of the one with whom you intend to unite, do not think that the engagement makes it a positive necessity for you to take upon yourself the marriage vow, and link yourself for life to one whom you cannot love and respect. Be very careful how you enter into conditional engagements; but better, far better, break the engagement before marriage than separate afterward, as many do.*

**27) E. G. White, Messages to Young People, p. 452**

*Boys and girls enter upon the marriage relation with unripe love, immature judgment, without noble, elevated feelings, and take upon themselves the marriage vows, wholly led by their boyish, girlish passions. . . .*

*The Danger of Early Attachments*

*Attachments formed in childhood have often resulted in very wretched unions, or in disgraceful separations. Early connections, if formed without the consent of parents, have seldom proved happy. The young affections should be restrained until the period arrives when sufficient age and experience will make it honorable and safe to unfetter them. Those who will not be restrained will be in danger of dragging out an unhappy existence. A youth not out of his teens is a poor judge of the fitness of a person as young as himself to be his companion for life. After their judgment has become more matured, they view themselves bound for life to each other, and perhaps not at all calculated to make each other happy. Then, instead of making the best of their lot, recriminations take place, the breach widens, until there is settled indifference and neglect of each other. To them there is nothing sacred in the word home. The very atmosphere is poisoned by unloving words and bitter reproaches.--"A Solemn Appeal," pp. 11, 12 (Edition: Signs Publishing Company Limited).*

**28) E. G. White, Messages to Young People, p. 460**

*Seeking Divine Guidance*

*If men and women are in the habit of praying twice a day before they contemplate marriage, they should pray four times a day when such a step is anticipated. Marriage is something that will influence and affect your life, both in this world and in the world to come. A sincere Christian will not advance his plans in this direction without the knowledge that God approves his course. He will not want to choose for himself, but will feel that God must choose for him. We are not to please ourselves, for Christ pleased not Himself. I would not be understood to mean that anyone is to marry one whom he does not love. This would be sin. But fancy and the emotional nature must not be allowed to lead on to ruin. God requires the whole heart, the supreme affections.*

*The majority of the marriages of our time, and the way in which they are conducted, make them one of the signs of the last days. Men and women are so persistent, so headstrong, that God is left out of the question. Religion is laid aside, as if it had no part to act in this solemn and important matter. But unless those who profess to believe the truth are sanctified through it, and exalted in thought and character, they are not in as favorable a position before God as the sinner who has never been enlightened in regard to its claims.--Review and Herald, September 25, 1888.*

**29) E. G. White, Fundamentals of Christian Education, pp. 62, 63**

*A few weeks since, I visited College City (California), to speak, by invitation, upon the subject of temperance. The church was tendered for the occasion, and there was a good attendance. The people of this place have already taken a praiseworthy stand upon temperance principles. In fact, it was upon this condition that a college was established here. The land upon which the college building stands, with a large tract surrounding it, was donated to the Christian Church for educational purposes, with the stipulation that no saloon should ever be opened within three miles of the college. This agreement seems to have been faithfully kept. We would feel that the youth were much safer in attending school in such a town than where there are saloons open day and night on every street corner.*

*The rules of this college strictly guard the association of young men and young women during the school term. It is only when these rules are temporarily suspended, as is sometimes the case, that gentlemen are permitted to accompany ladies to and from public gatherings. Our own College at Battle Creek has similar regulations, though not so stringent. Such rules are indispensable to guard the youth from the danger of premature courtship and unwise marriage. Young people are sent to school by their parents to obtain an education, not to flirt with the opposite sex. The good of society, as well as the highest interest of the students, demands that they shall not attempt to select a life partner while their own character is yet undeveloped, their judgment immature, and while they are at the same time deprived of parental care and guidance.*

*It is because the home training is defective that the youth are so unwilling to submit to proper authority. I am a mother; I know whereof I speak, when I say that youth and children are not only safer but happier under wholesome restraint than when following their own inclination. Parents, your sons and daughters are not properly guarded. They should never be permitted to go and come when they please, without your knowledge and consent. The unbounded freedom granted to children at this age has proved the ruin of thousands. How many are allowed to be in the streets at night, and parents are content to be ignorant of the associates of their children. Too often, companions are chosen whose influence tends only to demoralize.*

*Under the cover of darkness, boys collect in groups to learn their first lessons in card-playing, gambling, smoking, and wine or beer sipping. The sons of religious parents venture into the saloons for an oyster supper, or some similar indulgence, and thus place themselves in the way of temptation. The very atmosphere of these resorts is redolent with blasphemy and pollution. No one can long remain in it without becoming corrupted. It is by such associations that promising youth are becoming inebriates and criminals. The very beginnings of the evil should be guarded against. Parents, unless you know that their surroundings are unexceptionable, do not permit your children to go into the streets after nightfall to engage in out-door sports, or to meet other boys for amusement. If this rule be rigidly enforced, obedience to it will become habitual, and the desire to transgress will soon cease.*

*Those who are seeking to shield the youth from temptation and to prepare them for a life of usefulness, are engaged in a good work. We are glad to see in any institution of learning a recognition of the importance of proper restraint and discipline for the young. May the efforts of all such instructors be crowned with success.--Signs of the Times, March 2, 1882*

**30) E. G. White, Fundamentals of Christian Education, pp. 105, 106**

*True love is a plant that needs culture. Let the woman who desires a peaceful, happy union, who would escape future misery and sorrow, inquire before she yields her affections, Has my lover a mother? What is the stamp of her character? Does he recognize his obligations to her? Is he mindful of her wishes and happiness? If he does not respect and honor his mother, will he manifest respect and love, kindness and attention, toward his wife? When the novelty of marriage is over, will he love me still? Will he be patient with my mistakes, or will he be critical, overbearing, and dictatorial? True affection will overlook many mistakes; love will not discern them.*

*The youth trust altogether too much to impulse. They should not give themselves away too easily, nor be captivated too readily by the winning exterior of the lover. Courtship, as carried on in this age, is a scheme of deception and hypocrisy, with which the enemy of souls has far more to do than the Lord. Good common sense is needed here if anywhere; but the fact is, it has little to do in the matter.*

*If children would be more familiar with their parents, if they would confide in them, and unburden to them their joys and sorrows, they would save themselves many a future heartache. When perplexed to know what course is right, let them lay the matter just as they view it before their parents, and ask advice of them. Who are so well calculated to point out their dangers as godly parents? Who can understand their peculiar temperaments so well as they? Children who are Christians will esteem above every earthly blessing the love and approbation of their God-fearing parents. The parents can sympathize with the children, and pray for and with them that God will shield and guide them. Above everything else they will point them to their never-failing Friend and Counselor, who will be touched with the feeling of their infirmities. He who was tempted in all points like as we are, yet without sin, knows how to succor those who are tempted, and who come to Him in faith.--Review and Herald, January 26, 1886.*

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Laurelbrook Academy

# Standards Handbook

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Academic year 2022 - 2023



**LAURELBROOK**  
EST. **A C A D E M Y** 1950  
LEARNING  BY DOING



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## The Purpose

The purpose of this Standards Handbook is to provide a mean by which students may understand the principles that undergird our standards. The desire is to not only provide guidelines for different activities, but the principles on which those guidelines are based so that complete understanding can be shared and applied should any activity arise that is not included in this handbook.

Please take a moment to study the following references that pertain to youth. Students should read the section in *Messages to Young People*, pp. 403-464. ”

The following references may be found in the appendix. REFERENCES:

*Testimonies Vol. 1*, pp 124, 125, 392›

*Testimonies Vol. 2*, pp. 236, 248, 380, 458 460, 564›

*Testimonies Vol. 3*, pp. 44, 45, 125, 191, 192, 455, 456›

*Testimonies Vol. 4*, pp. 209, 432, 433, 587 589›

*Testimonies Vol. 5*, pp. 88, 109, 110, 115›

*Counsels to Parents, Teachers and Students*, pp. 88, 98, 99, 100 102, 221, 225, 332›

*Messages to Young People*, pp. 436, 449, 452, 460›

*Fundamentals of Christian Education*, pp. 62, 105›

The contents of this book were compiled by Doug Baker.



## Personal Conduct

When a student registers at **Laurelbrook Academy** he/she and their parent(s), voluntarily agree to abide by the requirements of the school, which are designed for the benefit of the student body. A student continually makes choices in regards to the school's requirements and standards. Therefore, it is expected that a student will demonstrate responsible behavior in harmony with Christian principles both on and off campus. It is important for a student to know the requirements and standards they are expected to follow and the consequences when wrong choices are made. Laurelbrook Academy will not knowingly admit students who follow lifestyles or practices that undermine in any way the fundamental beliefs of the Seventh-day Adventist Church. When a student signs their application for admission, they pledge themselves to observe willingly **Laurelbrook Academy's** guidelines both printed and announced and to live in harmony with its ideals and purposes.

## Our High Calling

*Dear youth, I address myself to you.... Let it be your aim to glorify God and attain His moral likeness. Invite the Spirit of God to mold your characters. Now is your golden opportunity to wash your robes of character and make them white in the blood of the Lamb. ... Which will you choose, says Christ, Me or the world? God calls for an unconditional surrender of the heart and affections to Him. If you love friends, brothers or sisters, father or mother, houses or lands, more than Me, says Christ, you are not worthy of Me. Religion lays the soul under the greatest obligation to her claims, to walk by her principles. As the mysterious magnet points to the north, so do the claims of religion point to the glory of God. You are bound by your baptismal vows to honor your Creator and to resolutely deny self and crucify your affections and lusts, and bring even your thoughts into obedience to the will of Christ.*

*Avoid running into temptation. When temptations surround you, and you cannot control the circumstances which expose you to them, then you may claim the promise of God, and with confidence and conscious power exclaim: "I can do all things through Christ which strengtheneth me." There is strength for you all in God. But you will never feel your need of that strength*

*which alone is able to save you, unless you feel your weakness and sinfulness. Jesus, your precious Saviour, now calls you to take your position firmly upon the platform of eternal truth. If you suffer with Him, He will crown you with glory in His everlasting kingdom. If you are willing to sacrifice all for Him, then He will be your Saviour. But if you choose your own way you will follow on in darkness until it is too late to secure the eternal reward. <sup>1</sup>*

*Upon Christian youth depend in a great measure the preservation and perpetuity of the institutions which God has devised as a means by which to advance His work. Never was there a period when results so important depended upon a generation of men. Then how important that the young should be qualified for this great work, that God may use them as His instruments! Their Maker has claims upon them which are paramount to all others. <sup>2</sup>*

*The heart of God never yearned toward His earthly children with deeper love and more compassionate tenderness than now. There never was a time when God was ready and waiting to do more for His people than now. And He will instruct and save all who choose to be saved in His appointed way.<sup>3</sup>*

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<sup>1</sup> *Testimonies for the church*, vol. 3, p. 45

<sup>2</sup> *Testimonies for the Church*, vol. 4, p. 434

<sup>3</sup> *Testimonies for the Church*, vol. 3, p. 455

## Department of Students

*Those students who profess to love God and obey the truth should possess that degree of self-control and strength of religious principle that will enable them to remain unmoved amid temptations and to stand up for Jesus in the college, at their boarding houses, or wherever they may be. Religion is not to be worn merely as a cloak in the house of God; religious principles should characterize the entire life. Those who are drinking at the fountain of life will not, like the worldling, manifest a longing desire for change and pleasure. In their deportment and character will be seen the rest and peace and happiness that they have found in Jesus by daily laying their perplexities and burdens at His feet. They will show that in the path of obedience and duty there is contentment and even joy. Such ones will exert an influence over their fellow students which will tell upon the entire school.*

*Those who compose this faithful army will refresh and strengthen the teachers by discouraging every species of unfaithfulness, of discord, and of neglect to comply with the rules and regulations. Their influence will be saving, and their works will not perish in the great day of God, but will follow them into the future world; and the influence of their life here will tell throughout the ceaseless ages of eternity. One earnest, conscientious, faithful young man in a school is an inestimable treasure. Angels of heaven look lovingly upon him, and in the ledger of heaven is recorded every work of righteousness, ever temptation resisted, every evil overcome. He is laying up a good foundation against the time to come, that he may lay hold on eternal life.<sup>4</sup>*

*God holds everyone responsible for the influence that surrounds his soul, on his own account and on the account of others. He calls upon young men and women to be strictly temperate, and conscientious in the use of their faculties of mind and body. Their capabilities can be properly developed only by the most diligent use of their opportunities and the wise appropriation of their powers to the glory of God and the benefit of their fellow men.<sup>5</sup>*

*The wild, reckless character of many of the youth in this age of the world is heartsickening. If the youth could see that in complying with the laws and regulations of our institutions, they are only doing that which will improve their standing in society, elevate the character, ennoble the mind, and increase their happiness, they would not rebel against just rules and wholesome requirements, nor engage in creating suspicion and prejudice against these institutions.<sup>6</sup>*

*Students can do much to make the school a success by working with their teachers to help other students, and by zealously endeavoring to lift themselves above cheap, low standards. Those who co-operate with Christ will become refined in speech and in temper. They will not be unruly and self-caring, studying their own selfish pleasure and gratification. They will bend all their efforts to work with Christ as messengers of His mercy and love. They are one with Him in spirit and in action. They seek to store the mind with the precious treasures of God's word, that each may do his appointed work.<sup>7</sup>*

*The student who has a conscientious regard for truth and a true conception of duty can do much to influence his fellow students for Christ. The youth who are yoked up with the Saviour will not be unruly; they will not study their own selfish pleasure and gratification. Because they are one with Christ in spirit, they will be one with Christ in action. The older students in our schools should remember that it is in their power to mold the habits and practices of the younger students; and they should seek to make the best of every opportunity. Let these students determine that they will not through their influence betray their companions into the hands of the enemy.<sup>8</sup>*

*It rests with you, young men and women, to decide whether you will become trustworthy and faithful, ready and resolute to take your stand for the right under all circumstances. Do you desire to form correct habits? Then seek the company of*

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<sup>4</sup> Testimonies for the Church, vol. 4, p. 432

<sup>5</sup> Counsels to Parents, Teachers, and Students, p. 102

<sup>6</sup> Counsels to Parents, Teachers, and Students, p. 99

<sup>7</sup> Counsels to Parents, Teachers, and Students, p. 100

<sup>8</sup> Counsels to Parents, Teachers, and Students, p. 225

*those who are sound in morals, and whose aim tends to that which is good. The precious hours of probation are granted that you may remove every defect from the character, and this you should seek to do, not only that you may obtain the future life, but that you may be useful in this life. A good character is a capital of more value than gold or silver. It is unaffected by panics or failures, and in that day when earthly possessions shall be swept away, it will bring rich returns. Integrity, firmness, and perseverance are qualities that all should seek earnestly to cultivate; for they clothe the possessor with a power which is irresistible-- a power which makes him strong to do good, strong to resist evil, strong to bear adversity.<sup>9</sup>*

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<sup>9</sup> *Counsels to Parents, Teachers, and Students*, p. 225

## The Highest Standards

*Before men can be truly wise, they must realize their dependence upon God, and be filled with His wisdom. God is the source of intellectual as well as spiritual power. The greatest men who have reached what the world regards as wonderful heights in science are not to be compared with the beloved John or the apostle Paul. It is when intellectual and spiritual power are combined that the highest standard of manhood is attained. Those who do this, God will accept as workers together with Him in the training of minds.<sup>10</sup>*

*The true teacher is not satisfied with second-rate work. He is not satisfied with directing his students to a standard lower than the highest which it is possible for them to attain. He cannot be content with imparting to them only technical knowledge, with making them merely clever accountants, skillful artisans, successful tradesmen. It is his 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.*

*These principles become a living power to shape the character, through the acquaintance of the soul with Christ, through an acceptance of His wisdom as the guide, His power as the strength, of heart and life. This union formed, the student has found the Source of wisdom. He has within his reach the power to realize in himself his noblest ideals. The opportunities of the highest education for life in this world are his. And in the training here gained, he is entering upon that course which embraces eternity.<sup>11</sup>*

*While religion should be the pervading element in every school, it will not lead to a cheapening of the literary attainments. While a religious atmosphere should pervade the school, diffusing its influence, it will make all who are truly Christians feel more deeply their need of thorough knowledge, that they may make the best use of the faculties that God has bestowed upon them. While growing in grace and in the knowledge of our Lord Jesus Christ, they will groan under a sense of their imperfections, and will seek constantly to put to the stretch their powers of mind, that they may become intelligent Christians.<sup>12</sup>*

*Elevate your soul to be as was Daniel, a loyal, steadfast servant of the Lord of hosts. Ponder well the path of your feet; for you are standing on holy ground, and the angels of God are about you. It is right that you should feel that you must climb to the highest round of the educational ladder. Philosophy and history are important studies; but your sacrifice of time and money will avail nothing, if you do not use your attainments for the honor of God and the good of humanity. Unless the knowledge of science is a stepping stone to the attainment of the highest purposes, it is worthless. The education that does not furnish knowledge as enduring as eternity, is of no purpose. Unless you keep heaven and the future, immortal life before you, your attainments are of no permanent value. But if Jesus is your teacher, not simply on one day of the week, but every day, every hour, you may have his smile upon you in the pursuit of literary acquirements.*

*Daniel ever kept before him the glory of God, and you should also say, Lord, I desire knowledge, not for the glorification of self, but to meet the expectation of Jesus, that I may perfect an intelligent Christian character, through the grace he has given unto me. Will the students be true to principle as was Daniel?*

*In the future there will be more pressing need of men and women of literary qualifications than there has been in the past; for broad fields are opening out before us, white already for harvest. In these fields you may be laborers together with God. But if you are lovers of pleasure more than lovers of God, if you are filled with levity, if you allow the golden opportunities to pass without acquiring knowledge, without placing solid timbers in your character building, you will be dwarfed and crippled in any line of occupation you may undertake.<sup>13</sup>*

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<sup>10</sup> *Counsels for the Church*, p. 205

<sup>11</sup> *Education*, pp. 29, 30

<sup>12</sup> *Review and Herald*, June 21, 1887

<sup>13</sup> *Christian Education*, pp. 89, 90

## Behavior in the House of God

*To the humble, believing soul, the house of God on earth is the gate of heaven. The song of praise, the prayer, the words spoken by Christ's representatives, are God's appointed agencies to prepare a people for the church above, for that loftier worship into which there can enter nothing that defileth.*

*From the sacredness which was attached to the earthly sanctuary, Christians may learn how they should regard the place where the Lord meets with His people. There has been a great change, not for the better, but for the worse, in the habits and customs of the people in reference to religious worship. The precious, the sacred, things which connect us with God are fast losing their hold upon our minds and hearts, and are being brought down to the level of common things. The reverence which the people had anciently for the sanctuary where they met with God in sacred service has largely passed away. Nevertheless, God Himself gave the order of His service, exalting it high above everything of a temporal nature.*

*The house is the sanctuary for the family, and the closet or the grove the most retired place for individual worship; but the church is the sanctuary for the congregation. There should be rules in regard to the time, the place, and the manner of worshipping. Nothing that is sacred, nothing that pertains to the worship of God, should be treated with carelessness or indifference. In order that men may do their best work in showing forth the praises of God, their associations must be such as will keep the sacred distinct from the common, in their minds. Those who have broad ideas, noble thoughts and aspirations, are those who have associations that strengthen all thoughts of divine things. Happy are those who have a sanctuary, be it high or low, in the city or among the rugged mountain caves, in the lowly cabin or in the wilderness. If it is the best they can secure for the Master, He will hallow the place with His presence, and it will be holy unto the Lord of hosts.*

*When the worshipers enter the place of meeting, they should do so with decorum, passing quietly to their seats. If there is a stove in the room, it is not proper to crowd about it in an indolent, careless attitude. Common talking, whispering, and laughing should not be permitted in the house of worship, either before or after the service. Ardent, active piety should characterize the worshipers.*

*If some have to wait a few minutes before the meeting begins, let them maintain a true spirit of devotion by silent meditation, keeping the heart uplifted to God in prayer that the service may be of special benefit to their own hearts and lead to the conviction and conversion of other souls. They should remember that heavenly messengers are in the house. We all lose much sweet communion with God by our restlessness, by not encouraging moments of reflection and prayer. The spiritual condition needs to be often reviewed and the mind and heart drawn toward the Sun of Righteousness. If when the people come into the house of worship, they have genuine reverence for the Lord and bear in mind that they are in His presence, there will be a sweet eloquence in silence. The whispering and laughing and talking which might be without sin in a common business place should find no sanction in the house where God is worshiped. The mind should be prepared to hear the word of God, that it may have due weight and suitably impress the heart.*

*When the minister enters, it should be with dignified, solemn mien. He should bow down in silent prayer as soon as he steps into the pulpit, and earnestly ask help of God. What an impression this will make! There will be solemnity and awe upon the people. Their minister is communing with God; he is committing himself to God before he dares to stand before the people. Solemnity rests upon all, and angels of God are brought very near. Every one of the congregation, also, who fears God should with bowed head unite in silent prayer with him that God may grace the meeting with His presence and give power to His truth proclaimed from human lips. When the meeting is opened by prayer, every knee should bow in the presence of the Holy One, and every heart should ascend to God in silent devotion. The prayers of faithful worshipers will be heard, and the ministry of the word will prove effectual. The lifeless attitude of the worshipers in the house of God is one great reason why the ministry is not more productive of good. The melody of song, poured forth from many hearts in clear, distinct utterance, is one of God's instrumentalities in the work of saving souls. All the service should be conducted with solemnity and awe, as if in the visible presence of the Master of assemblies.*

*When the word is spoken, you should remember, brethren, that you are listening to the voice of God through His delegated servant. Listen attentively. Sleep not for one instant, because by this slumber you may lose the very words that*

*you need most—the very words which, if heeded, would save your feet from straying into wrong paths. Satan and his angels are busy creating a paralyzed condition of the senses so that cautions, warnings, and reproofs shall not be heard; or if heard, that they shall not take effect upon the heart and reform the life. Sometimes a little child may so attract the attention of the hearers that the precious seed does not fall into good ground and bring forth fruit. Sometimes young men and women have so little reverence for the house and worship of God that they keep up a continual communication with each other during the sermon. Could these see the angels of God looking upon them and marking their doings, they would be filled with shame, with abhorrence of themselves. God wants attentive hearers. It was while men slept that Satan sowed his tares.*

*When the benediction is pronounced, all should still be quiet, as if fearful of losing the peace of Christ. Let all pass out without jostling or loud talking, feeling that they are in the presence of God, that His eye is resting upon them, and that they must act as in His visible presence. Let there be no stopping in the aisles to visit or gossip, thus blocking them up so that others cannot pass out. The precincts of the church should be invested with a sacred reverence. It should not be made a place to meet old friends and visit and introduce common thoughts and worldly business transactions. These should be left outside the church. God and angels have been dishonored by the careless, noisy laughing and shuffling of feet heard in some places.*

*Parents, elevate the standard of Christianity in the minds of your children; help them to weave Jesus into their experience; teach them to have the highest reverence for the house of God and to understand that when they enter the Lord's house it should be with hearts that are softened and subdued by such thoughts as these: "God is here; this is His house. I must have pure thoughts and the holiest motives. I must have no pride, envy, jealousy, evil surmising, hatred, or deception in my heart, for I am coming into the presence of the holy God. This is the place where God meets with and blesses His people. The high and holy One who inhabiteth eternity looks upon me, searches my heart, and reads the most secret thoughts and acts of my life."*

*Brethren, will you not devote a little thought to this subject and notice how you conduct yourselves in the house of God and what efforts you are making by precept and example to cultivate reverence in your children? You roll vast responsibilities upon the preacher and hold him accountable for the souls of your children; but you do not sense your own responsibility as parents and as instructors and, like Abraham, command your household after you, that they may keep the statutes of the Lord. Your sons and daughters are corrupted by your own example and lax precepts; and, notwithstanding this lack of domestic training, you expect the minister to counteract your daily work and accomplish the wonderful achievement of training their hearts and lives to virtue and piety. After the minister has done all he can do for the church by faithful, affectionate admonition, patient discipline, and fervent prayer to reclaim and save the soul, yet is not successful, the fathers and mothers often blame him because their children are not converted, when it may be because of their own neglect. The burden rests with the parents; and will they take up the work that God has entrusted to them, and with fidelity perform it? Will they move onward and upward, working in a humble, patient, persevering way to reach the exalted standard themselves and to bring their children up with them? No wonder our churches are feeble and do not have that deep, earnest piety in their borders that they should have. Our present habits and customs, which dishonor God and bring the sacred and heavenly down to the level of the common, are against us. We have a sacred, testing, sanctifying truth; and if our habits and practices are not in accordance with the truth, we are sinners against great light, and are proportionately guilty. It will be far more tolerable for the heathen in the day of God's retributive justice than for us.*

*A much greater work might be done than we are now doing in reflecting the light of truth. God expects us to bear much fruit. He expects greater zeal and faithfulness, more affectionate and earnest efforts, by the individual members of the church for their neighbors and for those who are out of Christ. Parents must begin their work on a high plane of action. All who name the name of Christ must put on the whole armor and entreat, warn, and seek to win souls from sin. Lead all you can to listen to the truth in the house of God. We must do much more than we are doing to snatch souls from the burning.*

*It is too true that reverence for the house of God has become almost extinct. Sacred things and places are not discerned; the holy and exalted are not appreciated. Is there not a cause for the want of fervent piety in our families? Is it not because the high standard of religion is left to trail in the dust? God gave rules of order, perfect and exact, to His ancient people. Has His character changed? Is He not the great and mighty God who rules in the heaven of heavens? Would it not be well for us often to read the directions given by God Himself to the Hebrews, that we who have the light of the glorious truth shining upon us may imitate their reverence for the house of God? We have abundant reason to maintain a fervent,*

*devoted spirit in the worship of God. We have reason even to be more thoughtful and reverential in our worship than had the Jews. But an enemy has been at work to destroy our faith in the sacredness of Christian worship.*

*The place dedicated to God should not be a room where worldly business is transacted. If the children assemble to worship God in a room that is used during the week for a school or a storeroom, they will be more than human if, mingled with their devotional thoughts, they do not also have thoughts of their studies or of things that have happened during the week. The education and training of the youth should be of a character that would exalt sacred things and encourage pure devotion for God in His house. Many who profess to be children of the heavenly King have no true appreciation of the sacredness of eternal things. Nearly all need to be taught how to conduct themselves in the house of God. Parents should not only teach, but command, their children to enter the sanctuary with sobriety and reverence.*

*The moral taste of the worshipers in God's holy sanctuary must be elevated, refined, sanctified. This matter has been sadly neglected. Its importance has been overlooked, and as the result, disorder and irreverence have become prevalent, and God has been dishonored. When the leaders in the church, ministers and people, father and mothers, have not had elevated views of this matter, what could be expected of the inexperienced children? They are too often found in groups, away from the parents, who should have charge of them. Notwithstanding they are in the presence of God, and His eye is looking upon them, they are light and trifling, they whisper and laugh, are careless, irreverent, and inattentive. They are seldom instructed that the minister is God's ambassador, that the message he brings is one of God's appointed agencies in the salvation of souls, and that to all who have the privilege brought within their reach it will be a savor of life unto life or of death unto death.*

*The delicate and susceptible minds of the youth obtain their estimate of the labors of God's servants by the way their parents treat the matter. Many heads of families make the service a subject of criticism at home, approving a few things and condemning others. Thus the message of God to men is criticized and questioned, and made a subject of levity. What impressions are thus made upon the young by these careless, irreverent remarks the books of heaven alone will reveal. The children see and understand these things very much quicker than parents are apt to think. Their moral senses receive a wrong bias that time will never fully change. The parents mourn over the hardness of heart in their children and the difficulty in arousing their moral sensibility to answer to the claims of God. But the books of heavenly record trace with unerring pen the true cause. The parents were unconverted. They were not in harmony with heaven or with heaven's work. Their low, common ideas of the sacredness of the ministry and of the sanctuary of God were woven into the education of their children. It is a question whether anyone who has for years been under this blighting influence of home instruction will ever have a sensitive reverence and high regard for God's ministry and the agencies He has appointed for the salvation of souls. These things should be spoken of with reverence, with propriety of language, and with fine susceptibility, that you may reveal to all you associate with that you regard the message from God's servants as a message to you from God Himself.*

*Parents, be careful what example and what ideas you give your children. Their minds are plastic, and impressions are easily made. In regard to the service of the sanctuary, if the speaker has a blemish, be afraid to mention it. Talk only of the good work he is doing, of the good ideas he presented, which you should heed as coming through God's agent. It may be readily seen why children are so little impressed with the ministry of the word and why they have so little reverence for the house of God. Their education has been defective in this respect. Their parents need daily communion with God. Their own ideas need to be refined and ennobled; their lips need to be touched with a live coal from off the altar; then their habits, their practices at home, will make a good impression on the minds and characters of their children. The standard of religion will be greatly elevated. Such parents will do a great work for God. They will have less earthliness, less sensuality, and more refinement and fidelity at home. Life will be invested with a solemnity of which they have scarcely conceived. Nothing will be made common that pertains to the service and worship of God.*

*I am often pained as I enter the house where God is worshiped, to see the untidy dress of both men and women. If the heart and character were indicated by the outward apparel, then certainly nothing could be heavenly about them. They have no true idea of the order, the neatness, and the refined deportment that God requires of all who come into His presence to worship Him. What impressions do these things give to unbelievers and to the youth, who are keen to discern and to draw their conclusions?*

*In the minds of many there are no more sacred thoughts connected with the house of God than with the most common*

*place. Some will enter the place of worship with their hats on, in soiled, dirty clothes. Such do not realize that they are to meet with God and holy angels. There should be a radical change in this matter all through our churches. Ministers themselves need to elevate their ideas, to have finer susceptibilities in regard to it. It is a feature of the work that has been sadly neglected. Because of the irreverence in attitude, dress, and deportment, and lack of a worshipful frame of mind, God has often turned His face away from those assembled for His worship.*

*All should be taught to be neat, clean, and orderly in their dress, but not to indulge in that external adorning which is wholly inappropriate for the sanctuary. There should be no display of the apparel; for this encourages irreverence. The attention of the people is often called to this or that fine article of dress, and thus thoughts are intruded that should have no place in the hearts of the worshipers. God is to be the subject of thought, the object of worship; and anything that attracts the mind from the solemn, sacred service is an offense to Him. The parading of bows and ribbons, ruffles and feathers, and gold and silver ornaments is a species of idolatry and is wholly inappropriate for the sacred service of God, where the eye of every worshiper should be single to His glory. All matters of dress should be strictly guarded, following closely the Bible rule. Fashion has been the goddess who has ruled the outside world, and she often insinuates herself into the church. The church should make the word of God her standard, and parents should think intelligently upon this subject. When they see their children inclined to follow worldly fashions, they should, like Abraham, resolutely command their households after them. Instead of uniting them with the world, connect them with God. Let none dishonor God's sanctuary by their showy apparel. God and angels are there. The Holy One of Israel has spoken through His apostle: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."*

*When a church has been raised up and left uninstructed on these points, the minister has neglected his duty and will have to give an account to God for the impressions he allowed to prevail. Unless correct ideas of true worship and true reverence are impressed upon the people, there will be a growing tendency to place the sacred and eternal on a level with common things, and those professing the truth will be an offense to God and a disgrace to religion. They can never, with their uncultivated ideas, appreciate a pure and holy heaven, and be prepared to join with the worshipers in the heavenly courts above, where all is purity and perfection, where every being has perfect reverence for God and His holiness.*

*Paul describes the work of God's ambassadors as that by which every man shall be presented perfect in Christ Jesus. Those who embrace the truth of heavenly origin should be refined, ennobled, sanctified through it. It will require much painstaking effort to reach God's standard of true manhood. The irregular stones hewed from the quarry must be chiseled, their rough sides must be polished. This is an age famous for surface work, for easy methods, for boasted holiness aside from the standard of character that God has erected. All short routes, all cutoff tracks, all teaching which fails to exalt the law of God as the standard of religious character, is spurious. Perfection of character is a lifelong work, unattainable by those who are not willing to strive for it in God's appointed way, by slow and toilsome steps. We cannot afford to make any mistake in this matter, but we want day by day to be growing up into Christ, our living Head.<sup>14</sup>*

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<sup>14</sup> Testimonies for the Church, vol. 5, pp. 491-500



## Parents and Teachers

*Professors and teachers should reflect upon the best means of maintaining the peculiar character of our college; all should highly esteem the privileges which we enjoy in having such a school and should faithfully sustain it and guard it from any breath of reproach. Selfishness may chill the energies of the students, and the worldly element may gain a prevailing influence over the entire school. This would bring the frown of God upon that institution.<sup>15</sup>*

*The dangers of the young are greatly increased as they are thrown into the society of a large number of their own age, of varied character and habits of life. Under these circumstances, many parents are inclined to relax rather than redouble their own efforts to guard and control their children. Thus they cast a tremendous burden upon those who feel the responsibility. When these parents see that their children are becoming demoralized, they are inclined to find fault with those who have charge of the work, when the evils have been caused by the course of the parents themselves.*

*Instead of uniting with those who bear the burdens, to lift up the standard of morals, and working with heart and soul in the fear of God to correct the wrongs in their children, many parents soothe their own consciences by saying, "My children are no worse than others." They seek to conceal the glaring wrongs which God hates, lest their children shall become offended and take some desperate course. If the spirit of rebellion is in their hearts, far better subdue it now than permit it to increase and strengthen by indulgence. If parents would do their duty, we should see a different state of things. Many of these parents have backslidden from God. They do not have wisdom from Him to perceive the devices of Satan and to resist his snares.<sup>16</sup>*

*Order should be maintained in our different institutions at----. Insubordination should be overruled. None should be retained... who have been instructed by Sabbath-keeping parents and have been privileged to hear the truth yet rebel against its teachings. No persons should be connected with the sacred work of God who speak lightly of it or treat our holy faith with disrespect. ... Their influence is against the truth if they continue to neglect the light and slight salvation. This very indifference has a chilling influence upon the faith of others to draw them away from God. These impenitent, unimpressible ones should not occupy positions that might be filled by persons who will respect the truth and yield to the influence of the Spirit of God by being so closely connected with this sacred work.<sup>17</sup>*

*If a worldly influence is to bear sway in our school, then sell it out to worldlings, and let them take the entire control; and those who have invested their means in that institution will establish another school, to be conducted, not upon the plan of popular schools nor according to the desires of principal and teachers, but upon the plan which God has specified.<sup>18</sup>*

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<sup>15</sup> *Testimonies for the Church*, vol. 4, p. 432

<sup>16</sup> *Testimonies for the Church*, vol. 4, p. 650

<sup>17</sup> *Testimonies for the Church*, vol. 4, p. 209

<sup>18</sup> *Testimonies for the Church*, vol. 5, p. 25

## The Christian Character

*I saw that all heaven is interested in our salvation; and shall we be indifferent? Shall we be careless, as though it were a small matter whether we are saved or lost? Shall we slight the sacrifice that has been made for us? Some have done this. They have trifled with offered mercy, and the frown of God is upon them. God's Spirit will not always be grieved. It will depart if grieved a little longer. After all has been done that God could do to save men, if they show by their lives that they slight Jesus' offered mercy, death will be their portion, and it will be dearly purchased. It will be a dreadful death; for they will have to feel the agony that Christ felt upon the cross to purchase for them the redemption which they have refused. And they will then realize what they have lost--eternal life and the immortal inheritance. The great sacrifice that has been made to save souls shows us their worth. When the precious soul is once lost, it is lost forever.*

*I have seen an angel standing with scales in his hands weighing the thoughts and interest of the people of God, especially the young. In one scale were the thoughts and interest tending heavenward; in the other were the thoughts and interest tending to earth. And in this scale were thrown all the reading of storybooks, thoughts of dress and show, vanity, pride, etc. Oh, what a solemn moment! the angels of God standing with scales, weighing the thoughts of His professed children--those who claim to be dead to the world and alive to God. The scale filled with thoughts of earth, vanity, and pride quickly went down, notwithstanding weight after weight rolled from the scale. The one with the thoughts and interest tending to heaven went quickly up as the other went down, and oh, how light it was! I can relate this as I saw it; but never can I give the solemn and vivid impression stamped upon my mind, as I saw the angel with the scales weighing the thoughts and interest of the people of God. Said the angel: "Can such enter heaven? No, no, never. Tell them the hope they now possess is vain, and unless they speedily repent, and obtain salvation, they must perish."*

*A form of Godliness will not save any. All must have a deep and living experience. This alone will save them in the time of trouble. Then their work will be tried of what sort it is; and if it is gold, silver, and precious stones, they will be hid as in the secret of the Lord's pavilion. But if their work is wood, hay, and stubble, nothing can shield them from the fierceness of Jehovah's wrath.*

*The young, as well as those who are older, will be required to give a reason for their hope. But the mind, designed by God for better things, formed to serve Him perfectly, has dwelt upon foolish things, instead of eternal interests. That mind which is left to wander here and there is just as well able to understand the truth, the evidence from the word of God for keeping the Sabbath, and the true foundation of the Christian's hope, as to study the appearance, the manners, the dress, etc. And those who give up the mind to be diverted with foolish stories and idle tales, have the imagination fed, but the brilliancy of God's word is eclipsed to them. The mind is led directly from God. The interest in His precious word is destroyed.<sup>19</sup>*

*It is the duty of the youth to encourage sobriety. Lightness, jesting, and joking will result in barrenness of soul and the loss of the favor of God. Many of you think you do not exert a bad influence upon others, and thus feel in a measure satisfied; but do you exert an influence for good? Do you seek in your conversation and acts to lead others to the Saviour, or, if they profess Christ, to lead them to a closer walk with Him?<sup>20</sup>*

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<sup>19</sup> *Testimonies for the Church*, vol. 1, pp. 124, 125

<sup>20</sup> *Testimonies for the Church*, vol. 2, p. 236

## The Influence of Associates

*It has been truly said, "Show me your company, and I will show you your character." The youth fail to realize how sensibly both their character and their reputation are affected by their choice of associates. One seeks the company of those whose tastes and habits and practices are congenial. He who prefers the society of the ignorant and vicious to that of the wise and good shows that his own character is defective. His tastes and habits may at first be altogether dissimilar to the tastes and habits of those whose company he seeks; but as he mingles with this class, his thoughts and feelings change; he sacrifices right principles and insensibly yet unavoidably sinks to the level of his companions. As a stream always partakes of the property of the soil through which it runs, so the principles and habits of youth invariably become tinged with the character of the company in which they mingle.*

*Students should be taught to resist firmly the allurements to evil which come through association with other youth. Compassed as they are by temptation, an indwelling Christ is their only safeguard against evil. They must learn to look to Jesus continually, to study His virtues, to make Him their daily pattern. Then truth, brought into the inner sanctuary of the soul, will sanctify the life. They must be trained to weigh their actions, to reason from cause to effect, to measure the eternal loss or gain to the life given to serve the purposes of the enemy or devoted to the service of righteousness. They should be taught to choose as their companions those who give evidence of uprightness of character, those who practice Bible truth. By association with those who walk according to principle, even the careless will learn to love righteousness. And by the practice of right doing there will be created in the heart a distaste for that which is cheap and common and at variance with the principles of God's word.<sup>21</sup>*

*It is wrong for Christians to associate with those whose morals are loose. An intimate, daily intercourse which occupies time without contributing in any degree to the strength of the intellect or morals is dangerous. If the moral atmosphere surrounding persons is not pure and sanctified, but is tainted with corruption, those who breathe this atmosphere will find that it operates almost insensibly upon the intellect and heart to poison and to ruin. It is dangerous to be conversant with those whose minds naturally take a low level. Gradually and imperceptibly those who are naturally conscientious and love purity will come to the same level and partake of and sympathize with the imbecility and moral barrenness with which they are so constantly brought in contact.<sup>22</sup>*

*Nothing can more effectually prevent or banish serious impressions and good desires than association with vain, careless, and corrupt-minded persons. Whatever attractions such persons may possess by their wit, sarcasm, and fun, the fact that they treat religion with levity and indifference is sufficient reason why they should not be associated with. The more engaging they are in other respects, the more should their influence be dreaded as companions, because they throw around an irreligious life so many dangerous attractions.<sup>23</sup>*

*In our institutions, where many are laboring together, the influence of association is very great. It is natural to seek companionship. Everyone will find companions or make them. And just in proportion to the strength of the friendship, will be the amount of influence which friends will exert over one another for good or for evil. All will have associates, and will influence and be influenced in their turn.*

*The link is a mysterious one which binds human hearts together, so that the feelings, tastes, and principles of two individuals are closely blended. One catches the spirit, and copies the ways and acts, of the other. As wax retains the figure of the seal, so the mind retains the impression produced by intercourse and association. The influence may be unconscious, yet it is no less powerful.*

*If the youth could be persuaded to associate with the pure, the thoughtful, and the amiable, the effect would be most salutary. If choice is made of companions who fear the Lord, the influence will lead to truth, to duty, and to holiness. A truly Christian life is a power for good. But, on the other hand, those who associate with men and women of questionable*

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<sup>21</sup> *Counsels to Parents, Teachers, and Students*, p. 221

<sup>22</sup> *Testimonies for the Church*, vol. 3, p. 125

<sup>23</sup> *Testimonies for the Church*, vol. 3, p. 125

*morals, of bad principles and practices, will soon be walking in the same path. The tendencies of the natural heart are downward. He who associates with the skeptic will soon become skeptical; he who chooses the companionship of the vile will most assuredly become vile. To walk in the counsel of the ungodly is the first step toward standing in the way of sinners and sitting in the seat of the scornful.*

*Let all who would form a right character choose associates who are of a serious, thoughtful turn of mind and who are religiously inclined. Those who have counted the cost and wish to build for eternity must put good material into their building. If they accept of rotten timbers, if they are content with deficiencies of character, the building is doomed to ruin. Let all take heed how they build. The storm of temptation will sweep over the building, and unless it is firmly and faithfully constructed it will not stand the test.*<sup>24</sup>

*My brethren and sisters, old and young, when you have an hour of leisure, open the Bible and store the mind with its precious truths. When engaged in labor, guard the mind, keep it stayed upon God, talk less, and meditate more. Remember: "Every idle word that men shall speak, they shall give account thereof in the day of judgment." Let your words be select; this will close a door against the adversary of souls. Let your day be entered upon with prayer; work as in God's sight. His angels are ever by your side, making a record of your words, your deportment, and the manner in which your work is done. If you turn from good counsel and choose to associate with those who you have reason to suspect are not religiously inclined, although they profess to be Christians, you will soon become like them. You place yourself in the way of temptation, on Satan's battleground, and will, unless constantly guarded, be overcome by his devices. There are persons who have for some time made a profession of religion, who are, to all intents and purposes, without God and without a sensitive conscience. They are vain and trifling; their conversation is of a low order. Courtship and marriage occupy the mind to the exclusion of higher and nobler thoughts.*<sup>25</sup>

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<sup>24</sup> *Testimonies for the Church*, vol. 4, p.

<sup>25</sup> *Testimonies for the Church*, vol. 4, p. 588

## Social Standards

The formation of true Christian friendship is an important part of Christian education. A friendly intermingling of young men and women in group association is encouraged. We believe that social relationships are very important and that there is no better place than a Christian campus for developing friendships. However, experience has shown that those friendships should have certain defined limits. Therefore, **Laurelbrook Academy** makes abundant opportunity for supervised group association but makes no provision nor allows for exclusive friendships, dating, going steady, coupling up, etc. in our school program. The chief purpose of dating is to find a suitable marriage partner. Therefore, dating should wait until the youth are mature enough to seriously and properly consider marriage, which generally is not during the teenage years.

**Laurelbrook Academy** upholds the guidelines given in the Spirit of Prophecy and the Bible regarding the relationships between young men and young women. Because of this we impress upon our students that this is not a matter of opinion but rather principle. The sole purpose of dating is to find a suitable partner for marriage. Because the youth are not ready to make this decision, but rather should be focusing on their relationship with the Lord and discovering their life work and ministry, we provide an atmosphere of group association rather than dating, and discourage anything more than this. It is our desire to graduate young men and women who strive for and achieve a higher goal than this world has to offer young men and young women who are pure of mind and body. The Lord's standard calls for nothing less.

### Relationships

*The associations chosen by the workers are determining their destiny for this world and the next. Some who were once conscientious and faithful have sadly changed, they have disconnected from God, and Satan has allured them to his side. They are now irreligious and irreverent, and they have an influence upon others who are easily molded. Evil associations are deteriorating character; principle is being undermined. "He that walketh with wise men shall be wise: but a companion of fools shall be destroyed."*

*The young are in danger; but they are blind to discern the tendencies and result of the course they are pursuing. Many of them are engaged in flirtation. They seem to be infatuated. There is nothing noble, dignified, or sacred in these attachments; as they are prompted by Satan, the influence is such as to please him. Warnings to these persons fall unheeded. They are headstrong, self-willed, defiant. They think the warning, counsel, or reproof does not apply to them. Their course gives them no concern. They are continually separating themselves from the light and love of God. They lose all discernment of sacred and eternal things, and while they may keep up a dry form of Christian duties they have no heart in these religious exercises. All too late these deceived souls will learn that "strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." <sup>26</sup>*

*As I have been shown the dangers of those who profess better things, and the sins that exist among them,--a class who are not suspected of being in any danger from these polluting sins,--I have been led to inquire: Who, O Lord, shall stand when Thou appearest? Only those who have clean hands and pure hearts shall abide the day of His coming. I feel impelled by the Spirit of the Lord to urge my sisters who profess godliness to cherish modesty of deportment and a becoming reserve, with shamefacedness and sobriety. The liberties taken in this age of corruption should be no criterion for Christ's followers. These fashionable exhibitions of familiarity should not exist among Christians fitting for immortality. If lasciviousness, pollution, adultery, crime, and murder are the order of the day among those who know not the truth, and who refuse to be controlled by the principles of God's word, how important that the class professing to be followers of Christ, closely allied to God and angels, should show them a better and nobler way. How important that by their chastity and virtue they stand in marked contrast to that class who are controlled by brute passions. <sup>27</sup>*

*While at school, students should not allow their minds to become confused by thoughts of courtship. They are there to gain*

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<sup>26</sup> *Testimonies for the Church*, vol. 4, p. 589

<sup>27</sup> *Testimonies for the Church*, vol. 2, p. 459

*a fitness to work for God, and this thought is ever to be uppermost. Let all students take as broad a view as possible of their obligations to God. Let them study earnestly how they can do practical work for the Master during their student life. Let them refuse to burden the souls of their teachers by showing a spirit of levity and a careless disregard of rules.* <sup>28</sup>

*With many young ladies the boys are the theme of conversation; with the young men, it is the girls. "Out of the abundance of the heart the mouth speaketh." They talk of those subjects upon which their minds mostly run. The recording angel is writing the words of these professed Christian boys and girls. How will they be confused and ashamed when they meet them again in the day of God! Many children are pious hypocrites. The youth who have not made a profession of religion stumble over these hypocritical ones and are hardened against any effort that may be made by those interested in their salvation.* <sup>29</sup>

*The young boys are ... left to have their own way. They have scarcely entered their teens before they are by the side of little girls of their own age, accompanying them home and making love to them. And the parents are so completely in bondage through their own indulgence and mistaken love for their children that they dare not pursue a decided course to make a change and restrain their too-fast children in this fast age.* <sup>30</sup>

*The youth whose influence is demoralizing should have no connection with our college. Those who are possessed of a lovesick sentimentalism, and make their attendance at school an opportunity for courting and exchanging improper attentions, should be brought under the closest restrictions.* <sup>31</sup>

*Again and again I stood before the students in the Avondale school with messages from the Lord regarding the deleterious influence of free and easy association between young men and young women. I told them that if they did not keep themselves to themselves, and endeavor to make the most of their time, the school would not benefit them, and those who were paying their expenses would be disappointed. I told them that if they were determined to have their own will and their own way, it would be better for them to return to their homes and to the guardianship of their parents. This they could do at any time if they decided not to stand under the yoke of obedience, for we did not design to have a few leading spirits in wrongdoing demoralizing the other students.*

*I told the principal and teachers that God had laid upon them the responsibility of watching for souls as they that must give account. I showed them that the wrong course pursued by some of the students would mislead other students, if it were continued, and for this God would hold the teachers responsible. Some students would attend school who had not been disciplined at home, and whose ideas of proper education and its value were perverted. If these were allowed to carry things in their way, the object for which the school was established would be defeated, and the sin would be charged against the guardians of the schools, as if they had committed it themselves.* <sup>32</sup>

*In this fast age, reeking with corruption, you are not safe unless you stand guarded. Virtue and modesty are rare. I appeal to you as followers of Christ, making an exalted profession, to cherish the precious, priceless gem of modesty. This will guard virtue. If you have any hope of being finally exalted to join the company of the pure, sinless angels, and to live in an atmosphere where there is not the least taint of sin, cherish modesty and virtue. Nothing but purity, sacred purity, will stand the grand review, abide the day of God, and be received into a pure and holy heaven.* <sup>33</sup>

## Letters to Students

### Letter 1

*Keep clear of the boys. In their society your temptations become earnest and powerful. Put marriage out of your girl's head. You are in no sense fit for this. You need years of experience before you can be qualified to understand the duties, and take up the burdens, of married life. Positively guard your thoughts, your passions, and your affections. Do not*

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<sup>28</sup> *Counsels to Parents, Teachers, and Students*, p. 100

<sup>29</sup> *Testimonies for the Church*, vol. 2, p. 460

<sup>30</sup> *Testimonies for the Church*, vol. 2, p. 460

<sup>31</sup> *Testimonies for the Church*, vol. 4, p. 209

<sup>32</sup> *Counsels to Parents, Teachers, and students*, p. 101

<sup>33</sup> *Testimonies for the Church*, vol. 2, p 458

*degrade these to minister to lust. Elevate them to purity, devote them to God.*

*You may become a prudent, modest, virtuous girl, but not without earnest effort. You must watch, you must pray, you must meditate, you must investigate your motives and your actions. Closely analyze your feelings and your acts. Would you, in the presence of your father, perform an impure action? No, indeed. But you do this in the presence of your heavenly Father, who is so much more exalted, so holy, so pure. Yes; you corrupt your own body in the presence of the pure, sinless angels, and in the presence of Christ; and you continue to do this irrespective of conscience, irrespective of the light and warnings given you.<sup>34</sup>*

## Letter 2

*You have fallen into the sad error which is so prevalent in this degenerate age, especially with women. You are too fond of the other sex. You love their society; your attention to them is flattering, and you encourage, or permit, a familiarity which does not always accord with the exhortation of the apostle, to "abstain from all appearance of evil."*

*You do not really understand yourself. You are walking in darkness. You have had something to do with matchmaking. This is most uncertain business; for you do not know the heart and may make very bad work, thereby aiding the great rebel in his work of matchmaking. He is busily engaged in influencing those who are wholly unsuited to each other to unite their interests. He exults in this work, for by it he can produce more misery and hopeless woe to the human family than by exercising his skill in any other direction.<sup>35</sup>*

## Letter 3

*Should you, my brother, go to our college now, as you have planned, I fear for your course there. Your expressed determination to have a lady's company wherever you should go shows me that you are far from being in a position to be benefited by going to Battle Creek. The infatuation which is upon you is more satanic than divine. I do not wish to have you disappointed in regard to Battle Creek. The rules are strict there. No courting is allowed. The school would be worth nothing to students were they to become entangled in love affairs as you have been. Our college would soon be demoralized. Parents do not send their children to our college or to our offices to commence a lovesick, sentimental life, but to be educated in the sciences or to learn the printer's trade. Were the rules so lax that the youth were allowed to become bewildered and infatuated with the society of the opposite sex as you have been for some months past, the object of their going to Battle Creek would be lost. If you cannot put this entirely out of your mind and go there with the spirit of a learner and with a purpose to arouse yourself to the most earnest, humble, sincere efforts, praying that you may have a close connection with God, it would be better for you to remain at home.*

*Should you go you ought to be prepared to withstand temptation and to hold up the hands of professors and teachers, letting your influence be wholly on the side of discipline and order. God designs that all who work in His cause shall be subject one to another, ready to receive advice and instruction. They should train themselves by the severest mental and moral discipline, that by the assisting grace of God they may be fitted in mind and heart to train others. Fervent prayer, humility, and earnestness must be combined with God's help, for human frailties and human feelings are continually striving for the mastery. Every man must purify his soul through obedience to the truth, and with an eye single to God's glory he must abase self and exalt Jesus and His grace. By thus continually advancing toward the light he will become acquainted with God and receive His help.*

*Some of those who attend the college do not properly improve their time. Full of the buoyancy of youth, they spurn the restraint that is brought to bear upon them. Especially do they rebel against the rules that will not allow young gentlemen to pay their attentions to young ladies. Full well is known the evil of such a course in this degenerate age. In a college where so many youth are associated, imitating the customs of the world in this respect would turn the thoughts in a channel that would hinder them in their pursuit of knowledge and in their interest in religious things. The infatuation on the part of both young men and women in thus placing the affections upon each other during school days shows a lack of good judgment. As in your own case, blind impulse controls reason and judgment. Under this bewitching delusion the momentous responsibility felt by every sincere Christian is laid aside, spirituality dies, and the judgment and eternity lose their awful significance.*

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<sup>34</sup> *Testimonies for the Church*, vol. 2, p. 564

<sup>35</sup> *Testimonies for the Church*, vol. 2, p. 248



*Every faculty of those who become affected by this contagious disease--blind love--is brought in subjection to it. They seem to be devoid of good sense, and their course of action is disgusting to all who behold it. My brother, you have made yourself a subject of talk and have lowered yourself in the estimation of those whose approval you should prize. With many the crisis of the disease is reached in an immature marriage, and when the novelty is past and the bewitching power of love-making is over, one or both parties awake to their true situation. They then find themselves ill-mated, but united for life. Bound to each other by the most solemn vows, they look with sinking hearts upon the miserable life they must lead. They ought then to make the best of their situation, but many will not do this. They will either prove false to their marriage vows or make the yoke which they persisted in placing upon their own necks so very galling that not a few cowardly put an end to their existence.*<sup>36</sup>

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<sup>36</sup> *Testimonies for the Church*, vol. 5, pp. 109, 110



## Dress Standards

*“Do not let your beauty be that outward adorning of arranging the hair, of wearing gold, or of putting on fine apparel; but let it be the hidden person of the heart, with the incorruptible ornament of a gentle and quiet spirit, which is very precious in the sight of God.” 1 Pet. 3:3,4*

*The Bible teaches modesty in dress. “In like manner also, that women adorn themselves in modest apparel.” 1 Timothy 2:9. This forbids display in dress, gaudy colors, profuse ornamentation. Any device designed to attract attention to the wearer or to excite admiration, is excluded from the modest apparel which God’s word enjoins. Our dress is to be inexpensive--not with “gold, or pearls, or costly array.”*

*Money is a trust from God. It is not ours to expend for the gratification of pride or ambition. In the hands of God’s children it is food for the hungry, and clothing for the naked. It is a defense to the oppressed, a means of health to the sick, a means of preaching the gospel to the poor. You could bring happiness to many hearts by using wisely the means that is now spent for show. Consider the life of Christ. Study His character, and be partakers with Him in His self-denial.*

*In the professed Christian world enough is expended for jewels and needlessly expensive dress to feed all the hungry and to clothe the naked. Fashion and display absorb the means that might comfort the poor and the suffering. They rob the world of the gospel of the Saviour’s love.*

*But our clothing, while modest and simple, should be of good quality, of becoming colors, and suited for service. It should be chosen for durability rather than display. It should provide warmth and proper protection. The wise woman described in the Proverbs “is not afraid of the snow for her household: for all her household are clothed with double garments.” Proverbs 31:21, margin.*

*Our dress should be cleanly. Uncleanliness in dress is unhealthful, and thus defiling to the body and to the soul. “Ye are the temple of God . . . if any man defile the temple of God, him shall God destroy.” 1 Corinthians 3:16, 17.*

*In all respects the dress should be healthful. “Above all things,” God desires us to “be in health”--health of body and of soul. And we are to be workers together with Him for the health of both soul and body. Both are promoted by healthful dress.*

*It should have the grace, the beauty, the appropriateness of natural simplicity. Christ has warned us against the pride of life, but not against its grace and natural beauty. He pointed to the flowers of the field, to the lily unfolding in its purity, and said, “Even Solomon in all his glory was not arrayed like one of these.” Matthew 6:29. Thus by the things of nature Christ illustrates the beauty that heaven values, the modest grace, the simplicity, the purity, the appropriateness, that would make our attire pleasing to Him.*

*The most beautiful dress He bids us wear upon the soul. No outward adorning can compare in value or loveliness with that “meek and quiet spirit” which in His sight is “of great price.” 1 Peter 3:4.*

*To those who make the Saviour’s principles their guide, how precious His words of promise:*

*“Why are ye anxious concerning raiment? . . . If God doth so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall He not much more clothe you? . . . Be not therefore anxious, saying, Wherewithal shall we be clothed? . . . For your heavenly Father knoweth that ye have need of all these things. But seek ye first His kingdom, and His righteousness; and all these things shall be added unto you.” Matthew 6:28-33, R.V. <sup>37</sup>*

*It was the adversary of all good who instigated the invention of the ever-changing fashions. He desires nothing so much as to bring grief and dishonor to God by working the misery and ruin of human beings. One of the means by which he most effectually accomplishes this is the devices of fashion that weaken the body as well as enfeeble the mind and belittle the*

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<sup>37</sup> *The Ministry of Healing*, pp. 287-289

soul.<sup>38</sup>

*Another evil which custom fosters is the unequal distribution of the clothing, so that while some parts of the body have more than is required, others are insufficiently clad. The feet and limbs, being remote from the vital organs, should be especially guarded from cold by abundant clothing. It is impossible to have health when the extremities are habitually cold; for if there is too little blood in them there will be too much in other portions of the body. Perfect health requires a perfect circulation; but this cannot be had while three or four times as much clothing is worn upon the body, where the vital organs are situated, as upon the feet and limbs.*

*In order to secure the most healthful clothing, the needs of every part of the body must be carefully studied. The character of the climate, the surroundings, the condition of health, the age, and the occupation must all be considered. Every article of dress should fit easily, obstructing neither the circulation of the blood nor a free, full, natural respiration. Everything worn should be so loose that when the arms are raised the clothing will be correspondingly lifted.<sup>39</sup>*

*Instead of struggling to meet the demands of fashion, have the courage to dress healthfully and simply. Take time to make the dear Saviour a daily companion and familiar friend. Take time for the study of His word, take time to into the fields, and learn of God through the beauty of His works.<sup>40</sup>*

## Uniforms

Students are to wear school uniforms to all class appointments and be in their vocational uniform appropriate for the area to which they are assigned. Uniforms may be obtained from French Toast – see the Financial section of the **Laurelbrook Academy Student Handbook**.

**Laurelbrook Academy** encourages students to observe principles of modesty, neatness, appropriateness and cleanliness, while avoiding fads, when choosing their clothes.

The dean reserves the right to look over clothing and should an inappropriate article of clothing be worn, it will be sent home with a letter regarding our dress standards. If the article of clothing is returned to campus at a later time, it will be confiscated and not returned to the student or parents.

## Guidelines

- The wearing of faded, ill-kept, bleached, baggy or tight-fitting clothes (such as hip huggers or skinny jeans) is inappropriate for campus wear. Pants should be of proper size and fitting at the waist and hem line.
- Clothes must be free from rips, tears and holes.
- Sleeveless shirts and shirts with pictures or writing that are not in keeping with our standards are not to be worn.
- Students must wear shoes at all times when outside the dormitory.
- Shorts should extend to the knee and should only be worn in the dorm or for swimming.
- No noticeable cosmetics are to be worn, no colored nail polish. Any makeup should remain neutral and natural-looking
- Jewelry, including strings, leather bands, studded belts, bracelets, necklaces, earrings, posts, friendship bracelets, and rings are not to be brought on campus.
- Dresses and skirts should cover the knee in a sitting position.
- Slits in dresses and skirts should be no higher than the crease of the knee in a sitting position
- Necklines should be modest when standing or bending over.
- A full-length slip or a camisole and half-slip should be worn under sheer or loosely knitted clothing.
- Blouses are to be worn underneath V-necked, scoop-necked, or loosely knitted sweaters.

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<sup>38</sup> *The Ministry of Healing*, p. 291

<sup>39</sup> *The Ministry of Healing*, p. 293

<sup>40</sup> *The Ministry of Healing*, p. 294

## Standards Handbook

- Tops should not reveal the midriff when arms are raised above the head.
- Sandals can be worn with or without nylons during the warmer months. Sabbath attire requires nylons, tights or hosiery at all functions.
- Shoes should have soles no larger than one inch in the front and no more than a two-inch rise.
- Boys are not permitted to wear an unbuttoned shirt over a tee-shirt.
- Rubber bands and hair ties are not to be worn on the wrist.

### *Church Attire*

<b>Ladies:</b>	Dresses, and dress shoes. Dresses should cover the knee when sitting, be of modest cut, fit and style. Low-cut or sleeveless attire is not permitted. Dress coats or nice sweaters are permitted during the cooler months. This excludes all sports jackets or casual coats of any kind including hoodies or sweatshirt jackets.
<b>Men:</b>	Suits, dress shirt and tie with dress slacks, socks, and dress shoes. Casual pants are not permitted. Dress coats, trench coats, sweaters or leather jackets are permitted in church. This excludes all sports jackets or casual coats of any kind including hoodies or sweatshirt jackets.
<b>Inappropriate Attire:</b>	Denim of any kind, athletic shoes, casual shoes, cowboy boots, ties with cartoons or other inappropriate depictions, casual clothes worn for everyday, string ties and pants with exterior pockets or loops, baggy pants.

### *Vespers Attire*

Same as church attire but men may wear sweaters with dress slacks. Ladies may wear jumpers or skirts with a blouse.

### *Dining Room Attire*

Friday Supper .....	Vespers Attire
Sabbath Breakfast.....	Church Attire
Sabbath Lunch .....	Church Attire
Sabbath Supper .....	Vespers Attire

### *School Attire*

**Laurelbrook Academy** has adopted a school uniform for classroom attire. Students must wear a **Laurelbrook Academy** polo shirt or a **Laurelbrook Academy** oxford shirt. Ladies wear an A-line skirt. Men wear casual Dockers style pants with no external pockets. Students may wear sweaters and only **Laurelbrook Academy** hoodies if necessary.

### *Vocational Training Attire*

Each vocational area has a uniform for its area or a dress code specific to that area. See your vocational supervisor for the attire for your area.

### *Recreational Attire*

Tee shirt and blue jeans. Jeans must not be baggy and comply with the dress standards.

### *Swim Attire*

Students are to wear shorts to the knee and dark T-shirts when swimming.

*Hair*

Hair and facial hair should be neat and clean. Extreme hairstyles are not appropriate. Hair is to be its natural color. Beards, mustache and sideburns are allowed if they are neatly maintained.

*Make up*

Following standards of modesty, girls should use careful discretion when applying make up. Foundation when blended well can be appropriate. No eye shadow, eye liner, lip liner or dark lip color is acceptable. Only clear nail polish is to be worn on both fingers and toes.

## Transportation Guidelines

- The maximum number of passengers in the van (including the driver) is to be fifteen.
- All passengers in the van or in a car must wear seat belts. (Tennessee Code Annotated, Title 55, Chapter 9, Part 6)
- The driver should see that the interior is not torn up.
- Students are not to move around in the bus or van while it is moving.
- Noise level must remain at a minimum as to not distract the driver.
- Students are to remain seated and not to throw things, act rowdy, or anything that would otherwise disturb the driver.
- Students are not to have any part of themselves or their possessions hanging out of the windows of the van.
- The driver is in authority any time the van is being used and must be obeyed immediately. Failure to comply will result in disciplinary action.
- The driver has the authority to assign seats if they deem it necessary for any van trip.
- Students may not climb/lean over or under seats in the van.
- The students are not allowed to throw objects on the van or out of the windows at any time.
- Students may have drinks with screw top containers only.
- Willful misbehavior in campus vehicles will result in the withdrawal of the privilege of riding the van and can result in the exclusion from many student activities.

## Diet and Health

*Our bodies are built up from the food we eat. There is a constant breaking down of the tissues of the body; every movement of every organ involves waste, and this waste is repaired from our food. Each organ of the body requires its share of nutrition. The brain must be supplied with its portion; the bones, muscles, and nerves demand theirs. It is a wonderful process that transforms the food into blood and uses this blood to build up the varied parts of the body; but this process is going on continually, supplying with life and strength each nerve, muscle, and tissue.*

### Selection of Food

*Those foods should be chosen that best supply the elements needed for building up the body. In this choice, appetite is not a safe guide. Through wrong habits of eating, the appetite has become perverted. Often it demands food that impairs health and causes weakness instead of strength. We cannot safely be guided by the customs of society. The disease and suffering that everywhere prevail are largely due to popular errors in regard to diet.*

*In order to know what are the best foods, we must study God's original plan for man's diet. He who created man and who understands his needs appointed Adam his food. "Behold," He said, "I have given you every herb yielding seed, . . . and every tree, in which is the fruit of a tree yielding seed; to you it shall be for food." Genesis 1:29, A.R.V. Upon leaving Eden to gain his livelihood by tilling the earth under the curse of sin, man received permission to eat also "the herb of the field." Genesis 3:18.*

*Grains, fruits, nuts, and vegetables constitute the diet chosen for us by our Creator. These foods, prepared in as simple and natural a manner as possible, are the most healthful and nourishing. They impart a strength, a power of endurance, and a vigor of intellect that are not afforded by a more complex and stimulating diet.*

*But not all foods wholesome in themselves are equally suited to our needs under all circumstances. Care should be taken in the selection of food. Our diet should be suited to the season, to the climate in which we live, and to the occupation we follow. Some foods that are adapted for use at one season or in one climate are not suited to another. So there are different foods best suited for persons in different occupations. Often food that can be used with benefit by those engaged in hard physical labor is unsuitable for persons of sedentary pursuits or intense mental application. God has given us an ample variety of healthful foods, and each person should choose from it the things that experience and sound judgment prove to be best suited to his own necessities.*

*Nature's abundant supply of fruits, nuts, and grains is ample, and year by year the products of all lands are more generally distributed to all, by the increased facilities for transportation. As a result many articles of food which a few years ago were regarded as expensive luxuries are now within the reach of all as foods for everyday use. This is especially the case with dried and canned fruits.*

*Nuts and nut foods are coming largely into use to take the place of flesh meats. With nuts may be combined grains, fruits, and some roots, to make foods that are healthful and nourishing. Care should be taken, however, not to use too large a proportion of nuts. Those who realize ill effects from the use of nut foods may find the difficulty removed by attending to this precaution. It should be remembered, too, that some nuts are not so wholesome as others. Almonds are preferable to peanuts, but peanuts in limited quantities, used in connection with grains, are nourishing and digestible.*

*When properly prepared, olives, like nuts, supply the place of butter and flesh meats. The oil, as eaten in the olive, is far preferable to animal oil or fat. It serves as a laxative. Its use will be found beneficial to consumptives, and it is healing to an inflamed, irritated stomach.*

*Persons who have accustomed themselves to a rich, highly stimulating diet have an unnatural taste, and they cannot at once relish food that is plain and simple. It will take time for the taste to become natural and for the stomach to recover from the abuse it has suffered. But those who persevere in the use of wholesome food will, after a time, find it palatable. Its delicate and delicious flavors will be appreciated, and it will be eaten with greater enjoyment than can be derived from unwholesome dainties. And the stomach, in a healthy condition, neither fevered nor overtaxed, can readily perform its task.*

*In order to maintain health, a sufficient supply of good, nourishing food is needed.*

*If we plan wisely, that which is most conducive to health can be secured in almost every land. The various preparations of rice, wheat, corn, and oats are sent abroad everywhere, also beans, peas, and lentils. These, with native or imported fruits, and the variety of vegetables that grow in each locality, give an opportunity to select a dietary that is complete without the use of flesh meats.*

*Wherever fruit can be grown in abundance, a liberal supply should be prepared for winter, by canning or drying. Small fruits, such as currants, gooseberries, strawberries, raspberries, and blackberries, can be grown to advantage in many places where they are but little used and their cultivation is neglected.*

*For household canning, glass, rather than tin cans, should be used whenever possible. It is especially necessary that the fruit for canning should be in good condition. Use little sugar, and cook the fruit only long enough to ensure its preservation. Thus prepared, it is an excellent substitute for fresh fruit.*

*There should not be a great variety at any one meal, for this encourages overeating and causes indigestion.*

*It is not well to eat fruit and vegetables at the same meal. If the digestion is feeble, the use of both will often cause distress and inability to put forth mental effort. It is better to have the fruit at one meal and the vegetables at another.*

*The meals should be varied. The same dishes, prepared in the same way, should not appear on the table meal after meal and day after day. The meals are eaten with greater relish, and the system is better nourished, when the food is varied.*

### *Preparation of Food*

*It is wrong to eat merely to gratify the appetite, but no indifference should be manifested regarding the quality of the food or the manner of its preparation. If the food eaten is not relished, the body will not be so well nourished. The food should be carefully chosen and prepared with intelligence and skill.*

*Bread should be light and sweet. Not the least taint of sourness should be tolerated. The loaves should be small and so thoroughly baked that, so far as possible, the yeast germs shall be destroyed. When hot or new, raised bread of any kind is difficult of digestion. It should never appear on the table. This rule does not, however, apply to unleavened bread. Fresh rolls made of wheaten meal without yeast or leaven, and baked in a well-heated oven, are both wholesome and palatable.*

*Far too much sugar is ordinarily used in food. Cakes, sweet puddings, pastries, jellies, jams, are active causes of indigestion. Especially harmful are the custards and puddings in which milk, eggs, and sugar are the chief ingredients. The free use of milk and sugar taken together should be avoided.*

*Scanty, ill-cooked food depraves the blood by weakening the blood-making organs. It deranges the system and brings on disease, with its accompaniment of irritable nerves and bad tempers. The victims of poor cookery are numbered by thousands and tens of thousands. Over many graves might be written: "Died because of poor cooking;" "Died of an abused stomach."*

*Regularity in eating is of vital importance. There should be a specified time for each meal. At this time let everyone eat what the system requires and then take nothing more until the next meal. There are many who eat when the system needs no food, at irregular intervals, and between meals, because they have not sufficient strength of will to resist inclination. When traveling, some are constantly nibbling if anything eatable is within their reach. This is very injurious. If travelers would eat regularly of food that is simple and nutritious, they would not feel so great weariness nor suffer so much from sickness.*

*Another pernicious habit is that of eating just before bedtime. The regular meals may have been taken; but because there is a sense of faintness, more food is eaten. By indulgence this wrong practice becomes a habit and often so firmly fixed that it is thought impossible to sleep without food. As a result of eating late suppers, the digestive process is continued through the sleeping hours. But though the stomach works constantly, its work is not properly accomplished. The sleep is often disturbed with unpleasant dreams, and in the morning the person awakes unrefreshed and with little relish for breakfast. When we lie*

*down to rest, the stomach should have its work all done, that it, as well as the other organs of the body, may enjoy rest. For persons of sedentary habits, late suppers are particularly harmful. With them the disturbance created is often the beginning of disease that ends in death.*

*In many cases the faintness that leads to a desire for food is felt because the digestive organs have been too severely taxed during the day. After disposing of one meal, the digestive organs need rest. At least five or six hours should intervene between the meals, and most persons who give the plan a trial will find that two meals a day are better than three.*

## ***Wrong Conditions of Eating***

*Food should not be eaten very hot or very cold. If food is cold, the vital force of the stomach is drawn upon in order to warm it before digestion can take place. Cold drinks are injurious for the same reason; while the free use of hot drinks is debilitating. In fact, the more liquid there is taken with the meals, the more difficult it is for the food to digest; for the liquid must be absorbed before digestion can begin. Do not eat largely of salt, avoid the use of pickles and spiced foods, eat an abundance of fruit, and the irritation that calls for so much drink at mealtime will largely disappear.*

*Food should be eaten slowly and should be thoroughly masticated. This is necessary in order that the saliva may be properly mixed with the food and the digestive fluids be called into action.*

*Another serious evil is eating at improper times, as after violent or excessive exercise, when one is much exhausted or heated. Immediately after eating there is a strong draft upon the nervous energies; and when mind or body is heavily taxed just before or just after eating, digestion is hindered. When one is excited, anxious, or hurried, it is better not to eat until rest or relief is found.*

*The stomach is closely related to the brain; and when the stomach is diseased, the nerve power is called from the brain to the aid of the weakened digestive organs. When these demands are too frequent, the brain becomes congested. When the brain is constantly taxed, and there is lack of physical exercise, even plain food should be eaten sparingly. At mealtime cast off care and anxious thought; do not feel hurried, but eat slowly and with cheerfulness, with your heart filled with gratitude to God for all His blessings.*

*Sometimes the result of overeating is felt at once. In other cases there is no sensation of pain; but the digestive organs lose their vital force, and the foundation of physical strength is undermined.*

*The surplus food burdens the system and produces morbid, feverish conditions. It calls an undue amount of blood to the stomach, causing the limbs and extremities to chill quickly. It lays a heavy tax on the digestive organs, and when these organs have accomplished their task, there is a feeling of faintness or languor. Some who are continually overeating call this all-gone feeling hunger; but it is caused by the over-worked condition of the digestive organs. At times there is numbness of the brain, with disinclination to mental or physical effort.*

*These unpleasant symptoms are felt because nature has accomplished her work at an unnecessary outlay of vital force and is thoroughly exhausted. The stomach is saying, "Give me rest." But with many the faintness is interpreted as a demand for more food; so instead of giving the stomach rest, another burden is placed upon it. As a consequence the digestive organs are often worn out when they should be capable of doing good work.*

*Cooking on the Sabbath should be avoided; but it is not therefore necessary to eat cold food. In cold weather the food prepared the day before should be heated. And let the meals, however simple, be palatable and attractive. Especially in families where there are children, it is well, on the Sabbath, to provide something that will be regarded as a treat, something the family do not have every day.*

*Those upon whom rest important responsibilities, those, above all, who are guardians of spiritual interests, should be men of keen feeling and quick perception. More than others, they need to be temperate in eating. Rich and luxurious food should have no place upon their tables.*



*Every day men in positions of trust have decisions to make upon which depend results of great importance. Often they have to think rapidly, and this can be done successfully by those only who practice strict temperance. The mind strengthens under the correct treatment of the physical and mental powers. If the strain is not too great, new vigor comes with every taxation. But often the work of those who have important plans to consider and important decisions to make is affected for evil by the results of improper diet. A disordered stomach produces a disordered, uncertain state of mind. Often it causes irritability, harshness, or injustice. Many a plan that would have been a blessing to the world has been set aside, many unjust, oppressive, even cruel measures have been carried, as the result of diseased conditions due to wrong habits of eating.*

*Here is a suggestion for all whose work is sedentary or chiefly mental; let those who have sufficient moral courage and self-control try it: At each meal take only two or three kinds of simple food, and eat no more than is required to satisfy hunger. Take active exercise every day, and see if you do not receive benefit.*

*Strong men who are engaged in active physical labor are not compelled to be as careful as to the quantity or quality of their food as are persons of sedentary habits; but even these would have better health if they would practice self-control in eating and drinking.*

*Some wish that an exact rule could be prescribed for their diet. They overeat, and then regret it, and so they keep thinking about what they eat and drink. This is not as it should be. One person cannot lay down an exact rule for another. Everyone should exercise reason and self-control, and should act from principle.*

*Our bodies are Christ's purchased possession, and we are not at liberty to do with them as we please. All who understand the laws of health should realize their obligation to obey these laws which God has established in their being. Obedience to the laws of health is to be made a matter of personal duty. We ourselves must suffer the results of violated law. We must individually answer to God for our habits and practices. Therefore the question with us is not, "What is the world's practice?" but, "How shall I as an individual treat the habitation that God has given me?"<sup>41</sup>*

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<sup>41</sup> *The Ministry of Healing*, pp. 295-310

## Recreation

In order to provide for relaxation and physical exercise, regular recreation periods are scheduled. All the students are encouraged to attend each recreation.

- All students are to participate or be sent back to the dorm and if you must send them back, you need to notify the dean that you are sending them back.
- When a student arrives for recreation they should plan to stay the duration of the recreation period.
- If you have a language or social problem, a repeated dress code problem, or they are not participating, please inform the dean immediately.
- Recreation should be over no later than 9:00 p.m.
- While a simple game of ball is worthwhile, the elements of competition so often associated with sports should be avoided.
- Rough games, such as tackle football, should not be played or they should be played in such a way that will not be harmful.

### *Hiking*

- One staff is the leader of the hike. No persons are to pass the leader at any time.
- Another staff is to be the tail of the hike. No persons are to fall behind the tail.
- The leader is to stop often enough to compress the length of the group, and to ensure the safety of all students.
- The leaders of the hike may take time for a nature nugget, personal experience or singing half way through so that it breaks up the hike.
- If students choose to not participate in the activities hike, they are to remain in the dorm and not take "personal" hikes or walks.
- Students who show up for the hike should plan to go on the hike.
- Under no circumstances should students leave the group or lag way behind.
- Every participant is paired with another. Buddies stay together, monitor each other, and alert the leaders if either needs assistance or is missing.

### *Biking*

- One staff is the leader of the ride. No persons are to pass the leader at any time.
- Another staff is to be the tail of the ride. No persons are to fall behind the tail.
- The leader is to stop often enough to compress the length of the group, and to ensure the safety of all students.
- Obey traffic signs and signals - Bicycles must follow the rules of the road like other vehicles.
- Never ride against traffic - Motorists aren't looking for bicyclists riding on the wrong side of the road. State law and common sense require that bicyclists drive like other vehicles.
- Follow lane markings - Don't turn left from the right lane. Don't go straight in a lane marked "right-turn only."
- Don't pass on the right - Motorists may not look for or see a bicycle passing on the right.
- Scan the road behind you - Learn to look back over your shoulder without losing your balance or swerving.
- Keep both hands ready to brake - You may not stop in time if you brake one-handed. Allow extra distance for stopping in the rain, since brakes are less efficient when wet.
- Always wear a helmet.
- Dress for the weather - In rain wear a poncho or waterproof suit. Dress in layers so you can adjust to temperature changes. Wear bright colored clothing.

## Standards Handbook

- Use hand signals - Hand signals tell motorists and pedestrians what you intend to do. Signal as a matter of law, of courtesy, and of self-protection.
- Choose the best way to turn left – There are two choices: (1) Like an auto: signal to move into the left turn lane and then turn left. (2) Like a pedestrian: ride straight to the far side crosswalk. Walk your bike across.
- Look out for road hazards - Watch out for parallel-slat sewer grates, gravel, ice, sand or debris. Cross railroad tracks at right angles.

## Music

*I was shown that the youth must take a higher stand and make the word of God the man of their counsel and their guide. Solemn responsibilities rest upon the young, which they lightly regard. The introduction of music into their homes, instead of inciting to holiness and spirituality, has been the means of diverting their minds from the truth. Frivolous songs and the popular sheet music of the day seem congenial to their taste. The instruments of music have taken time which should have been devoted to prayer. Music, when not abused, is a great blessing; but when put to a wrong use, it is a terrible curse. It excites, but does not impart that strength and courage which the Christian can find only at the throne of grace while humbly making known his wants and with strong cries and tears pleading for heavenly strength to be fortified against the powerful temptations of the evil one. Satan is leading the young captive. Oh, what can I say to lead them to break his power of infatuation!*<sup>42</sup>

*Rightly employed, music is a precious gift of God, designed to uplift the thoughts to high and noble themes, to inspire and elevate the soul.*

*As the children of Israel, journeying through the wilderness, cheered their way by the music of sacred song, so God bids His children today gladden their pilgrim life. There are few means more effective for fixing His words in the memory than repeating them in song. And such song has wonderful power. It has power to subdue rude and uncultivated natures; power to quicken thought and to awaken sympathy, to promote harmony of action, and to banish the gloom and foreboding that destroy courage and weaken effort.*

*It is one of the most effective means of impressing the heart with spiritual truth. How often to the soul hard-pressed and ready to despair, memory recalls some word of God's--the long-forgotten burden of a childhood song, --and temptations lose their power, life takes on new meaning and new purpose, and courage and gladness are imparted to other souls!*

*The value of song as a means of education should never be lost sight of. Let there be singing in the home, of songs that are sweet and pure, and there will be fewer words of censure and more of cheerfulness and hope and joy. Let there be singing in the school, and the pupils will be drawn closer to God, to their teachers, and to one another.*

*As a part of religious service, singing is as much an act of worship as is prayer. Indeed, many a song is prayer. If the child is taught to realize this, he will think more of the meaning of the words he sings and will be more susceptible to their power.*

*As our Redeemer leads us to the threshold of the Infinite, flushed with the glory of God, we may catch the themes of praise and thanksgiving from the heavenly choir round about the throne; and as the echo of the angels' song is awakened in our earthly homes, hearts will be drawn closer to the heavenly singers. Heaven's communion begins on earth. We learn here the keynote of its praise.*<sup>43</sup>

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<sup>42</sup> *Testimonies for the Church*, vol. 1, p. 497

<sup>43</sup> *Education*, pp. 167, 168

## Building Rules

### *School Building Rules*

- Students may not chew gum in the buildings, school vehicles, or during any meetings, chapels, or religious services. (\$5 fine)
- Students may not eat in the school building and may only drink water.

### *Cafeteria Rules*

- **Health laws** require that the exterior cafeteria doors be used only during meal times. Staff and students are to use the gym doors or the office doors outside of meal times.
- **Health laws** require that no one but authorized personnel be permitted in the kitchen. Please do not go behind the counter unless on duty.
- Students must be in dress code to enter the cafeteria.
- When finished eating, students will deposit their trays and dishes in the clean-up area.
- Consideration for others should be evident by keeping noise, talking, and laughter to a 'table-level'.
- Food, dishes, silverware, etc. are not to be removed from the cafeteria.
- All students should be in the cafeteria only during authorized times.

### *Library*

- Students are to be quiet. No talking in the library except with permission from the supervisor and then only in a low voice or whisper.
- No library books are to leave the library without first being checked out.
- Newspapers, current magazines and reference materials are not to be removed from the library.
- Lost or overdue book fines are to be PAID IN CASH to the Business Office. Overdue book fines are \$.25 per day per book.
- No writing in or disfiguring of library books, magazines or furniture. A fine of \$25 will be assessed per incident plus replacement cost of the book.
- Students may be assigned to certain seats for study halls in the library.
- The library is open for use to those who are here to use it properly. All should study quietly and not disturb others. Those who fail to respect these rules may be assigned "special seats" or may even lose their library privileges.  
Students are not to be in the library without a supervisor.

### *Auditorium Rules*

- Students participating in recreational activities must wear athletic shoes.
- Students may be in the auditorium only in the presence of a supervising staff member.
- Students are expected to display good sportsmanship during games.
- Inappropriate behavior will result in the loss of recreation privileges.

## Building Character for Eternity

*I have a deep interest in the youth, and I greatly desire to see them striving to perfect Christian characters, seeking by diligent study and earnest prayer to gain the training essential for acceptable service in the cause of God. I long to see them helping one another to reach a higher plane of Christian experience.*

*Christ came to teach the human family the way of salvation, and He made this way so plain that a little child can walk in it. He bids His disciples follow on to know the Lord; and as they daily follow His guidance, they learn that His going forth is prepared as the morning. You have watched the rising sun, and the gradual break of day over earth and sky. Little by little the dawn increases, till the sun appears; then the light grows constantly stronger and clearer until the full glory of noontide is reached. This is a beautiful illustration of what God desires to do for His children in perfecting their Christian experience. As we walk day by day in the light He sends us, in willing obedience to all His requirements, our experience grows and broadens until we reach the full stature of men and women in Christ Jesus.*

*The youth need to keep ever before them the course that Christ followed. At every step it was a course of overcoming. Christ did not come to the earth as a king, to rule the nations. He came as a humble man, to be tempted, and to overcome temptation, to follow on, as we must, to know the Lord. In the study of His life we shall learn how much God through Him will do for His children. And we shall learn that, however great our trials may be, they cannot exceed what Christ endured that we might know the way, the truth, and the life. By a life of conformity to His example, we are to show our appreciation of His sacrifice in our behalf.*

*The youth have been bought with an infinite price, even the blood of the Son of God. Consider the sacrifice of the Father in permitting His Son to make this sacrifice. Consider what Christ gave up when He left the courts of heaven and the royal throne, to give His life a daily sacrifice for men He suffered reproach and abuse. He bore all the insult and mockery that wicked men could heap upon Him. And when His earthly ministry was accomplished, He suffered the death of the cross. Consider His sufferings on the cross,—the nails driven into His hands and feet, the derision and abuse from those He came to save, the hiding of His Father's face. But it was by all this that Christ made it possible for all who will to have the life that measures with the life of God.<sup>44</sup>*

### *A Faithful Friend*

*When Christ ascended to the Father, He did not leave His followers without help. The Holy Spirit, as His representative, and the heavenly angels, as ministering spirits, are sent forth to aid those who against great odds are fighting the good fight of faith. Ever remember that Jesus is your helper. No one understands as well as He your peculiarities of character. He is watching over you, and if you are willing to be guided by Him, He will throw around you influences for good that will enable you to accomplish all His will for you.*

*In this life we are preparing for the future life. Soon there is to be a grand review, in which every soul who is seeking to perfect a Christian character must bear the test of God's searching questions: Have you set an example that others were safe in following? Have you watched for souls as those that must give an account? The heavenly host are interested in the youth; and they are intensely desirous that you will bear the test, and that to you will be spoken the words of approval, "Well done, good and faithful servant; . . . enter thou into the joy of thy Lord."*

*Let the youth remember that here they are to build characters for eternity, and that God requires them to do their best. Let those older in experience watch over the younger ones; and when they see them tempted, take them aside, and pray with them and for them. The Lord would have us recognize the great sacrifice of Christ for us by showing an interest in the salvation of those He came to save. If the youth will seek Christ, He will make their efforts effectual.<sup>45</sup>*

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<sup>44</sup> *The Youth's Instructor*, November 21, 1911

<sup>45</sup> *The Youth's Instructor*, November 21, 1911

## Appendix

### 1) E. G. White, Testimonies for the Church, vol. 1, pp. 124, 125

*I saw that all heaven is interested in our salvation; and shall we be indifferent? Shall we be careless, as though it were a small matter whether we are saved or lost? Shall we slight the sacrifice that has been made for us? Some have done this. They have trifled with offered mercy, and the frown of God is upon them. God's Spirit will not always be grieved. It will depart if grieved a little longer. After all has been done that God could do to save men, if they show by their lives that they slight Jesus' offered mercy, death will be their portion, and it will be dearly purchased. It will be a dreadful death; for they will have to feel the agony that Christ felt upon the cross to purchase for them the redemption which they have refused. And they will then realize what they have lost--eternal life and the immortal inheritance. The great sacrifice that has been made to save souls shows us their worth. When the precious soul is once lost, it is lost forever.*

*I have seen an angel standing with scales in his hands weighing the thoughts and interest of the people of God, especially the young. In one scale were the thoughts and interest tending heavenward; in the other were the thoughts and interest tending to earth. And in this scale were thrown all the reading of storybooks, thoughts of dress and show, vanity, pride, etc. Oh, what a solemn moment! the angels of God standing with scales, weighing the thoughts of His professed children--those who claim to be dead to the world and alive to God. The scale filled with thoughts of earth, vanity, and pride quickly went down, notwithstanding weight after weight rolled from the scale. The one with the thoughts and interest tending to heaven went quickly up as the other went down, and oh, how light it was! I can relate this as I saw it; but never can I give the solemn and vivid impression stamped upon my mind, as I saw the angel with the scales weighing the thoughts and interest of the people of God. Said the angel: "Can such enter heaven? No, no, never. Tell them the hope they now possess is vain, and unless they speedily repent, and obtain salvation, they must perish."*

*A form of godliness will not save any. All must have a deep and living experience. This alone will save them in the time of trouble. Then their work will be tried of what sort it is; and if it is gold, silver, and precious stones, they will be hid as in the secret of the Lord's pavilion. But if their work is wood, hay, and stubble, nothing can shield them from the fierceness of Jehovah's wrath.*

*The young, as well as those who are older, will be required to give a reason for their hope. But the mind, designed by God for better things, formed to serve Him perfectly, has dwelt upon foolish things, instead of eternal interests. That mind which is left to wander here and there is just as well able to understand the truth, the evidence from the word of God for keeping the Sabbath, and the true foundation of the Christian's hope, as to study the appearance, the manners, the dress, etc. And those who give up the mind to be diverted with foolish stories and idle tales, have the imagination fed, but the brilliancy of God's word is eclipsed to them. The mind is led directly from God. The interest in His precious word is destroyed.*

*A book has been given us to guide our feet through the perils of this dark world to heaven. It tells us how we can escape the wrath of God, and also tells of the sufferings of Christ for us, the great sacrifice that has been made that we might be saved and enjoy the presence of God forever. And if any come short at last, having heard the truth as they have in this land of light, it will be their own fault; they will be without excuse. The word of God tells us how we may become perfect Christians and escape the seven last plagues. But they took no interest to find this out. Other things diverted the mind, idols were cherished by them, and God's Holy Word was neglected and slighted. God has been trifled with by professed Christians, and when His Holy Word shall judge them in the last day, they will be found wanting. That word which they have neglected for foolish storybooks, tries their lives. That is the standard; their motives, words, works, and the manner in which they use their time are all compared with the written word of God; and if they come short then, their cases are decided forever.*

### 2) E. G. White, Testimonies for the Church, vol. 1, p. 392

*Children would be saved from many evils if they would be more familiar with their parents. Parents should encourage in*

*their children a disposition to be open and frank with them, to come to them with their difficulties, and when they are perplexed as to what course is right, to lay the matter just as they view it before the parents and ask their advice. Who are so well calculated to see and point out their dangers as godly parents? Who can understand the peculiar temperaments of their own children as well as they? The mother who has watched every turn of the mind from infancy, and is thus acquainted with the natural disposition, is best prepared to counsel her children. Who can tell as well what traits of character to check and restrain, as the mother, aided by the father?*

*Children who are Christians will prefer the love and approbation of their God-fearing parents above every earthly blessing. They will love and honor their parents. It should be one of the principal studies of their lives, how to make their parents happy. In this rebellious age, children who have not received right instruction and discipline have but little sense of their obligations to their parents. It is often the case that the more their parents do for them, the more ungrateful they are, and the less they respect them. Children who have been petted and waited upon, always expect it; and if their expectations are not met, they are disappointed and discouraged. This same disposition will be seen through their whole lives; they will be helpless, leaning upon others for aid, expecting others to favor them and yield to them. And if they are opposed, even after they have grown to manhood and womanhood, they think themselves abused; and thus they worry their way through the world, hardly able to bear their own weight, often murmuring and fretting because everything does not suit them.*

**3) E. G. White, Testimonies for the Church, vol. 2, p. 236**

*The young are in great danger. Great evil results from their light reading. Much time is lost which should be spent in useful employment. Some would even deprive themselves of sleep to finish some ridiculous love story. The world is flooded with novels of every description. Some are not of as dangerous a character as others. Some are immoral, low, and vulgar; others are clothed with more refinement; but all are pernicious in their influence. Oh, that the young would reflect upon the influence which exciting stories have upon the mind! Can you, after such reading, open the word of God and read the words of life with interest? Do you not find the book of God uninteresting? The charm of that love story is upon the mind, destroying its healthy tone, and making it impossible for you to fix your mind upon the important, solemn truths which concern your eternal interest. You sin against your parents in devoting to such a poor purpose the time which belongs to them, and you sin against God in thus using the time which should be spent in devotion to Him.*

*It is the duty of the youth to encourage sobriety. Lightness, jesting, and joking will result in barrenness of soul and the loss of the favor of God. Many of you think you do not exert a bad influence upon others, and thus feel in a measure satisfied; but do you exert an influence for good? Do you seek in your conversation and acts to lead others to the Saviour, or, if they profess Christ, to lead them to a closer walk with Him?*

**4) E. G. White, Testimonies for the Church, vol. 2, p. 248**

*You have fallen into the sad error which is so prevalent in this degenerate age, especially with women. You are too fond of the other sex. You love their society; your attention to them is flattering, and you encourage, or permit, a familiarity which does not always accord with the exhortation of the apostle, to "abstain from all appearance of evil."*

*You do not really understand yourself. You are walking in darkness. You have had something to do with matchmaking. This is most uncertain business; for you do not know the heart and may make very bad work, thereby aiding the great rebel in his work of matchmaking. He is busily engaged in influencing those who are wholly unsuited to each other to unite their interests. He exults in this work, for by it he can produce more misery and hopeless woe to the human family than by exercising his skill in any other direction.*

*You have written many letters, which has greatly taxed you. These letters have dwelt somewhat upon the subjects of our faith and hope; but mixed with this have been close inquiries and guesses in regard to whether this one or that one was about to marry, and suggestions relative to marriage. You seem to know considerable about anticipated marriages, and write and talk upon these things. This only causes dearth to your soul. "Out of the abundance of the heart the mouth speaketh." You have done great injustice to yourself in permitting your mind and conversation to dwell upon love and marriage. You have not been happy, because you have been seeking after happiness. This is not profitable business. When you seek earnestly to do your duty, and arouse yourself to minister unto others, then you will find rest of spirit. Your mind dwells upon yourself. It needs to be drawn away from yourself by seeking to lighten the cares of others; and in*



*making them happy, you will find happiness and cheerfulness of spirit.*

*You have a diseased imagination. You have thought yourself diseased, but this has been more imaginary than real. You have been untrue to yourself. You have conversed with young men, and permitted a freedom in your presence which should only be permitted in a brother. I was shown that your influence at \_\_\_\_\_ was not what it might have been. You permitted your mind to take a low level. You could chat, and laugh, and talk cheap talk unworthy of a Christian. Your deportment was not as it should have been. You appeared like a person without a backbone. You were half reclining upon others, which is a wrong position for a lady to occupy in the presence of others. If you had only thought so, you could have walked as well, and sat as erect, as many others. The condition of your mind leads to indolence and to a dread of exercise, when this exercise would prove one of the greatest means of your recovery. You will never recover unless you lay aside this listless, dreamy condition of mind and arouse yourself to do, to work while the day lasts. Do, as well as imagine and plan. Turn your mind away from romantic projects. You mingle with your religion a romantic, lovesick sentimentalism, which does not elevate, but only lowers. It is not yourself alone who is affected; others are injured by your example and influence.*

**5) E. G. White, Testimonies for the Church, vol. 2, p. 380**

*B is not capable of taking care of a family. He cannot sustain one as it ought to be sustained, and should never have had one. His marriage was all a mistake. He has made a life of misery for his wife, and has accumulated misery by having children born to them. Some of them exist, and that is about all.*

*Those professing to be Christians should not enter the marriage relation until the matter has been carefully and prayerfully considered from an elevated standpoint to see if God can be glorified by the union. Then they should duly consider the result of every privilege of the marriage relation, and sanctified principle should be the basis of every action. Before increasing their family, they should take into consideration whether God would be glorified or dishonored by their bringing children into the world. They should seek to glorify God by their union from the first, and during every year of their married life. They should calmly consider what provision can be made for their children. They have no right to bring children into the world to be a burden to others. Have they a business that they can rely upon to sustain a family so that they need not become a burden to others? If they have not, they commit a crime in bringing children into the world to suffer for want of proper care, food, and clothing. In this fast, corrupt age these things are not considered. Lustful passion bears sway and will not submit to control, although feebleness, misery, and death are the result of its reign. Women are forced to a life of hardship, pain, and suffering because of the uncontrollable passions of men who bear the name of husband-- more rightly could they be called brutes. Mothers drag out a miserable existence, with children in their arms nearly all the time, managing every way to put bread into their mouths and clothes upon their backs. Such accumulated misery fills the world.*

**6) E. G. White, Testimonies for the Church, vol. 2, p. 458**

*My sisters, avoid even the appearance of evil. In this fast age, reeking with corruption, you are not safe unless you stand guarded. Virtue and modesty are rare. I appeal to you as followers of Christ, making an exalted profession, to cherish the precious, priceless gem of modesty. This will guard virtue. If you have any hope of being finally exalted to join the company of the pure, sinless angels, and to live in an atmosphere where there is not the least taint of sin, cherish modesty and virtue. Nothing but purity, sacred purity, will stand the grand review, abide the day of God, and be received into a pure and holy heaven.*

*The slightest insinuations, from whatever source they may come, inviting you to indulge in sin or to allow the least unwarrantable liberty with your persons, should be resented as the worst of insults to your dignified womanhood. The kiss upon your cheek, at an improper time and place, should lead you to repel the emissary of Satan with disgust. If it is from one in high places who is dealing in sacred things, the sin is of tenfold greater magnitude, and should lead a God-fearing woman or youth to recoil with horror, not only from the sin he would have you commit, but from the hypocrisy and villainy of one whom the people respect and honor as God's servant. He is handling sacred things, yet hiding his baseness of heart under a ministerial cloak. Be afraid of anything like this familiarity. Be sure that the least approach to it is evidence of a lascivious mind and a lustful eye. If the least encouragement is given in this direction, if any of the liberties mentioned are tolerated, no better evidence can be given that your mind is not pure and chaste as it should be, and that sin and crime have charms for you. You lower the standard of your dignified, virtuous womanhood, and*

*give unmistakable evidence that a low, brutal, common passion and lust has been suffered to remain alive in your heart and has never been crucified.*

**7) E. G. White, Testimonies for the Church, vol. 2, p. 460**

*Satan controls the minds of the youth in general. Your daughters are not taught self-denial and self-control. They are petted, and their pride is fostered. They are allowed to have their own way until they become headstrong and self-willed, and you are put to your wit's end to know what course to pursue to save them from ruin. Satan is leading them on to be a proverb in the mouth of unbelievers because of their boldness, their lack of reserve and womanly modesty. The young boys are likewise left to have their own way. They have scarcely entered their teens before they are by the side of little girls of their own age, accompanying them home and making love to them. And the parents are so completely in bondage through their own indulgence and mistaken love for their children that they dare not pursue a decided course to make a change and restrain their too-fast children in this fast age.*

*With many young ladies the boys are the theme of conversation; with the young men, it is the girls. "Out of the abundance of the heart the mouth speaketh." They talk of those subjects upon which their minds mostly run. The recording angel is writing the words of these professed Christian boys and girls. How will they be confused and ashamed when they meet them again in the day of God! Many children are pious hypocrites. The youth who have not made a profession of religion stumble over these hypocritical ones and are hardened against any effort that may be made by those interested in their salvation.*

**8) E. G. White, Testimonies for the Church, vol. 2, p. 564**

*Keep clear of the boys. In their society your temptations become earnest and powerful. Put marriage out of your girl's head. You are in no sense fit for this. You need years of experience before you can be qualified to understand the duties, and take up the burdens, of married life. Positively guard your thoughts, your passions, and your affections. Do not degrade these to minister to lust. Elevate them to purity, devote them to God.*

*You may become a prudent, modest, virtuous girl, but not without earnest effort. You must watch, you must pray, you must meditate, you must investigate your motives and your actions. Closely analyze your feelings and your acts. Would you, in the presence of your father, perform an impure action? No, indeed. But you do this in the presence of your heavenly Father, who is so much more exalted, so holy, so pure. Yes; you corrupt your own body in the presence of the pure, sinless angels, and in the presence of Christ; and you continue to do this irrespective of conscience, irrespective of the light and warnings given you.*

*Remember, a record is made of all your acts. You must meet again the most secret things of your life. You will be judged according to the deeds done in the body. Are you prepared for this? You are injuring yourself physically and morally. God has enjoined upon you to preserve your body holy. "Know ye not that your body is the temple of the Holy Ghost, . . . and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." Will not God judge you for debasing to lust the passions and affections when He claims the wealth of your affections and your entire being to be devoted to His service?*

*Again I warn you as one who must meet these lines in that day when the case of everyone shall be decided. Yield yourself to Christ without delay; He alone, by the power of His grace, can redeem you from ruin. He alone can bring your moral and mental powers into a state of health. Your heart may be warm with the love of God; your understanding, clear and mature; your conscience, illuminated, quick, and pure; your will, upright and sanctified, subject to the control of the Spirit of God. You can make yourself what you choose. If you will now face rightabout, cease to do evil and learn to do well, then you will be happy indeed; you will be successful in the battles of life, and rise to glory and honor in the better life than this. "Choose you this day whom ye will serve."*

**9) E. G. White, Testimonies for the Church, vol. 3, pp. 44, 45**

*The lack of firmness and self-denial in your characters is a serious drawback in obtaining a genuine religious experience that will not be sliding sand. Firmness and integrity of purpose should be cultivated. These qualities are positively necessary to a successful Christian life. If you have integrity of soul you will not be swayed from the right. No motive*

*will be sufficient to move you from the straight line of duty; you will be loyal and true to God. The pleadings of affection and love, the yearnings of friendship, will not move you to turn aside from truth and duty; you will not sacrifice duty to inclination.*

*If you, my brother, are allured to unite your life interest with a young, inexperienced girl, who is really deficient in education in the common, practical, daily duties of life, you make a mistake; but this deficiency is small compared with her ignorance in regard to her duty to God. She has not been destitute of light; she has had religious privileges, and yet she has not felt her wretched sinfulness without Christ. If, in your infatuation, you can repeatedly turn from the prayer meeting, where God meets with His people, in order to enjoy the society of one who has no love for God and who sees no attractions in the religious life, how can you expect God to prosper such a union? Be not in haste. Early marriages should not be encouraged. If either young women or young men have no respect for the claims of God, if they fail to heed the claims which bind them to religion, there will be danger that they will not properly regard the claims of the husband or of the wife. The habit of frequently being in the society of the one of your choice, and that, too, at the sacrifice of religious privileges and of your hours of prayer, is dangerous; you sustain a loss that you cannot afford. The habit of sitting up late at night is customary; but it is not pleasing to God, even if you are both Christians. These untimely hours injure health, unfit the mind for the next day's duties, and have an appearance of evil. My brother, I hope you will have self-respect enough to shun this form of courtship. If you have an eye single to the glory of God you will move with deliberate caution. You will not suffer lovesick sentimentalism to so blind your vision that you cannot discern the high claims that God has upon you as a Christian.*

**10) E. G. White, Testimonies for the Church, vol. 3, pp. 125, 126**

*I was shown that the two younger sons of Brother X were naturally goodhearted, conscientious young men, but that Satan had blinded their perception. Their companions were not all of that class which would strengthen and improve their morals or increase their understanding and love for the truth and heavenly things. "One sinner destroyeth much good." The ridicule and corrupt conversation of these companions had had its effect to dispel serious and religious impressions.*

*It is wrong for Christians to associate with those whose morals are loose. An intimate, daily intercourse which occupies time without contributing in any degree to the strength of the intellect or morals is dangerous. If the moral atmosphere surrounding persons is not pure and sanctified, but is tainted with corruption, those who breathe this atmosphere will find that it operates almost insensibly upon the intellect and heart to poison and to ruin. It is dangerous to be conversant with those whose minds naturally take a low level. Gradually and imperceptibly those who are naturally conscientious and love purity will come to the same level and partake of and sympathize with the imbecility and moral barrenness with which they are so constantly brought in contact.*

*It was important that the associations of these young men should change. "Evil communications corrupt good manners." Satan has worked through agents to ruin these young men. Nothing can more effectually prevent or banish serious impressions and good desires than association with vain, careless, and corrupt-minded persons. Whatever attractions such persons may possess by their wit, sarcasm, and fun, the fact that they treat religion with levity and indifference is sufficient reason why they should not be associated with. The more engaging they are in other respects, the more should their influence be dreaded as companions, because they throw around an irreligious life so many dangerous attractions.*

**11) E. G. White, Testimonies for the Church, vol. 3, pp. 191, 192**

*How few earnest prayers have been sent up to God in faith for those who worked in the office who were not fully in the truth! Who has felt the worth of the soul for whom Christ died? Who have been laborers in the vineyard of the Lord? I saw that angels were grieved with the trifling frivolities of the professed followers of Christ who were handling sacred things in the office. Some have no more sense of the sacredness of the work than if they were engaged in common labor. God now calls for the fruitless cumberers of the ground to consecrate themselves to Him and center their affections and hopes in Him.*

*The Lord would have all connected with the office become caretakers and burden bearers. If they are pleasure seekers, if they do not practice self-denial, they are not fit for a place in the office. The workers at the office should feel when*

*they enter it that it is a sacred place, a place where the work of God is being done in the publication of a truth which will decide the destiny of souls. This is not felt or realized as it should be. There is conversation in the typesetting department which diverts the mind from the work. The office is no place for visiting, for a courting spirit, or for amusement or selfishness. All should feel that they are doing work for God. He who sifts all motives and reads all hearts is proving, and trying, and sifting His people, especially those who have light and knowledge, and who are engaged in His sacred work. God is a searcher of hearts and a trier of the reins, and will accept nothing less than entire devotion to the work and consecration to Himself. All in the office should take up their daily duties as if in the presence of God. They should not be satisfied with doing just enough to pass along, and receive their wages; but all should work in any place where they can help the most. In Brother White's absence there are some faithful ones; there are others who are eyeservants. If all in the office who profess to be followers of Christ had been faithful in the performance of duty in the office, there would have been a great change for the better. Young men and young women have been too much engrossed in each other's society, talking, jesting, and joking, and angels of God have been driven from the office.*

*Marcus Lichtenstein was a God-fearing youth; but he saw so little true religious principle in those in the church and those working in the office that he was perplexed, distressed, disgusted. He stumbled over the lack of conscientiousness in keeping the Sabbath manifested by some who yet professed to be commandment keepers. Marcus had an exalted regard for the work in the office; but the vanity, the trifling, and the lack of principle stumbled him. God had raised him up and in His providence connected him with His work in the office. But there is so little known of the mind and will of God by some who work in the office that they looked upon this great work of the conversion of Marcus from Judaism as of no great importance. His worth was not appreciated. He was frequently pained with the deportment of F and of others in the office; and when he attempted to reprove them, his words were received with contempt that he should venture to instruct them. His defective language was an occasion of jest and amusement with some.*

*Marcus felt deeply over the case of F, but he could not see how he could help him. Marcus never would have left the office if the young men had been true to their profession. If he makes shipwreck of faith, his blood will surely be found on the skirts of the young who profess Christ, but who, by their works, their words, and their deportment, state plainly that they are not of Christ, but of the world. This deplorable state of neglect, of indifference and unfaithfulness, must cease; a thorough and permanent change must take place in the office, or those who have had so much light and so great privileges should be dismissed and others take their places, even if they be unbelievers. It is a fearful thing to be self-deceived. Said the angel, pointing to those in the office: "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." A profession is not enough. There must be a work inwrought in the soul and carried out in the life.*

**12) E. G. White, Testimonies for the Church, vol. 3, pp. 455, 456**

*I have given up all hope of doing anything for the church in ----- while you are a stumbling block to them. You once loved the truth, and had you followed on in the pathway of truth and holiness you would now have been an ambassador for Christ. You will have a fearful account to give in the great day of God for your talents which have been unimproved. You had good abilities. God lent these talents to you for you to put to good account, but you have abused these gifts. Had you used the ability that God had given you, on the right side, you would have done much in winning souls to Christ, and you would see in the kingdom of heaven souls saved through your instrumentality. But you have scattered abroad instead of gathering with Christ. Your brethren have been discouraged from trying to rise and advance, because you, like an opposing body, counteract the good they would do.*

*The heart of God never yearned toward His earthly children with deeper love and more compassionate tenderness than now. There never was a time when God was ready and waiting to do more for His people than now. And He will instruct and save all who choose to be saved in His appointed way. Those who are spiritual can discern spiritual things and see tokens of the presence and work of God everywhere. Satan, by his skillful and wicked strategy, led our first parents from the Garden of Eden--from their innocence and purity into sin and unspeakable wretchedness. He has not ceased to destroy; all the forces which he can command are diligently employed by him in these last days to compass the ruin of souls. He seizes every artifice that he can use to deceive, perplex, and confuse the people of God.*

*He has used you as his agent to scatter darkness and confusion, and he finds that you work admirably in his hands. You are the very instrument that he can handle with good effect to hurt, discourage, and tear down. You are not zealous to put your shoulder under the load with the people of God; but when they would move, you throw yourself as*

*an additional load to prevent them from doing what they might do in advancing in the right direction. Satan is at work with those who keep the commandments of God and have the faith of Jesus. The most bitter hatred exists within him against all who are loyal to God and who obey His commandments. He sleeps not; he does not abate his vigilance for one moment. Would that God's professed followers were half as wise, diligent, and persevering in the work of God as Satan is in his work.*

*Had you, Brother B, followed on when you first set your hand to the plow, and not looked back, you would now have been a messenger of light to bear the truth to those in darkness. But God could not use you to His glory until you should learn to counsel with your brethren and not to think you knew all that was worth knowing. Satan has succeeded in keeping you from doing good. You did run well for a season, but Satan's temptations overcame you. You loved to be first and to be flattered. You loved the power which money gives. Satan understands the weakness of men. He has the knowledge which he has accumulated for ages and is an experienced hand at his work. His cunning and devices are well matured, and are too often successful because God's people are not as wise as serpents.*

*Satan frequently appears as an angel of light, arrayed in the livery of heaven; he assumes friendly airs, manifesting great sanctity of character and high regard for his victims, the souls whom he means to deceive and destroy. Perils lie in the path which he invites souls to travel, but he succeeds in concealing these and presents the attractions only. The great Captain of our salvation has conquered in our behalf, that through Him we might conquer, if we would, in our own behalf. But Christ saves none against their choice; He compels none to obedience. He made the infinite sacrifice that they might overcome in His name and His righteousness be imputed unto them.*

**13) E. G. White, Testimonies for the Church, vol. 4, p. 209**

*Order should be maintained in our different institutions at----. Insubordination should be overruled. None should be retained in the office who have been instructed by Sabbath-keeping parents and have been privileged to hear the truth yet rebel against its teachings. No persons should be connected with the sacred work of God who speak lightly of it or treat our holy faith with disrespect. Those who have been connected with the office for quite a length of time and have had ample opportunity to become acquainted with our faith, yet manifest opposition to the truth, should no longer be retained in the office. Their influence is against the truth if they continue to neglect the light and slight salvation. This very indifference has a chilling influence upon the faith of others to draw them away from God. These impenitent, unimpressible ones should not occupy positions that might be filled by persons who will respect the truth and yield to the influence of the Spirit of God by being so closely connected with this sacred work.*

*The influence of our young people in the office is not what it should be. A and B have virtually worked against the cause. The influence of their conversation and deportment has been such as to disgust unbelievers and turn them from our faith and from Christ. The young who heed not the warnings of the word of God and slight the Testimonies of His Spirit can only be a living curse to the office and should be separated from it.*

*The youth whose influence is demoralizing should have no connection with our college. Those who are possessed of a lovesick sentimentalism, and make their attendance at school an opportunity for courting and exchanging improper attentions, should be brought under the closest restrictions. Authority must be maintained. Justice and Mercy are twin sisters, standing side by side.*

**14) E. G. White, Testimonies for the Church, vol. 4, pp. 432-434**

*Professors and teachers should reflect upon the best means of maintaining the peculiar character of our college; all should highly esteem the privileges which we enjoy in having such a school and should faithfully sustain it and guard it from any breath of reproach. Selfishness may chill the energies of the students, and the worldly element may gain a prevailing influence over the entire school. This would bring the frown of God upon that institution.*

*Those students who profess to love God and obey the truth should possess that degree of self-control and strength of religious principle that will enable them to remain unmoved amid temptations and to stand up for Jesus in the college, at their boardinghouses, or wherever they may be. Religion is not to be worn merely as a cloak in the house of God, but religious principle must characterize the entire life. Those who are drinking at the fountain of life will not, like the worldling, manifest a longing desire for change and pleasure. In their deportment and character will be seen the rest*

*and peace and happiness that they have found in Jesus by daily laying their perplexities and burdens at His feet. They will show that there is contentment and even joy in the path of obedience and duty. Such will exert an influence over their fellow students which will tell upon the entire school. Those who compose this faithful army will refresh and strengthen the teachers and professors in their efforts by discouraging every species of unfaithfulness, of discord, and of neglect to comply with the rules and regulations. Their influence will be saving, and their works will not perish in the great day of God, but will follow them into the future world; and the influence of their life here will tell throughout the ceaseless ages of eternity. One earnest, conscientious, faithful young man in school is an inestimable treasure. Angels of heaven look lovingly upon him. His precious Saviour loves him, and in the Ledger of Heaven will be recorded every work of righteousness, every temptation resisted, every evil overcome. He will thus be laying up a good foundation against the time to come, that he may lay hold on eternal life.*

*The course pursued at the college by Brother C, in seeking the society of young ladies, was wrong. This was not the object for which he was sent to Battle Creek. Students are not sent here to form attachments, to indulge in flirtation or courting, but to obtain an education. Should they be allowed to follow their own inclinations in this respect, the college would soon become demoralized. Several have used their precious school days in slyly flirting and courting, notwithstanding the vigilance of professors and teachers. When a teacher of any of the branches takes advantage of his position to win the affections of his students with a view to marriage, his course is worthy of severest censure.*

*The influence of the sons of Brother D and of several others from Iowa, also that of Mr. E of Illinois, has been no benefit to our school. The relatives and friends of these students have sustained them in casting reflections upon the college. The sons of Brother D have ability and aptness, which is a source of gratification to the parents; but when the ability of these young men is exerted to break down the rules and regulations of the college, it is nothing that should excite pleasure in the hearts of any. The paper containing that apt and sharp criticism concerning one who teaches in the college will not be read with such gratification in the day when every man's work shall pass in review before God. Brother and Sister D will then meet a record of the work they did in giving their son poorly concealed justification in this matter. They must then answer for the influence they have exerted against the school, one of God's instrumentalities, and for making the colored statements which have prevented youth from coming to the college, where they might have been brought under the influence of truth. Some souls will be lost in consequence of this wrong influence. The great day of God's judgment will unfold the influence of the words spoken and the attitude assumed. Brother and Sister D have duties at home which they have neglected. They have been drunken with the cares of this life. Work and hurry and drive are the order of the day, and their intense worldliness has had its molding influence upon their children, upon the church, and upon the world. It is the example of those who hold the truth in righteousness which will condemn the world.*

**15) E. G. White, Testimonies for the Church, vol. 4, p. 587**

*In our institutions, where many are laboring together, the influence of association is very great. It is natural to seek companionship. Everyone will find companions or make them. And just in proportion to the strength of the friendship, will be the amount of influence which friends will exert over one another for good or for evil. All will have associates, and will influence and be influenced in their turn.*

*The link is a mysterious one which binds human hearts together, so that the feelings, tastes, and principles of two individuals are closely blended. One catches the spirit, and copies the ways and acts, of the other. As wax retains the figure of the seal, so the mind retains the impression produced by intercourse and association. The influence may be unconscious, yet it is no less powerful.*

*If the youth could be persuaded to associate with the pure, the thoughtful, and the amiable, the effect would be most salutary. If choice is made of companions who fear the Lord, the influence will lead to truth, to duty, and to holiness. A truly Christian life is a power for good. But, on the other hand, those who associate with men and women of questionable morals, of bad principles and practices, will soon be walking in the same path. The tendencies of the natural heart are downward. He who associates with the skeptic will soon become skeptical; he who chooses the companionship of the vile will most assuredly become vile. To walk in the counsel of the ungodly is the first step toward standing in the way of sinners and sitting in the seat of the scornful.*

**16) E. G. White, Testimonies for the Church, vol. 4, pp. 589, 590**

*The associations chosen by the workers are determining their destiny for this world and the next. Some who were once conscientious and faithful have sadly changed, they have disconnected from God, and Satan has allured them to his side. They are now irreligious and irreverent, and they have an influence upon others who are easily molded. Evil associations are deteriorating character; principle is being undermined. "He that walketh with wise men shall be wise: but a companion of fools shall be destroyed."*

*The young are in danger; but they are blind to discern the tendencies and result of the course they are pursuing. Many of them are engaged in flirtation. They seem to be infatuated. There is nothing noble, dignified, or sacred in these attachments; as they are prompted by Satan, the influence is such as to please him. Warnings to these persons fall unheeded. They are headstrong, self-willed, defiant. They think the warning, counsel, or reproof does not apply to them. Their course gives them no concern. They are continually separating themselves from the light and love of God. They lose all discernment of sacred and eternal things, and while they may keep up a dry form of Christian duties they have no heart in these religious exercises. All too late these deceived souls will learn that "strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."*

*Words and actions and motives are recorded; but how little do these light, superficial heads and hard hearts realize that an angel of God stands writing down the manner in which their precious moments are employed. God will bring to light every word and every action. He is in every place. His messengers, although unseen, are visitors in the workroom and in the sleeping apartment. The hidden works of darkness will be brought to light. The thoughts, the intents and purposes of the heart, will stand revealed. All things are naked and open to the eyes of Him with whom we have to do.*

**17) E. G. White, Testimonies for the Church, vol. 5, pp. 88, 90**

*All are in constant danger. I warn the church to beware of those who preach to others the word of life but do not themselves cherish the spirit of humility and self-denial which it inculcates. Such men cannot be depended on in a crisis. They disregard the voice of God as readily as did Saul, and like him many stand ready to justify their course. When rebuked by the Lord through His prophet, Saul stoutly asserted that he had obeyed the voice of God; but the bleating sheep and lowing oxen testified that he had not. In the same manner do many today assert their loyalty to God, but their concerts and other pleasure gatherings, their worldly associations, their glorifying of self, and their eager desire for popularity all testify that they have not obeyed His voice. "As for My people, children are their oppressors, and women rule over them."*

*That is a high standard which the gospel sets before us. The consistent Christian is not only a new but a noble creature in Christ Jesus. He is an unflinching light to show others the way to heaven and to God. He who is drawing his life from Christ will have no desire for the frivolous, unsatisfying enjoyments of the world.*

*Among the youth will be found great diversity of character and education. Some have lived in an element of arbitrary restraint and harshness, which has developed in them a spirit of obstinacy and defiance. Others have been household pets, allowed by overfond parents to follow their own inclinations. Every defect has been excused, until their character is deformed. To deal successfully with these different minds the teacher needs to exercise great tact and delicacy in management, as well as firmness in government.*

**18) E. G. White, Testimonies for the Church, vol. 5, pp. 109, 110**

*Should you, my brother, go to our college now, as you have planned, I fear for your course there. Your expressed determination to have a lady's company wherever you should go shows me that you are far from being in a position to be benefited by going to Battle Creek. The infatuation which is upon you is more satanic than divine. I do not wish to have you disappointed in regard to Battle Creek. The rules are strict there. No courting is allowed. The school would be worth nothing to students were they to become entangled in love affairs as you have been. Our college would soon be demoralized. Parents do not send their children to our college or to our offices to commence a lovesick, sentimental life, but to be educated in the sciences or to learn the printer's trade. Were the rules so lax that the youth were allowed to become bewildered and infatuated with the society of the opposite sex as you have been for some months past, the object of their going to Battle Creek would be lost. If you cannot put this entirely out of your mind and go there with the*

*spirit of a learner and with a purpose to arouse yourself to the most earnest, humble, sincere efforts, praying that you may have a close connection with God, it would be better for you to remain at home.*

*Should you go you ought to be prepared to withstand temptation and to hold up the hands of professors and teachers, letting your influence be wholly on the side of discipline and order. God designs that all who work in His cause shall be subject one to another, ready to receive advice and instruction. They should train themselves by the severest mental and moral discipline, that by the assisting grace of God they may be fitted in mind and heart to train others. Fervent prayer, humility, and earnestness must be combined with God's help, for human frailties and human feelings are continually striving for the mastery. Every man must purify his soul through obedience to the truth, and with an eye single to God's glory he must abase self and exalt Jesus and His grace. By thus continually advancing toward the light he will become acquainted with God and receive His help.*

*Some of those who attend the college do not properly improve their time. Full of the buoyancy of youth, they spurn the restraint that is brought to bear upon them. Especially do they rebel against the rules that will not allow young gentlemen to pay their attentions to young ladies. Full well is known the evil of such a course in this degenerate age. In a college where so many youth are associated, imitating the customs of the world in this respect would turn the thoughts in a channel that would hinder them in their pursuit of knowledge and in their interest in religious things. The infatuation on the part of both young men and women in thus placing the affections upon each other during school days shows a lack of good judgment. As in your own case, blind impulse controls reason and judgment. Under this bewitching delusion the momentous responsibility felt by every sincere Christian is laid aside, spirituality dies, and the judgment and eternity lose their awful significance.*

*Every faculty of those who become affected by this contagious disease--blind love--is brought in subjection to it. They seem to be devoid of good sense, and their course of action is disgusting to all who behold it. My brother, you have made yourself a subject of talk and have lowered yourself in the estimation of those whose approval you should prize. With many the crisis of the disease is reached in an immature marriage, and when the novelty is past and the bewitching power of love-making is over, one or both parties awake to their true situation. They then find themselves ill-mated, but united for life. Bound to each other by the most solemn vows, they look with sinking hearts upon the miserable life they must lead. They ought then to make the best of their situation, but many will not do this. They will either prove false to their marriage vows or make the yoke which they persisted in placing upon their own necks so very galling that not a few cowardly put an end to their existence.*

**19) E. G. White, Testimonies for the Church, vol. 5, pp. 115-116**

*The injunction of the Captain of their salvation was, "Take ye heed, watch and pray," "lest ye enter into temptation;" but it was too much trouble to faithfully guard the soul, and the deceptive power of Satan and the deceitful heart allured away from Christ. If these young men and young women had considered the words of the apostle, "Ye are not your own, for ye are bought with a price," they would not have felt at liberty to keep back from God that which He had purchased at an infinite cost.*

*There is not one youth in one hundred who feels his God-given responsibility. Every physical and mental capability should be carefully preserved and put to the best and highest use to advance the glory of God. Those youth who permit their powers to be perverted, thus abusing God's gifts, will be called to strict account for the good they might have done had they availed themselves of the provision made through Jesus Christ. God claims the working of every faculty.*

*There are youth in the church who should be cultivating the grace of Christian steadfastness and growing up to be men of faith. They should become firm, unwavering, rooted and grounded in the truth. The church needs the very help which God designed they should give. Those professing His name have not consecrated their powers fully and entirely to Him, but have yielded them, in a measure, to the service of Satan. Such have been, and still are, robbing God. Like the unfaithful steward to whom were entrusted talents, they have hid the gifts of God in the world.*

**20) E. G. White, Counsels to Parents, Teachers and Students, p. 88**

*It would be well could there be connected with our college, land for cultivation, and also workshops, under the charge of men competent to instruct the students in the various departments of physical labor. Much is lost by a neglect to*



*unite physical with mental taxation. The leisure hours of the students are often occupied with frivolous pleasures, which weaken physical, mental, and moral powers. Under the debasing power of sensual indulgence, or the untimely excitement of courtship and marriage, many students fail to reach that height of mental development which they might otherwise have attained.*

**21) E. G. White, Counsels to Parents, Teachers and Students, pp. 98-101**

*Those students who profess to love God and obey the truth should possess that degree of self-control and strength of religious principle that will enable them to remain unmoved amid temptations and to stand up for Jesus in the college, at their boarding houses, or wherever they may be. Religion is not to be worn merely as a cloak in the house of God; religious principles should characterize the entire life. Those who are drinking at the fountain of life will not, like the worldling, manifest a longing desire for change and pleasure. In their deportment and character will be seen the rest and peace and happiness that they have found in Jesus by daily laying their perplexities and burdens at His feet. They will show that in the path of obedience and duty there is contentment and even joy. Such ones will exert an influence over their fellow students which will tell upon the entire school.*

*Those who compose this faithful army will refresh and strengthen the teachers by discouraging every species of unfaithfulness, of discord, and of neglect to comply with the rules and regulations. Their influence will be saving, and their works will not perish in the great day of God, but will follow them into the future world; and the influence of their life here will tell throughout the ceaseless ages of eternity.*

*One earnest, conscientious, faithful young man in a school is an inestimable treasure. Angels of heaven look lovingly upon him, and in the ledger of heaven is recorded every work of righteousness, every temptation resisted, every evil overcome. He is laying up a good foundation against the time to come, that he may lay hold on eternal life.*

*Upon Christian youth depend in a great measure the preservation and perpetuity of the institutions which God has devised as a means by which to advance His work. Never was there a period when results so important depended upon a generation of men. Then how important that the young should be qualified for this great work, that God may use them as His instruments! Their Maker has claims upon them which are paramount to all others.*

*It is God who has given life and every physical and mental endowment that the youth possess. He has bestowed upon them capabilities for wise improvement, that they may do a work which will be as enduring as eternity. In return for His great gifts He claims a due cultivation and exercise of the intellectual and moral faculties. He did not give them these faculties merely for their amusement, or to be abused in working against His will and His providence, but to advance the knowledge of truth and holiness in the world. In return for His continued kindness and infinite mercies He claims their goodness, their veneration, their love. He justly requires obedience to His laws and to all wise regulations which will restrain and guard the youth from Satan's devices and lead them in paths of peace.*

*The wild, reckless character of many of the youth in this age of the world is heartsickening. If the youth could see that in complying with the laws and regulations of our institutions, they are only doing that which will improve their standing in society, elevate the character, ennoble the mind, and increase their happiness, they would not rebel against just rules and wholesome requirements, nor engage in creating suspicion and prejudice against these institutions.*

*With energy and fidelity our youth should meet the demands upon them, and this will be a guarantee of success. Young men who have never made a success in the temporal duties of life will be equally unprepared to engage in the higher duties. A religious experience is gained only through conflict, through disappointment, through severe discipline of self, through earnest prayer. The steps to heaven must be taken one at a time, and every advance step gives strength for the next.*

*Association With Others*

*While at school, students should not allow their minds to become confused by thoughts of courtship. They are there to gain a fitness to work for God, and this thought is ever to be uppermost. Let all students take as broad a view as possible of their obligations to God. Let them study earnestly how they can do practical work for the Master during*

*their student life. Let them refuse to burden the souls of their teachers by showing a spirit of levity and a careless disregard of rules.*

*Students can do much to make the school a success by working with their teachers to help other students, and by zealously endeavoring to lift themselves above cheap, low standards. Those who co-operate with Christ will become refined in speech and in temper. They will not be unruly and self-caring, studying their own selfish pleasure and gratification. They will bend all their efforts to work with Christ as messengers of His mercy and love. They are one with Him in spirit and in action. They seek to store the mind with the precious treasures of God's word, that each may do his appointed work.*

**22) E. G. White, Counsels to Parents, Teachers and Students, pp. 221, 222**

*It has been truly said, "Show me your company, and I will show you your character." The youth fail to realize how sensibly both their character and their reputation are affected by their choice of associates. One seeks the company of those whose tastes and habits and practices are congenial. He who prefers the society of the ignorant and vicious to that of the wise and good shows that his own character is defective. His tastes and habits may at first be altogether dissimilar to the tastes and habits of those whose company he seeks; but as he mingles with this class, his thoughts and feelings change; he sacrifices right principles and insensibly yet unavoidably sinks to the level of his companions. As a stream always partakes of the property of the soil through which it runs, so the principles and habits of youth invariably become tinctured with the character of the company in which they mingle. Students should be taught to resist firmly the allurements to evil which come through association with other youth. Compassed as they are by temptation, an indwelling Christ is their only safeguard against evil. They must learn to look to Jesus continually, to study His virtues, to make Him their daily pattern. Then truth, brought into the inner sanctuary of the soul, will sanctify the life.*

*They must be trained to weigh their actions, to reason from cause to effect, to measure the eternal loss or gain to the life given to serve the purposes of the enemy or devoted to the service of righteousness. They should be taught to choose as their companions those who give evidence of uprightness of character, those who practice Bible truth. By association with those who walk according to principle, even the careless will learn to love righteousness. And by the practice of right doing there will be created in the heart a distaste for that which is cheap and common and at variance with the principles of God's word.*

**23) E. G. White, Counsels to Parents, Teachers and Students, pp. 225, 226**

*The student who has a conscientious regard for truth and a true conception of duty can do much to influence his fellow students for Christ. The youth who are yoked up with the Saviour will not be unruly; they will not study their own selfish pleasure and gratification. Because they are one with Christ in spirit, they will be one with Christ in action. The older students in our schools should remember that it is in their power to mold the habits and practices of the younger students; and they should seek to make the best of every opportunity. Let these students determine that they will not through their influence betray their companions into the hands of the enemy.*

*Jesus will be the helper of all who put their trust in Him. Those who are connected with Christ have happiness at their command. They follow the path where their Saviour leads, for His sake crucifying the flesh, with its affections and lusts. They have built their hopes on Christ, and the storms of earth are powerless to sweep them from the sure foundation.*

*It rests with you, young men and women, to decide whether you will become trustworthy and faithful, ready and resolute to take your stand for the right under all circumstances. Do you desire to form correct habits? Then seek the company of those who are sound in morals, and whose aim tends to that which is good. The precious hours of probation are granted that you may remove every defect from the character, and this you should seek to do, not only that you may obtain the future life, but that you may be useful in this life. A good character is a capital of more value than gold or silver. It is unaffected by panics or failures, and in that day when earthly possessions shall be swept away, it will bring rich returns. Integrity, firmness, and perseverance are qualities that all should seek earnestly to cultivate; for they clothe the possessor with a power which is irresistible-- a power which makes him strong to do good, strong to resist evil, strong to bear adversity.*

**24) E. G. White, Counsels to Parents, Teachers and Students, pp. 332, 333**

*The Duties of Parents*

*The dangers of the young are greatly increased as they are thrown into the society of a large number of their own age, of varied character and habits of life. Under these circumstances, many parents are inclined to relax rather than redouble their own efforts to guard and control their children. Thus they cast a tremendous burden upon those who feel the responsibility. When these parents see that their children are becoming demoralized, they are inclined to find fault with those who have charge of the work, when the evils have been caused by the course of the parents themselves.*

*Instead of uniting with those who bear the burdens, to lift up the standard of morals, and working with heart and soul in the fear of God to correct the wrongs in their children, many parents soothe their own consciences by saying, "My children are no worse than others." They seek to conceal the glaring wrongs which God hates, lest their children shall become offended and take some desperate course. If the spirit of rebellion is in their hearts, far better subdue it now than permit it to increase and strengthen by indulgence. If parents would do their duty, we should see a different state of things. Many of these parents have backslidden from God. They do not have wisdom from Him to perceive the devices of Satan and to resist his snares.*

*Every son and daughter should be called to account if absent from home at night. Parents should know what company their children are in and at whose house they spend their evenings. Some children deceive their parents with falsehoods to avoid exposure of their wrong course. There are those who seek the society of corrupt companions and secretly visit saloons and other forbidden places of resort in the city. There are students who visit the billiard rooms, and who engage in card playing, flattering themselves that there is no danger. Since their object is merely amusement, they feel perfectly safe. It is not the lower grade alone who do this. Some who have been carefully reared, and educated to look upon such things with abhorrence, are venturing upon the forbidden ground.*

**25) E. G. White, Messages to Young People, p. 436**

*"A prudent wife is from the Lord." "The heart of her husband doth safely trust in her. .... She will do him good and not evil all the days of her life." "She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband also, and he praiseth her," saying, "Many daughters have done virtuously, but thou excellest them all." He who gains such a wife, "findeth a good thing, and obtaineth favor of the Lord."--"Ministry of Healing," pp. 358, 359.*

*Choice of Companions*

*Great care should be taken by Christian youth in the formation of friendships and in the choice of companions. Take heed, lest what you now think to be pure gold turns out to be base metal. Worldly associations tend to place obstructions in the way of your service to God, and many souls are ruined by unhappy unions, either business or matrimonial, with those who can never elevate or ennoble. Never should God's people venture upon forbidden ground. Marriage between believers and unbelievers is forbidden by God. But too often the unconverted heart follows its own desires, and marriages unsanctioned by God are formed.--"Fundamentals of Christian Education," p. 500.*

**26) E. G. White, Messages to Young People, pp. 449, 450**

*One of the greatest errors connected with this subject is that the young and inexperienced must not have their affections disturbed, that there must be no interference in their love experience. If there ever was a subject that needed to be viewed from every standpoint, it is this. The aid of the experience of others, and a calm, careful weighing of the matter on both sides, is positively essential. It is a subject that is treated altogether too lightly by the great majority of people.*

*Take God and your God-fearing parents into your counsel, young friends. Pray over the matter. Weigh every sentiment, and watch every development of character in the one with whom you think to link your life destiny. The step you are about to take is one of the most important in your life, and should not be taken hastily. While you may love, do not love blindly.*

*Examine carefully to see if your married life would be happy, or inharmonious and wretched. Let the questions be raised, Will this union help me heavenward? will it increase my love for God? and will it enlarge my sphere of usefulness in this life? If these reflections present no drawback, then in the fear of God move forward.*

*But even if an engagement has been entered into without a full understanding of the character of the one with whom you intend to unite, do not think that the engagement makes it a positive necessity for you to take upon yourself the marriage vow, and link yourself for life to one whom you cannot love and respect. Be very careful how you enter into conditional engagements; but better, far better, break the engagement before marriage than separate afterward, as many do.*

**27) E. G. White, Messages to Young People, p. 452**

*Boys and girls enter upon the marriage relation with unripe love, immature judgment, without noble, elevated feelings, and take upon themselves the marriage vows, wholly led by their boyish, girlish passions. . . .*

*The Danger of Early Attachments*

*Attachments formed in childhood have often resulted in very wretched unions, or in disgraceful separations. Early connections, if formed without the consent of parents, have seldom proved happy. The young affections should be restrained until the period arrives when sufficient age and experience will make it honorable and safe to unfetter them. Those who will not be restrained will be in danger of dragging out an unhappy existence. A youth not out of his teens is a poor judge of the fitness of a person as young as himself to be his companion for life. After their judgment has become more matured, they view themselves bound for life to each other, and perhaps not at all calculated to make each other happy. Then, instead of making the best of their lot, recriminations take place, the breach widens, until there is settled indifference and neglect of each other. To them there is nothing sacred in the word home. The very atmosphere is poisoned by unloving words and bitter reproaches.--"A Solemn Appeal," pp. 11, 12 (Edition: Signs Publishing Company Limited).*

**28) E. G. White, Messages to Young People, p. 460**

*Seeking Divine Guidance*

*If men and women are in the habit of praying twice a day before they contemplate marriage, they should pray four times a day when such a step is anticipated. Marriage is something that will influence and affect your life, both in this world and in the world to come. A sincere Christian will not advance his plans in this direction without the knowledge that God approves his course. He will not want to choose for himself, but will feel that God must choose for him. We are not to please ourselves, for Christ pleased not Himself. I would not be understood to mean that anyone is to marry one whom he does not love. This would be sin. But fancy and the emotional nature must not be allowed to lead on to ruin. God requires the whole heart, the supreme affections.*

*The majority of the marriages of our time, and the way in which they are conducted, make them one of the signs of the last days. Men and women are so persistent, so headstrong, that God is left out of the question. Religion is laid aside, as if it had no part to act in this solemn and important matter. But unless those who profess to believe the truth are sanctified through it, and exalted in thought and character, they are not in as favorable a position before God as the sinner who has never been enlightened in regard to its claims.--Review and Herald, September 25, 1888.*

**29) E. G. White, Fundamentals of Christian Education, pp. 62, 63**

*A few weeks since, I visited College City (California), to speak, by invitation, upon the subject of temperance. The church was tendered for the occasion, and there was a good attendance. The people of this place have already taken a praiseworthy stand upon temperance principles. In fact, it was upon this condition that a college was established here. The land upon which the college building stands, with a large tract surrounding it, was donated to the Christian Church for educational purposes, with the stipulation that no saloon should ever be opened within three miles of the college. This agreement seems to have been faithfully kept. We would feel that the youth were much safer in attending school in such a town than where there are saloons open day and night on every street corner.*

*The rules of this college strictly guard the association of young men and young women during the school term. It is only when these rules are temporarily suspended, as is sometimes the case, that gentlemen are permitted to accompany ladies to and from public gatherings. Our own College at Battle Creek has similar regulations, though not so stringent. Such rules are indispensable to guard the youth from the danger of premature courtship and unwise marriage. Young people are sent to school by their parents to obtain an education, not to flirt with the opposite sex. The good of society, as well as the highest interest of the students, demands that they shall not attempt to select a life partner while their own character is yet undeveloped, their judgment immature, and while they are at the same time deprived of parental care and guidance.*

*It is because the home training is defective that the youth are so unwilling to submit to proper authority. I am a mother; I know whereof I speak, when I say that youth and children are not only safer but happier under wholesome restraint than when following their own inclination. Parents, your sons and daughters are not properly guarded. They should never be permitted to go and come when they please, without your knowledge and consent. The unbounded freedom granted to children at this age has proved the ruin of thousands. How many are allowed to be in the streets at night, and parents are content to be ignorant of the associates of their children. Too often, companions are chosen whose influence tends only to demoralize.*

*Under the cover of darkness, boys collect in groups to learn their first lessons in card-playing, gambling, smoking, and wine or beer sipping. The sons of religious parents venture into the saloons for an oyster supper, or some similar indulgence, and thus place themselves in the way of temptation. The very atmosphere of these resorts is redolent with blasphemy and pollution. No one can long remain in it without becoming corrupted. It is by such associations that promising youth are becoming inebriates and criminals. The very beginnings of the evil should be guarded against. Parents, unless you know that their surroundings are unexceptionable, do not permit your children to go into the streets after nightfall to engage in out-door sports, or to meet other boys for amusement. If this rule be rigidly enforced, obedience to it will become habitual, and the desire to transgress will soon cease.*

*Those who are seeking to shield the youth from temptation and to prepare them for a life of usefulness, are engaged in a good work. We are glad to see in any institution of learning a recognition of the importance of proper restraint and discipline for the young. May the efforts of all such instructors be crowned with success.--Signs of the Times, March 2, 1882*

**30) E. G. White, Fundamentals of Christian Education, pp. 105, 106**

*True love is a plant that needs culture. Let the woman who desires a peaceful, happy union, who would escape future misery and sorrow, inquire before she yields her affections, Has my lover a mother? What is the stamp of her character? Does he recognize his obligations to her? Is he mindful of her wishes and happiness? If he does not respect and honor his mother, will he manifest respect and love, kindness and attention, toward his wife? When the novelty of marriage is over, will he love me still? Will he be patient with my mistakes, or will he be critical, overbearing, and dictatorial? True affection will overlook many mistakes; love will not discern them.*

*The youth trust altogether too much to impulse. They should not give themselves away too easily, nor be captivated too readily by the winning exterior of the lover. Courtship, as carried on in this age, is a scheme of deception and hypocrisy, with which the enemy of souls has far more to do than the Lord. Good common sense is needed here if anywhere; but the fact is, it has little to do in the matter.*

*If children would be more familiar with their parents, if they would confide in them, and unburden to them their joys and sorrows, they would save themselves many a future heartache. When perplexed to know what course is right, let them lay the matter just as they view it before their parents, and ask advice of them. Who are so well calculated to point out their dangers as godly parents? Who can understand their peculiar temperaments so well as they? Children who are Christians will esteem above every earthly blessing the love and approbation of their God-fearing parents. The parents can sympathize with the children, and pray for and with them that God will shield and guide them. Above everything else they will point them to their never-failing Friend and Counselor, who will be touched with the feeling of their infirmities. He who was tempted in all points like as we are, yet without sin, knows how to succor those who are tempted, and who come to Him in faith.--Review and Herald, January 26, 1886.*

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Laurelbrook Academy

# Standards Handbook

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Academic year 2022 - 2023



**LAURELBROOK**  
EST. **A C A D E M Y** 1950  
LEARNING  BY DOING





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## The Purpose

The purpose of this Standards Handbook is to provide a mean by which students may understand the principles that undergird our standards. The desire is to not only provide guidelines for different activities, but the principles on which those guidelines are based so that complete understanding can be shared and applied should any activity arise that is not included in this handbook.

Please take a moment to study the following references that pertain to youth. Students should read the section in *Messages to Young People*, pp. 403-464. ”

The following references may be found in the appendix. REFERENCES:

*Testimonies Vol. 1*, pp 124, 125, 392›

*Testimonies Vol. 2*, pp. 236, 248, 380, 458 460, 564›

*Testimonies Vol. 3*, pp. 44, 45, 125, 191, 192, 455, 456›

*Testimonies Vol. 4*, pp. 209, 432, 433, 587 589›

*Testimonies Vol. 5*, pp. 88, 109, 110, 115›

*Counsels to Parents, Teachers and Students*, pp. 88, 98, 99, 100 102, 221, 225, 332›

*Messages to Young People*, pp. 436, 449, 452, 460›

*Fundamentals of Christian Education*, pp. 62, 105›

The contents of this book were compiled by Doug Baker.

## Personal Conduct

When a student registers at **Laurelbrook Academy** he/she and their parent(s), voluntarily agree to abide by the requirements of the school, which are designed for the benefit of the student body. A student continually makes choices in regards to the school's requirements and standards. Therefore, it is expected that a student will demonstrate responsible behavior in harmony with Christian principles both on and off campus. It is important for a student to know the requirements and standards they are expected to follow and the consequences when wrong choices are made. Laurelbrook Academy will not knowingly admit students who follow lifestyles or practices that undermine in any way the fundamental beliefs of the Seventh-day Adventist Church. When a student signs their application for admission, they pledge themselves to observe willingly **Laurelbrook Academy's** guidelines both printed and announced and to live in harmony with its ideals and purposes.

## Our High Calling

*Dear youth, I address myself to you.... Let it be your aim to glorify God and attain His moral likeness. Invite the Spirit of God to mold your characters. Now is your golden opportunity to wash your robes of character and make them white in the blood of the Lamb. ... Which will you choose, says Christ, Me or the world? God calls for an unconditional surrender of the heart and affections to Him. If you love friends, brothers or sisters, father or mother, houses or lands, more than Me, says Christ, you are not worthy of Me. Religion lays the soul under the greatest obligation to her claims, to walk by her principles. As the mysterious magnet points to the north, so do the claims of religion point to the glory of God. You are bound by your baptismal vows to honor your Creator and to resolutely deny self and crucify your affections and lusts, and bring even your thoughts into obedience to the will of Christ.*

*Avoid running into temptation. When temptations surround you, and you cannot control the circumstances which expose you to them, then you may claim the promise of God, and with confidence and conscious power exclaim: "I can do all things through Christ which strengtheneth me." There is strength for you all in God. But you will never feel your need of that strength*

*which alone is able to save you, unless you feel your weakness and sinfulness. Jesus, your precious Saviour, now calls you to take your position firmly upon the platform of eternal truth. If you suffer with Him, He will crown you with glory in His everlasting kingdom. If you are willing to sacrifice all for Him, then He will be your Saviour. But if you choose your own way you will follow on in darkness until it is too late to secure the eternal reward. <sup>1</sup>*

*Upon Christian youth depend in a great measure the preservation and perpetuity of the institutions which God has devised as a means by which to advance His work. Never was there a period when results so important depended upon a generation of men. Then how important that the young should be qualified for this great work, that God may use them as His instruments! Their Maker has claims upon them which are paramount to all others. <sup>2</sup>*

*The heart of God never yearned toward His earthly children with deeper love and more compassionate tenderness than now. There never was a time when God was ready and waiting to do more for His people than now. And He will instruct and save all who choose to be saved in His appointed way.<sup>3</sup>*

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<sup>1</sup> *Testimonies for the church*, vol. 3, p. 45

<sup>2</sup> *Testimonies for the Church*, vol. 4, p. 434

<sup>3</sup> *Testimonies for the Church*, vol. 3, p. 455

## Department of Students

*Those students who profess to love God and obey the truth should possess that degree of self-control and strength of religious principle that will enable them to remain unmoved amid temptations and to stand up for Jesus in the college, at their boarding houses, or wherever they may be. Religion is not to be worn merely as a cloak in the house of God; religious principles should characterize the entire life. Those who are drinking at the fountain of life will not, like the worldling, manifest a longing desire for change and pleasure. In their deportment and character will be seen the rest and peace and happiness that they have found in Jesus by daily laying their perplexities and burdens at His feet. They will show that in the path of obedience and duty there is contentment and even joy. Such ones will exert an influence over their fellow students which will tell upon the entire school.*

*Those who compose this faithful army will refresh and strengthen the teachers by discouraging every species of unfaithfulness, of discord, and of neglect to comply with the rules and regulations. Their influence will be saving, and their works will not perish in the great day of God, but will follow them into the future world; and the influence of their life here will tell throughout the ceaseless ages of eternity. One earnest, conscientious, faithful young man in a school is an inestimable treasure. Angels of heaven look lovingly upon him, and in the ledger of heaven is recorded every work of righteousness, ever temptation resisted, every evil overcome. He is laying up a good foundation against the time to come, that he may lay hold on eternal life.<sup>4</sup>*

*God holds everyone responsible for the influence that surrounds his soul, on his own account and on the account of others. He calls upon young men and women to be strictly temperate, and conscientious in the use of their faculties of mind and body. Their capabilities can be properly developed only by the most diligent use of their opportunities and the wise appropriation of their powers to the glory of God and the benefit of their fellow men.<sup>5</sup>*

*The wild, reckless character of many of the youth in this age of the world is heartsickening. If the youth could see that in complying with the laws and regulations of our institutions, they are only doing that which will improve their standing in society, elevate the character, ennoble the mind, and increase their happiness, they would not rebel against just rules and wholesome requirements, nor engage in creating suspicion and prejudice against these institutions.<sup>6</sup>*

*Students can do much to make the school a success by working with their teachers to help other students, and by zealously endeavoring to lift themselves above cheap, low standards. Those who co-operate with Christ will become refined in speech and in temper. They will not be unruly and self-caring, studying their own selfish pleasure and gratification. They will bend all their efforts to work with Christ as messengers of His mercy and love. They are one with Him in spirit and in action. They seek to store the mind with the precious treasures of God's word, that each may do his appointed work.<sup>7</sup>*

*The student who has a conscientious regard for truth and a true conception of duty can do much to influence his fellow students for Christ. The youth who are yoked up with the Saviour will not be unruly; they will not study their own selfish pleasure and gratification. Because they are one with Christ in spirit, they will be one with Christ in action. The older students in our schools should remember that it is in their power to mold the habits and practices of the younger students; and they should seek to make the best of every opportunity. Let these students determine that they will not through their influence betray their companions into the hands of the enemy.<sup>8</sup>*

*It rests with you, young men and women, to decide whether you will become trustworthy and faithful, ready and resolute to take your stand for the right under all circumstances. Do you desire to form correct habits? Then seek the company of*

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<sup>4</sup> Testimonies for the Church, vol. 4, p. 432

<sup>5</sup> Counsels to Parents, Teachers, and Students, p. 102

<sup>6</sup> Counsels to Parents, Teachers, and Students, p. 99

<sup>7</sup> Counsels to Parents, Teachers, and Students, p. 100

<sup>8</sup> Counsels to Parents, Teachers, and Students, p. 225

*those who are sound in morals, and whose aim tends to that which is good. The precious hours of probation are granted that you may remove every defect from the character, and this you should seek to do, not only that you may obtain the future life, but that you may be useful in this life. A good character is a capital of more value than gold or silver. It is unaffected by panics or failures, and in that day when earthly possessions shall be swept away, it will bring rich returns. Integrity, firmness, and perseverance are qualities that all should seek earnestly to cultivate; for they clothe the possessor with a power which is irresistible-- a power which makes him strong to do good, strong to resist evil, strong to bear adversity.<sup>9</sup>*

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<sup>9</sup> *Counsels to Parents, Teachers, and Students*, p. 225

## The Highest Standards

*Before men can be truly wise, they must realize their dependence upon God, and be filled with His wisdom. God is the source of intellectual as well as spiritual power. The greatest men who have reached what the world regards as wonderful heights in science are not to be compared with the beloved John or the apostle Paul. It is when intellectual and spiritual power are combined that the highest standard of manhood is attained. Those who do this, God will accept as workers together with Him in the training of minds.<sup>10</sup>*

*The true teacher is not satisfied with second-rate work. He is not satisfied with directing his students to a standard lower than the highest which it is possible for them to attain. He cannot be content with imparting to them only technical knowledge, with making them merely clever accountants, skillful artisans, successful tradesmen. It is his 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.*

*These principles become a living power to shape the character, through the acquaintance of the soul with Christ, through an acceptance of His wisdom as the guide, His power as the strength, of heart and life. This union formed, the student has found the Source of wisdom. He has within his reach the power to realize in himself his noblest ideals. The opportunities of the highest education for life in this world are his. And in the training here gained, he is entering upon that course which embraces eternity.<sup>11</sup>*

*While religion should be the pervading element in every school, it will not lead to a cheapening of the literary attainments. While a religious atmosphere should pervade the school, diffusing its influence, it will make all who are truly Christians feel more deeply their need of thorough knowledge, that they may make the best use of the faculties that God has bestowed upon them. While growing in grace and in the knowledge of our Lord Jesus Christ, they will groan under a sense of their imperfections, and will seek constantly to put to the stretch their powers of mind, that they may become intelligent Christians.<sup>12</sup>*

*Elevate your soul to be as was Daniel, a loyal, steadfast servant of the Lord of hosts. Ponder well the path of your feet; for you are standing on holy ground, and the angels of God are about you. It is right that you should feel that you must climb to the highest round of the educational ladder. Philosophy and history are important studies; but your sacrifice of time and money will avail nothing, if you do not use your attainments for the honor of God and the good of humanity. Unless the knowledge of science is a stepping stone to the attainment of the highest purposes, it is worthless. The education that does not furnish knowledge as enduring as eternity, is of no purpose. Unless you keep heaven and the future, immortal life before you, your attainments are of no permanent value. But if Jesus is your teacher, not simply on one day of the week, but every day, every hour, you may have his smile upon you in the pursuit of literary acquirements.*

*Daniel ever kept before him the glory of God, and you should also say, Lord, I desire knowledge, not for the glorification of self, but to meet the expectation of Jesus, that I may perfect an intelligent Christian character, through the grace he has given unto me. Will the students be true to principle as was Daniel?*

*In the future there will be more pressing need of men and women of literary qualifications than there has been in the past; for broad fields are opening out before us, white already for harvest. In these fields you may be laborers together with God. But if you are lovers of pleasure more than lovers of God, if you are filled with levity, if you allow the golden opportunities to pass without acquiring knowledge, without placing solid timbers in your character building, you will be dwarfed and crippled in any line of occupation you may undertake.<sup>13</sup>*

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<sup>10</sup> *Counsels for the Church*, p. 205

<sup>11</sup> *Education*, pp. 29, 30

<sup>12</sup> *Review and Herald*, June 21, 1887

<sup>13</sup> *Christian Education*, pp. 89, 90

## Behavior in the House of God

*To the humble, believing soul, the house of God on earth is the gate of heaven. The song of praise, the prayer, the words spoken by Christ's representatives, are God's appointed agencies to prepare a people for the church above, for that loftier worship into which there can enter nothing that defileth.*

*From the sacredness which was attached to the earthly sanctuary, Christians may learn how they should regard the place where the Lord meets with His people. There has been a great change, not for the better, but for the worse, in the habits and customs of the people in reference to religious worship. The precious, the sacred, things which connect us with God are fast losing their hold upon our minds and hearts, and are being brought down to the level of common things. The reverence which the people had anciently for the sanctuary where they met with God in sacred service has largely passed away. Nevertheless, God Himself gave the order of His service, exalting it high above everything of a temporal nature.*

*The house is the sanctuary for the family, and the closet or the grove the most retired place for individual worship; but the church is the sanctuary for the congregation. There should be rules in regard to the time, the place, and the manner of worshipping. Nothing that is sacred, nothing that pertains to the worship of God, should be treated with carelessness or indifference. In order that men may do their best work in showing forth the praises of God, their associations must be such as will keep the sacred distinct from the common, in their minds. Those who have broad ideas, noble thoughts and aspirations, are those who have associations that strengthen all thoughts of divine things. Happy are those who have a sanctuary, be it high or low, in the city or among the rugged mountain caves, in the lowly cabin or in the wilderness. If it is the best they can secure for the Master, He will hallow the place with His presence, and it will be holy unto the Lord of hosts.*

*When the worshipers enter the place of meeting, they should do so with decorum, passing quietly to their seats. If there is a stove in the room, it is not proper to crowd about it in an indolent, careless attitude. Common talking, whispering, and laughing should not be permitted in the house of worship, either before or after the service. Ardent, active piety should characterize the worshipers.*

*If some have to wait a few minutes before the meeting begins, let them maintain a true spirit of devotion by silent meditation, keeping the heart uplifted to God in prayer that the service may be of special benefit to their own hearts and lead to the conviction and conversion of other souls. They should remember that heavenly messengers are in the house. We all lose much sweet communion with God by our restlessness, by not encouraging moments of reflection and prayer. The spiritual condition needs to be often reviewed and the mind and heart drawn toward the Sun of Righteousness. If when the people come into the house of worship, they have genuine reverence for the Lord and bear in mind that they are in His presence, there will be a sweet eloquence in silence. The whispering and laughing and talking which might be without sin in a common business place should find no sanction in the house where God is worshiped. The mind should be prepared to hear the word of God, that it may have due weight and suitably impress the heart.*

*When the minister enters, it should be with dignified, solemn mien. He should bow down in silent prayer as soon as he steps into the pulpit, and earnestly ask help of God. What an impression this will make! There will be solemnity and awe upon the people. Their minister is communing with God; he is committing himself to God before he dares to stand before the people. Solemnity rests upon all, and angels of God are brought very near. Every one of the congregation, also, who fears God should with bowed head unite in silent prayer with him that God may grace the meeting with His presence and give power to His truth proclaimed from human lips. When the meeting is opened by prayer, every knee should bow in the presence of the Holy One, and every heart should ascend to God in silent devotion. The prayers of faithful worshipers will be heard, and the ministry of the word will prove effectual. The lifeless attitude of the worshipers in the house of God is one great reason why the ministry is not more productive of good. The melody of song, poured forth from many hearts in clear, distinct utterance, is one of God's instrumentalities in the work of saving souls. All the service should be conducted with solemnity and awe, as if in the visible presence of the Master of assemblies.*

*When the word is spoken, you should remember, brethren, that you are listening to the voice of God through His delegated servant. Listen attentively. Sleep not for one instant, because by this slumber you may lose the very words that*



*you need most—the very words which, if heeded, would save your feet from straying into wrong paths. Satan and his angels are busy creating a paralyzed condition of the senses so that cautions, warnings, and reproofs shall not be heard; or if heard, that they shall not take effect upon the heart and reform the life. Sometimes a little child may so attract the attention of the hearers that the precious seed does not fall into good ground and bring forth fruit. Sometimes young men and women have so little reverence for the house and worship of God that they keep up a continual communication with each other during the sermon. Could these see the angels of God looking upon them and marking their doings, they would be filled with shame, with abhorrence of themselves. God wants attentive hearers. It was while men slept that Satan sowed his tares.*

*When the benediction is pronounced, all should still be quiet, as if fearful of losing the peace of Christ. Let all pass out without jostling or loud talking, feeling that they are in the presence of God, that His eye is resting upon them, and that they must act as in His visible presence. Let there be no stopping in the aisles to visit or gossip, thus blocking them up so that others cannot pass out. The precincts of the church should be invested with a sacred reverence. It should not be made a place to meet old friends and visit and introduce common thoughts and worldly business transactions. These should be left outside the church. God and angels have been dishonored by the careless, noisy laughing and shuffling of feet heard in some places.*

*Parents, elevate the standard of Christianity in the minds of your children; help them to weave Jesus into their experience; teach them to have the highest reverence for the house of God and to understand that when they enter the Lord's house it should be with hearts that are softened and subdued by such thoughts as these: "God is here; this is His house. I must have pure thoughts and the holiest motives. I must have no pride, envy, jealousy, evil surmising, hatred, or deception in my heart, for I am coming into the presence of the holy God. This is the place where God meets with and blesses His people. The high and holy One who inhabiteth eternity looks upon me, searches my heart, and reads the most secret thoughts and acts of my life."*

*Brethren, will you not devote a little thought to this subject and notice how you conduct yourselves in the house of God and what efforts you are making by precept and example to cultivate reverence in your children? You roll vast responsibilities upon the preacher and hold him accountable for the souls of your children; but you do not sense your own responsibility as parents and as instructors and, like Abraham, command your household after you, that they may keep the statutes of the Lord. Your sons and daughters are corrupted by your own example and lax precepts; and, notwithstanding this lack of domestic training, you expect the minister to counteract your daily work and accomplish the wonderful achievement of training their hearts and lives to virtue and piety. After the minister has done all he can do for the church by faithful, affectionate admonition, patient discipline, and fervent prayer to reclaim and save the soul, yet is not successful, the fathers and mothers often blame him because their children are not converted, when it may be because of their own neglect. The burden rests with the parents; and will they take up the work that God has entrusted to them, and with fidelity perform it? Will they move onward and upward, working in a humble, patient, persevering way to reach the exalted standard themselves and to bring their children up with them? No wonder our churches are feeble and do not have that deep, earnest piety in their borders that they should have. Our present habits and customs, which dishonor God and bring the sacred and heavenly down to the level of the common, are against us. We have a sacred, testing, sanctifying truth; and if our habits and practices are not in accordance with the truth, we are sinners against great light, and are proportionately guilty. It will be far more tolerable for the heathen in the day of God's retributive justice than for us.*

*A much greater work might be done than we are now doing in reflecting the light of truth. God expects us to bear much fruit. He expects greater zeal and faithfulness, more affectionate and earnest efforts, by the individual members of the church for their neighbors and for those who are out of Christ. Parents must begin their work on a high plane of action. All who name the name of Christ must put on the whole armor and entreat, warn, and seek to win souls from sin. Lead all you can to listen to the truth in the house of God. We must do much more than we are doing to snatch souls from the burning.*

*It is too true that reverence for the house of God has become almost extinct. Sacred things and places are not discerned; the holy and exalted are not appreciated. Is there not a cause for the want of fervent piety in our families? Is it not because the high standard of religion is left to trail in the dust? God gave rules of order, perfect and exact, to His ancient people. Has His character changed? Is He not the great and mighty God who rules in the heaven of heavens? Would it not be well for us often to read the directions given by God Himself to the Hebrews, that we who have the light of the glorious truth shining upon us may imitate their reverence for the house of God? We have abundant reason to maintain a fervent,*

*devoted spirit in the worship of God. We have reason even to be more thoughtful and reverential in our worship than had the Jews. But an enemy has been at work to destroy our faith in the sacredness of Christian worship.*

*The place dedicated to God should not be a room where worldly business is transacted. If the children assemble to worship God in a room that is used during the week for a school or a storeroom, they will be more than human if, mingled with their devotional thoughts, they do not also have thoughts of their studies or of things that have happened during the week. The education and training of the youth should be of a character that would exalt sacred things and encourage pure devotion for God in His house. Many who profess to be children of the heavenly King have no true appreciation of the sacredness of eternal things. Nearly all need to be taught how to conduct themselves in the house of God. Parents should not only teach, but command, their children to enter the sanctuary with sobriety and reverence.*

*The moral taste of the worshipers in God's holy sanctuary must be elevated, refined, sanctified. This matter has been sadly neglected. Its importance has been overlooked, and as the result, disorder and irreverence have become prevalent, and God has been dishonored. When the leaders in the church, ministers and people, father and mothers, have not had elevated views of this matter, what could be expected of the inexperienced children? They are too often found in groups, away from the parents, who should have charge of them. Notwithstanding they are in the presence of God, and His eye is looking upon them, they are light and trifling, they whisper and laugh, are careless, irreverent, and inattentive. They are seldom instructed that the minister is God's ambassador, that the message he brings is one of God's appointed agencies in the salvation of souls, and that to all who have the privilege brought within their reach it will be a savor of life unto life or of death unto death.*

*The delicate and susceptible minds of the youth obtain their estimate of the labors of God's servants by the way their parents treat the matter. Many heads of families make the service a subject of criticism at home, approving a few things and condemning others. Thus the message of God to men is criticized and questioned, and made a subject of levity. What impressions are thus made upon the young by these careless, irreverent remarks the books of heaven alone will reveal. The children see and understand these things very much quicker than parents are apt to think. Their moral senses receive a wrong bias that time will never fully change. The parents mourn over the hardness of heart in their children and the difficulty in arousing their moral sensibility to answer to the claims of God. But the books of heavenly record trace with unerring pen the true cause. The parents were unconverted. They were not in harmony with heaven or with heaven's work. Their low, common ideas of the sacredness of the ministry and of the sanctuary of God were woven into the education of their children. It is a question whether anyone who has for years been under this blighting influence of home instruction will ever have a sensitive reverence and high regard for God's ministry and the agencies He has appointed for the salvation of souls. These things should be spoken of with reverence, with propriety of language, and with fine susceptibility, that you may reveal to all you associate with that you regard the message from God's servants as a message to you from God Himself.*

*Parents, be careful what example and what ideas you give your children. Their minds are plastic, and impressions are easily made. In regard to the service of the sanctuary, if the speaker has a blemish, be afraid to mention it. Talk only of the good work he is doing, of the good ideas he presented, which you should heed as coming through God's agent. It may be readily seen why children are so little impressed with the ministry of the word and why they have so little reverence for the house of God. Their education has been defective in this respect. Their parents need daily communion with God. Their own ideas need to be refined and ennobled; their lips need to be touched with a live coal from off the altar; then their habits, their practices at home, will make a good impression on the minds and characters of their children. The standard of religion will be greatly elevated. Such parents will do a great work for God. They will have less earthliness, less sensuality, and more refinement and fidelity at home. Life will be invested with a solemnity of which they have scarcely conceived. Nothing will be made common that pertains to the service and worship of God.*

*I am often pained as I enter the house where God is worshiped, to see the untidy dress of both men and women. If the heart and character were indicated by the outward apparel, then certainly nothing could be heavenly about them. They have no true idea of the order, the neatness, and the refined deportment that God requires of all who come into His presence to worship Him. What impressions do these things give to unbelievers and to the youth, who are keen to discern and to draw their conclusions?*

*In the minds of many there are no more sacred thoughts connected with the house of God than with the most common*

*place. Some will enter the place of worship with their hats on, in soiled, dirty clothes. Such do not realize that they are to meet with God and holy angels. There should be a radical change in this matter all through our churches. Ministers themselves need to elevate their ideas, to have finer susceptibilities in regard to it. It is a feature of the work that has been sadly neglected. Because of the irreverence in attitude, dress, and deportment, and lack of a worshipful frame of mind, God has often turned His face away from those assembled for His worship.*

*All should be taught to be neat, clean, and orderly in their dress, but not to indulge in that external adorning which is wholly inappropriate for the sanctuary. There should be no display of the apparel; for this encourages irreverence. The attention of the people is often called to this or that fine article of dress, and thus thoughts are intruded that should have no place in the hearts of the worshipers. God is to be the subject of thought, the object of worship; and anything that attracts the mind from the solemn, sacred service is an offense to Him. The parading of bows and ribbons, ruffles and feathers, and gold and silver ornaments is a species of idolatry and is wholly inappropriate for the sacred service of God, where the eye of every worshiper should be single to His glory. All matters of dress should be strictly guarded, following closely the Bible rule. Fashion has been the goddess who has ruled the outside world, and she often insinuates herself into the church. The church should make the word of God her standard, and parents should think intelligently upon this subject. When they see their children inclined to follow worldly fashions, they should, like Abraham, resolutely command their households after them. Instead of uniting them with the world, connect them with God. Let none dishonor God's sanctuary by their showy apparel. God and angels are there. The Holy One of Israel has spoken through His apostle: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."*

*When a church has been raised up and left uninstructed on these points, the minister has neglected his duty and will have to give an account to God for the impressions he allowed to prevail. Unless correct ideas of true worship and true reverence are impressed upon the people, there will be a growing tendency to place the sacred and eternal on a level with common things, and those professing the truth will be an offense to God and a disgrace to religion. They can never, with their uncultivated ideas, appreciate a pure and holy heaven, and be prepared to join with the worshipers in the heavenly courts above, where all is purity and perfection, where every being has perfect reverence for God and His holiness.*

*Paul describes the work of God's ambassadors as that by which every man shall be presented perfect in Christ Jesus. Those who embrace the truth of heavenly origin should be refined, ennobled, sanctified through it. It will require much painstaking effort to reach God's standard of true manhood. The irregular stones hewed from the quarry must be chiseled, their rough sides must be polished. This is an age famous for surface work, for easy methods, for boasted holiness aside from the standard of character that God has erected. All short routes, all cutoff tracks, all teaching which fails to exalt the law of God as the standard of religious character, is spurious. Perfection of character is a lifelong work, unattainable by those who are not willing to strive for it in God's appointed way, by slow and toilsome steps. We cannot afford to make any mistake in this matter, but we want day by day to be growing up into Christ, our living Head.<sup>14</sup>*

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<sup>14</sup> Testimonies for the Church, vol. 5, pp. 491-500

## Parents and Teachers

*Professors and teachers should reflect upon the best means of maintaining the peculiar character of our college; all should highly esteem the privileges which we enjoy in having such a school and should faithfully sustain it and guard it from any breath of reproach. Selfishness may chill the energies of the students, and the worldly element may gain a prevailing influence over the entire school. This would bring the frown of God upon that institution.<sup>15</sup>*

*The dangers of the young are greatly increased as they are thrown into the society of a large number of their own age, of varied character and habits of life. Under these circumstances, many parents are inclined to relax rather than redouble their own efforts to guard and control their children. Thus they cast a tremendous burden upon those who feel the responsibility. When these parents see that their children are becoming demoralized, they are inclined to find fault with those who have charge of the work, when the evils have been caused by the course of the parents themselves.*

*Instead of uniting with those who bear the burdens, to lift up the standard of morals, and working with heart and soul in the fear of God to correct the wrongs in their children, many parents soothe their own consciences by saying, "My children are no worse than others." They seek to conceal the glaring wrongs which God hates, lest their children shall become offended and take some desperate course. If the spirit of rebellion is in their hearts, far better subdue it now than permit it to increase and strengthen by indulgence. If parents would do their duty, we should see a different state of things. Many of these parents have backslidden from God. They do not have wisdom from Him to perceive the devices of Satan and to resist his snares.<sup>16</sup>*

*Order should be maintained in our different institutions at----. Insubordination should be overruled. None should be retained... who have been instructed by Sabbath-keeping parents and have been privileged to hear the truth yet rebel against its teachings. No persons should be connected with the sacred work of God who speak lightly of it or treat our holy faith with disrespect. ... Their influence is against the truth if they continue to neglect the light and slight salvation. This very indifference has a chilling influence upon the faith of others to draw them away from God. These impenitent, unimpressible ones should not occupy positions that might be filled by persons who will respect the truth and yield to the influence of the Spirit of God by being so closely connected with this sacred work.<sup>17</sup>*

*If a worldly influence is to bear sway in our school, then sell it out to worldlings, and let them take the entire control; and those who have invested their means in that institution will establish another school, to be conducted, not upon the plan of popular schools nor according to the desires of principal and teachers, but upon the plan which God has specified.<sup>18</sup>*

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<sup>15</sup> *Testimonies for the Church*, vol. 4, p. 432

<sup>16</sup> *Testimonies for the Church*, vol. 4, p. 650

<sup>17</sup> *Testimonies for the Church*, vol. 4, p. 209

<sup>18</sup> *Testimonies for the Church*, vol. 5, p. 25

## The Christian Character

*I saw that all heaven is interested in our salvation; and shall we be indifferent? Shall we be careless, as though it were a small matter whether we are saved or lost? Shall we slight the sacrifice that has been made for us? Some have done this. They have trifled with offered mercy, and the frown of God is upon them. God's Spirit will not always be grieved. It will depart if grieved a little longer. After all has been done that God could do to save men, if they show by their lives that they slight Jesus' offered mercy, death will be their portion, and it will be dearly purchased. It will be a dreadful death; for they will have to feel the agony that Christ felt upon the cross to purchase for them the redemption which they have refused. And they will then realize what they have lost--eternal life and the immortal inheritance. The great sacrifice that has been made to save souls shows us their worth. When the precious soul is once lost, it is lost forever.*

*I have seen an angel standing with scales in his hands weighing the thoughts and interest of the people of God, especially the young. In one scale were the thoughts and interest tending heavenward; in the other were the thoughts and interest tending to earth. And in this scale were thrown all the reading of storybooks, thoughts of dress and show, vanity, pride, etc. Oh, what a solemn moment! the angels of God standing with scales, weighing the thoughts of His professed children--those who claim to be dead to the world and alive to God. The scale filled with thoughts of earth, vanity, and pride quickly went down, notwithstanding weight after weight rolled from the scale. The one with the thoughts and interest tending to heaven went quickly up as the other went down, and oh, how light it was! I can relate this as I saw it; but never can I give the solemn and vivid impression stamped upon my mind, as I saw the angel with the scales weighing the thoughts and interest of the people of God. Said the angel: "Can such enter heaven? No, no, never. Tell them the hope they now possess is vain, and unless they speedily repent, and obtain salvation, they must perish."*

*A form of Godliness will not save any. All must have a deep and living experience. This alone will save them in the time of trouble. Then their work will be tried of what sort it is; and if it is gold, silver, and precious stones, they will be hid as in the secret of the Lord's pavilion. But if their work is wood, hay, and stubble, nothing can shield them from the fierceness of Jehovah's wrath.*

*The young, as well as those who are older, will be required to give a reason for their hope. But the mind, designed by God for better things, formed to serve Him perfectly, has dwelt upon foolish things, instead of eternal interests. That mind which is left to wander here and there is just as well able to understand the truth, the evidence from the word of God for keeping the Sabbath, and the true foundation of the Christian's hope, as to study the appearance, the manners, the dress, etc. And those who give up the mind to be diverted with foolish stories and idle tales, have the imagination fed, but the brilliancy of God's word is eclipsed to them. The mind is led directly from God. The interest in His precious word is destroyed.<sup>19</sup>*

*It is the duty of the youth to encourage sobriety. Lightness, jesting, and joking will result in barrenness of soul and the loss of the favor of God. Many of you think you do not exert a bad influence upon others, and thus feel in a measure satisfied; but do you exert an influence for good? Do you seek in your conversation and acts to lead others to the Saviour, or, if they profess Christ, to lead them to a closer walk with Him?<sup>20</sup>*

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<sup>19</sup> *Testimonies for the Church*, vol. 1, pp. 124, 125

<sup>20</sup> *Testimonies for the Church*, vol. 2, p. 236

## The Influence of Associates

*It has been truly said, "Show me your company, and I will show you your character." The youth fail to realize how sensibly both their character and their reputation are affected by their choice of associates. One seeks the company of those whose tastes and habits and practices are congenial. He who prefers the society of the ignorant and vicious to that of the wise and good shows that his own character is defective. His tastes and habits may at first be altogether dissimilar to the tastes and habits of those whose company he seeks; but as he mingles with this class, his thoughts and feelings change; he sacrifices right principles and insensibly yet unavoidably sinks to the level of his companions. As a stream always partakes of the property of the soil through which it runs, so the principles and habits of youth invariably become tinged with the character of the company in which they mingle.*

*Students should be taught to resist firmly the allurements to evil which come through association with other youth. Compassed as they are by temptation, an indwelling Christ is their only safeguard against evil. They must learn to look to Jesus continually, to study His virtues, to make Him their daily pattern. Then truth, brought into the inner sanctuary of the soul, will sanctify the life. They must be trained to weigh their actions, to reason from cause to effect, to measure the eternal loss or gain to the life given to serve the purposes of the enemy or devoted to the service of righteousness. They should be taught to choose as their companions those who give evidence of uprightness of character, those who practice Bible truth. By association with those who walk according to principle, even the careless will learn to love righteousness. And by the practice of right doing there will be created in the heart a distaste for that which is cheap and common and at variance with the principles of God's word.<sup>21</sup>*

*It is wrong for Christians to associate with those whose morals are loose. An intimate, daily intercourse which occupies time without contributing in any degree to the strength of the intellect or morals is dangerous. If the moral atmosphere surrounding persons is not pure and sanctified, but is tainted with corruption, those who breathe this atmosphere will find that it operates almost insensibly upon the intellect and heart to poison and to ruin. It is dangerous to be conversant with those whose minds naturally take a low level. Gradually and imperceptibly those who are naturally conscientious and love purity will come to the same level and partake of and sympathize with the imbecility and moral barrenness with which they are so constantly brought in contact.<sup>22</sup>*

*Nothing can more effectually prevent or banish serious impressions and good desires than association with vain, careless, and corrupt-minded persons. Whatever attractions such persons may possess by their wit, sarcasm, and fun, the fact that they treat religion with levity and indifference is sufficient reason why they should not be associated with. The more engaging they are in other respects, the more should their influence be dreaded as companions, because they throw around an irreligious life so many dangerous attractions.<sup>23</sup>*

*In our institutions, where many are laboring together, the influence of association is very great. It is natural to seek companionship. Everyone will find companions or make them. And just in proportion to the strength of the friendship, will be the amount of influence which friends will exert over one another for good or for evil. All will have associates, and will influence and be influenced in their turn.*

*The link is a mysterious one which binds human hearts together, so that the feelings, tastes, and principles of two individuals are closely blended. One catches the spirit, and copies the ways and acts, of the other. As wax retains the figure of the seal, so the mind retains the impression produced by intercourse and association. The influence may be unconscious, yet it is no less powerful.*

*If the youth could be persuaded to associate with the pure, the thoughtful, and the amiable, the effect would be most salutary. If choice is made of companions who fear the Lord, the influence will lead to truth, to duty, and to holiness. A truly Christian life is a power for good. But, on the other hand, those who associate with men and women of questionable*

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<sup>21</sup> *Counsels to Parents, Teachers, and Students*, p. 221

<sup>22</sup> *Testimonies for the Church*, vol. 3, p. 125

<sup>23</sup> *Testimonies for the Church*, vol. 3, p. 125

*morals, of bad principles and practices, will soon be walking in the same path. The tendencies of the natural heart are downward. He who associates with the skeptic will soon become skeptical; he who chooses the companionship of the vile will most assuredly become vile. To walk in the counsel of the ungodly is the first step toward standing in the way of sinners and sitting in the seat of the scornful.*

*Let all who would form a right character choose associates who are of a serious, thoughtful turn of mind and who are religiously inclined. Those who have counted the cost and wish to build for eternity must put good material into their building. If they accept of rotten timbers, if they are content with deficiencies of character, the building is doomed to ruin. Let all take heed how they build. The storm of temptation will sweep over the building, and unless it is firmly and faithfully constructed it will not stand the test.*<sup>24</sup>

*My brethren and sisters, old and young, when you have an hour of leisure, open the Bible and store the mind with its precious truths. When engaged in labor, guard the mind, keep it stayed upon God, talk less, and meditate more. Remember: "Every idle word that men shall speak, they shall give account thereof in the day of judgment." Let your words be select; this will close a door against the adversary of souls. Let your day be entered upon with prayer; work as in God's sight. His angels are ever by your side, making a record of your words, your deportment, and the manner in which your work is done. If you turn from good counsel and choose to associate with those who you have reason to suspect are not religiously inclined, although they profess to be Christians, you will soon become like them. You place yourself in the way of temptation, on Satan's battleground, and will, unless constantly guarded, be overcome by his devices. There are persons who have for some time made a profession of religion, who are, to all intents and purposes, without God and without a sensitive conscience. They are vain and trifling; their conversation is of a low order. Courtship and marriage occupy the mind to the exclusion of higher and nobler thoughts.*<sup>25</sup>

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<sup>24</sup> *Testimonies for the Church*, vol. 4, p.

<sup>25</sup> *Testimonies for the Church*, vol. 4, p. 588

## Social Standards

The formation of true Christian friendship is an important part of Christian education. A friendly intermingling of young men and women in group association is encouraged. We believe that social relationships are very important and that there is no better place than a Christian campus for developing friendships. However, experience has shown that those friendships should have certain defined limits. Therefore, **Laurelbrook Academy** makes abundant opportunity for supervised group association but makes no provision nor allows for exclusive friendships, dating, going steady, coupling up, etc. in our school program. The chief purpose of dating is to find a suitable marriage partner. Therefore, dating should wait until the youth are mature enough to seriously and properly consider marriage, which generally is not during the teenage years.

**Laurelbrook Academy** upholds the guidelines given in the Spirit of Prophecy and the Bible regarding the relationships between young men and young women. Because of this we impress upon our students that this is not a matter of opinion but rather principle. The sole purpose of dating is to find a suitable partner for marriage. Because the youth are not ready to make this decision, but rather should be focusing on their relationship with the Lord and discovering their life work and ministry, we provide an atmosphere of group association rather than dating, and discourage anything more than this. It is our desire to graduate young men and women who strive for and achieve a higher goal than this world has to offer young men and young women who are pure of mind and body. The Lord's standard calls for nothing less.

### Relationships

*The associations chosen by the workers are determining their destiny for this world and the next. Some who were once conscientious and faithful have sadly changed, they have disconnected from God, and Satan has allured them to his side. They are now irreligious and irreverent, and they have an influence upon others who are easily molded. Evil associations are deteriorating character; principle is being undermined. "He that walketh with wise men shall be wise: but a companion of fools shall be destroyed."*

*The young are in danger; but they are blind to discern the tendencies and result of the course they are pursuing. Many of them are engaged in flirtation. They seem to be infatuated. There is nothing noble, dignified, or sacred in these attachments; as they are prompted by Satan, the influence is such as to please him. Warnings to these persons fall unheeded. They are headstrong, self-willed, defiant. They think the warning, counsel, or reproof does not apply to them. Their course gives them no concern. They are continually separating themselves from the light and love of God. They lose all discernment of sacred and eternal things, and while they may keep up a dry form of Christian duties they have no heart in these religious exercises. All too late these deceived souls will learn that "strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." <sup>26</sup>*

*As I have been shown the dangers of those who profess better things, and the sins that exist among them,--a class who are not suspected of being in any danger from these polluting sins,--I have been led to inquire: Who, O Lord, shall stand when Thou appearest? Only those who have clean hands and pure hearts shall abide the day of His coming. I feel impelled by the Spirit of the Lord to urge my sisters who profess godliness to cherish modesty of deportment and a becoming reserve, with shamefacedness and sobriety. The liberties taken in this age of corruption should be no criterion for Christ's followers. These fashionable exhibitions of familiarity should not exist among Christians fitting for immortality. If lasciviousness, pollution, adultery, crime, and murder are the order of the day among those who know not the truth, and who refuse to be controlled by the principles of God's word, how important that the class professing to be followers of Christ, closely allied to God and angels, should show them a better and nobler way. How important that by their chastity and virtue they stand in marked contrast to that class who are controlled by brute passions. <sup>27</sup>*

*While at school, students should not allow their minds to become confused by thoughts of courtship. They are there to gain*

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<sup>26</sup> *Testimonies for the Church*, vol. 4, p. 589

<sup>27</sup> *Testimonies for the Church*, vol. 2, p. 459



*a fitness to work for God, and this thought is ever to be uppermost. Let all students take as broad a view as possible of their obligations to God. Let them study earnestly how they can do practical work for the Master during their student life. Let them refuse to burden the souls of their teachers by showing a spirit of levity and a careless disregard of rules.* <sup>28</sup>

*With many young ladies the boys are the theme of conversation; with the young men, it is the girls. "Out of the abundance of the heart the mouth speaketh." They talk of those subjects upon which their minds mostly run. The recording angel is writing the words of these professed Christian boys and girls. How will they be confused and ashamed when they meet them again in the day of God! Many children are pious hypocrites. The youth who have not made a profession of religion stumble over these hypocritical ones and are hardened against any effort that may be made by those interested in their salvation.* <sup>29</sup>

*The young boys are ... left to have their own way. They have scarcely entered their teens before they are by the side of little girls of their own age, accompanying them home and making love to them. And the parents are so completely in bondage through their own indulgence and mistaken love for their children that they dare not pursue a decided course to make a change and restrain their too-fast children in this fast age.* <sup>30</sup>

*The youth whose influence is demoralizing should have no connection with our college. Those who are possessed of a lovesick sentimentalism, and make their attendance at school an opportunity for courting and exchanging improper attentions, should be brought under the closest restrictions.* <sup>31</sup>

*Again and again I stood before the students in the Avondale school with messages from the Lord regarding the deleterious influence of free and easy association between young men and young women. I told them that if they did not keep themselves to themselves, and endeavor to make the most of their time, the school would not benefit them, and those who were paying their expenses would be disappointed. I told them that if they were determined to have their own will and their own way, it would be better for them to return to their homes and to the guardianship of their parents. This they could do at any time if they decided not to stand under the yoke of obedience, for we did not design to have a few leading spirits in wrongdoing demoralizing the other students.*

*I told the principal and teachers that God had laid upon them the responsibility of watching for souls as they that must give account. I showed them that the wrong course pursued by some of the students would mislead other students, if it were continued, and for this God would hold the teachers responsible. Some students would attend school who had not been disciplined at home, and whose ideas of proper education and its value were perverted. If these were allowed to carry things in their way, the object for which the school was established would be defeated, and the sin would be charged against the guardians of the schools, as if they had committed it themselves.* <sup>32</sup>

*In this fast age, reeking with corruption, you are not safe unless you stand guarded. Virtue and modesty are rare. I appeal to you as followers of Christ, making an exalted profession, to cherish the precious, priceless gem of modesty. This will guard virtue. If you have any hope of being finally exalted to join the company of the pure, sinless angels, and to live in an atmosphere where there is not the least taint of sin, cherish modesty and virtue. Nothing but purity, sacred purity, will stand the grand review, abide the day of God, and be received into a pure and holy heaven.* <sup>33</sup>

## Letters to Students

### Letter 1

*Keep clear of the boys. In their society your temptations become earnest and powerful. Put marriage out of your girl's head. You are in no sense fit for this. You need years of experience before you can be qualified to understand the duties, and take up the burdens, of married life. Positively guard your thoughts, your passions, and your affections. Do not*

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<sup>28</sup> *Counsels to Parents, Teachers, and Students*, p. 100

<sup>29</sup> *Testimonies for the Church*, vol. 2, p. 460

<sup>30</sup> *Testimonies for the Church*, vol. 2, p. 460

<sup>31</sup> *Testimonies for the Church*, vol. 4, p. 209

<sup>32</sup> *Counsels to Parents, Teachers, and students*, p. 101

<sup>33</sup> *Testimonies for the Church*, vol. 2, p 458

*degrade these to minister to lust. Elevate them to purity, devote them to God.*

*You may become a prudent, modest, virtuous girl, but not without earnest effort. You must watch, you must pray, you must meditate, you must investigate your motives and your actions. Closely analyze your feelings and your acts. Would you, in the presence of your father, perform an impure action? No, indeed. But you do this in the presence of your heavenly Father, who is so much more exalted, so holy, so pure. Yes; you corrupt your own body in the presence of the pure, sinless angels, and in the presence of Christ; and you continue to do this irrespective of conscience, irrespective of the light and warnings given you.<sup>34</sup>*

## Letter 2

*You have fallen into the sad error which is so prevalent in this degenerate age, especially with women. You are too fond of the other sex. You love their society; your attention to them is flattering, and you encourage, or permit, a familiarity which does not always accord with the exhortation of the apostle, to "abstain from all appearance of evil."*

*You do not really understand yourself. You are walking in darkness. You have had something to do with matchmaking. This is most uncertain business; for you do not know the heart and may make very bad work, thereby aiding the great rebel in his work of matchmaking. He is busily engaged in influencing those who are wholly unsuited to each other to unite their interests. He exults in this work, for by it he can produce more misery and hopeless woe to the human family than by exercising his skill in any other direction.<sup>35</sup>*

## Letter 3

*Should you, my brother, go to our college now, as you have planned, I fear for your course there. Your expressed determination to have a lady's company wherever you should go shows me that you are far from being in a position to be benefited by going to Battle Creek. The infatuation which is upon you is more satanic than divine. I do not wish to have you disappointed in regard to Battle Creek. The rules are strict there. No courting is allowed. The school would be worth nothing to students were they to become entangled in love affairs as you have been. Our college would soon be demoralized. Parents do not send their children to our college or to our offices to commence a lovesick, sentimental life, but to be educated in the sciences or to learn the printer's trade. Were the rules so lax that the youth were allowed to become bewildered and infatuated with the society of the opposite sex as you have been for some months past, the object of their going to Battle Creek would be lost. If you cannot put this entirely out of your mind and go there with the spirit of a learner and with a purpose to arouse yourself to the most earnest, humble, sincere efforts, praying that you may have a close connection with God, it would be better for you to remain at home.*

*Should you go you ought to be prepared to withstand temptation and to hold up the hands of professors and teachers, letting your influence be wholly on the side of discipline and order. God designs that all who work in His cause shall be subject one to another, ready to receive advice and instruction. They should train themselves by the severest mental and moral discipline, that by the assisting grace of God they may be fitted in mind and heart to train others. Fervent prayer, humility, and earnestness must be combined with God's help, for human frailties and human feelings are continually striving for the mastery. Every man must purify his soul through obedience to the truth, and with an eye single to God's glory he must abase self and exalt Jesus and His grace. By thus continually advancing toward the light he will become acquainted with God and receive His help.*

*Some of those who attend the college do not properly improve their time. Full of the buoyancy of youth, they spurn the restraint that is brought to bear upon them. Especially do they rebel against the rules that will not allow young gentlemen to pay their attentions to young ladies. Full well is known the evil of such a course in this degenerate age. In a college where so many youth are associated, imitating the customs of the world in this respect would turn the thoughts in a channel that would hinder them in their pursuit of knowledge and in their interest in religious things. The infatuation on the part of both young men and women in thus placing the affections upon each other during school days shows a lack of good judgment. As in your own case, blind impulse controls reason and judgment. Under this bewitching delusion the momentous responsibility felt by every sincere Christian is laid aside, spirituality dies, and the judgment and eternity lose their awful significance.*

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<sup>34</sup> *Testimonies for the Church*, vol. 2, p. 564

<sup>35</sup> *Testimonies for the Church*, vol. 2, p. 248

*Every faculty of those who become affected by this contagious disease--blind love--is brought in subjection to it. They seem to be devoid of good sense, and their course of action is disgusting to all who behold it. My brother, you have made yourself a subject of talk and have lowered yourself in the estimation of those whose approval you should prize. With many the crisis of the disease is reached in an immature marriage, and when the novelty is past and the bewitching power of love-making is over, one or both parties awake to their true situation. They then find themselves ill-mated, but united for life. Bound to each other by the most solemn vows, they look with sinking hearts upon the miserable life they must lead. They ought then to make the best of their situation, but many will not do this. They will either prove false to their marriage vows or make the yoke which they persisted in placing upon their own necks so very galling that not a few cowardly put an end to their existence.*<sup>36</sup>

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<sup>36</sup> *Testimonies for the Church*, vol. 5, pp. 109, 110

## Dress Standards

*“Do not let your beauty be that outward adorning of arranging the hair, of wearing gold, or of putting on fine apparel; but let it be the hidden person of the heart, with the incorruptible ornament of a gentle and quiet spirit, which is very precious in the sight of God.” 1 Pet. 3:3,4*

*The Bible teaches modesty in dress. “In like manner also, that women adorn themselves in modest apparel.” 1 Timothy 2:9. This forbids display in dress, gaudy colors, profuse ornamentation. Any device designed to attract attention to the wearer or to excite admiration, is excluded from the modest apparel which God’s word enjoins. Our dress is to be inexpensive--not with “gold, or pearls, or costly array.”*

*Money is a trust from God. It is not ours to expend for the gratification of pride or ambition. In the hands of God’s children it is food for the hungry, and clothing for the naked. It is a defense to the oppressed, a means of health to the sick, a means of preaching the gospel to the poor. You could bring happiness to many hearts by using wisely the means that is now spent for show. Consider the life of Christ. Study His character, and be partakers with Him in His self-denial.*

*In the professed Christian world enough is expended for jewels and needlessly expensive dress to feed all the hungry and to clothe the naked. Fashion and display absorb the means that might comfort the poor and the suffering. They rob the world of the gospel of the Saviour’s love.*

*But our clothing, while modest and simple, should be of good quality, of becoming colors, and suited for service. It should be chosen for durability rather than display. It should provide warmth and proper protection. The wise woman described in the Proverbs “is not afraid of the snow for her household: for all her household are clothed with double garments.” Proverbs 31:21, margin.*

*Our dress should be cleanly. Uncleanliness in dress is unhealthful, and thus defiling to the body and to the soul. “Ye are the temple of God . . . if any man defile the temple of God, him shall God destroy.” 1 Corinthians 3:16, 17.*

*In all respects the dress should be healthful. “Above all things,” God desires us to “be in health”--health of body and of soul. And we are to be workers together with Him for the health of both soul and body. Both are promoted by healthful dress.*

*It should have the grace, the beauty, the appropriateness of natural simplicity. Christ has warned us against the pride of life, but not against its grace and natural beauty. He pointed to the flowers of the field, to the lily unfolding in its purity, and said, “Even Solomon in all his glory was not arrayed like one of these.” Matthew 6:29. Thus by the things of nature Christ illustrates the beauty that heaven values, the modest grace, the simplicity, the purity, the appropriateness, that would make our attire pleasing to Him.*

*The most beautiful dress He bids us wear upon the soul. No outward adorning can compare in value or loveliness with that “meek and quiet spirit” which in His sight is “of great price.” 1 Peter 3:4.*

*To those who make the Saviour’s principles their guide, how precious His words of promise:*

*“Why are ye anxious concerning raiment? . . . If God doth so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall He not much more clothe you? . . . Be not therefore anxious, saying, Wherewithal shall we be clothed? . . . For your heavenly Father knoweth that ye have need of all these things. But seek ye first His kingdom, and His righteousness; and all these things shall be added unto you.” Matthew 6:28-33, R.V. <sup>37</sup>*

*It was the adversary of all good who instigated the invention of the ever-changing fashions. He desires nothing so much as to bring grief and dishonor to God by working the misery and ruin of human beings. One of the means by which he most effectually accomplishes this is the devices of fashion that weaken the body as well as enfeeble the mind and belittle the*

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<sup>37</sup> *The Ministry of Healing*, pp. 287-289

soul.<sup>38</sup>

*Another evil which custom fosters is the unequal distribution of the clothing, so that while some parts of the body have more than is required, others are insufficiently clad. The feet and limbs, being remote from the vital organs, should be especially guarded from cold by abundant clothing. It is impossible to have health when the extremities are habitually cold; for if there is too little blood in them there will be too much in other portions of the body. Perfect health requires a perfect circulation; but this cannot be had while three or four times as much clothing is worn upon the body, where the vital organs are situated, as upon the feet and limbs.*

*In order to secure the most healthful clothing, the needs of every part of the body must be carefully studied. The character of the climate, the surroundings, the condition of health, the age, and the occupation must all be considered. Every article of dress should fit easily, obstructing neither the circulation of the blood nor a free, full, natural respiration. Everything worn should be so loose that when the arms are raised the clothing will be correspondingly lifted.<sup>39</sup>*

*Instead of struggling to meet the demands of fashion, have the courage to dress healthfully and simply. Take time to make the dear Saviour a daily companion and familiar friend. Take time for the study of His word, take time to into the fields, and learn of God through the beauty of His works.<sup>40</sup>*

## Uniforms

Students are to wear school uniforms to all class appointments and be in their vocational uniform appropriate for the area to which they are assigned. Uniforms may be obtained from French Toast – see the Financial section of the **Laurelbrook Academy Student Handbook**.

**Laurelbrook Academy** encourages students to observe principles of modesty, neatness, appropriateness and cleanliness, while avoiding fads, when choosing their clothes.

The dean reserves the right to look over clothing and should an inappropriate article of clothing be worn, it will be sent home with a letter regarding our dress standards. If the article of clothing is returned to campus at a later time, it will be confiscated and not returned to the student or parents.

## Guidelines

- The wearing of faded, ill-kept, bleached, baggy or tight-fitting clothes (such as hip huggers or skinny jeans) is inappropriate for campus wear. Pants should be of proper size and fitting at the waist and hem line.
- Clothes must be free from rips, tears and holes.
- Sleeveless shirts and shirts with pictures or writing that are not in keeping with our standards are not to be worn.
- Students must wear shoes at all times when outside the dormitory.
- Shorts should extend to the knee and should only be worn in the dorm or for swimming.
- No noticeable cosmetics are to be worn, no colored nail polish. Any makeup should remain neutral and natural-looking
- Jewelry, including strings, leather bands, studded belts, bracelets, necklaces, earrings, posts, friendship bracelets, and rings are not to be brought on campus.
- Dresses and skirts should cover the knee in a sitting position.
- Slits in dresses and skirts should be no higher than the crease of the knee in a sitting position
- Necklines should be modest when standing or bending over.
- A full-length slip or a camisole and half-slip should be worn under sheer or loosely knitted clothing.
- Blouses are to be worn underneath V-necked, scoop-necked, or loosely knitted sweaters.

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<sup>38</sup> *The Ministry of Healing*, p. 291

<sup>39</sup> *The Ministry of Healing*, p. 293

<sup>40</sup> *The Ministry of Healing*, p. 294

## Standards Handbook

- Tops should not reveal the midriff when arms are raised above the head.
- Sandals can be worn with or without nylons during the warmer months. Sabbath attire requires nylons, tights or hosiery at all functions.
- Shoes should have soles no larger than one inch in the front and no more than a two-inch rise.
- Boys are not permitted to wear an unbuttoned shirt over a tee-shirt.
- Rubber bands and hair ties are not to be worn on the wrist.

### *Church Attire*

<b>Ladies:</b>	Dresses, and dress shoes. Dresses should cover the knee when sitting, be of modest cut, fit and style. Low-cut or sleeveless attire is not permitted. Dress coats or nice sweaters are permitted during the cooler months. This excludes all sports jackets or casual coats of any kind including hoodies or sweatshirt jackets.
<b>Men:</b>	Suits, dress shirt and tie with dress slacks, socks, and dress shoes. Casual pants are not permitted. Dress coats, trench coats, sweaters or leather jackets are permitted in church. This excludes all sports jackets or casual coats of any kind including hoodies or sweatshirt jackets.
<b>Inappropriate Attire:</b>	Denim of any kind, athletic shoes, casual shoes, cowboy boots, ties with cartoons or other inappropriate depictions, casual clothes worn for everyday, string ties and pants with exterior pockets or loops, baggy pants.

### *Vespers Attire*

Same as church attire but men may wear sweaters with dress slacks. Ladies may wear jumpers or skirts with a blouse.

### *Dining Room Attire*

Friday Supper .....	Vespers Attire
Sabbath Breakfast.....	Church Attire
Sabbath Lunch .....	Church Attire
Sabbath Supper .....	Vespers Attire

### *School Attire*

**Laurelbrook Academy** has adopted a school uniform for classroom attire. Students must wear a **Laurelbrook Academy** polo shirt or a **Laurelbrook Academy** oxford shirt. Ladies wear an A-line skirt. Men wear casual Dockers style pants with no external pockets. Students may wear sweaters and only **Laurelbrook Academy** hoodies if necessary.

### *Vocational Training Attire*

Each vocational area has a uniform for its area or a dress code specific to that area. See your vocational supervisor for the attire for your area.

### *Recreational Attire*

Tee shirt and blue jeans. Jeans must not be baggy and comply with the dress standards.

### *Swim Attire*

Students are to wear shorts to the knee and dark T-shirts when swimming.

*Hair*

Hair and facial hair should be neat and clean. Extreme hairstyles are not appropriate. Hair is to be its natural color. Beards, mustache and sideburns are allowed if they are neatly maintained.

*Make up*

Following standards of modesty, girls should use careful discretion when applying make up. Foundation when blended well can be appropriate. No eye shadow, eye liner, lip liner or dark lip color is acceptable. Only clear nail polish is to be worn on both fingers and toes.

## Transportation Guidelines

- The maximum number of passengers in the van (including the driver) is to be fifteen.
- All passengers in the van or in a car must wear seat belts. (Tennessee Code Annotated, Title 55, Chapter 9, Part 6)
- The driver should see that the interior is not torn up.
- Students are not to move around in the bus or van while it is moving.
- Noise level must remain at a minimum as to not distract the driver.
- Students are to remain seated and not to throw things, act rowdy, or anything that would otherwise disturb the driver.
- Students are not to have any part of themselves or their possessions hanging out of the windows of the van.
- The driver is in authority any time the van is being used and must be obeyed immediately. Failure to comply will result in disciplinary action.
- The driver has the authority to assign seats if they deem it necessary for any van trip.
- Students may not climb/lean over or under seats in the van.
- The students are not allowed to throw objects on the van or out of the windows at any time.
- Students may have drinks with screw top containers only.
- Willful misbehavior in campus vehicles will result in the withdrawal of the privilege of riding the van and can result in the exclusion from many student activities.



## Diet and Health

*Our bodies are built up from the food we eat. There is a constant breaking down of the tissues of the body; every movement of every organ involves waste, and this waste is repaired from our food. Each organ of the body requires its share of nutrition. The brain must be supplied with its portion; the bones, muscles, and nerves demand theirs. It is a wonderful process that transforms the food into blood and uses this blood to build up the varied parts of the body; but this process is going on continually, supplying with life and strength each nerve, muscle, and tissue.*

### *Selection of Food*

*Those foods should be chosen that best supply the elements needed for building up the body. In this choice, appetite is not a safe guide. Through wrong habits of eating, the appetite has become perverted. Often it demands food that impairs health and causes weakness instead of strength. We cannot safely be guided by the customs of society. The disease and suffering that everywhere prevail are largely due to popular errors in regard to diet.*

*In order to know what are the best foods, we must study God's original plan for man's diet. He who created man and who understands his needs appointed Adam his food. "Behold," He said, "I have given you every herb yielding seed, . . . and every tree, in which is the fruit of a tree yielding seed; to you it shall be for food." Genesis 1:29, A.R.V. Upon leaving Eden to gain his livelihood by tilling the earth under the curse of sin, man received permission to eat also "the herb of the field." Genesis 3:18.*

*Grains, fruits, nuts, and vegetables constitute the diet chosen for us by our Creator. These foods, prepared in as simple and natural a manner as possible, are the most healthful and nourishing. They impart a strength, a power of endurance, and a vigor of intellect that are not afforded by a more complex and stimulating diet.*

*But not all foods wholesome in themselves are equally suited to our needs under all circumstances. Care should be taken in the selection of food. Our diet should be suited to the season, to the climate in which we live, and to the occupation we follow. Some foods that are adapted for use at one season or in one climate are not suited to another. So there are different foods best suited for persons in different occupations. Often food that can be used with benefit by those engaged in hard physical labor is unsuitable for persons of sedentary pursuits or intense mental application. God has given us an ample variety of healthful foods, and each person should choose from it the things that experience and sound judgment prove to be best suited to his own necessities.*

*Nature's abundant supply of fruits, nuts, and grains is ample, and year by year the products of all lands are more generally distributed to all, by the increased facilities for transportation. As a result many articles of food which a few years ago were regarded as expensive luxuries are now within the reach of all as foods for everyday use. This is especially the case with dried and canned fruits.*

*Nuts and nut foods are coming largely into use to take the place of flesh meats. With nuts may be combined grains, fruits, and some roots, to make foods that are healthful and nourishing. Care should be taken, however, not to use too large a proportion of nuts. Those who realize ill effects from the use of nut foods may find the difficulty removed by attending to this precaution. It should be remembered, too, that some nuts are not so wholesome as others. Almonds are preferable to peanuts, but peanuts in limited quantities, used in connection with grains, are nourishing and digestible.*

*When properly prepared, olives, like nuts, supply the place of butter and flesh meats. The oil, as eaten in the olive, is far preferable to animal oil or fat. It serves as a laxative. Its use will be found beneficial to consumptives, and it is healing to an inflamed, irritated stomach.*

*Persons who have accustomed themselves to a rich, highly stimulating diet have an unnatural taste, and they cannot at once relish food that is plain and simple. It will take time for the taste to become natural and for the stomach to recover from the abuse it has suffered. But those who persevere in the use of wholesome food will, after a time, find it palatable. Its delicate and delicious flavors will be appreciated, and it will be eaten with greater enjoyment than can be derived from unwholesome dainties. And the stomach, in a healthy condition, neither fevered nor overtaxed, can readily perform its task.*

*In order to maintain health, a sufficient supply of good, nourishing food is needed.*

*If we plan wisely, that which is most conducive to health can be secured in almost every land. The various preparations of rice, wheat, corn, and oats are sent abroad everywhere, also beans, peas, and lentils. These, with native or imported fruits, and the variety of vegetables that grow in each locality, give an opportunity to select a dietary that is complete without the use of flesh meats.*

*Wherever fruit can be grown in abundance, a liberal supply should be prepared for winter, by canning or drying. Small fruits, such as currants, gooseberries, strawberries, raspberries, and blackberries, can be grown to advantage in many places where they are but little used and their cultivation is neglected.*

*For household canning, glass, rather than tin cans, should be used whenever possible. It is especially necessary that the fruit for canning should be in good condition. Use little sugar, and cook the fruit only long enough to ensure its preservation. Thus prepared, it is an excellent substitute for fresh fruit.*

*There should not be a great variety at any one meal, for this encourages overeating and causes indigestion.*

*It is not well to eat fruit and vegetables at the same meal. If the digestion is feeble, the use of both will often cause distress and inability to put forth mental effort. It is better to have the fruit at one meal and the vegetables at another.*

*The meals should be varied. The same dishes, prepared in the same way, should not appear on the table meal after meal and day after day. The meals are eaten with greater relish, and the system is better nourished, when the food is varied.*

### **Preparation of Food**

*It is wrong to eat merely to gratify the appetite, but no indifference should be manifested regarding the quality of the food or the manner of its preparation. If the food eaten is not relished, the body will not be so well nourished. The food should be carefully chosen and prepared with intelligence and skill.*

*Bread should be light and sweet. Not the least taint of sourness should be tolerated. The loaves should be small and so thoroughly baked that, so far as possible, the yeast germs shall be destroyed. When hot or new, raised bread of any kind is difficult of digestion. It should never appear on the table. This rule does not, however, apply to unleavened bread. Fresh rolls made of wheaten meal without yeast or leaven, and baked in a well-heated oven, are both wholesome and palatable.*

*Far too much sugar is ordinarily used in food. Cakes, sweet puddings, pastries, jellies, jams, are active causes of indigestion. Especially harmful are the custards and puddings in which milk, eggs, and sugar are the chief ingredients. The free use of milk and sugar taken together should be avoided.*

*Scanty, ill-cooked food depraves the blood by weakening the blood-making organs. It deranges the system and brings on disease, with its accompaniment of irritable nerves and bad tempers. The victims of poor cookery are numbered by thousands and tens of thousands. Over many graves might be written: "Died because of poor cooking;" "Died of an abused stomach."*

*Regularity in eating is of vital importance. There should be a specified time for each meal. At this time let everyone eat what the system requires and then take nothing more until the next meal. There are many who eat when the system needs no food, at irregular intervals, and between meals, because they have not sufficient strength of will to resist inclination. When traveling, some are constantly nibbling if anything eatable is within their reach. This is very injurious. If travelers would eat regularly of food that is simple and nutritious, they would not feel so great weariness nor suffer so much from sickness.*

*Another pernicious habit is that of eating just before bedtime. The regular meals may have been taken; but because there is a sense of faintness, more food is eaten. By indulgence this wrong practice becomes a habit and often so firmly fixed that it is thought impossible to sleep without food. As a result of eating late suppers, the digestive process is continued through the sleeping hours. But though the stomach works constantly, its work is not properly accomplished. The sleep is often disturbed with unpleasant dreams, and in the morning the person awakes unrefreshed and with little relish for breakfast. When we lie*

*down to rest, the stomach should have its work all done, that it, as well as the other organs of the body, may enjoy rest. For persons of sedentary habits, late suppers are particularly harmful. With them the disturbance created is often the beginning of disease that ends in death.*

*In many cases the faintness that leads to a desire for food is felt because the digestive organs have been too severely taxed during the day. After disposing of one meal, the digestive organs need rest. At least five or six hours should intervene between the meals, and most persons who give the plan a trial will find that two meals a day are better than three.*

## ***Wrong Conditions of Eating***

*Food should not be eaten very hot or very cold. If food is cold, the vital force of the stomach is drawn upon in order to warm it before digestion can take place. Cold drinks are injurious for the same reason; while the free use of hot drinks is debilitating. In fact, the more liquid there is taken with the meals, the more difficult it is for the food to digest; for the liquid must be absorbed before digestion can begin. Do not eat largely of salt, avoid the use of pickles and spiced foods, eat an abundance of fruit, and the irritation that calls for so much drink at mealtime will largely disappear.*

*Food should be eaten slowly and should be thoroughly masticated. This is necessary in order that the saliva may be properly mixed with the food and the digestive fluids be called into action.*

*Another serious evil is eating at improper times, as after violent or excessive exercise, when one is much exhausted or heated. Immediately after eating there is a strong draft upon the nervous energies; and when mind or body is heavily taxed just before or just after eating, digestion is hindered. When one is excited, anxious, or hurried, it is better not to eat until rest or relief is found.*

*The stomach is closely related to the brain; and when the stomach is diseased, the nerve power is called from the brain to the aid of the weakened digestive organs. When these demands are too frequent, the brain becomes congested. When the brain is constantly taxed, and there is lack of physical exercise, even plain food should be eaten sparingly. At mealtime cast off care and anxious thought; do not feel hurried, but eat slowly and with cheerfulness, with your heart filled with gratitude to God for all His blessings.*

*Sometimes the result of overeating is felt at once. In other cases there is no sensation of pain; but the digestive organs lose their vital force, and the foundation of physical strength is undermined.*

*The surplus food burdens the system and produces morbid, feverish conditions. It calls an undue amount of blood to the stomach, causing the limbs and extremities to chill quickly. It lays a heavy tax on the digestive organs, and when these organs have accomplished their task, there is a feeling of faintness or languor. Some who are continually overeating call this all-gone feeling hunger; but it is caused by the over-worked condition of the digestive organs. At times there is numbness of the brain, with disinclination to mental or physical effort.*

*These unpleasant symptoms are felt because nature has accomplished her work at an unnecessary outlay of vital force and is thoroughly exhausted. The stomach is saying, "Give me rest." But with many the faintness is interpreted as a demand for more food; so instead of giving the stomach rest, another burden is placed upon it. As a consequence the digestive organs are often worn out when they should be capable of doing good work.*

*Cooking on the Sabbath should be avoided; but it is not therefore necessary to eat cold food. In cold weather the food prepared the day before should be heated. And let the meals, however simple, be palatable and attractive. Especially in families where there are children, it is well, on the Sabbath, to provide something that will be regarded as a treat, something the family do not have every day.*

*Those upon whom rest important responsibilities, those, above all, who are guardians of spiritual interests, should be men of keen feeling and quick perception. More than others, they need to be temperate in eating. Rich and luxurious food should have no place upon their tables.*

*Every day men in positions of trust have decisions to make upon which depend results of great importance. Often they have to think rapidly, and this can be done successfully by those only who practice strict temperance. The mind strengthens under the correct treatment of the physical and mental powers. If the strain is not too great, new vigor comes with every taxation. But often the work of those who have important plans to consider and important decisions to make is affected for evil by the results of improper diet. A disordered stomach produces a disordered, uncertain state of mind. Often it causes irritability, harshness, or injustice. Many a plan that would have been a blessing to the world has been set aside, many unjust, oppressive, even cruel measures have been carried, as the result of diseased conditions due to wrong habits of eating.*

*Here is a suggestion for all whose work is sedentary or chiefly mental; let those who have sufficient moral courage and self-control try it: At each meal take only two or three kinds of simple food, and eat no more than is required to satisfy hunger. Take active exercise every day, and see if you do not receive benefit.*

*Strong men who are engaged in active physical labor are not compelled to be as careful as to the quantity or quality of their food as are persons of sedentary habits; but even these would have better health if they would practice self-control in eating and drinking.*

*Some wish that an exact rule could be prescribed for their diet. They overeat, and then regret it, and so they keep thinking about what they eat and drink. This is not as it should be. One person cannot lay down an exact rule for another. Everyone should exercise reason and self-control, and should act from principle.*

*Our bodies are Christ's purchased possession, and we are not at liberty to do with them as we please. All who understand the laws of health should realize their obligation to obey these laws which God has established in their being. Obedience to the laws of health is to be made a matter of personal duty. We ourselves must suffer the results of violated law. We must individually answer to God for our habits and practices. Therefore the question with us is not, "What is the world's practice?" but, "How shall I as an individual treat the habitation that God has given me?"<sup>41</sup>*

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<sup>41</sup> *The Ministry of Healing*, pp. 295-310

## Recreation

In order to provide for relaxation and physical exercise, regular recreation periods are scheduled. All the students are encouraged to attend each recreation.

- All students are to participate or be sent back to the dorm and if you must send them back, you need to notify the dean that you are sending them back.
- When a student arrives for recreation they should plan to stay the duration of the recreation period.
- If you have a language or social problem, a repeated dress code problem, or they are not participating, please inform the dean immediately.
- Recreation should be over no later than 9:00 p.m.
- While a simple game of ball is worthwhile, the elements of competition so often associated with sports should be avoided.
- Rough games, such as tackle football, should not be played or they should be played in such a way that will not be harmful.

### *Hiking*

- One staff is the leader of the hike. No persons are to pass the leader at any time.
- Another staff is to be the tail of the hike. No persons are to fall behind the tail.
- The leader is to stop often enough to compress the length of the group, and to ensure the safety of all students.
- The leaders of the hike may take time for a nature nugget, personal experience or singing half way through so that it breaks up the hike.
- If students choose to not participate in the activities hike, they are to remain in the dorm and not take "personal" hikes or walks.
- Students who show up for the hike should plan to go on the hike.
- Under no circumstances should students leave the group or lag way behind.
- Every participant is paired with another. Buddies stay together, monitor each other, and alert the leaders if either needs assistance or is missing.

### *Biking*

- One staff is the leader of the ride. No persons are to pass the leader at any time.
- Another staff is to be the tail of the ride. No persons are to fall behind the tail.
- The leader is to stop often enough to compress the length of the group, and to ensure the safety of all students.
- Obey traffic signs and signals - Bicycles must follow the rules of the road like other vehicles.
- Never ride against traffic - Motorists aren't looking for bicyclists riding on the wrong side of the road. State law and common sense require that bicyclists drive like other vehicles.
- Follow lane markings - Don't turn left from the right lane. Don't go straight in a lane marked "right-turn only."
- Don't pass on the right - Motorists may not look for or see a bicycle passing on the right.
- Scan the road behind you - Learn to look back over your shoulder without losing your balance or swerving.
- Keep both hands ready to brake - You may not stop in time if you brake one-handed. Allow extra distance for stopping in the rain, since brakes are less efficient when wet.
- Always wear a helmet.
- Dress for the weather - In rain wear a poncho or waterproof suit. Dress in layers so you can adjust to temperature changes. Wear bright colored clothing.

## Standards Handbook

- Use hand signals - Hand signals tell motorists and pedestrians what you intend to do. Signal as a matter of law, of courtesy, and of self-protection.
- Choose the best way to turn left – There are two choices: (1) Like an auto: signal to move into the left turn lane and then turn left. (2) Like a pedestrian: ride straight to the far side crosswalk. Walk your bike across.
- Look out for road hazards - Watch out for parallel-slat sewer grates, gravel, ice, sand or debris. Cross railroad tracks at right angles.

## Music

*I was shown that the youth must take a higher stand and make the word of God the man of their counsel and their guide. Solemn responsibilities rest upon the young, which they lightly regard. The introduction of music into their homes, instead of inciting to holiness and spirituality, has been the means of diverting their minds from the truth. Frivolous songs and the popular sheet music of the day seem congenial to their taste. The instruments of music have taken time which should have been devoted to prayer. Music, when not abused, is a great blessing; but when put to a wrong use, it is a terrible curse. It excites, but does not impart that strength and courage which the Christian can find only at the throne of grace while humbly making known his wants and with strong cries and tears pleading for heavenly strength to be fortified against the powerful temptations of the evil one. Satan is leading the young captive. Oh, what can I say to lead them to break his power of infatuation!*<sup>42</sup>

*Rightly employed, music is a precious gift of God, designed to uplift the thoughts to high and noble themes, to inspire and elevate the soul.*

*As the children of Israel, journeying through the wilderness, cheered their way by the music of sacred song, so God bids His children today gladden their pilgrim life. There are few means more effective for fixing His words in the memory than repeating them in song. And such song has wonderful power. It has power to subdue rude and uncultivated natures; power to quicken thought and to awaken sympathy, to promote harmony of action, and to banish the gloom and foreboding that destroy courage and weaken effort.*

*It is one of the most effective means of impressing the heart with spiritual truth. How often to the soul hard-pressed and ready to despair, memory recalls some word of God's--the long-forgotten burden of a childhood song, --and temptations lose their power, life takes on new meaning and new purpose, and courage and gladness are imparted to other souls!*

*The value of song as a means of education should never be lost sight of. Let there be singing in the home, of songs that are sweet and pure, and there will be fewer words of censure and more of cheerfulness and hope and joy. Let there be singing in the school, and the pupils will be drawn closer to God, to their teachers, and to one another.*

*As a part of religious service, singing is as much an act of worship as is prayer. Indeed, many a song is prayer. If the child is taught to realize this, he will think more of the meaning of the words he sings and will be more susceptible to their power.*

*As our Redeemer leads us to the threshold of the Infinite, flushed with the glory of God, we may catch the themes of praise and thanksgiving from the heavenly choir round about the throne; and as the echo of the angels' song is awakened in our earthly homes, hearts will be drawn closer to the heavenly singers. Heaven's communion begins on earth. We learn here the keynote of its praise.*<sup>43</sup>

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<sup>42</sup> *Testimonies for the Church*, vol. 1, p. 497

<sup>43</sup> *Education*, pp. 167, 168

## Building Rules

### *School Building Rules*

- Students may not chew gum in the buildings, school vehicles, or during any meetings, chapels, or religious services. (\$5 fine)
- Students may not eat in the school building and may only drink water.

### *Cafeteria Rules*

- **Health laws** require that the exterior cafeteria doors be used only during meal times. Staff and students are to use the gym doors or the office doors outside of meal times.
- **Health laws** require that no one but authorized personnel be permitted in the kitchen. Please do not go behind the counter unless on duty.
- Students must be in dress code to enter the cafeteria.
- When finished eating, students will deposit their trays and dishes in the clean-up area.
- Consideration for others should be evident by keeping noise, talking, and laughter to a 'table-level'.
- Food, dishes, silverware, etc. are not to be removed from the cafeteria.
- All students should be in the cafeteria only during authorized times.

### *Library*

- Students are to be quiet. No talking in the library except with permission from the supervisor and then only in a low voice or whisper.
- No library books are to leave the library without first being checked out.
- Newspapers, current magazines and reference materials are not to be removed from the library.
- Lost or overdue book fines are to be PAID IN CASH to the Business Office. Overdue book fines are \$.25 per day per book.
- No writing in or disfiguring of library books, magazines or furniture. A fine of \$25 will be assessed per incident plus replacement cost of the book.
- Students may be assigned to certain seats for study halls in the library.
- The library is open for use to those who are here to use it properly. All should study quietly and not disturb others. Those who fail to respect these rules may be assigned "special seats" or may even lose their library privileges.  
Students are not to be in the library without a supervisor.

### *Auditorium Rules*

- Students participating in recreational activities must wear athletic shoes.
- Students may be in the auditorium only in the presence of a supervising staff member.
- Students are expected to display good sportsmanship during games.
- Inappropriate behavior will result in the loss of recreation privileges.



## Building Character for Eternity

*I have a deep interest in the youth, and I greatly desire to see them striving to perfect Christian characters, seeking by diligent study and earnest prayer to gain the training essential for acceptable service in the cause of God. I long to see them helping one another to reach a higher plane of Christian experience.*

*Christ came to teach the human family the way of salvation, and He made this way so plain that a little child can walk in it. He bids His disciples follow on to know the Lord; and as they daily follow His guidance, they learn that His going forth is prepared as the morning. You have watched the rising sun, and the gradual break of day over earth and sky. Little by little the dawn increases, till the sun appears; then the light grows constantly stronger and clearer until the full glory of noontide is reached. This is a beautiful illustration of what God desires to do for His children in perfecting their Christian experience. As we walk day by day in the light He sends us, in willing obedience to all His requirements, our experience grows and broadens until we reach the full stature of men and women in Christ Jesus.*

*The youth need to keep ever before them the course that Christ followed. At every step it was a course of overcoming. Christ did not come to the earth as a king, to rule the nations. He came as a humble man, to be tempted, and to overcome temptation, to follow on, as we must, to know the Lord. In the study of His life we shall learn how much God through Him will do for His children. And we shall learn that, however great our trials may be, they cannot exceed what Christ endured that we might know the way, the truth, and the life. By a life of conformity to His example, we are to show our appreciation of His sacrifice in our behalf.*

*The youth have been bought with an infinite price, even the blood of the Son of God. Consider the sacrifice of the Father in permitting His Son to make this sacrifice. Consider what Christ gave up when He left the courts of heaven and the royal throne, to give His life a daily sacrifice for men He suffered reproach and abuse. He bore all the insult and mockery that wicked men could heap upon Him. And when His earthly ministry was accomplished, He suffered the death of the cross. Consider His sufferings on the cross,—the nails driven into His hands and feet, the derision and abuse from those He came to save, the hiding of His Father's face. But it was by all this that Christ made it possible for all who will to have the life that measures with the life of God.<sup>44</sup>*

### *A Faithful Friend*

*When Christ ascended to the Father, He did not leave His followers without help. The Holy Spirit, as His representative, and the heavenly angels, as ministering spirits, are sent forth to aid those who against great odds are fighting the good fight of faith. Ever remember that Jesus is your helper. No one understands as well as He your peculiarities of character. He is watching over you, and if you are willing to be guided by Him, He will throw around you influences for good that will enable you to accomplish all His will for you.*

*In this life we are preparing for the future life. Soon there is to be a grand review, in which every soul who is seeking to perfect a Christian character must bear the test of God's searching questions: Have you set an example that others were safe in following? Have you watched for souls as those that must give an account? The heavenly host are interested in the youth; and they are intensely desirous that you will bear the test, and that to you will be spoken the words of approval, "Well done, good and faithful servant; . . . enter thou into the joy of thy Lord."*

*Let the youth remember that here they are to build characters for eternity, and that God requires them to do their best. Let those older in experience watch over the younger ones; and when they see them tempted, take them aside, and pray with them and for them. The Lord would have us recognize the great sacrifice of Christ for us by showing an interest in the salvation of those He came to save. If the youth will seek Christ, He will make their efforts effectual.<sup>45</sup>*

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<sup>44</sup> *The Youth's Instructor*, November 21, 1911

<sup>45</sup> *The Youth's Instructor*, November 21, 1911

## Appendix

### 1) E. G. White, Testimonies for the Church, vol. 1, pp. 124, 125

*I saw that all heaven is interested in our salvation; and shall we be indifferent? Shall we be careless, as though it were a small matter whether we are saved or lost? Shall we slight the sacrifice that has been made for us? Some have done this. They have trifled with offered mercy, and the frown of God is upon them. God's Spirit will not always be grieved. It will depart if grieved a little longer. After all has been done that God could do to save men, if they show by their lives that they slight Jesus' offered mercy, death will be their portion, and it will be dearly purchased. It will be a dreadful death; for they will have to feel the agony that Christ felt upon the cross to purchase for them the redemption which they have refused. And they will then realize what they have lost--eternal life and the immortal inheritance. The great sacrifice that has been made to save souls shows us their worth. When the precious soul is once lost, it is lost forever.*

*I have seen an angel standing with scales in his hands weighing the thoughts and interest of the people of God, especially the young. In one scale were the thoughts and interest tending heavenward; in the other were the thoughts and interest tending to earth. And in this scale were thrown all the reading of storybooks, thoughts of dress and show, vanity, pride, etc. Oh, what a solemn moment! the angels of God standing with scales, weighing the thoughts of His professed children--those who claim to be dead to the world and alive to God. The scale filled with thoughts of earth, vanity, and pride quickly went down, notwithstanding weight after weight rolled from the scale. The one with the thoughts and interest tending to heaven went quickly up as the other went down, and oh, how light it was! I can relate this as I saw it; but never can I give the solemn and vivid impression stamped upon my mind, as I saw the angel with the scales weighing the thoughts and interest of the people of God. Said the angel: "Can such enter heaven? No, no, never. Tell them the hope they now possess is vain, and unless they speedily repent, and obtain salvation, they must perish."*

*A form of godliness will not save any. All must have a deep and living experience. This alone will save them in the time of trouble. Then their work will be tried of what sort it is; and if it is gold, silver, and precious stones, they will be hid as in the secret of the Lord's pavilion. But if their work is wood, hay, and stubble, nothing can shield them from the fierceness of Jehovah's wrath.*

*The young, as well as those who are older, will be required to give a reason for their hope. But the mind, designed by God for better things, formed to serve Him perfectly, has dwelt upon foolish things, instead of eternal interests. That mind which is left to wander here and there is just as well able to understand the truth, the evidence from the word of God for keeping the Sabbath, and the true foundation of the Christian's hope, as to study the appearance, the manners, the dress, etc. And those who give up the mind to be diverted with foolish stories and idle tales, have the imagination fed, but the brilliancy of God's word is eclipsed to them. The mind is led directly from God. The interest in His precious word is destroyed.*

*A book has been given us to guide our feet through the perils of this dark world to heaven. It tells us how we can escape the wrath of God, and also tells of the sufferings of Christ for us, the great sacrifice that has been made that we might be saved and enjoy the presence of God forever. And if any come short at last, having heard the truth as they have in this land of light, it will be their own fault; they will be without excuse. The word of God tells us how we may become perfect Christians and escape the seven last plagues. But they took no interest to find this out. Other things diverted the mind, idols were cherished by them, and God's Holy Word was neglected and slighted. God has been trifled with by professed Christians, and when His Holy Word shall judge them in the last day, they will be found wanting. That word which they have neglected for foolish storybooks, tries their lives. That is the standard; their motives, words, works, and the manner in which they use their time are all compared with the written word of God; and if they come short then, their cases are decided forever.*

### 2) E. G. White, Testimonies for the Church, vol. 1, p. 392

*Children would be saved from many evils if they would be more familiar with their parents. Parents should encourage in*

*their children a disposition to be open and frank with them, to come to them with their difficulties, and when they are perplexed as to what course is right, to lay the matter just as they view it before the parents and ask their advice. Who are so well calculated to see and point out their dangers as godly parents? Who can understand the peculiar temperaments of their own children as well as they? The mother who has watched every turn of the mind from infancy, and is thus acquainted with the natural disposition, is best prepared to counsel her children. Who can tell as well what traits of character to check and restrain, as the mother, aided by the father?*

*Children who are Christians will prefer the love and approbation of their God-fearing parents above every earthly blessing. They will love and honor their parents. It should be one of the principal studies of their lives, how to make their parents happy. In this rebellious age, children who have not received right instruction and discipline have but little sense of their obligations to their parents. It is often the case that the more their parents do for them, the more ungrateful they are, and the less they respect them. Children who have been petted and waited upon, always expect it; and if their expectations are not met, they are disappointed and discouraged. This same disposition will be seen through their whole lives; they will be helpless, leaning upon others for aid, expecting others to favor them and yield to them. And if they are opposed, even after they have grown to manhood and womanhood, they think themselves abused; and thus they worry their way through the world, hardly able to bear their own weight, often murmuring and fretting because everything does not suit them.*

**3) E. G. White, Testimonies for the Church, vol. 2, p. 236**

*The young are in great danger. Great evil results from their light reading. Much time is lost which should be spent in useful employment. Some would even deprive themselves of sleep to finish some ridiculous love story. The world is flooded with novels of every description. Some are not of as dangerous a character as others. Some are immoral, low, and vulgar; others are clothed with more refinement; but all are pernicious in their influence. Oh, that the young would reflect upon the influence which exciting stories have upon the mind! Can you, after such reading, open the word of God and read the words of life with interest? Do you not find the book of God uninteresting? The charm of that love story is upon the mind, destroying its healthy tone, and making it impossible for you to fix your mind upon the important, solemn truths which concern your eternal interest. You sin against your parents in devoting to such a poor purpose the time which belongs to them, and you sin against God in thus using the time which should be spent in devotion to Him.*

*It is the duty of the youth to encourage sobriety. Lightness, jesting, and joking will result in barrenness of soul and the loss of the favor of God. Many of you think you do not exert a bad influence upon others, and thus feel in a measure satisfied; but do you exert an influence for good? Do you seek in your conversation and acts to lead others to the Saviour, or, if they profess Christ, to lead them to a closer walk with Him?*

**4) E. G. White, Testimonies for the Church, vol. 2, p. 248**

*You have fallen into the sad error which is so prevalent in this degenerate age, especially with women. You are too fond of the other sex. You love their society; your attention to them is flattering, and you encourage, or permit, a familiarity which does not always accord with the exhortation of the apostle, to "abstain from all appearance of evil."*

*You do not really understand yourself. You are walking in darkness. You have had something to do with matchmaking. This is most uncertain business; for you do not know the heart and may make very bad work, thereby aiding the great rebel in his work of matchmaking. He is busily engaged in influencing those who are wholly unsuited to each other to unite their interests. He exults in this work, for by it he can produce more misery and hopeless woe to the human family than by exercising his skill in any other direction.*

*You have written many letters, which has greatly taxed you. These letters have dwelt somewhat upon the subjects of our faith and hope; but mixed with this have been close inquiries and guesses in regard to whether this one or that one was about to marry, and suggestions relative to marriage. You seem to know considerable about anticipated marriages, and write and talk upon these things. This only causes dearth to your soul. "Out of the abundance of the heart the mouth speaketh." You have done great injustice to yourself in permitting your mind and conversation to dwell upon love and marriage. You have not been happy, because you have been seeking after happiness. This is not profitable business. When you seek earnestly to do your duty, and arouse yourself to minister unto others, then you will find rest of spirit. Your mind dwells upon yourself. It needs to be drawn away from yourself by seeking to lighten the cares of others; and in*

*making them happy, you will find happiness and cheerfulness of spirit.*

*You have a diseased imagination. You have thought yourself diseased, but this has been more imaginary than real. You have been untrue to yourself. You have conversed with young men, and permitted a freedom in your presence which should only be permitted in a brother. I was shown that your influence at \_\_\_\_\_ was not what it might have been. You permitted your mind to take a low level. You could chat, and laugh, and talk cheap talk unworthy of a Christian. Your deportment was not as it should have been. You appeared like a person without a backbone. You were half reclining upon others, which is a wrong position for a lady to occupy in the presence of others. If you had only thought so, you could have walked as well, and sat as erect, as many others. The condition of your mind leads to indolence and to a dread of exercise, when this exercise would prove one of the greatest means of your recovery. You will never recover unless you lay aside this listless, dreamy condition of mind and arouse yourself to do, to work while the day lasts. Do, as well as imagine and plan. Turn your mind away from romantic projects. You mingle with your religion a romantic, lovesick sentimentalism, which does not elevate, but only lowers. It is not yourself alone who is affected; others are injured by your example and influence.*

**5) E. G. White, Testimonies for the Church, vol. 2, p. 380**

*B is not capable of taking care of a family. He cannot sustain one as it ought to be sustained, and should never have had one. His marriage was all a mistake. He has made a life of misery for his wife, and has accumulated misery by having children born to them. Some of them exist, and that is about all.*

*Those professing to be Christians should not enter the marriage relation until the matter has been carefully and prayerfully considered from an elevated standpoint to see if God can be glorified by the union. Then they should duly consider the result of every privilege of the marriage relation, and sanctified principle should be the basis of every action. Before increasing their family, they should take into consideration whether God would be glorified or dishonored by their bringing children into the world. They should seek to glorify God by their union from the first, and during every year of their married life. They should calmly consider what provision can be made for their children. They have no right to bring children into the world to be a burden to others. Have they a business that they can rely upon to sustain a family so that they need not become a burden to others? If they have not, they commit a crime in bringing children into the world to suffer for want of proper care, food, and clothing. In this fast, corrupt age these things are not considered. Lustful passion bears sway and will not submit to control, although feebleness, misery, and death are the result of its reign. Women are forced to a life of hardship, pain, and suffering because of the uncontrollable passions of men who bear the name of husband-- more rightly could they be called brutes. Mothers drag out a miserable existence, with children in their arms nearly all the time, managing every way to put bread into their mouths and clothes upon their backs. Such accumulated misery fills the world.*

**6) E. G. White, Testimonies for the Church, vol. 2, p. 458**

*My sisters, avoid even the appearance of evil. In this fast age, reeking with corruption, you are not safe unless you stand guarded. Virtue and modesty are rare. I appeal to you as followers of Christ, making an exalted profession, to cherish the precious, priceless gem of modesty. This will guard virtue. If you have any hope of being finally exalted to join the company of the pure, sinless angels, and to live in an atmosphere where there is not the least taint of sin, cherish modesty and virtue. Nothing but purity, sacred purity, will stand the grand review, abide the day of God, and be received into a pure and holy heaven.*

*The slightest insinuations, from whatever source they may come, inviting you to indulge in sin or to allow the least unwarrantable liberty with your persons, should be resented as the worst of insults to your dignified womanhood. The kiss upon your cheek, at an improper time and place, should lead you to repel the emissary of Satan with disgust. If it is from one in high places who is dealing in sacred things, the sin is of tenfold greater magnitude, and should lead a God-fearing woman or youth to recoil with horror, not only from the sin he would have you commit, but from the hypocrisy and villainy of one whom the people respect and honor as God's servant. He is handling sacred things, yet hiding his baseness of heart under a ministerial cloak. Be afraid of anything like this familiarity. Be sure that the least approach to it is evidence of a lascivious mind and a lustful eye. If the least encouragement is given in this direction, if any of the liberties mentioned are tolerated, no better evidence can be given that your mind is not pure and chaste as it should be, and that sin and crime have charms for you. You lower the standard of your dignified, virtuous womanhood, and*

*give unmistakable evidence that a low, brutal, common passion and lust has been suffered to remain alive in your heart and has never been crucified.*

**7) E. G. White, Testimonies for the Church, vol. 2, p. 460**

*Satan controls the minds of the youth in general. Your daughters are not taught self-denial and self-control. They are petted, and their pride is fostered. They are allowed to have their own way until they become headstrong and self-willed, and you are put to your wit's end to know what course to pursue to save them from ruin. Satan is leading them on to be a proverb in the mouth of unbelievers because of their boldness, their lack of reserve and womanly modesty. The young boys are likewise left to have their own way. They have scarcely entered their teens before they are by the side of little girls of their own age, accompanying them home and making love to them. And the parents are so completely in bondage through their own indulgence and mistaken love for their children that they dare not pursue a decided course to make a change and restrain their too-fast children in this fast age.*

*With many young ladies the boys are the theme of conversation; with the young men, it is the girls. "Out of the abundance of the heart the mouth speaketh." They talk of those subjects upon which their minds mostly run. The recording angel is writing the words of these professed Christian boys and girls. How will they be confused and ashamed when they meet them again in the day of God! Many children are pious hypocrites. The youth who have not made a profession of religion stumble over these hypocritical ones and are hardened against any effort that may be made by those interested in their salvation.*

**8) E. G. White, Testimonies for the Church, vol. 2, p. 564**

*Keep clear of the boys. In their society your temptations become earnest and powerful. Put marriage out of your girl's head. You are in no sense fit for this. You need years of experience before you can be qualified to understand the duties, and take up the burdens, of married life. Positively guard your thoughts, your passions, and your affections. Do not degrade these to minister to lust. Elevate them to purity, devote them to God.*

*You may become a prudent, modest, virtuous girl, but not without earnest effort. You must watch, you must pray, you must meditate, you must investigate your motives and your actions. Closely analyze your feelings and your acts. Would you, in the presence of your father, perform an impure action? No, indeed. But you do this in the presence of your heavenly Father, who is so much more exalted, so holy, so pure. Yes; you corrupt your own body in the presence of the pure, sinless angels, and in the presence of Christ; and you continue to do this irrespective of conscience, irrespective of the light and warnings given you.*

*Remember, a record is made of all your acts. You must meet again the most secret things of your life. You will be judged according to the deeds done in the body. Are you prepared for this? You are injuring yourself physically and morally. God has enjoined upon you to preserve your body holy. "Know ye not that your body is the temple of the Holy Ghost, . . . and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." Will not God judge you for debasing to lust the passions and affections when He claims the wealth of your affections and your entire being to be devoted to His service?*

*Again I warn you as one who must meet these lines in that day when the case of everyone shall be decided. Yield yourself to Christ without delay; He alone, by the power of His grace, can redeem you from ruin. He alone can bring your moral and mental powers into a state of health. Your heart may be warm with the love of God; your understanding, clear and mature; your conscience, illuminated, quick, and pure; your will, upright and sanctified, subject to the control of the Spirit of God. You can make yourself what you choose. If you will now face rightabout, cease to do evil and learn to do well, then you will be happy indeed; you will be successful in the battles of life, and rise to glory and honor in the better life than this. "Choose you this day whom ye will serve."*

**9) E. G. White, Testimonies for the Church, vol. 3, pp. 44, 45**

*The lack of firmness and self-denial in your characters is a serious drawback in obtaining a genuine religious experience that will not be sliding sand. Firmness and integrity of purpose should be cultivated. These qualities are positively necessary to a successful Christian life. If you have integrity of soul you will not be swayed from the right. No motive*

*will be sufficient to move you from the straight line of duty; you will be loyal and true to God. The pleadings of affection and love, the yearnings of friendship, will not move you to turn aside from truth and duty; you will not sacrifice duty to inclination.*

*If you, my brother, are allured to unite your life interest with a young, inexperienced girl, who is really deficient in education in the common, practical, daily duties of life, you make a mistake; but this deficiency is small compared with her ignorance in regard to her duty to God. She has not been destitute of light; she has had religious privileges, and yet she has not felt her wretched sinfulness without Christ. If, in your infatuation, you can repeatedly turn from the prayer meeting, where God meets with His people, in order to enjoy the society of one who has no love for God and who sees no attractions in the religious life, how can you expect God to prosper such a union? Be not in haste. Early marriages should not be encouraged. If either young women or young men have no respect for the claims of God, if they fail to heed the claims which bind them to religion, there will be danger that they will not properly regard the claims of the husband or of the wife. The habit of frequently being in the society of the one of your choice, and that, too, at the sacrifice of religious privileges and of your hours of prayer, is dangerous; you sustain a loss that you cannot afford. The habit of sitting up late at night is customary; but it is not pleasing to God, even if you are both Christians. These untimely hours injure health, unfit the mind for the next day's duties, and have an appearance of evil. My brother, I hope you will have self-respect enough to shun this form of courtship. If you have an eye single to the glory of God you will move with deliberate caution. You will not suffer lovesick sentimentalism to so blind your vision that you cannot discern the high claims that God has upon you as a Christian.*

**10) E. G. White, Testimonies for the Church, vol. 3, pp. 125, 126**

*I was shown that the two younger sons of Brother X were naturally goodhearted, conscientious young men, but that Satan had blinded their perception. Their companions were not all of that class which would strengthen and improve their morals or increase their understanding and love for the truth and heavenly things. "One sinner destroyeth much good." The ridicule and corrupt conversation of these companions had had its effect to dispel serious and religious impressions.*

*It is wrong for Christians to associate with those whose morals are loose. An intimate, daily intercourse which occupies time without contributing in any degree to the strength of the intellect or morals is dangerous. If the moral atmosphere surrounding persons is not pure and sanctified, but is tainted with corruption, those who breathe this atmosphere will find that it operates almost insensibly upon the intellect and heart to poison and to ruin. It is dangerous to be conversant with those whose minds naturally take a low level. Gradually and imperceptibly those who are naturally conscientious and love purity will come to the same level and partake of and sympathize with the imbecility and moral barrenness with which they are so constantly brought in contact.*

*It was important that the associations of these young men should change. "Evil communications corrupt good manners." Satan has worked through agents to ruin these young men. Nothing can more effectually prevent or banish serious impressions and good desires than association with vain, careless, and corrupt-minded persons. Whatever attractions such persons may possess by their wit, sarcasm, and fun, the fact that they treat religion with levity and indifference is sufficient reason why they should not be associated with. The more engaging they are in other respects, the more should their influence be dreaded as companions, because they throw around an irreligious life so many dangerous attractions.*

**11) E. G. White, Testimonies for the Church, vol. 3, pp. 191, 192**

*How few earnest prayers have been sent up to God in faith for those who worked in the office who were not fully in the truth! Who has felt the worth of the soul for whom Christ died? Who have been laborers in the vineyard of the Lord? I saw that angels were grieved with the trifling frivolities of the professed followers of Christ who were handling sacred things in the office. Some have no more sense of the sacredness of the work than if they were engaged in common labor. God now calls for the fruitless cumberers of the ground to consecrate themselves to Him and center their affections and hopes in Him.*

*The Lord would have all connected with the office become caretakers and burden bearers. If they are pleasure seekers, if they do not practice self-denial, they are not fit for a place in the office. The workers at the office should feel when*

*they enter it that it is a sacred place, a place where the work of God is being done in the publication of a truth which will decide the destiny of souls. This is not felt or realized as it should be. There is conversation in the typesetting department which diverts the mind from the work. The office is no place for visiting, for a courting spirit, or for amusement or selfishness. All should feel that they are doing work for God. He who sifts all motives and reads all hearts is proving, and trying, and sifting His people, especially those who have light and knowledge, and who are engaged in His sacred work. God is a searcher of hearts and a trier of the reins, and will accept nothing less than entire devotion to the work and consecration to Himself. All in the office should take up their daily duties as if in the presence of God. They should not be satisfied with doing just enough to pass along, and receive their wages; but all should work in any place where they can help the most. In Brother White's absence there are some faithful ones; there are others who are eyeservants. If all in the office who profess to be followers of Christ had been faithful in the performance of duty in the office, there would have been a great change for the better. Young men and young women have been too much engrossed in each other's society, talking, jesting, and joking, and angels of God have been driven from the office.*

*Marcus Lichtenstein was a God-fearing youth; but he saw so little true religious principle in those in the church and those working in the office that he was perplexed, distressed, disgusted. He stumbled over the lack of conscientiousness in keeping the Sabbath manifested by some who yet professed to be commandment keepers. Marcus had an exalted regard for the work in the office; but the vanity, the trifling, and the lack of principle stumbled him. God had raised him up and in His providence connected him with His work in the office. But there is so little known of the mind and will of God by some who work in the office that they looked upon this great work of the conversion of Marcus from Judaism as of no great importance. His worth was not appreciated. He was frequently pained with the deportment of F and of others in the office; and when he attempted to reprove them, his words were received with contempt that he should venture to instruct them. His defective language was an occasion of jest and amusement with some.*

*Marcus felt deeply over the case of F, but he could not see how he could help him. Marcus never would have left the office if the young men had been true to their profession. If he makes shipwreck of faith, his blood will surely be found on the skirts of the young who profess Christ, but who, by their works, their words, and their deportment, state plainly that they are not of Christ, but of the world. This deplorable state of neglect, of indifference and unfaithfulness, must cease; a thorough and permanent change must take place in the office, or those who have had so much light and so great privileges should be dismissed and others take their places, even if they be unbelievers. It is a fearful thing to be self-deceived. Said the angel, pointing to those in the office: "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." A profession is not enough. There must be a work wrought in the soul and carried out in the life.*

**12) E. G. White, Testimonies for the Church, vol. 3, pp. 455, 456**

*I have given up all hope of doing anything for the church in ----- while you are a stumbling block to them. You once loved the truth, and had you followed on in the pathway of truth and holiness you would now have been an ambassador for Christ. You will have a fearful account to give in the great day of God for your talents which have been unimproved. You had good abilities. God lent these talents to you for you to put to good account, but you have abused these gifts. Had you used the ability that God had given you, on the right side, you would have done much in winning souls to Christ, and you would see in the kingdom of heaven souls saved through your instrumentality. But you have scattered abroad instead of gathering with Christ. Your brethren have been discouraged from trying to rise and advance, because you, like an opposing body, counteract the good they would do.*

*The heart of God never yearned toward His earthly children with deeper love and more compassionate tenderness than now. There never was a time when God was ready and waiting to do more for His people than now. And He will instruct and save all who choose to be saved in His appointed way. Those who are spiritual can discern spiritual things and see tokens of the presence and work of God everywhere. Satan, by his skillful and wicked strategy, led our first parents from the Garden of Eden--from their innocence and purity into sin and unspeakable wretchedness. He has not ceased to destroy; all the forces which he can command are diligently employed by him in these last days to compass the ruin of souls. He seizes every artifice that he can use to deceive, perplex, and confuse the people of God.*

*He has used you as his agent to scatter darkness and confusion, and he finds that you work admirably in his hands. You are the very instrument that he can handle with good effect to hurt, discourage, and tear down. You are not zealous to put your shoulder under the load with the people of God; but when they would move, you throw yourself as*

*an additional load to prevent them from doing what they might do in advancing in the right direction. Satan is at work with those who keep the commandments of God and have the faith of Jesus. The most bitter hatred exists within him against all who are loyal to God and who obey His commandments. He sleeps not; he does not abate his vigilance for one moment. Would that God's professed followers were half as wise, diligent, and persevering in the work of God as Satan is in his work.*

*Had you, Brother B, followed on when you first set your hand to the plow, and not looked back, you would now have been a messenger of light to bear the truth to those in darkness. But God could not use you to His glory until you should learn to counsel with your brethren and not to think you knew all that was worth knowing. Satan has succeeded in keeping you from doing good. You did run well for a season, but Satan's temptations overcame you. You loved to be first and to be flattered. You loved the power which money gives. Satan understands the weakness of men. He has the knowledge which he has accumulated for ages and is an experienced hand at his work. His cunning and devices are well matured, and are too often successful because God's people are not as wise as serpents.*

*Satan frequently appears as an angel of light, arrayed in the livery of heaven; he assumes friendly airs, manifesting great sanctity of character and high regard for his victims, the souls whom he means to deceive and destroy. Perils lie in the path which he invites souls to travel, but he succeeds in concealing these and presents the attractions only. The great Captain of our salvation has conquered in our behalf, that through Him we might conquer, if we would, in our own behalf. But Christ saves none against their choice; He compels none to obedience. He made the infinite sacrifice that they might overcome in His name and His righteousness be imputed unto them.*

**13) E. G. White, Testimonies for the Church, vol. 4, p. 209**

*Order should be maintained in our different institutions at----. Insubordination should be overruled. None should be retained in the office who have been instructed by Sabbath-keeping parents and have been privileged to hear the truth yet rebel against its teachings. No persons should be connected with the sacred work of God who speak lightly of it or treat our holy faith with disrespect. Those who have been connected with the office for quite a length of time and have had ample opportunity to become acquainted with our faith, yet manifest opposition to the truth, should no longer be retained in the office. Their influence is against the truth if they continue to neglect the light and slight salvation. This very indifference has a chilling influence upon the faith of others to draw them away from God. These impenitent, unimpressible ones should not occupy positions that might be filled by persons who will respect the truth and yield to the influence of the Spirit of God by being so closely connected with this sacred work.*

*The influence of our young people in the office is not what it should be. A and B have virtually worked against the cause. The influence of their conversation and deportment has been such as to disgust unbelievers and turn them from our faith and from Christ. The young who heed not the warnings of the word of God and slight the Testimonies of His Spirit can only be a living curse to the office and should be separated from it.*

*The youth whose influence is demoralizing should have no connection with our college. Those who are possessed of a lovesick sentimentalism, and make their attendance at school an opportunity for courting and exchanging improper attentions, should be brought under the closest restrictions. Authority must be maintained. Justice and Mercy are twin sisters, standing side by side.*

**14) E. G. White, Testimonies for the Church, vol. 4, pp. 432-434**

*Professors and teachers should reflect upon the best means of maintaining the peculiar character of our college; all should highly esteem the privileges which we enjoy in having such a school and should faithfully sustain it and guard it from any breath of reproach. Selfishness may chill the energies of the students, and the worldly element may gain a prevailing influence over the entire school. This would bring the frown of God upon that institution.*

*Those students who profess to love God and obey the truth should possess that degree of self-control and strength of religious principle that will enable them to remain unmoved amid temptations and to stand up for Jesus in the college, at their boardinghouses, or wherever they may be. Religion is not to be worn merely as a cloak in the house of God, but religious principle must characterize the entire life. Those who are drinking at the fountain of life will not, like the worldling, manifest a longing desire for change and pleasure. In their deportment and character will be seen the rest*



*and peace and happiness that they have found in Jesus by daily laying their perplexities and burdens at His feet. They will show that there is contentment and even joy in the path of obedience and duty. Such will exert an influence over their fellow students which will tell upon the entire school. Those who compose this faithful army will refresh and strengthen the teachers and professors in their efforts by discouraging every species of unfaithfulness, of discord, and of neglect to comply with the rules and regulations. Their influence will be saving, and their works will not perish in the great day of God, but will follow them into the future world; and the influence of their life here will tell throughout the ceaseless ages of eternity. One earnest, conscientious, faithful young man in school is an inestimable treasure. Angels of heaven look lovingly upon him. His precious Saviour loves him, and in the Ledger of Heaven will be recorded every work of righteousness, every temptation resisted, every evil overcome. He will thus be laying up a good foundation against the time to come, that he may lay hold on eternal life.*

*The course pursued at the college by Brother C, in seeking the society of young ladies, was wrong. This was not the object for which he was sent to Battle Creek. Students are not sent here to form attachments, to indulge in flirtation or courting, but to obtain an education. Should they be allowed to follow their own inclinations in this respect, the college would soon become demoralized. Several have used their precious school days in slyly flirting and courting, notwithstanding the vigilance of professors and teachers. When a teacher of any of the branches takes advantage of his position to win the affections of his students with a view to marriage, his course is worthy of severest censure.*

*The influence of the sons of Brother D and of several others from Iowa, also that of Mr. E of Illinois, has been no benefit to our school. The relatives and friends of these students have sustained them in casting reflections upon the college. The sons of Brother D have ability and aptness, which is a source of gratification to the parents; but when the ability of these young men is exerted to break down the rules and regulations of the college, it is nothing that should excite pleasure in the hearts of any. The paper containing that apt and sharp criticism concerning one who teaches in the college will not be read with such gratification in the day when every man's work shall pass in review before God. Brother and Sister D will then meet a record of the work they did in giving their son poorly concealed justification in this matter. They must then answer for the influence they have exerted against the school, one of God's instrumentalities, and for making the colored statements which have prevented youth from coming to the college, where they might have been brought under the influence of truth. Some souls will be lost in consequence of this wrong influence. The great day of God's judgment will unfold the influence of the words spoken and the attitude assumed. Brother and Sister D have duties at home which they have neglected. They have been drunken with the cares of this life. Work and hurry and drive are the order of the day, and their intense worldliness has had its molding influence upon their children, upon the church, and upon the world. It is the example of those who hold the truth in righteousness which will condemn the world.*

**15) E. G. White, Testimonies for the Church, vol. 4, p. 587**

*In our institutions, where many are laboring together, the influence of association is very great. It is natural to seek companionship. Everyone will find companions or make them. And just in proportion to the strength of the friendship, will be the amount of influence which friends will exert over one another for good or for evil. All will have associates, and will influence and be influenced in their turn.*

*The link is a mysterious one which binds human hearts together, so that the feelings, tastes, and principles of two individuals are closely blended. One catches the spirit, and copies the ways and acts, of the other. As wax retains the figure of the seal, so the mind retains the impression produced by intercourse and association. The influence may be unconscious, yet it is no less powerful.*

*If the youth could be persuaded to associate with the pure, the thoughtful, and the amiable, the effect would be most salutary. If choice is made of companions who fear the Lord, the influence will lead to truth, to duty, and to holiness. A truly Christian life is a power for good. But, on the other hand, those who associate with men and women of questionable morals, of bad principles and practices, will soon be walking in the same path. The tendencies of the natural heart are downward. He who associates with the skeptic will soon become skeptical; he who chooses the companionship of the vile will most assuredly become vile. To walk in the counsel of the ungodly is the first step toward standing in the way of sinners and sitting in the seat of the scornful.*

**16) E. G. White, Testimonies for the Church, vol. 4, pp. 589, 590**

*The associations chosen by the workers are determining their destiny for this world and the next. Some who were once conscientious and faithful have sadly changed, they have disconnected from God, and Satan has allured them to his side. They are now irreligious and irreverent, and they have an influence upon others who are easily molded. Evil associations are deteriorating character; principle is being undermined. "He that walketh with wise men shall be wise: but a companion of fools shall be destroyed."*

*The young are in danger; but they are blind to discern the tendencies and result of the course they are pursuing. Many of them are engaged in flirtation. They seem to be infatuated. There is nothing noble, dignified, or sacred in these attachments; as they are prompted by Satan, the influence is such as to please him. Warnings to these persons fall unheeded. They are headstrong, self-willed, defiant. They think the warning, counsel, or reproof does not apply to them. Their course gives them no concern. They are continually separating themselves from the light and love of God. They lose all discernment of sacred and eternal things, and while they may keep up a dry form of Christian duties they have no heart in these religious exercises. All too late these deceived souls will learn that "strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."*

*Words and actions and motives are recorded; but how little do these light, superficial heads and hard hearts realize that an angel of God stands writing down the manner in which their precious moments are employed. God will bring to light every word and every action. He is in every place. His messengers, although unseen, are visitors in the workroom and in the sleeping apartment. The hidden works of darkness will be brought to light. The thoughts, the intents and purposes of the heart, will stand revealed. All things are naked and open to the eyes of Him with whom we have to do.*

**17) E. G. White, Testimonies for the Church, vol. 5, pp. 88, 90**

*All are in constant danger. I warn the church to beware of those who preach to others the word of life but do not themselves cherish the spirit of humility and self-denial which it inculcates. Such men cannot be depended on in a crisis. They disregard the voice of God as readily as did Saul, and like him many stand ready to justify their course. When rebuked by the Lord through His prophet, Saul stoutly asserted that he had obeyed the voice of God; but the bleating sheep and lowing oxen testified that he had not. In the same manner do many today assert their loyalty to God, but their concerts and other pleasure gatherings, their worldly associations, their glorifying of self, and their eager desire for popularity all testify that they have not obeyed His voice. "As for My people, children are their oppressors, and women rule over them."*

*That is a high standard which the gospel sets before us. The consistent Christian is not only a new but a noble creature in Christ Jesus. He is an unflinching light to show others the way to heaven and to God. He who is drawing his life from Christ will have no desire for the frivolous, unsatisfying enjoyments of the world.*

*Among the youth will be found great diversity of character and education. Some have lived in an element of arbitrary restraint and harshness, which has developed in them a spirit of obstinacy and defiance. Others have been household pets, allowed by overfond parents to follow their own inclinations. Every defect has been excused, until their character is deformed. To deal successfully with these different minds the teacher needs to exercise great tact and delicacy in management, as well as firmness in government.*

**18) E. G. White, Testimonies for the Church, vol. 5, pp. 109, 110**

*Should you, my brother, go to our college now, as you have planned, I fear for your course there. Your expressed determination to have a lady's company wherever you should go shows me that you are far from being in a position to be benefited by going to Battle Creek. The infatuation which is upon you is more satanic than divine. I do not wish to have you disappointed in regard to Battle Creek. The rules are strict there. No courting is allowed. The school would be worth nothing to students were they to become entangled in love affairs as you have been. Our college would soon be demoralized. Parents do not send their children to our college or to our offices to commence a lovesick, sentimental life, but to be educated in the sciences or to learn the printer's trade. Were the rules so lax that the youth were allowed to become bewildered and infatuated with the society of the opposite sex as you have been for some months past, the object of their going to Battle Creek would be lost. If you cannot put this entirely out of your mind and go there with the*

*spirit of a learner and with a purpose to arouse yourself to the most earnest, humble, sincere efforts, praying that you may have a close connection with God, it would be better for you to remain at home.*

*Should you go you ought to be prepared to withstand temptation and to hold up the hands of professors and teachers, letting your influence be wholly on the side of discipline and order. God designs that all who work in His cause shall be subject one to another, ready to receive advice and instruction. They should train themselves by the severest mental and moral discipline, that by the assisting grace of God they may be fitted in mind and heart to train others. Fervent prayer, humility, and earnestness must be combined with God's help, for human frailties and human feelings are continually striving for the mastery. Every man must purify his soul through obedience to the truth, and with an eye single to God's glory he must abase self and exalt Jesus and His grace. By thus continually advancing toward the light he will become acquainted with God and receive His help.*

*Some of those who attend the college do not properly improve their time. Full of the buoyancy of youth, they spurn the restraint that is brought to bear upon them. Especially do they rebel against the rules that will not allow young gentlemen to pay their attentions to young ladies. Full well is known the evil of such a course in this degenerate age. In a college where so many youth are associated, imitating the customs of the world in this respect would turn the thoughts in a channel that would hinder them in their pursuit of knowledge and in their interest in religious things. The infatuation on the part of both young men and women in thus placing the affections upon each other during school days shows a lack of good judgment. As in your own case, blind impulse controls reason and judgment. Under this bewitching delusion the momentous responsibility felt by every sincere Christian is laid aside, spirituality dies, and the judgment and eternity lose their awful significance.*

*Every faculty of those who become affected by this contagious disease--blind love--is brought in subjection to it. They seem to be devoid of good sense, and their course of action is disgusting to all who behold it. My brother, you have made yourself a subject of talk and have lowered yourself in the estimation of those whose approval you should prize. With many the crisis of the disease is reached in an immature marriage, and when the novelty is past and the bewitching power of love-making is over, one or both parties awake to their true situation. They then find themselves ill-mated, but united for life. Bound to each other by the most solemn vows, they look with sinking hearts upon the miserable life they must lead. They ought then to make the best of their situation, but many will not do this. They will either prove false to their marriage vows or make the yoke which they persisted in placing upon their own necks so very galling that not a few cowardly put an end to their existence.*

**19) E. G. White, Testimonies for the Church, vol. 5, pp. 115-116**

*The injunction of the Captain of their salvation was, "Take ye heed, watch and pray," "lest ye enter into temptation;" but it was too much trouble to faithfully guard the soul, and the deceptive power of Satan and the deceitful heart allured away from Christ. If these young men and young women had considered the words of the apostle, "Ye are not your own, for ye are bought with a price," they would not have felt at liberty to keep back from God that which He had purchased at an infinite cost.*

*There is not one youth in one hundred who feels his God-given responsibility. Every physical and mental capability should be carefully preserved and put to the best and highest use to advance the glory of God. Those youth who permit their powers to be perverted, thus abusing God's gifts, will be called to strict account for the good they might have done had they availed themselves of the provision made through Jesus Christ. God claims the working of every faculty.*

*There are youth in the church who should be cultivating the grace of Christian steadfastness and growing up to be men of faith. They should become firm, unwavering, rooted and grounded in the truth. The church needs the very help which God designed they should give. Those professing His name have not consecrated their powers fully and entirely to Him, but have yielded them, in a measure, to the service of Satan. Such have been, and still are, robbing God. Like the unfaithful steward to whom were entrusted talents, they have hid the gifts of God in the world.*

**20) E. G. White, Counsels to Parents, Teachers and Students, p. 88**

*It would be well could there be connected with our college, land for cultivation, and also workshops, under the charge of men competent to instruct the students in the various departments of physical labor. Much is lost by a neglect to*

*unite physical with mental taxation. The leisure hours of the students are often occupied with frivolous pleasures, which weaken physical, mental, and moral powers. Under the debasing power of sensual indulgence, or the untimely excitement of courtship and marriage, many students fail to reach that height of mental development which they might otherwise have attained.*

**21) E. G. White, Counsels to Parents, Teachers and Students, pp. 98-101**

*Those students who profess to love God and obey the truth should possess that degree of self-control and strength of religious principle that will enable them to remain unmoved amid temptations and to stand up for Jesus in the college, at their boarding houses, or wherever they may be. Religion is not to be worn merely as a cloak in the house of God; religious principles should characterize the entire life. Those who are drinking at the fountain of life will not, like the worldling, manifest a longing desire for change and pleasure. In their deportment and character will be seen the rest and peace and happiness that they have found in Jesus by daily laying their perplexities and burdens at His feet. They will show that in the path of obedience and duty there is contentment and even joy. Such ones will exert an influence over their fellow students which will tell upon the entire school.*

*Those who compose this faithful army will refresh and strengthen the teachers by discouraging every species of unfaithfulness, of discord, and of neglect to comply with the rules and regulations. Their influence will be saving, and their works will not perish in the great day of God, but will follow them into the future world; and the influence of their life here will tell throughout the ceaseless ages of eternity.*

*One earnest, conscientious, faithful young man in a school is an inestimable treasure. Angels of heaven look lovingly upon him, and in the ledger of heaven is recorded every work of righteousness, ever temptation resisted, every evil overcome. He is laying up a good foundation against the time to come, that he may lay hold on eternal life.*

*Upon Christian youth depend in a great measure the preservation and perpetuity of the institutions which God has devised as a means by which to advance His work. Never was there a period when results so important depended upon a generation of men. Then how important that the young should be qualified for this great work, that God may use them as His instruments! Their Maker has claims upon them which are paramount to all others.*

*It is God who has given life and every physical and mental endowment that the youth possess. He has bestowed upon them capabilities for wise improvement, that they may do a work which will be as enduring as eternity. In return for His great gifts He claims a due cultivation and exercise of the intellectual and moral faculties. He did not give them these faculties merely for their amusement, or to be abused in working against His will and His providence, but to advance the knowledge of truth and holiness in the world. In return for His continued kindness and infinite mercies He claims their goodness, their veneration, their love. He justly requires obedience to His laws and to all wise regulations which will restrain and guard the youth from Satan's devices and lead them in paths of peace.*

*The wild, reckless character of many of the youth in this age of the world is heartsickening. If the youth could see that in complying with the laws and regulations of our institutions, they are only doing that which will improve their standing in society, elevate the character, ennoble the mind, and increase their happiness, they would not rebel against just rules and wholesome requirements, nor engage in creating suspicion and prejudice against these institutions.*

*With energy and fidelity our youth should meet the demands upon them, and this will be a guarantee of success. Young men who have never made a success in the temporal duties of life will be equally unprepared to engage in the higher duties. A religious experience is gained only through conflict, through disappointment, through severe discipline of self, through earnest prayer. The steps to heaven must be taken one at a time, and every advance step gives strength for the next.*

*Association With Others*

*While at school, students should not allow their minds to become confused by thoughts of courtship. They are there to gain a fitness to work for God, and this thought is ever to be uppermost. Let all students take as broad a view as possible of their obligations to God. Let them study earnestly how they can do practical work for the Master during*

*their student life. Let them refuse to burden the souls of their teachers by showing a spirit of levity and a careless disregard of rules.*

*Students can do much to make the school a success by working with their teachers to help other students, and by zealously endeavoring to lift themselves above cheap, low standards. Those who co-operate with Christ will become refined in speech and in temper. They will not be unruly and self-caring, studying their own selfish pleasure and gratification. They will bend all their efforts to work with Christ as messengers of His mercy and love. They are one with Him in spirit and in action. They seek to store the mind with the precious treasures of God's word, that each may do his appointed work.*

**22) E. G. White, Counsels to Parents, Teachers and Students, pp. 221, 222**

*It has been truly said, "Show me your company, and I will show you your character." The youth fail to realize how sensibly both their character and their reputation are affected by their choice of associates. One seeks the company of those whose tastes and habits and practices are congenial. He who prefers the society of the ignorant and vicious to that of the wise and good shows that his own character is defective. His tastes and habits may at first be altogether dissimilar to the tastes and habits of those whose company he seeks; but as he mingles with this class, his thoughts and feelings change; he sacrifices right principles and insensibly yet unavoidably sinks to the level of his companions. As a stream always partakes of the property of the soil through which it runs, so the principles and habits of youth invariably become tinctured with the character of the company in which they mingle. Students should be taught to resist firmly the allurements to evil which come through association with other youth. Compassed as they are by temptation, an indwelling Christ is their only safeguard against evil. They must learn to look to Jesus continually, to study His virtues, to make Him their daily pattern. Then truth, brought into the inner sanctuary of the soul, will sanctify the life.*

*They must be trained to weigh their actions, to reason from cause to effect, to measure the eternal loss or gain to the life given to serve the purposes of the enemy or devoted to the service of righteousness. They should be taught to choose as their companions those who give evidence of uprightness of character, those who practice Bible truth. By association with those who walk according to principle, even the careless will learn to love righteousness. And by the practice of right doing there will be created in the heart a distaste for that which is cheap and common and at variance with the principles of God's word.*

**23) E. G. White, Counsels to Parents, Teachers and Students, pp. 225, 226**

*The student who has a conscientious regard for truth and a true conception of duty can do much to influence his fellow students for Christ. The youth who are yoked up with the Saviour will not be unruly; they will not study their own selfish pleasure and gratification. Because they are one with Christ in spirit, they will be one with Christ in action. The older students in our schools should remember that it is in their power to mold the habits and practices of the younger students; and they should seek to make the best of every opportunity. Let these students determine that they will not through their influence betray their companions into the hands of the enemy.*

*Jesus will be the helper of all who put their trust in Him. Those who are connected with Christ have happiness at their command. They follow the path where their Saviour leads, for His sake crucifying the flesh, with its affections and lusts. They have built their hopes on Christ, and the storms of earth are powerless to sweep them from the sure foundation.*

*It rests with you, young men and women, to decide whether you will become trustworthy and faithful, ready and resolute to take your stand for the right under all circumstances. Do you desire to form correct habits? Then seek the company of those who are sound in morals, and whose aim tends to that which is good. The precious hours of probation are granted that you may remove every defect from the character, and this you should seek to do, not only that you may obtain the future life, but that you may be useful in this life. A good character is a capital of more value than gold or silver. It is unaffected by panics or failures, and in that day when earthly possessions shall be swept away, it will bring rich returns. Integrity, firmness, and perseverance are qualities that all should seek earnestly to cultivate; for they clothe the possessor with a power which is irresistible-- a power which makes him strong to do good, strong to resist evil, strong to bear adversity.*

**24) E. G. White, Counsels to Parents, Teachers and Students, pp. 332, 333**

*The Duties of Parents*

*The dangers of the young are greatly increased as they are thrown into the society of a large number of their own age, of varied character and habits of life. Under these circumstances, many parents are inclined to relax rather than redouble their own efforts to guard and control their children. Thus they cast a tremendous burden upon those who feel the responsibility. When these parents see that their children are becoming demoralized, they are inclined to find fault with those who have charge of the work, when the evils have been caused by the course of the parents themselves.*

*Instead of uniting with those who bear the burdens, to lift up the standard of morals, and working with heart and soul in the fear of God to correct the wrongs in their children, many parents soothe their own consciences by saying, "My children are no worse than others." They seek to conceal the glaring wrongs which God hates, lest their children shall become offended and take some desperate course. If the spirit of rebellion is in their hearts, far better subdue it now than permit it to increase and strengthen by indulgence. If parents would do their duty, we should see a different state of things. Many of these parents have backslidden from God. They do not have wisdom from Him to perceive the devices of Satan and to resist his snares.*

*Every son and daughter should be called to account if absent from home at night. Parents should know what company their children are in and at whose house they spend their evenings. Some children deceive their parents with falsehoods to avoid exposure of their wrong course. There are those who seek the society of corrupt companions and secretly visit saloons and other forbidden places of resort in the city. There are students who visit the billiard rooms, and who engage in card playing, flattering themselves that there is no danger. Since their object is merely amusement, they feel perfectly safe. It is not the lower grade alone who do this. Some who have been carefully reared, and educated to look upon such things with abhorrence, are venturing upon the forbidden ground.*

**25) E. G. White, Messages to Young People, p. 436**

*"A prudent wife is from the Lord." "The heart of her husband doth safely trust in her. .... She will do him good and not evil all the days of her life." "She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband also, and he praiseth her," saying, "Many daughters have done virtuously, but thou excellest them all." He who gains such a wife, "findeth a good thing, and obtaineth favor of the Lord."--"Ministry of Healing," pp. 358, 359.*

*Choice of Companions*

*Great care should be taken by Christian youth in the formation of friendships and in the choice of companions. Take heed, lest what you now think to be pure gold turns out to be base metal. Worldly associations tend to place obstructions in the way of your service to God, and many souls are ruined by unhappy unions, either business or matrimonial, with those who can never elevate or ennoble. Never should God's people venture upon forbidden ground. Marriage between believers and unbelievers is forbidden by God. But too often the unconverted heart follows its own desires, and marriages unsanctioned by God are formed.--"Fundamentals of Christian Education," p. 500.*

**26) E. G. White, Messages to Young People, pp. 449, 450**

*One of the greatest errors connected with this subject is that the young and inexperienced must not have their affections disturbed, that there must be no interference in their love experience. If there ever was a subject that needed to be viewed from every standpoint, it is this. The aid of the experience of others, and a calm, careful weighing of the matter on both sides, is positively essential. It is a subject that is treated altogether too lightly by the great majority of people.*

*Take God and your God-fearing parents into your counsel, young friends. Pray over the matter. Weigh every sentiment, and watch every development of character in the one with whom you think to link your life destiny. The step you are about to take is one of the most important in your life, and should not be taken hastily. While you may love, do not love blindly.*

*Examine carefully to see if your married life would be happy, or inharmonious and wretched. Let the questions be raised, Will this union help me heavenward? will it increase my love for God? and will it enlarge my sphere of usefulness in this life? If these reflections present no drawback, then in the fear of God move forward.*

*But even if an engagement has been entered into without a full understanding of the character of the one with whom you intend to unite, do not think that the engagement makes it a positive necessity for you to take upon yourself the marriage vow, and link yourself for life to one whom you cannot love and respect. Be very careful how you enter into conditional engagements; but better, far better, break the engagement before marriage than separate afterward, as many do.*

**27) E. G. White, Messages to Young People, p. 452**

*Boys and girls enter upon the marriage relation with unripe love, immature judgment, without noble, elevated feelings, and take upon themselves the marriage vows, wholly led by their boyish, girlish passions. . . .*

*The Danger of Early Attachments*

*Attachments formed in childhood have often resulted in very wretched unions, or in disgraceful separations. Early connections, if formed without the consent of parents, have seldom proved happy. The young affections should be restrained until the period arrives when sufficient age and experience will make it honorable and safe to unfetter them. Those who will not be restrained will be in danger of dragging out an unhappy existence. A youth not out of his teens is a poor judge of the fitness of a person as young as himself to be his companion for life. After their judgment has become more matured, they view themselves bound for life to each other, and perhaps not at all calculated to make each other happy. Then, instead of making the best of their lot, recriminations take place, the breach widens, until there is settled indifference and neglect of each other. To them there is nothing sacred in the word home. The very atmosphere is poisoned by unloving words and bitter reproaches.--"A Solemn Appeal," pp. 11, 12 (Edition: Signs Publishing Company Limited).*

**28) E. G. White, Messages to Young People, p. 460**

*Seeking Divine Guidance*

*If men and women are in the habit of praying twice a day before they contemplate marriage, they should pray four times a day when such a step is anticipated. Marriage is something that will influence and affect your life, both in this world and in the world to come. A sincere Christian will not advance his plans in this direction without the knowledge that God approves his course. He will not want to choose for himself, but will feel that God must choose for him. We are not to please ourselves, for Christ pleased not Himself. I would not be understood to mean that anyone is to marry one whom he does not love. This would be sin. But fancy and the emotional nature must not be allowed to lead on to ruin. God requires the whole heart, the supreme affections.*

*The majority of the marriages of our time, and the way in which they are conducted, make them one of the signs of the last days. Men and women are so persistent, so headstrong, that God is left out of the question. Religion is laid aside, as if it had no part to act in this solemn and important matter. But unless those who profess to believe the truth are sanctified through it, and exalted in thought and character, they are not in as favorable a position before God as the sinner who has never been enlightened in regard to its claims.--Review and Herald, September 25, 1888.*

**29) E. G. White, Fundamentals of Christian Education, pp. 62, 63**

*A few weeks since, I visited College City (California), to speak, by invitation, upon the subject of temperance. The church was tendered for the occasion, and there was a good attendance. The people of this place have already taken a praiseworthy stand upon temperance principles. In fact, it was upon this condition that a college was established here. The land upon which the college building stands, with a large tract surrounding it, was donated to the Christian Church for educational purposes, with the stipulation that no saloon should ever be opened within three miles of the college. This agreement seems to have been faithfully kept. We would feel that the youth were much safer in attending school in such a town than where there are saloons open day and night on every street corner.*

*The rules of this college strictly guard the association of young men and young women during the school term. It is only when these rules are temporarily suspended, as is sometimes the case, that gentlemen are permitted to accompany ladies to and from public gatherings. Our own College at Battle Creek has similar regulations, though not so stringent. Such rules are indispensable to guard the youth from the danger of premature courtship and unwise marriage. Young people are sent to school by their parents to obtain an education, not to flirt with the opposite sex. The good of society, as well as the highest interest of the students, demands that they shall not attempt to select a life partner while their own character is yet undeveloped, their judgment immature, and while they are at the same time deprived of parental care and guidance.*

*It is because the home training is defective that the youth are so unwilling to submit to proper authority. I am a mother; I know whereof I speak, when I say that youth and children are not only safer but happier under wholesome restraint than when following their own inclination. Parents, your sons and daughters are not properly guarded. They should never be permitted to go and come when they please, without your knowledge and consent. The unbounded freedom granted to children at this age has proved the ruin of thousands. How many are allowed to be in the streets at night, and parents are content to be ignorant of the associates of their children. Too often, companions are chosen whose influence tends only to demoralize.*

*Under the cover of darkness, boys collect in groups to learn their first lessons in card-playing, gambling, smoking, and wine or beer sipping. The sons of religious parents venture into the saloons for an oyster supper, or some similar indulgence, and thus place themselves in the way of temptation. The very atmosphere of these resorts is redolent with blasphemy and pollution. No one can long remain in it without becoming corrupted. It is by such associations that promising youth are becoming inebriates and criminals. The very beginnings of the evil should be guarded against. Parents, unless you know that their surroundings are unexceptionable, do not permit your children to go into the streets after nightfall to engage in out-door sports, or to meet other boys for amusement. If this rule be rigidly enforced, obedience to it will become habitual, and the desire to transgress will soon cease.*

*Those who are seeking to shield the youth from temptation and to prepare them for a life of usefulness, are engaged in a good work. We are glad to see in any institution of learning a recognition of the importance of proper restraint and discipline for the young. May the efforts of all such instructors be crowned with success.--Signs of the Times, March 2, 1882*

**30) E. G. White, Fundamentals of Christian Education, pp. 105, 106**

*True love is a plant that needs culture. Let the woman who desires a peaceful, happy union, who would escape future misery and sorrow, inquire before she yields her affections, Has my lover a mother? What is the stamp of her character? Does he recognize his obligations to her? Is he mindful of her wishes and happiness? If he does not respect and honor his mother, will he manifest respect and love, kindness and attention, toward his wife? When the novelty of marriage is over, will he love me still? Will he be patient with my mistakes, or will he be critical, overbearing, and dictatorial? True affection will overlook many mistakes; love will not discern them.*

*The youth trust altogether too much to impulse. They should not give themselves away too easily, nor be captivated too readily by the winning exterior of the lover. Courtship, as carried on in this age, is a scheme of deception and hypocrisy, with which the enemy of souls has far more to do than the Lord. Good common sense is needed here if anywhere; but the fact is, it has little to do in the matter.*

*If children would be more familiar with their parents, if they would confide in them, and unburden to them their joys and sorrows, they would save themselves many a future heartache. When perplexed to know what course is right, let them lay the matter just as they view it before their parents, and ask advice of them. Who are so well calculated to point out their dangers as godly parents? Who can understand their peculiar temperaments so well as they? Children who are Christians will esteem above every earthly blessing the love and approbation of their God-fearing parents. The parents can sympathize with the children, and pray for and with them that God will shield and guide them. Above everything else they will point them to their never-failing Friend and Counselor, who will be touched with the feeling of their infirmities. He who was tempted in all points like as we are, yet without sin, knows how to succor those who are tempted, and who come to Him in faith.--Review and Herald, January 26, 1886.*



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Laurelbrook Academy

# Standards Handbook

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Academic year 2022 - 2023



**LAURELBROOK**  
EST. **A C A D E M Y** 1950  
LEARNING  BY DOING



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## The Purpose

The purpose of this Standards Handbook is to provide a mean by which students may understand the principles that undergird our standards. The desire is to not only provide guidelines for different activities, but the principles on which those guidelines are based so that complete understanding can be shared and applied should any activity arise that is not included in this handbook.

Please take a moment to study the following references that pertain to youth. Students should read the section in *Messages to Young People*, pp. 403-464. ”

The following references may be found in the appendix. REFERENCES:

*Testimonies Vol. 1*, pp 124, 125, 392›

*Testimonies Vol. 2*, pp. 236, 248, 380, 458 460, 564›

*Testimonies Vol. 3*, pp. 44, 45, 125, 191, 192, 455, 456›

*Testimonies Vol. 4*, pp. 209, 432, 433, 587 589›

*Testimonies Vol. 5*, pp. 88, 109, 110, 115›

*Counsels to Parents, Teachers and Students*, pp. 88, 98, 99, 100 102, 221, 225, 332›

*Messages to Young People*, pp. 436, 449, 452, 460›

*Fundamentals of Christian Education*, pp. 62, 105›

The contents of this book were compiled by Doug Baker.

## Personal Conduct

When a student registers at **Laurelbrook Academy** he/she and their parent(s), voluntarily agree to abide by the requirements of the school, which are designed for the benefit of the student body. A student continually makes choices in regards to the school's requirements and standards. Therefore, it is expected that a student will demonstrate responsible behavior in harmony with Christian principles both on and off campus. It is important for a student to know the requirements and standards they are expected to follow and the consequences when wrong choices are made. Laurelbrook Academy will not knowingly admit students who follow lifestyles or practices that undermine in any way the fundamental beliefs of the Seventh-day Adventist Church. When a student signs their application for admission, they pledge themselves to observe willingly **Laurelbrook Academy's** guidelines both printed and announced and to live in harmony with its ideals and purposes.

## Our High Calling

*Dear youth, I address myself to you.... Let it be your aim to glorify God and attain His moral likeness. Invite the Spirit of God to mold your characters. Now is your golden opportunity to wash your robes of character and make them white in the blood of the Lamb. ... Which will you choose, says Christ, Me or the world? God calls for an unconditional surrender of the heart and affections to Him. If you love friends, brothers or sisters, father or mother, houses or lands, more than Me, says Christ, you are not worthy of Me. Religion lays the soul under the greatest obligation to her claims, to walk by her principles. As the mysterious magnet points to the north, so do the claims of religion point to the glory of God. You are bound by your baptismal vows to honor your Creator and to resolutely deny self and crucify your affections and lusts, and bring even your thoughts into obedience to the will of Christ.*

*Avoid running into temptation. When temptations surround you, and you cannot control the circumstances which expose you to them, then you may claim the promise of God, and with confidence and conscious power exclaim: "I can do all things through Christ which strengtheneth me." There is strength for you all in God. But you will never feel your need of that strength*

*which alone is able to save you, unless you feel your weakness and sinfulness. Jesus, your precious Saviour, now calls you to take your position firmly upon the platform of eternal truth. If you suffer with Him, He will crown you with glory in His everlasting kingdom. If you are willing to sacrifice all for Him, then He will be your Saviour. But if you choose your own way you will follow on in darkness until it is too late to secure the eternal reward. <sup>1</sup>*

*Upon Christian youth depend in a great measure the preservation and perpetuity of the institutions which God has devised as a means by which to advance His work. Never was there a period when results so important depended upon a generation of men. Then how important that the young should be qualified for this great work, that God may use them as His instruments! Their Maker has claims upon them which are paramount to all others. <sup>2</sup>*

*The heart of God never yearned toward His earthly children with deeper love and more compassionate tenderness than now. There never was a time when God was ready and waiting to do more for His people than now. And He will instruct and save all who choose to be saved in His appointed way.<sup>3</sup>*

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<sup>1</sup> *Testimonies for the church*, vol. 3, p. 45

<sup>2</sup> *Testimonies for the Church*, vol. 4, p. 434

<sup>3</sup> *Testimonies for the Church*, vol. 3, p. 455

## Department of Students

*Those students who profess to love God and obey the truth should possess that degree of self-control and strength of religious principle that will enable them to remain unmoved amid temptations and to stand up for Jesus in the college, at their boarding houses, or wherever they may be. Religion is not to be worn merely as a cloak in the house of God; religious principles should characterize the entire life. Those who are drinking at the fountain of life will not, like the worldling, manifest a longing desire for change and pleasure. In their deportment and character will be seen the rest and peace and happiness that they have found in Jesus by daily laying their perplexities and burdens at His feet. They will show that in the path of obedience and duty there is contentment and even joy. Such ones will exert an influence over their fellow students which will tell upon the entire school.*

*Those who compose this faithful army will refresh and strengthen the teachers by discouraging every species of unfaithfulness, of discord, and of neglect to comply with the rules and regulations. Their influence will be saving, and their works will not perish in the great day of God, but will follow them into the future world; and the influence of their life here will tell throughout the ceaseless ages of eternity. One earnest, conscientious, faithful young man in a school is an inestimable treasure. Angels of heaven look lovingly upon him, and in the ledger of heaven is recorded every work of righteousness, ever temptation resisted, every evil overcome. He is laying up a good foundation against the time to come, that he may lay hold on eternal life.<sup>4</sup>*

*God holds everyone responsible for the influence that surrounds his soul, on his own account and on the account of others. He calls upon young men and women to be strictly temperate, and conscientious in the use of their faculties of mind and body. Their capabilities can be properly developed only by the most diligent use of their opportunities and the wise appropriation of their powers to the glory of God and the benefit of their fellow men.<sup>5</sup>*

*The wild, reckless character of many of the youth in this age of the world is heartsickening. If the youth could see that in complying with the laws and regulations of our institutions, they are only doing that which will improve their standing in society, elevate the character, ennoble the mind, and increase their happiness, they would not rebel against just rules and wholesome requirements, nor engage in creating suspicion and prejudice against these institutions.<sup>6</sup>*

*Students can do much to make the school a success by working with their teachers to help other students, and by zealously endeavoring to lift themselves above cheap, low standards. Those who co-operate with Christ will become refined in speech and in temper. They will not be unruly and self-caring, studying their own selfish pleasure and gratification. They will bend all their efforts to work with Christ as messengers of His mercy and love. They are one with Him in spirit and in action. They seek to store the mind with the precious treasures of God's word, that each may do his appointed work.<sup>7</sup>*

*The student who has a conscientious regard for truth and a true conception of duty can do much to influence his fellow students for Christ. The youth who are yoked up with the Saviour will not be unruly; they will not study their own selfish pleasure and gratification. Because they are one with Christ in spirit, they will be one with Christ in action. The older students in our schools should remember that it is in their power to mold the habits and practices of the younger students; and they should seek to make the best of every opportunity. Let these students determine that they will not through their influence betray their companions into the hands of the enemy.<sup>8</sup>*

*It rests with you, young men and women, to decide whether you will become trustworthy and faithful, ready and resolute to take your stand for the right under all circumstances. Do you desire to form correct habits? Then seek the company of*

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<sup>4</sup> Testimonies for the Church, vol. 4, p. 432

<sup>5</sup> Counsels to Parents, Teachers, and Students, p. 102

<sup>6</sup> Counsels to Parents, Teachers, and Students, p. 99

<sup>7</sup> Counsels to Parents, Teachers, and Students, p. 100

<sup>8</sup> Counsels to Parents, Teachers, and Students, p. 225



*those who are sound in morals, and whose aim tends to that which is good. The precious hours of probation are granted that you may remove every defect from the character, and this you should seek to do, not only that you may obtain the future life, but that you may be useful in this life. A good character is a capital of more value than gold or silver. It is unaffected by panics or failures, and in that day when earthly possessions shall be swept away, it will bring rich returns. Integrity, firmness, and perseverance are qualities that all should seek earnestly to cultivate; for they clothe the possessor with a power which is irresistible-- a power which makes him strong to do good, strong to resist evil, strong to bear adversity.<sup>9</sup>*

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<sup>9</sup> *Counsels to Parents, Teachers, and Students*, p. 225

## The Highest Standards

*Before men can be truly wise, they must realize their dependence upon God, and be filled with His wisdom. God is the source of intellectual as well as spiritual power. The greatest men who have reached what the world regards as wonderful heights in science are not to be compared with the beloved John or the apostle Paul. It is when intellectual and spiritual power are combined that the highest standard of manhood is attained. Those who do this, God will accept as workers together with Him in the training of minds.<sup>10</sup>*

*The true teacher is not satisfied with second-rate work. He is not satisfied with directing his students to a standard lower than the highest which it is possible for them to attain. He cannot be content with imparting to them only technical knowledge, with making them merely clever accountants, skillful artisans, successful tradesmen. It is his 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.*

*These principles become a living power to shape the character, through the acquaintance of the soul with Christ, through an acceptance of His wisdom as the guide, His power as the strength, of heart and life. This union formed, the student has found the Source of wisdom. He has within his reach the power to realize in himself his noblest ideals. The opportunities of the highest education for life in this world are his. And in the training here gained, he is entering upon that course which embraces eternity.<sup>11</sup>*

*While religion should be the pervading element in every school, it will not lead to a cheapening of the literary attainments. While a religious atmosphere should pervade the school, diffusing its influence, it will make all who are truly Christians feel more deeply their need of thorough knowledge, that they may make the best use of the faculties that God has bestowed upon them. While growing in grace and in the knowledge of our Lord Jesus Christ, they will groan under a sense of their imperfections, and will seek constantly to put to the stretch their powers of mind, that they may become intelligent Christians.<sup>12</sup>*

*Elevate your soul to be as was Daniel, a loyal, steadfast servant of the Lord of hosts. Ponder well the path of your feet; for you are standing on holy ground, and the angels of God are about you. It is right that you should feel that you must climb to the highest round of the educational ladder. Philosophy and history are important studies; but your sacrifice of time and money will avail nothing, if you do not use your attainments for the honor of God and the good of humanity. Unless the knowledge of science is a stepping stone to the attainment of the highest purposes, it is worthless. The education that does not furnish knowledge as enduring as eternity, is of no purpose. Unless you keep heaven and the future, immortal life before you, your attainments are of no permanent value. But if Jesus is your teacher, not simply on one day of the week, but every day, every hour, you may have his smile upon you in the pursuit of literary acquirements.*

*Daniel ever kept before him the glory of God, and you should also say, Lord, I desire knowledge, not for the glorification of self, but to meet the expectation of Jesus, that I may perfect an intelligent Christian character, through the grace he has given unto me. Will the students be true to principle as was Daniel?*

*In the future there will be more pressing need of men and women of literary qualifications than there has been in the past; for broad fields are opening out before us, white already for harvest. In these fields you may be laborers together with God. But if you are lovers of pleasure more than lovers of God, if you are filled with levity, if you allow the golden opportunities to pass without acquiring knowledge, without placing solid timbers in your character building, you will be dwarfed and crippled in any line of occupation you may undertake.<sup>13</sup>*

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<sup>10</sup> *Counsels for the Church*, p. 205

<sup>11</sup> *Education*, pp. 29, 30

<sup>12</sup> *Review and Herald*, June 21, 1887

<sup>13</sup> *Christian Education*, pp. 89, 90

## Behavior in the House of God

*To the humble, believing soul, the house of God on earth is the gate of heaven. The song of praise, the prayer, the words spoken by Christ's representatives, are God's appointed agencies to prepare a people for the church above, for that loftier worship into which there can enter nothing that defileth.*

*From the sacredness which was attached to the earthly sanctuary, Christians may learn how they should regard the place where the Lord meets with His people. There has been a great change, not for the better, but for the worse, in the habits and customs of the people in reference to religious worship. The precious, the sacred, things which connect us with God are fast losing their hold upon our minds and hearts, and are being brought down to the level of common things. The reverence which the people had anciently for the sanctuary where they met with God in sacred service has largely passed away. Nevertheless, God Himself gave the order of His service, exalting it high above everything of a temporal nature.*

*The house is the sanctuary for the family, and the closet or the grove the most retired place for individual worship; but the church is the sanctuary for the congregation. There should be rules in regard to the time, the place, and the manner of worshipping. Nothing that is sacred, nothing that pertains to the worship of God, should be treated with carelessness or indifference. In order that men may do their best work in showing forth the praises of God, their associations must be such as will keep the sacred distinct from the common, in their minds. Those who have broad ideas, noble thoughts and aspirations, are those who have associations that strengthen all thoughts of divine things. Happy are those who have a sanctuary, be it high or low, in the city or among the rugged mountain caves, in the lowly cabin or in the wilderness. If it is the best they can secure for the Master, He will hallow the place with His presence, and it will be holy unto the Lord of hosts.*

*When the worshipers enter the place of meeting, they should do so with decorum, passing quietly to their seats. If there is a stove in the room, it is not proper to crowd about it in an indolent, careless attitude. Common talking, whispering, and laughing should not be permitted in the house of worship, either before or after the service. Ardent, active piety should characterize the worshipers.*

*If some have to wait a few minutes before the meeting begins, let them maintain a true spirit of devotion by silent meditation, keeping the heart uplifted to God in prayer that the service may be of special benefit to their own hearts and lead to the conviction and conversion of other souls. They should remember that heavenly messengers are in the house. We all lose much sweet communion with God by our restlessness, by not encouraging moments of reflection and prayer. The spiritual condition needs to be often reviewed and the mind and heart drawn toward the Sun of Righteousness. If when the people come into the house of worship, they have genuine reverence for the Lord and bear in mind that they are in His presence, there will be a sweet eloquence in silence. The whispering and laughing and talking which might be without sin in a common business place should find no sanction in the house where God is worshiped. The mind should be prepared to hear the word of God, that it may have due weight and suitably impress the heart.*

*When the minister enters, it should be with dignified, solemn mien. He should bow down in silent prayer as soon as he steps into the pulpit, and earnestly ask help of God. What an impression this will make! There will be solemnity and awe upon the people. Their minister is communing with God; he is committing himself to God before he dares to stand before the people. Solemnity rests upon all, and angels of God are brought very near. Every one of the congregation, also, who fears God should with bowed head unite in silent prayer with him that God may grace the meeting with His presence and give power to His truth proclaimed from human lips. When the meeting is opened by prayer, every knee should bow in the presence of the Holy One, and every heart should ascend to God in silent devotion. The prayers of faithful worshipers will be heard, and the ministry of the word will prove effectual. The lifeless attitude of the worshipers in the house of God is one great reason why the ministry is not more productive of good. The melody of song, poured forth from many hearts in clear, distinct utterance, is one of God's instrumentalities in the work of saving souls. All the service should be conducted with solemnity and awe, as if in the visible presence of the Master of assemblies.*

*When the word is spoken, you should remember, brethren, that you are listening to the voice of God through His delegated servant. Listen attentively. Sleep not for one instant, because by this slumber you may lose the very words that*

*you need most—the very words which, if heeded, would save your feet from straying into wrong paths. Satan and his angels are busy creating a paralyzed condition of the senses so that cautions, warnings, and reproofs shall not be heard; or if heard, that they shall not take effect upon the heart and reform the life. Sometimes a little child may so attract the attention of the hearers that the precious seed does not fall into good ground and bring forth fruit. Sometimes young men and women have so little reverence for the house and worship of God that they keep up a continual communication with each other during the sermon. Could these see the angels of God looking upon them and marking their doings, they would be filled with shame, with abhorrence of themselves. God wants attentive hearers. It was while men slept that Satan sowed his tares.*

*When the benediction is pronounced, all should still be quiet, as if fearful of losing the peace of Christ. Let all pass out without jostling or loud talking, feeling that they are in the presence of God, that His eye is resting upon them, and that they must act as in His visible presence. Let there be no stopping in the aisles to visit or gossip, thus blocking them up so that others cannot pass out. The precincts of the church should be invested with a sacred reverence. It should not be made a place to meet old friends and visit and introduce common thoughts and worldly business transactions. These should be left outside the church. God and angels have been dishonored by the careless, noisy laughing and shuffling of feet heard in some places.*

*Parents, elevate the standard of Christianity in the minds of your children; help them to weave Jesus into their experience; teach them to have the highest reverence for the house of God and to understand that when they enter the Lord's house it should be with hearts that are softened and subdued by such thoughts as these: "God is here; this is His house. I must have pure thoughts and the holiest motives. I must have no pride, envy, jealousy, evil surmising, hatred, or deception in my heart, for I am coming into the presence of the holy God. This is the place where God meets with and blesses His people. The high and holy One who inhabiteth eternity looks upon me, searches my heart, and reads the most secret thoughts and acts of my life."*

*Brethren, will you not devote a little thought to this subject and notice how you conduct yourselves in the house of God and what efforts you are making by precept and example to cultivate reverence in your children? You roll vast responsibilities upon the preacher and hold him accountable for the souls of your children; but you do not sense your own responsibility as parents and as instructors and, like Abraham, command your household after you, that they may keep the statutes of the Lord. Your sons and daughters are corrupted by your own example and lax precepts; and, notwithstanding this lack of domestic training, you expect the minister to counteract your daily work and accomplish the wonderful achievement of training their hearts and lives to virtue and piety. After the minister has done all he can do for the church by faithful, affectionate admonition, patient discipline, and fervent prayer to reclaim and save the soul, yet is not successful, the fathers and mothers often blame him because their children are not converted, when it may be because of their own neglect. The burden rests with the parents; and will they take up the work that God has entrusted to them, and with fidelity perform it? Will they move onward and upward, working in a humble, patient, persevering way to reach the exalted standard themselves and to bring their children up with them? No wonder our churches are feeble and do not have that deep, earnest piety in their borders that they should have. Our present habits and customs, which dishonor God and bring the sacred and heavenly down to the level of the common, are against us. We have a sacred, testing, sanctifying truth; and if our habits and practices are not in accordance with the truth, we are sinners against great light, and are proportionately guilty. It will be far more tolerable for the heathen in the day of God's retributive justice than for us.*

*A much greater work might be done than we are now doing in reflecting the light of truth. God expects us to bear much fruit. He expects greater zeal and faithfulness, more affectionate and earnest efforts, by the individual members of the church for their neighbors and for those who are out of Christ. Parents must begin their work on a high plane of action. All who name the name of Christ must put on the whole armor and entreat, warn, and seek to win souls from sin. Lead all you can to listen to the truth in the house of God. We must do much more than we are doing to snatch souls from the burning.*

*It is too true that reverence for the house of God has become almost extinct. Sacred things and places are not discerned; the holy and exalted are not appreciated. Is there not a cause for the want of fervent piety in our families? Is it not because the high standard of religion is left to trail in the dust? God gave rules of order, perfect and exact, to His ancient people. Has His character changed? Is He not the great and mighty God who rules in the heaven of heavens? Would it not be well for us often to read the directions given by God Himself to the Hebrews, that we who have the light of the glorious truth shining upon us may imitate their reverence for the house of God? We have abundant reason to maintain a fervent,*

*devoted spirit in the worship of God. We have reason even to be more thoughtful and reverential in our worship than had the Jews. But an enemy has been at work to destroy our faith in the sacredness of Christian worship.*

*The place dedicated to God should not be a room where worldly business is transacted. If the children assemble to worship God in a room that is used during the week for a school or a storeroom, they will be more than human if, mingled with their devotional thoughts, they do not also have thoughts of their studies or of things that have happened during the week. The education and training of the youth should be of a character that would exalt sacred things and encourage pure devotion for God in His house. Many who profess to be children of the heavenly King have no true appreciation of the sacredness of eternal things. Nearly all need to be taught how to conduct themselves in the house of God. Parents should not only teach, but command, their children to enter the sanctuary with sobriety and reverence.*

*The moral taste of the worshipers in God's holy sanctuary must be elevated, refined, sanctified. This matter has been sadly neglected. Its importance has been overlooked, and as the result, disorder and irreverence have become prevalent, and God has been dishonored. When the leaders in the church, ministers and people, father and mothers, have not had elevated views of this matter, what could be expected of the inexperienced children? They are too often found in groups, away from the parents, who should have charge of them. Notwithstanding they are in the presence of God, and His eye is looking upon them, they are light and trifling, they whisper and laugh, are careless, irreverent, and inattentive. They are seldom instructed that the minister is God's ambassador, that the message he brings is one of God's appointed agencies in the salvation of souls, and that to all who have the privilege brought within their reach it will be a savor of life unto life or of death unto death.*

*The delicate and susceptible minds of the youth obtain their estimate of the labors of God's servants by the way their parents treat the matter. Many heads of families make the service a subject of criticism at home, approving a few things and condemning others. Thus the message of God to men is criticized and questioned, and made a subject of levity. What impressions are thus made upon the young by these careless, irreverent remarks the books of heaven alone will reveal. The children see and understand these things very much quicker than parents are apt to think. Their moral senses receive a wrong bias that time will never fully change. The parents mourn over the hardness of heart in their children and the difficulty in arousing their moral sensibility to answer to the claims of God. But the books of heavenly record trace with unerring pen the true cause. The parents were unconverted. They were not in harmony with heaven or with heaven's work. Their low, common ideas of the sacredness of the ministry and of the sanctuary of God were woven into the education of their children. It is a question whether anyone who has for years been under this blighting influence of home instruction will ever have a sensitive reverence and high regard for God's ministry and the agencies He has appointed for the salvation of souls. These things should be spoken of with reverence, with propriety of language, and with fine susceptibility, that you may reveal to all you associate with that you regard the message from God's servants as a message to you from God Himself.*

*Parents, be careful what example and what ideas you give your children. Their minds are plastic, and impressions are easily made. In regard to the service of the sanctuary, if the speaker has a blemish, be afraid to mention it. Talk only of the good work he is doing, of the good ideas he presented, which you should heed as coming through God's agent. It may be readily seen why children are so little impressed with the ministry of the word and why they have so little reverence for the house of God. Their education has been defective in this respect. Their parents need daily communion with God. Their own ideas need to be refined and ennobled; their lips need to be touched with a live coal from off the altar; then their habits, their practices at home, will make a good impression on the minds and characters of their children. The standard of religion will be greatly elevated. Such parents will do a great work for God. They will have less earthliness, less sensuality, and more refinement and fidelity at home. Life will be invested with a solemnity of which they have scarcely conceived. Nothing will be made common that pertains to the service and worship of God.*

*I am often pained as I enter the house where God is worshiped, to see the untidy dress of both men and women. If the heart and character were indicated by the outward apparel, then certainly nothing could be heavenly about them. They have no true idea of the order, the neatness, and the refined deportment that God requires of all who come into His presence to worship Him. What impressions do these things give to unbelievers and to the youth, who are keen to discern and to draw their conclusions?*

*In the minds of many there are no more sacred thoughts connected with the house of God than with the most common*

*place. Some will enter the place of worship with their hats on, in soiled, dirty clothes. Such do not realize that they are to meet with God and holy angels. There should be a radical change in this matter all through our churches. Ministers themselves need to elevate their ideas, to have finer susceptibilities in regard to it. It is a feature of the work that has been sadly neglected. Because of the irreverence in attitude, dress, and deportment, and lack of a worshipful frame of mind, God has often turned His face away from those assembled for His worship.*

*All should be taught to be neat, clean, and orderly in their dress, but not to indulge in that external adorning which is wholly inappropriate for the sanctuary. There should be no display of the apparel; for this encourages irreverence. The attention of the people is often called to this or that fine article of dress, and thus thoughts are intruded that should have no place in the hearts of the worshipers. God is to be the subject of thought, the object of worship; and anything that attracts the mind from the solemn, sacred service is an offense to Him. The parading of bows and ribbons, ruffles and feathers, and gold and silver ornaments is a species of idolatry and is wholly inappropriate for the sacred service of God, where the eye of every worshiper should be single to His glory. All matters of dress should be strictly guarded, following closely the Bible rule. Fashion has been the goddess who has ruled the outside world, and she often insinuates herself into the church. The church should make the word of God her standard, and parents should think intelligently upon this subject. When they see their children inclined to follow worldly fashions, they should, like Abraham, resolutely command their households after them. Instead of uniting them with the world, connect them with God. Let none dishonor God's sanctuary by their showy apparel. God and angels are there. The Holy One of Israel has spoken through His apostle: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."*

*When a church has been raised up and left uninstructed on these points, the minister has neglected his duty and will have to give an account to God for the impressions he allowed to prevail. Unless correct ideas of true worship and true reverence are impressed upon the people, there will be a growing tendency to place the sacred and eternal on a level with common things, and those professing the truth will be an offense to God and a disgrace to religion. They can never, with their uncultivated ideas, appreciate a pure and holy heaven, and be prepared to join with the worshipers in the heavenly courts above, where all is purity and perfection, where every being has perfect reverence for God and His holiness.*

*Paul describes the work of God's ambassadors as that by which every man shall be presented perfect in Christ Jesus. Those who embrace the truth of heavenly origin should be refined, ennobled, sanctified through it. It will require much painstaking effort to reach God's standard of true manhood. The irregular stones hewed from the quarry must be chiseled, their rough sides must be polished. This is an age famous for surface work, for easy methods, for boasted holiness aside from the standard of character that God has erected. All short routes, all cutoff tracks, all teaching which fails to exalt the law of God as the standard of religious character, is spurious. Perfection of character is a lifelong work, unattainable by those who are not willing to strive for it in God's appointed way, by slow and toilsome steps. We cannot afford to make any mistake in this matter, but we want day by day to be growing up into Christ, our living Head.<sup>14</sup>*

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<sup>14</sup> *Testimonies for the Church*, vol. 5, pp. 491-500

## Parents and Teachers

*Professors and teachers should reflect upon the best means of maintaining the peculiar character of our college; all should highly esteem the privileges which we enjoy in having such a school and should faithfully sustain it and guard it from any breath of reproach. Selfishness may chill the energies of the students, and the worldly element may gain a prevailing influence over the entire school. This would bring the frown of God upon that institution.*<sup>15</sup>

*The dangers of the young are greatly increased as they are thrown into the society of a large number of their own age, of varied character and habits of life. Under these circumstances, many parents are inclined to relax rather than redouble their own efforts to guard and control their children. Thus they cast a tremendous burden upon those who feel the responsibility. When these parents see that their children are becoming demoralized, they are inclined to find fault with those who have charge of the work, when the evils have been caused by the course of the parents themselves.*

*Instead of uniting with those who bear the burdens, to lift up the standard of morals, and working with heart and soul in the fear of God to correct the wrongs in their children, many parents soothe their own consciences by saying, "My children are no worse than others." They seek to conceal the glaring wrongs which God hates, lest their children shall become offended and take some desperate course. If the spirit of rebellion is in their hearts, far better subdue it now than permit it to increase and strengthen by indulgence. If parents would do their duty, we should see a different state of things. Many of these parents have backslidden from God. They do not have wisdom from Him to perceive the devices of Satan and to resist his snares.*<sup>16</sup>

*Order should be maintained in our different institutions at----. Insubordination should be overruled. None should be retained... who have been instructed by Sabbath-keeping parents and have been privileged to hear the truth yet rebel against its teachings. No persons should be connected with the sacred work of God who speak lightly of it or treat our holy faith with disrespect. ... Their influence is against the truth if they continue to neglect the light and slight salvation. This very indifference has a chilling influence upon the faith of others to draw them away from God. These impenitent, unimpressible ones should not occupy positions that might be filled by persons who will respect the truth and yield to the influence of the Spirit of God by being so closely connected with this sacred work.*<sup>17</sup>

*If a worldly influence is to bear sway in our school, then sell it out to worldlings, and let them take the entire control; and those who have invested their means in that institution will establish another school, to be conducted, not upon the plan of popular schools nor according to the desires of principal and teachers, but upon the plan which God has specified.*<sup>18</sup>

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<sup>15</sup> *Testimonies for the Church*, vol. 4, p. 432

<sup>16</sup> *Testimonies for the Church*, vol. 4, p. 650

<sup>17</sup> *Testimonies for the Church*, vol. 4, p. 209

<sup>18</sup> *Testimonies for the Church*, vol. 5, p. 25

## The Christian Character

*I saw that all heaven is interested in our salvation; and shall we be indifferent? Shall we be careless, as though it were a small matter whether we are saved or lost? Shall we slight the sacrifice that has been made for us? Some have done this. They have trifled with offered mercy, and the frown of God is upon them. God's Spirit will not always be grieved. It will depart if grieved a little longer. After all has been done that God could do to save men, if they show by their lives that they slight Jesus' offered mercy, death will be their portion, and it will be dearly purchased. It will be a dreadful death; for they will have to feel the agony that Christ felt upon the cross to purchase for them the redemption which they have refused. And they will then realize what they have lost--eternal life and the immortal inheritance. The great sacrifice that has been made to save souls shows us their worth. When the precious soul is once lost, it is lost forever.*

*I have seen an angel standing with scales in his hands weighing the thoughts and interest of the people of God, especially the young. In one scale were the thoughts and interest tending heavenward; in the other were the thoughts and interest tending to earth. And in this scale were thrown all the reading of storybooks, thoughts of dress and show, vanity, pride, etc. Oh, what a solemn moment! the angels of God standing with scales, weighing the thoughts of His professed children--those who claim to be dead to the world and alive to God. The scale filled with thoughts of earth, vanity, and pride quickly went down, notwithstanding weight after weight rolled from the scale. The one with the thoughts and interest tending to heaven went quickly up as the other went down, and oh, how light it was! I can relate this as I saw it; but never can I give the solemn and vivid impression stamped upon my mind, as I saw the angel with the scales weighing the thoughts and interest of the people of God. Said the angel: "Can such enter heaven? No, no, never. Tell them the hope they now possess is vain, and unless they speedily repent, and obtain salvation, they must perish."*

*A form of Godliness will not save any. All must have a deep and living experience. This alone will save them in the time of trouble. Then their work will be tried of what sort it is; and if it is gold, silver, and precious stones, they will be hid as in the secret of the Lord's pavilion. But if their work is wood, hay, and stubble, nothing can shield them from the fierceness of Jehovah's wrath.*

*The young, as well as those who are older, will be required to give a reason for their hope. But the mind, designed by God for better things, formed to serve Him perfectly, has dwelt upon foolish things, instead of eternal interests. That mind which is left to wander here and there is just as well able to understand the truth, the evidence from the word of God for keeping the Sabbath, and the true foundation of the Christian's hope, as to study the appearance, the manners, the dress, etc. And those who give up the mind to be diverted with foolish stories and idle tales, have the imagination fed, but the brilliancy of God's word is eclipsed to them. The mind is led directly from God. The interest in His precious word is destroyed.<sup>19</sup>*

*It is the duty of the youth to encourage sobriety. Lightness, jesting, and joking will result in barrenness of soul and the loss of the favor of God. Many of you think you do not exert a bad influence upon others, and thus feel in a measure satisfied; but do you exert an influence for good? Do you seek in your conversation and acts to lead others to the Saviour, or, if they profess Christ, to lead them to a closer walk with Him?<sup>20</sup>*

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<sup>19</sup> *Testimonies for the Church*, vol. 1, pp. 124, 125

<sup>20</sup> *Testimonies for the Church*, vol. 2, p. 236



## The Influence of Associates

*It has been truly said, "Show me your company, and I will show you your character." The youth fail to realize how sensibly both their character and their reputation are affected by their choice of associates. One seeks the company of those whose tastes and habits and practices are congenial. He who prefers the society of the ignorant and vicious to that of the wise and good shows that his own character is defective. His tastes and habits may at first be altogether dissimilar to the tastes and habits of those whose company he seeks; but as he mingles with this class, his thoughts and feelings change; he sacrifices right principles and insensibly yet unavoidably sinks to the level of his companions. As a stream always partakes of the property of the soil through which it runs, so the principles and habits of youth invariably become tinged with the character of the company in which they mingle.*

*Students should be taught to resist firmly the allurements to evil which come through association with other youth. Compassed as they are by temptation, an indwelling Christ is their only safeguard against evil. They must learn to look to Jesus continually, to study His virtues, to make Him their daily pattern. Then truth, brought into the inner sanctuary of the soul, will sanctify the life. They must be trained to weigh their actions, to reason from cause to effect, to measure the eternal loss or gain to the life given to serve the purposes of the enemy or devoted to the service of righteousness. They should be taught to choose as their companions those who give evidence of uprightness of character, those who practice Bible truth. By association with those who walk according to principle, even the careless will learn to love righteousness. And by the practice of right doing there will be created in the heart a distaste for that which is cheap and common and at variance with the principles of God's word.<sup>21</sup>*

*It is wrong for Christians to associate with those whose morals are loose. An intimate, daily intercourse which occupies time without contributing in any degree to the strength of the intellect or morals is dangerous. If the moral atmosphere surrounding persons is not pure and sanctified, but is tainted with corruption, those who breathe this atmosphere will find that it operates almost insensibly upon the intellect and heart to poison and to ruin. It is dangerous to be conversant with those whose minds naturally take a low level. Gradually and imperceptibly those who are naturally conscientious and love purity will come to the same level and partake of and sympathize with the imbecility and moral barrenness with which they are so constantly brought in contact.<sup>22</sup>*

*Nothing can more effectually prevent or banish serious impressions and good desires than association with vain, careless, and corrupt-minded persons. Whatever attractions such persons may possess by their wit, sarcasm, and fun, the fact that they treat religion with levity and indifference is sufficient reason why they should not be associated with. The more engaging they are in other respects, the more should their influence be dreaded as companions, because they throw around an irreligious life so many dangerous attractions.<sup>23</sup>*

*In our institutions, where many are laboring together, the influence of association is very great. It is natural to seek companionship. Everyone will find companions or make them. And just in proportion to the strength of the friendship, will be the amount of influence which friends will exert over one another for good or for evil. All will have associates, and will influence and be influenced in their turn.*

*The link is a mysterious one which binds human hearts together, so that the feelings, tastes, and principles of two individuals are closely blended. One catches the spirit, and copies the ways and acts, of the other. As wax retains the figure of the seal, so the mind retains the impression produced by intercourse and association. The influence may be unconscious, yet it is no less powerful.*

*If the youth could be persuaded to associate with the pure, the thoughtful, and the amiable, the effect would be most salutary. If choice is made of companions who fear the Lord, the influence will lead to truth, to duty, and to holiness. A truly Christian life is a power for good. But, on the other hand, those who associate with men and women of questionable*

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<sup>21</sup> *Counsels to Parents, Teachers, and Students*, p. 221

<sup>22</sup> *Testimonies for the Church*, vol. 3, p. 125

<sup>23</sup> *Testimonies for the Church*, vol. 3, p. 125

*morals, of bad principles and practices, will soon be walking in the same path. The tendencies of the natural heart are downward. He who associates with the skeptic will soon become skeptical; he who chooses the companionship of the vile will most assuredly become vile. To walk in the counsel of the ungodly is the first step toward standing in the way of sinners and sitting in the seat of the scornful.*

*Let all who would form a right character choose associates who are of a serious, thoughtful turn of mind and who are religiously inclined. Those who have counted the cost and wish to build for eternity must put good material into their building. If they accept of rotten timbers, if they are content with deficiencies of character, the building is doomed to ruin. Let all take heed how they build. The storm of temptation will sweep over the building, and unless it is firmly and faithfully constructed it will not stand the test.*<sup>24</sup>

*My brethren and sisters, old and young, when you have an hour of leisure, open the Bible and store the mind with its precious truths. When engaged in labor, guard the mind, keep it stayed upon God, talk less, and meditate more. Remember: "Every idle word that men shall speak, they shall give account thereof in the day of judgment." Let your words be select; this will close a door against the adversary of souls. Let your day be entered upon with prayer; work as in God's sight. His angels are ever by your side, making a record of your words, your deportment, and the manner in which your work is done. If you turn from good counsel and choose to associate with those who you have reason to suspect are not religiously inclined, although they profess to be Christians, you will soon become like them. You place yourself in the way of temptation, on Satan's battleground, and will, unless constantly guarded, be overcome by his devices. There are persons who have for some time made a profession of religion, who are, to all intents and purposes, without God and without a sensitive conscience. They are vain and trifling; their conversation is of a low order. Courtship and marriage occupy the mind to the exclusion of higher and nobler thoughts.*<sup>25</sup>

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<sup>24</sup> *Testimonies for the Church*, vol. 4, p.

<sup>25</sup> *Testimonies for the Church*, vol. 4, p. 588

## Social Standards

The formation of true Christian friendship is an important part of Christian education. A friendly intermingling of young men and women in group association is encouraged. We believe that social relationships are very important and that there is no better place than a Christian campus for developing friendships. However, experience has shown that those friendships should have certain defined limits. Therefore, **Laurelbrook Academy** makes abundant opportunity for supervised group association but makes no provision nor allows for exclusive friendships, dating, going steady, coupling up, etc. in our school program. The chief purpose of dating is to find a suitable marriage partner. Therefore, dating should wait until the youth are mature enough to seriously and properly consider marriage, which generally is not during the teenage years.

**Laurelbrook Academy** upholds the guidelines given in the Spirit of Prophecy and the Bible regarding the relationships between young men and young women. Because of this we impress upon our students that this is not a matter of opinion but rather principle. The sole purpose of dating is to find a suitable partner for marriage. Because the youth are not ready to make this decision, but rather should be focusing on their relationship with the Lord and discovering their life work and ministry, we provide an atmosphere of group association rather than dating, and discourage anything more than this. It is our desire to graduate young men and women who strive for and achieve a higher goal than this world has to offer young men and young women who are pure of mind and body. The Lord's standard calls for nothing less.

### Relationships

*The associations chosen by the workers are determining their destiny for this world and the next. Some who were once conscientious and faithful have sadly changed, they have disconnected from God, and Satan has allured them to his side. They are now irreligious and irreverent, and they have an influence upon others who are easily molded. Evil associations are deteriorating character; principle is being undermined. "He that walketh with wise men shall be wise: but a companion of fools shall be destroyed."*

*The young are in danger; but they are blind to discern the tendencies and result of the course they are pursuing. Many of them are engaged in flirtation. They seem to be infatuated. There is nothing noble, dignified, or sacred in these attachments; as they are prompted by Satan, the influence is such as to please him. Warnings to these persons fall unheeded. They are headstrong, self-willed, defiant. They think the warning, counsel, or reproof does not apply to them. Their course gives them no concern. They are continually separating themselves from the light and love of God. They lose all discernment of sacred and eternal things, and while they may keep up a dry form of Christian duties they have no heart in these religious exercises. All too late these deceived souls will learn that "strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." <sup>26</sup>*

*As I have been shown the dangers of those who profess better things, and the sins that exist among them,--a class who are not suspected of being in any danger from these polluting sins,--I have been led to inquire: Who, O Lord, shall stand when Thou appearest? Only those who have clean hands and pure hearts shall abide the day of His coming. I feel impelled by the Spirit of the Lord to urge my sisters who profess godliness to cherish modesty of deportment and a becoming reserve, with shamefacedness and sobriety. The liberties taken in this age of corruption should be no criterion for Christ's followers. These fashionable exhibitions of familiarity should not exist among Christians fitting for immortality. If lasciviousness, pollution, adultery, crime, and murder are the order of the day among those who know not the truth, and who refuse to be controlled by the principles of God's word, how important that the class professing to be followers of Christ, closely allied to God and angels, should show them a better and nobler way. How important that by their chastity and virtue they stand in marked contrast to that class who are controlled by brute passions. <sup>27</sup>*

*While at school, students should not allow their minds to become confused by thoughts of courtship. They are there to gain*

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<sup>26</sup> *Testimonies for the Church*, vol. 4, p. 589

<sup>27</sup> *Testimonies for the Church*, vol. 2, p. 459

*a fitness to work for God, and this thought is ever to be uppermost. Let all students take as broad a view as possible of their obligations to God. Let them study earnestly how they can do practical work for the Master during their student life. Let them refuse to burden the souls of their teachers by showing a spirit of levity and a careless disregard of rules.* <sup>28</sup>

*With many young ladies the boys are the theme of conversation; with the young men, it is the girls. "Out of the abundance of the heart the mouth speaketh." They talk of those subjects upon which their minds mostly run. The recording angel is writing the words of these professed Christian boys and girls. How will they be confused and ashamed when they meet them again in the day of God! Many children are pious hypocrites. The youth who have not made a profession of religion stumble over these hypocritical ones and are hardened against any effort that may be made by those interested in their salvation.* <sup>29</sup>

*The young boys are ... left to have their own way. They have scarcely entered their teens before they are by the side of little girls of their own age, accompanying them home and making love to them. And the parents are so completely in bondage through their own indulgence and mistaken love for their children that they dare not pursue a decided course to make a change and restrain their too-fast children in this fast age.* <sup>30</sup>

*The youth whose influence is demoralizing should have no connection with our college. Those who are possessed of a lovesick sentimentalism, and make their attendance at school an opportunity for courting and exchanging improper attentions, should be brought under the closest restrictions.* <sup>31</sup>

*Again and again I stood before the students in the Avondale school with messages from the Lord regarding the deleterious influence of free and easy association between young men and young women. I told them that if they did not keep themselves to themselves, and endeavor to make the most of their time, the school would not benefit them, and those who were paying their expenses would be disappointed. I told them that if they were determined to have their own will and their own way, it would be better for them to return to their homes and to the guardianship of their parents. This they could do at any time if they decided not to stand under the yoke of obedience, for we did not design to have a few leading spirits in wrongdoing demoralizing the other students.*

*I told the principal and teachers that God had laid upon them the responsibility of watching for souls as they that must give account. I showed them that the wrong course pursued by some of the students would mislead other students, if it were continued, and for this God would hold the teachers responsible. Some students would attend school who had not been disciplined at home, and whose ideas of proper education and its value were perverted. If these were allowed to carry things in their way, the object for which the school was established would be defeated, and the sin would be charged against the guardians of the schools, as if they had committed it themselves.* <sup>32</sup>

*In this fast age, reeking with corruption, you are not safe unless you stand guarded. Virtue and modesty are rare. I appeal to you as followers of Christ, making an exalted profession, to cherish the precious, priceless gem of modesty. This will guard virtue. If you have any hope of being finally exalted to join the company of the pure, sinless angels, and to live in an atmosphere where there is not the least taint of sin, cherish modesty and virtue. Nothing but purity, sacred purity, will stand the grand review, abide the day of God, and be received into a pure and holy heaven.* <sup>33</sup>

## Letters to Students

### Letter 1

*Keep clear of the boys. In their society your temptations become earnest and powerful. Put marriage out of your girl's head. You are in no sense fit for this. You need years of experience before you can be qualified to understand the duties, and take up the burdens, of married life. Positively guard your thoughts, your passions, and your affections. Do not*

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<sup>28</sup> *Counsels to Parents, Teachers, and Students*, p. 100

<sup>29</sup> *Testimonies for the Church*, vol. 2, p. 460

<sup>30</sup> *Testimonies for the Church*, vol. 2, p. 460

<sup>31</sup> *Testimonies for the Church*, vol. 4, p. 209

<sup>32</sup> *Counsels to Parents, Teachers, and students*, p. 101

<sup>33</sup> *Testimonies for the Church*, vol. 2, p 458

*degrade these to minister to lust. Elevate them to purity, devote them to God.*

*You may become a prudent, modest, virtuous girl, but not without earnest effort. You must watch, you must pray, you must meditate, you must investigate your motives and your actions. Closely analyze your feelings and your acts. Would you, in the presence of your father, perform an impure action? No, indeed. But you do this in the presence of your heavenly Father, who is so much more exalted, so holy, so pure. Yes; you corrupt your own body in the presence of the pure, sinless angels, and in the presence of Christ; and you continue to do this irrespective of conscience, irrespective of the light and warnings given you.<sup>34</sup>*

## Letter 2

*You have fallen into the sad error which is so prevalent in this degenerate age, especially with women. You are too fond of the other sex. You love their society; your attention to them is flattering, and you encourage, or permit, a familiarity which does not always accord with the exhortation of the apostle, to "abstain from all appearance of evil."*

*You do not really understand yourself. You are walking in darkness. You have had something to do with matchmaking. This is most uncertain business; for you do not know the heart and may make very bad work, thereby aiding the great rebel in his work of matchmaking. He is busily engaged in influencing those who are wholly unsuited to each other to unite their interests. He exults in this work, for by it he can produce more misery and hopeless woe to the human family than by exercising his skill in any other direction.<sup>35</sup>*

## Letter 3

*Should you, my brother, go to our college now, as you have planned, I fear for your course there. Your expressed determination to have a lady's company wherever you should go shows me that you are far from being in a position to be benefited by going to Battle Creek. The infatuation which is upon you is more satanic than divine. I do not wish to have you disappointed in regard to Battle Creek. The rules are strict there. No courting is allowed. The school would be worth nothing to students were they to become entangled in love affairs as you have been. Our college would soon be demoralized. Parents do not send their children to our college or to our offices to commence a lovesick, sentimental life, but to be educated in the sciences or to learn the printer's trade. Were the rules so lax that the youth were allowed to become bewildered and infatuated with the society of the opposite sex as you have been for some months past, the object of their going to Battle Creek would be lost. If you cannot put this entirely out of your mind and go there with the spirit of a learner and with a purpose to arouse yourself to the most earnest, humble, sincere efforts, praying that you may have a close connection with God, it would be better for you to remain at home.*

*Should you go you ought to be prepared to withstand temptation and to hold up the hands of professors and teachers, letting your influence be wholly on the side of discipline and order. God designs that all who work in His cause shall be subject one to another, ready to receive advice and instruction. They should train themselves by the severest mental and moral discipline, that by the assisting grace of God they may be fitted in mind and heart to train others. Fervent prayer, humility, and earnestness must be combined with God's help, for human frailties and human feelings are continually striving for the mastery. Every man must purify his soul through obedience to the truth, and with an eye single to God's glory he must abase self and exalt Jesus and His grace. By thus continually advancing toward the light he will become acquainted with God and receive His help.*

*Some of those who attend the college do not properly improve their time. Full of the buoyancy of youth, they spurn the restraint that is brought to bear upon them. Especially do they rebel against the rules that will not allow young gentlemen to pay their attentions to young ladies. Full well is known the evil of such a course in this degenerate age. In a college where so many youth are associated, imitating the customs of the world in this respect would turn the thoughts in a channel that would hinder them in their pursuit of knowledge and in their interest in religious things. The infatuation on the part of both young men and women in thus placing the affections upon each other during school days shows a lack of good judgment. As in your own case, blind impulse controls reason and judgment. Under this bewitching delusion the momentous responsibility felt by every sincere Christian is laid aside, spirituality dies, and the judgment and eternity lose their awful significance.*

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<sup>34</sup> *Testimonies for the Church*, vol. 2, p. 564

<sup>35</sup> *Testimonies for the Church*, vol. 2, p. 248

*Every faculty of those who become affected by this contagious disease--blind love--is brought in subjection to it. They seem to be devoid of good sense, and their course of action is disgusting to all who behold it. My brother, you have made yourself a subject of talk and have lowered yourself in the estimation of those whose approval you should prize. With many the crisis of the disease is reached in an immature marriage, and when the novelty is past and the bewitching power of love-making is over, one or both parties awake to their true situation. They then find themselves ill-mated, but united for life. Bound to each other by the most solemn vows, they look with sinking hearts upon the miserable life they must lead. They ought then to make the best of their situation, but many will not do this. They will either prove false to their marriage vows or make the yoke which they persisted in placing upon their own necks so very galling that not a few cowardly put an end to their existence.*<sup>36</sup>

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<sup>36</sup> *Testimonies for the Church*, vol. 5, pp. 109, 110

## Dress Standards

*“Do not let your beauty be that outward adorning of arranging the hair, of wearing gold, or of putting on fine apparel; but let it be the hidden person of the heart, with the incorruptible ornament of a gentle and quiet spirit, which is very precious in the sight of God.” 1 Pet. 3:3,4*

*The Bible teaches modesty in dress. “In like manner also, that women adorn themselves in modest apparel.” 1 Timothy 2:9. This forbids display in dress, gaudy colors, profuse ornamentation. Any device designed to attract attention to the wearer or to excite admiration, is excluded from the modest apparel which God’s word enjoins. Our dress is to be inexpensive--not with “gold, or pearls, or costly array.”*

*Money is a trust from God. It is not ours to expend for the gratification of pride or ambition. In the hands of God’s children it is food for the hungry, and clothing for the naked. It is a defense to the oppressed, a means of health to the sick, a means of preaching the gospel to the poor. You could bring happiness to many hearts by using wisely the means that is now spent for show. Consider the life of Christ. Study His character, and be partakers with Him in His self-denial.*

*In the professed Christian world enough is expended for jewels and needlessly expensive dress to feed all the hungry and to clothe the naked. Fashion and display absorb the means that might comfort the poor and the suffering. They rob the world of the gospel of the Saviour’s love.*

*But our clothing, while modest and simple, should be of good quality, of becoming colors, and suited for service. It should be chosen for durability rather than display. It should provide warmth and proper protection. The wise woman described in the Proverbs “is not afraid of the snow for her household: for all her household are clothed with double garments.” Proverbs 31:21, margin.*

*Our dress should be cleanly. Uncleanliness in dress is unhealthful, and thus defiling to the body and to the soul. “Ye are the temple of God . . . if any man defile the temple of God, him shall God destroy.” 1 Corinthians 3:16, 17.*

*In all respects the dress should be healthful. “Above all things,” God desires us to “be in health”--health of body and of soul. And we are to be workers together with Him for the health of both soul and body. Both are promoted by healthful dress.*

*It should have the grace, the beauty, the appropriateness of natural simplicity. Christ has warned us against the pride of life, but not against its grace and natural beauty. He pointed to the flowers of the field, to the lily unfolding in its purity, and said, “Even Solomon in all his glory was not arrayed like one of these.” Matthew 6:29. Thus by the things of nature Christ illustrates the beauty that heaven values, the modest grace, the simplicity, the purity, the appropriateness, that would make our attire pleasing to Him.*

*The most beautiful dress He bids us wear upon the soul. No outward adorning can compare in value or loveliness with that “meek and quiet spirit” which in His sight is “of great price.” 1 Peter 3:4.*

*To those who make the Saviour’s principles their guide, how precious His words of promise:*

*“Why are ye anxious concerning raiment? . . . If God doth so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall He not much more clothe you? . . . Be not therefore anxious, saying, Wherewithal shall we be clothed? . . . For your heavenly Father knoweth that ye have need of all these things. But seek ye first His kingdom, and His righteousness; and all these things shall be added unto you.” Matthew 6:28-33, R.V. <sup>37</sup>*

*It was the adversary of all good who instigated the invention of the ever-changing fashions. He desires nothing so much as to bring grief and dishonor to God by working the misery and ruin of human beings. One of the means by which he most effectually accomplishes this is the devices of fashion that weaken the body as well as enfeeble the mind and belittle the*

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<sup>37</sup> *The Ministry of Healing*, pp. 287-289

soul.<sup>38</sup>

*Another evil which custom fosters is the unequal distribution of the clothing, so that while some parts of the body have more than is required, others are insufficiently clad. The feet and limbs, being remote from the vital organs, should be especially guarded from cold by abundant clothing. It is impossible to have health when the extremities are habitually cold; for if there is too little blood in them there will be too much in other portions of the body. Perfect health requires a perfect circulation; but this cannot be had while three or four times as much clothing is worn upon the body, where the vital organs are situated, as upon the feet and limbs.*

*In order to secure the most healthful clothing, the needs of every part of the body must be carefully studied. The character of the climate, the surroundings, the condition of health, the age, and the occupation must all be considered. Every article of dress should fit easily, obstructing neither the circulation of the blood nor a free, full, natural respiration. Everything worn should be so loose that when the arms are raised the clothing will be correspondingly lifted.<sup>39</sup>*

*Instead of struggling to meet the demands of fashion, have the courage to dress healthfully and simply. Take time to make the dear Saviour a daily companion and familiar friend. Take time for the study of His word, take time to into the fields, and learn of God through the beauty of His works.<sup>40</sup>*

## Uniforms

Students are to wear school uniforms to all class appointments and be in their vocational uniform appropriate for the area to which they are assigned. Uniforms may be obtained from French Toast – see the Financial section of the **Laurelbrook Academy Student Handbook**.

**Laurelbrook Academy** encourages students to observe principles of modesty, neatness, appropriateness and cleanliness, while avoiding fads, when choosing their clothes.

The dean reserves the right to look over clothing and should an inappropriate article of clothing be worn, it will be sent home with a letter regarding our dress standards. If the article of clothing is returned to campus at a later time, it will be confiscated and not returned to the student or parents.

## Guidelines

- The wearing of faded, ill-kept, bleached, baggy or tight-fitting clothes (such as hip huggers or skinny jeans) is inappropriate for campus wear. Pants should be of proper size and fitting at the waist and hem line.
- Clothes must be free from rips, tears and holes.
- Sleeveless shirts and shirts with pictures or writing that are not in keeping with our standards are not to be worn.
- Students must wear shoes at all times when outside the dormitory.
- Shorts should extend to the knee and should only be worn in the dorm or for swimming.
- No noticeable cosmetics are to be worn, no colored nail polish. Any makeup should remain neutral and natural-looking
- Jewelry, including strings, leather bands, studded belts, bracelets, necklaces, earrings, posts, friendship bracelets, and rings are not to be brought on campus.
- Dresses and skirts should cover the knee in a sitting position.
- Slits in dresses and skirts should be no higher than the crease of the knee in a sitting position
- Necklines should be modest when standing or bending over.
- A full-length slip or a camisole and half-slip should be worn under sheer or loosely knitted clothing.
- Blouses are to be worn underneath V-necked, scoop-necked, or loosely knitted sweaters.

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<sup>38</sup> *The Ministry of Healing*, p. 291

<sup>39</sup> *The Ministry of Healing*, p. 293

<sup>40</sup> *The Ministry of Healing*, p. 294



## Standards Handbook

- Tops should not reveal the midriff when arms are raised above the head.
- Sandals can be worn with or without nylons during the warmer months. Sabbath attire requires nylons, tights or hosiery at all functions.
- Shoes should have soles no larger than one inch in the front and no more than a two-inch rise.
- Boys are not permitted to wear an unbuttoned shirt over a tee-shirt.
- Rubber bands and hair ties are not to be worn on the wrist.

### *Church Attire*

<b>Ladies:</b>	Dresses, and dress shoes. Dresses should cover the knee when sitting, be of modest cut, fit and style. Low-cut or sleeveless attire is not permitted. Dress coats or nice sweaters are permitted during the cooler months. This excludes all sports jackets or casual coats of any kind including hoodies or sweatshirt jackets.
<b>Men:</b>	Suits, dress shirt and tie with dress slacks, socks, and dress shoes. Casual pants are not permitted. Dress coats, trench coats, sweaters or leather jackets are permitted in church. This excludes all sports jackets or casual coats of any kind including hoodies or sweatshirt jackets.
<b>Inappropriate Attire:</b>	Denim of any kind, athletic shoes, casual shoes, cowboy boots, ties with cartoons or other inappropriate depictions, casual clothes worn for everyday, string ties and pants with exterior pockets or loops, baggy pants.

### *Vespers Attire*

Same as church attire but men may wear sweaters with dress slacks. Ladies may wear jumpers or skirts with a blouse.

### *Dining Room Attire*

Friday Supper .....	Vespers Attire
Sabbath Breakfast.....	Church Attire
Sabbath Lunch .....	Church Attire
Sabbath Supper .....	Vespers Attire

### *School Attire*

**Laurelbrook Academy** has adopted a school uniform for classroom attire. Students must wear a **Laurelbrook Academy** polo shirt or a **Laurelbrook Academy** oxford shirt. Ladies wear an A-line skirt. Men wear casual Dockers style pants with no external pockets. Students may wear sweaters and only **Laurelbrook Academy** hoodies if necessary.

### *Vocational Training Attire*

Each vocational area has a uniform for its area or a dress code specific to that area. See your vocational supervisor for the attire for your area.

### *Recreational Attire*

Tee shirt and blue jeans. Jeans must not be baggy and comply with the dress standards.

### *Swim Attire*

Students are to wear shorts to the knee and dark T-shirts when swimming.

*Hair*

Hair and facial hair should be neat and clean. Extreme hairstyles are not appropriate. Hair is to be its natural color. Beards, mustache and sideburns are allowed if they are neatly maintained.

*Make up*

Following standards of modesty, girls should use careful discretion when applying make up. Foundation when blended well can be appropriate. No eye shadow, eye liner, lip liner or dark lip color is acceptable. Only clear nail polish is to be worn on both fingers and toes.

## Transportation Guidelines

- The maximum number of passengers in the van (including the driver) is to be fifteen.
- All passengers in the van or in a car must wear seat belts. (Tennessee Code Annotated, Title 55, Chapter 9, Part 6)
- The driver should see that the interior is not torn up.
- Students are not to move around in the bus or van while it is moving.
- Noise level must remain at a minimum as to not distract the driver.
- Students are to remain seated and not to throw things, act rowdy, or anything that would otherwise disturb the driver.
- Students are not to have any part of themselves or their possessions hanging out of the windows of the van.
- The driver is in authority any time the van is being used and must be obeyed immediately. Failure to comply will result in disciplinary action.
- The driver has the authority to assign seats if they deem it necessary for any van trip.
- Students may not climb/lean over or under seats in the van.
- The students are not allowed to throw objects on the van or out of the windows at any time.
- Students may have drinks with screw top containers only.
- Willful misbehavior in campus vehicles will result in the withdrawal of the privilege of riding the van and can result in the exclusion from many student activities.

## Diet and Health

*Our bodies are built up from the food we eat. There is a constant breaking down of the tissues of the body; every movement of every organ involves waste, and this waste is repaired from our food. Each organ of the body requires its share of nutrition. The brain must be supplied with its portion; the bones, muscles, and nerves demand theirs. It is a wonderful process that transforms the food into blood and uses this blood to build up the varied parts of the body; but this process is going on continually, supplying with life and strength each nerve, muscle, and tissue.*

### Selection of Food

*Those foods should be chosen that best supply the elements needed for building up the body. In this choice, appetite is not a safe guide. Through wrong habits of eating, the appetite has become perverted. Often it demands food that impairs health and causes weakness instead of strength. We cannot safely be guided by the customs of society. The disease and suffering that everywhere prevail are largely due to popular errors in regard to diet.*

*In order to know what are the best foods, we must study God's original plan for man's diet. He who created man and who understands his needs appointed Adam his food. "Behold," He said, "I have given you every herb yielding seed, . . . and every tree, in which is the fruit of a tree yielding seed; to you it shall be for food." Genesis 1:29, A.R.V. Upon leaving Eden to gain his livelihood by tilling the earth under the curse of sin, man received permission to eat also "the herb of the field." Genesis 3:18.*

*Grains, fruits, nuts, and vegetables constitute the diet chosen for us by our Creator. These foods, prepared in as simple and natural a manner as possible, are the most healthful and nourishing. They impart a strength, a power of endurance, and a vigor of intellect that are not afforded by a more complex and stimulating diet.*

*But not all foods wholesome in themselves are equally suited to our needs under all circumstances. Care should be taken in the selection of food. Our diet should be suited to the season, to the climate in which we live, and to the occupation we follow. Some foods that are adapted for use at one season or in one climate are not suited to another. So there are different foods best suited for persons in different occupations. Often food that can be used with benefit by those engaged in hard physical labor is unsuitable for persons of sedentary pursuits or intense mental application. God has given us an ample variety of healthful foods, and each person should choose from it the things that experience and sound judgment prove to be best suited to his own necessities.*

*Nature's abundant supply of fruits, nuts, and grains is ample, and year by year the products of all lands are more generally distributed to all, by the increased facilities for transportation. As a result many articles of food which a few years ago were regarded as expensive luxuries are now within the reach of all as foods for everyday use. This is especially the case with dried and canned fruits.*

*Nuts and nut foods are coming largely into use to take the place of flesh meats. With nuts may be combined grains, fruits, and some roots, to make foods that are healthful and nourishing. Care should be taken, however, not to use too large a proportion of nuts. Those who realize ill effects from the use of nut foods may find the difficulty removed by attending to this precaution. It should be remembered, too, that some nuts are not so wholesome as others. Almonds are preferable to peanuts, but peanuts in limited quantities, used in connection with grains, are nourishing and digestible.*

*When properly prepared, olives, like nuts, supply the place of butter and flesh meats. The oil, as eaten in the olive, is far preferable to animal oil or fat. It serves as a laxative. Its use will be found beneficial to consumptives, and it is healing to an inflamed, irritated stomach.*

*Persons who have accustomed themselves to a rich, highly stimulating diet have an unnatural taste, and they cannot at once relish food that is plain and simple. It will take time for the taste to become natural and for the stomach to recover from the abuse it has suffered. But those who persevere in the use of wholesome food will, after a time, find it palatable. Its delicate and delicious flavors will be appreciated, and it will be eaten with greater enjoyment than can be derived from unwholesome dainties. And the stomach, in a healthy condition, neither fevered nor overtaxed, can readily perform its task.*

*In order to maintain health, a sufficient supply of good, nourishing food is needed.*

*If we plan wisely, that which is most conducive to health can be secured in almost every land. The various preparations of rice, wheat, corn, and oats are sent abroad everywhere, also beans, peas, and lentils. These, with native or imported fruits, and the variety of vegetables that grow in each locality, give an opportunity to select a dietary that is complete without the use of flesh meats.*

*Wherever fruit can be grown in abundance, a liberal supply should be prepared for winter, by canning or drying. Small fruits, such as currants, gooseberries, strawberries, raspberries, and blackberries, can be grown to advantage in many places where they are but little used and their cultivation is neglected.*

*For household canning, glass, rather than tin cans, should be used whenever possible. It is especially necessary that the fruit for canning should be in good condition. Use little sugar, and cook the fruit only long enough to ensure its preservation. Thus prepared, it is an excellent substitute for fresh fruit.*

*There should not be a great variety at any one meal, for this encourages overeating and causes indigestion.*

*It is not well to eat fruit and vegetables at the same meal. If the digestion is feeble, the use of both will often cause distress and inability to put forth mental effort. It is better to have the fruit at one meal and the vegetables at another.*

*The meals should be varied. The same dishes, prepared in the same way, should not appear on the table meal after meal and day after day. The meals are eaten with greater relish, and the system is better nourished, when the food is varied.*

### *Preparation of Food*

*It is wrong to eat merely to gratify the appetite, but no indifference should be manifested regarding the quality of the food or the manner of its preparation. If the food eaten is not relished, the body will not be so well nourished. The food should be carefully chosen and prepared with intelligence and skill.*

*Bread should be light and sweet. Not the least taint of sourness should be tolerated. The loaves should be small and so thoroughly baked that, so far as possible, the yeast germs shall be destroyed. When hot or new, raised bread of any kind is difficult of digestion. It should never appear on the table. This rule does not, however, apply to unleavened bread. Fresh rolls made of wheaten meal without yeast or leaven, and baked in a well-heated oven, are both wholesome and palatable.*

*Far too much sugar is ordinarily used in food. Cakes, sweet puddings, pastries, jellies, jams, are active causes of indigestion. Especially harmful are the custards and puddings in which milk, eggs, and sugar are the chief ingredients. The free use of milk and sugar taken together should be avoided.*

*Scanty, ill-cooked food depraves the blood by weakening the blood-making organs. It deranges the system and brings on disease, with its accompaniment of irritable nerves and bad tempers. The victims of poor cookery are numbered by thousands and tens of thousands. Over many graves might be written: "Died because of poor cooking;" "Died of an abused stomach."*

*Regularity in eating is of vital importance. There should be a specified time for each meal. At this time let everyone eat what the system requires and then take nothing more until the next meal. There are many who eat when the system needs no food, at irregular intervals, and between meals, because they have not sufficient strength of will to resist inclination. When traveling, some are constantly nibbling if anything eatable is within their reach. This is very injurious. If travelers would eat regularly of food that is simple and nutritious, they would not feel so great weariness nor suffer so much from sickness.*

*Another pernicious habit is that of eating just before bedtime. The regular meals may have been taken; but because there is a sense of faintness, more food is eaten. By indulgence this wrong practice becomes a habit and often so firmly fixed that it is thought impossible to sleep without food. As a result of eating late suppers, the digestive process is continued through the sleeping hours. But though the stomach works constantly, its work is not properly accomplished. The sleep is often disturbed with unpleasant dreams, and in the morning the person awakes unrefreshed and with little relish for breakfast. When we lie*

*down to rest, the stomach should have its work all done, that it, as well as the other organs of the body, may enjoy rest. For persons of sedentary habits, late suppers are particularly harmful. With them the disturbance created is often the beginning of disease that ends in death.*

*In many cases the faintness that leads to a desire for food is felt because the digestive organs have been too severely taxed during the day. After disposing of one meal, the digestive organs need rest. At least five or six hours should intervene between the meals, and most persons who give the plan a trial will find that two meals a day are better than three.*

## ***Wrong Conditions of Eating***

*Food should not be eaten very hot or very cold. If food is cold, the vital force of the stomach is drawn upon in order to warm it before digestion can take place. Cold drinks are injurious for the same reason; while the free use of hot drinks is debilitating. In fact, the more liquid there is taken with the meals, the more difficult it is for the food to digest; for the liquid must be absorbed before digestion can begin. Do not eat largely of salt, avoid the use of pickles and spiced foods, eat an abundance of fruit, and the irritation that calls for so much drink at mealtime will largely disappear.*

*Food should be eaten slowly and should be thoroughly masticated. This is necessary in order that the saliva may be properly mixed with the food and the digestive fluids be called into action.*

*Another serious evil is eating at improper times, as after violent or excessive exercise, when one is much exhausted or heated. Immediately after eating there is a strong draft upon the nervous energies; and when mind or body is heavily taxed just before or just after eating, digestion is hindered. When one is excited, anxious, or hurried, it is better not to eat until rest or relief is found.*

*The stomach is closely related to the brain; and when the stomach is diseased, the nerve power is called from the brain to the aid of the weakened digestive organs. When these demands are too frequent, the brain becomes congested. When the brain is constantly taxed, and there is lack of physical exercise, even plain food should be eaten sparingly. At mealtime cast off care and anxious thought; do not feel hurried, but eat slowly and with cheerfulness, with your heart filled with gratitude to God for all His blessings.*

*Sometimes the result of overeating is felt at once. In other cases there is no sensation of pain; but the digestive organs lose their vital force, and the foundation of physical strength is undermined.*

*The surplus food burdens the system and produces morbid, feverish conditions. It calls an undue amount of blood to the stomach, causing the limbs and extremities to chill quickly. It lays a heavy tax on the digestive organs, and when these organs have accomplished their task, there is a feeling of faintness or languor. Some who are continually overeating call this all-gone feeling hunger; but it is caused by the over-worked condition of the digestive organs. At times there is numbness of the brain, with disinclination to mental or physical effort.*

*These unpleasant symptoms are felt because nature has accomplished her work at an unnecessary outlay of vital force and is thoroughly exhausted. The stomach is saying, "Give me rest." But with many the faintness is interpreted as a demand for more food; so instead of giving the stomach rest, another burden is placed upon it. As a consequence the digestive organs are often worn out when they should be capable of doing good work.*

*Cooking on the Sabbath should be avoided; but it is not therefore necessary to eat cold food. In cold weather the food prepared the day before should be heated. And let the meals, however simple, be palatable and attractive. Especially in families where there are children, it is well, on the Sabbath, to provide something that will be regarded as a treat, something the family do not have every day.*

*Those upon whom rest important responsibilities, those, above all, who are guardians of spiritual interests, should be men of keen feeling and quick perception. More than others, they need to be temperate in eating. Rich and luxurious food should have no place upon their tables.*

*Every day men in positions of trust have decisions to make upon which depend results of great importance. Often they have to think rapidly, and this can be done successfully by those only who practice strict temperance. The mind strengthens under the correct treatment of the physical and mental powers. If the strain is not too great, new vigor comes with every taxation. But often the work of those who have important plans to consider and important decisions to make is affected for evil by the results of improper diet. A disordered stomach produces a disordered, uncertain state of mind. Often it causes irritability, harshness, or injustice. Many a plan that would have been a blessing to the world has been set aside, many unjust, oppressive, even cruel measures have been carried, as the result of diseased conditions due to wrong habits of eating.*

*Here is a suggestion for all whose work is sedentary or chiefly mental; let those who have sufficient moral courage and self-control try it: At each meal take only two or three kinds of simple food, and eat no more than is required to satisfy hunger. Take active exercise every day, and see if you do not receive benefit.*

*Strong men who are engaged in active physical labor are not compelled to be as careful as to the quantity or quality of their food as are persons of sedentary habits; but even these would have better health if they would practice self-control in eating and drinking.*

*Some wish that an exact rule could be prescribed for their diet. They overeat, and then regret it, and so they keep thinking about what they eat and drink. This is not as it should be. One person cannot lay down an exact rule for another. Everyone should exercise reason and self-control, and should act from principle.*

*Our bodies are Christ's purchased possession, and we are not at liberty to do with them as we please. All who understand the laws of health should realize their obligation to obey these laws which God has established in their being. Obedience to the laws of health is to be made a matter of personal duty. We ourselves must suffer the results of violated law. We must individually answer to God for our habits and practices. Therefore the question with us is not, "What is the world's practice?" but, "How shall I as an individual treat the habitation that God has given me?"<sup>41</sup>*

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<sup>41</sup> *The Ministry of Healing*, pp. 295-310

## Recreation

In order to provide for relaxation and physical exercise, regular recreation periods are scheduled. All the students are encouraged to attend each recreation.

- All students are to participate or be sent back to the dorm and if you must send them back, you need to notify the dean that you are sending them back.
- When a student arrives for recreation they should plan to stay the duration of the recreation period.
- If you have a language or social problem, a repeated dress code problem, or they are not participating, please inform the dean immediately.
- Recreation should be over no later than 9:00 p.m.
- While a simple game of ball is worthwhile, the elements of competition so often associated with sports should be avoided.
- Rough games, such as tackle football, should not be played or they should be played in such a way that will not be harmful.

### *Hiking*

- One staff is the leader of the hike. No persons are to pass the leader at any time.
- Another staff is to be the tail of the hike. No persons are to fall behind the tail.
- The leader is to stop often enough to compress the length of the group, and to ensure the safety of all students.
- The leaders of the hike may take time for a nature nugget, personal experience or singing half way through so that it breaks up the hike.
- If students choose to not participate in the activities hike, they are to remain in the dorm and not take "personal" hikes or walks.
- Students who show up for the hike should plan to go on the hike.
- Under no circumstances should students leave the group or lag way behind.
- Every participant is paired with another. Buddies stay together, monitor each other, and alert the leaders if either needs assistance or is missing.

### *Biking*

- One staff is the leader of the ride. No persons are to pass the leader at any time.
- Another staff is to be the tail of the ride. No persons are to fall behind the tail.
- The leader is to stop often enough to compress the length of the group, and to ensure the safety of all students.
- Obey traffic signs and signals - Bicycles must follow the rules of the road like other vehicles.
- Never ride against traffic - Motorists aren't looking for bicyclists riding on the wrong side of the road. State law and common sense require that bicyclists drive like other vehicles.
- Follow lane markings - Don't turn left from the right lane. Don't go straight in a lane marked "right-turn only."
- Don't pass on the right - Motorists may not look for or see a bicycle passing on the right.
- Scan the road behind you - Learn to look back over your shoulder without losing your balance or swerving.
- Keep both hands ready to brake - You may not stop in time if you brake one-handed. Allow extra distance for stopping in the rain, since brakes are less efficient when wet.
- Always wear a helmet.
- Dress for the weather - In rain wear a poncho or waterproof suit. Dress in layers so you can adjust to temperature changes. Wear bright colored clothing.



## Standards Handbook

- Use hand signals - Hand signals tell motorists and pedestrians what you intend to do. Signal as a matter of law, of courtesy, and of self-protection.
- Choose the best way to turn left – There are two choices: (1) Like an auto: signal to move into the left turn lane and then turn left. (2) Like a pedestrian: ride straight to the far side crosswalk. Walk your bike across.
- Look out for road hazards - Watch out for parallel-slat sewer grates, gravel, ice, sand or debris. Cross railroad tracks at right angles.

## Music

*I was shown that the youth must take a higher stand and make the word of God the man of their counsel and their guide. Solemn responsibilities rest upon the young, which they lightly regard. The introduction of music into their homes, instead of inciting to holiness and spirituality, has been the means of diverting their minds from the truth. Frivolous songs and the popular sheet music of the day seem congenial to their taste. The instruments of music have taken time which should have been devoted to prayer. Music, when not abused, is a great blessing; but when put to a wrong use, it is a terrible curse. It excites, but does not impart that strength and courage which the Christian can find only at the throne of grace while humbly making known his wants and with strong cries and tears pleading for heavenly strength to be fortified against the powerful temptations of the evil one. Satan is leading the young captive. Oh, what can I say to lead them to break his power of infatuation!*<sup>42</sup>

*Rightly employed, music is a precious gift of God, designed to uplift the thoughts to high and noble themes, to inspire and elevate the soul.*

*As the children of Israel, journeying through the wilderness, cheered their way by the music of sacred song, so God bids His children today gladden their pilgrim life. There are few means more effective for fixing His words in the memory than repeating them in song. And such song has wonderful power. It has power to subdue rude and uncultivated natures; power to quicken thought and to awaken sympathy, to promote harmony of action, and to banish the gloom and foreboding that destroy courage and weaken effort.*

*It is one of the most effective means of impressing the heart with spiritual truth. How often to the soul hard-pressed and ready to despair, memory recalls some word of God's--the long-forgotten burden of a childhood song, --and temptations lose their power, life takes on new meaning and new purpose, and courage and gladness are imparted to other souls!*

*The value of song as a means of education should never be lost sight of. Let there be singing in the home, of songs that are sweet and pure, and there will be fewer words of censure and more of cheerfulness and hope and joy. Let there be singing in the school, and the pupils will be drawn closer to God, to their teachers, and to one another.*

*As a part of religious service, singing is as much an act of worship as is prayer. Indeed, many a song is prayer. If the child is taught to realize this, he will think more of the meaning of the words he sings and will be more susceptible to their power.*

*As our Redeemer leads us to the threshold of the Infinite, flushed with the glory of God, we may catch the themes of praise and thanksgiving from the heavenly choir round about the throne; and as the echo of the angels' song is awakened in our earthly homes, hearts will be drawn closer to the heavenly singers. Heaven's communion begins on earth. We learn here the keynote of its praise.*<sup>43</sup>

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<sup>42</sup> *Testimonies for the Church*, vol. 1, p. 497

<sup>43</sup> *Education*, pp. 167, 168

## Building Rules

### *School Building Rules*

- Students may not chew gum in the buildings, school vehicles, or during any meetings, chapels, or religious services. (\$5 fine)
- Students may not eat in the school building and may only drink water.

### *Cafeteria Rules*

- **Health laws** require that the exterior cafeteria doors be used only during meal times. Staff and students are to use the gym doors or the office doors outside of meal times.
- **Health laws** require that no one but authorized personnel be permitted in the kitchen. Please do not go behind the counter unless on duty.
- Students must be in dress code to enter the cafeteria.
- When finished eating, students will deposit their trays and dishes in the clean-up area.
- Consideration for others should be evident by keeping noise, talking, and laughter to a 'table-level'.
- Food, dishes, silverware, etc. are not to be removed from the cafeteria.
- All students should be in the cafeteria only during authorized times.

### *Library*

- Students are to be quiet. No talking in the library except with permission from the supervisor and then only in a low voice or whisper.
- No library books are to leave the library without first being checked out.
- Newspapers, current magazines and reference materials are not to be removed from the library.
- Lost or overdue book fines are to be PAID IN CASH to the Business Office. Overdue book fines are \$.25 per day per book.
- No writing in or disfiguring of library books, magazines or furniture. A fine of \$25 will be assessed per incident plus replacement cost of the book.
- Students may be assigned to certain seats for study halls in the library.
- The library is open for use to those who are here to use it properly. All should study quietly and not disturb others. Those who fail to respect these rules may be assigned "special seats" or may even lose their library privileges.  
Students are not to be in the library without a supervisor.

### *Auditorium Rules*

- Students participating in recreational activities must wear athletic shoes.
- Students may be in the auditorium only in the presence of a supervising staff member.
- Students are expected to display good sportsmanship during games.
- Inappropriate behavior will result in the loss of recreation privileges.

## Building Character for Eternity

*I have a deep interest in the youth, and I greatly desire to see them striving to perfect Christian characters, seeking by diligent study and earnest prayer to gain the training essential for acceptable service in the cause of God. I long to see them helping one another to reach a higher plane of Christian experience.*

*Christ came to teach the human family the way of salvation, and He made this way so plain that a little child can walk in it. He bids His disciples follow on to know the Lord; and as they daily follow His guidance, they learn that His going forth is prepared as the morning. You have watched the rising sun, and the gradual break of day over earth and sky. Little by little the dawn increases, till the sun appears; then the light grows constantly stronger and clearer until the full glory of noontide is reached. This is a beautiful illustration of what God desires to do for His children in perfecting their Christian experience. As we walk day by day in the light He sends us, in willing obedience to all His requirements, our experience grows and broadens until we reach the full stature of men and women in Christ Jesus.*

*The youth need to keep ever before them the course that Christ followed. At every step it was a course of overcoming. Christ did not come to the earth as a king, to rule the nations. He came as a humble man, to be tempted, and to overcome temptation, to follow on, as we must, to know the Lord. In the study of His life we shall learn how much God through Him will do for His children. And we shall learn that, however great our trials may be, they cannot exceed what Christ endured that we might know the way, the truth, and the life. By a life of conformity to His example, we are to show our appreciation of His sacrifice in our behalf.*

*The youth have been bought with an infinite price, even the blood of the Son of God. Consider the sacrifice of the Father in permitting His Son to make this sacrifice. Consider what Christ gave up when He left the courts of heaven and the royal throne, to give His life a daily sacrifice for men He suffered reproach and abuse. He bore all the insult and mockery that wicked men could heap upon Him. And when His earthly ministry was accomplished, He suffered the death of the cross. Consider His sufferings on the cross,—the nails driven into His hands and feet, the derision and abuse from those He came to save, the hiding of His Father's face. But it was by all this that Christ made it possible for all who will to have the life that measures with the life of God.<sup>44</sup>*

### *A Faithful Friend*

*When Christ ascended to the Father, He did not leave His followers without help. The Holy Spirit, as His representative, and the heavenly angels, as ministering spirits, are sent forth to aid those who against great odds are fighting the good fight of faith. Ever remember that Jesus is your helper. No one understands as well as He your peculiarities of character. He is watching over you, and if you are willing to be guided by Him, He will throw around you influences for good that will enable you to accomplish all His will for you.*

*In this life we are preparing for the future life. Soon there is to be a grand review, in which every soul who is seeking to perfect a Christian character must bear the test of God's searching questions: Have you set an example that others were safe in following? Have you watched for souls as those that must give an account? The heavenly host are interested in the youth; and they are intensely desirous that you will bear the test, and that to you will be spoken the words of approval, "Well done, good and faithful servant; . . . enter thou into the joy of thy Lord."*

*Let the youth remember that here they are to build characters for eternity, and that God requires them to do their best. Let those older in experience watch over the younger ones; and when they see them tempted, take them aside, and pray with them and for them. The Lord would have us recognize the great sacrifice of Christ for us by showing an interest in the salvation of those He came to save. If the youth will seek Christ, He will make their efforts effectual.<sup>45</sup>*

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<sup>44</sup> *The Youth's Instructor*, November 21, 1911

<sup>45</sup> *The Youth's Instructor*, November 21, 1911

## Appendix

### 1) E. G. White, Testimonies for the Church, vol. 1, pp. 124, 125

*I saw that all heaven is interested in our salvation; and shall we be indifferent? Shall we be careless, as though it were a small matter whether we are saved or lost? Shall we slight the sacrifice that has been made for us? Some have done this. They have trifled with offered mercy, and the frown of God is upon them. God's Spirit will not always be grieved. It will depart if grieved a little longer. After all has been done that God could do to save men, if they show by their lives that they slight Jesus' offered mercy, death will be their portion, and it will be dearly purchased. It will be a dreadful death; for they will have to feel the agony that Christ felt upon the cross to purchase for them the redemption which they have refused. And they will then realize what they have lost--eternal life and the immortal inheritance. The great sacrifice that has been made to save souls shows us their worth. When the precious soul is once lost, it is lost forever.*

*I have seen an angel standing with scales in his hands weighing the thoughts and interest of the people of God, especially the young. In one scale were the thoughts and interest tending heavenward; in the other were the thoughts and interest tending to earth. And in this scale were thrown all the reading of storybooks, thoughts of dress and show, vanity, pride, etc. Oh, what a solemn moment! the angels of God standing with scales, weighing the thoughts of His professed children--those who claim to be dead to the world and alive to God. The scale filled with thoughts of earth, vanity, and pride quickly went down, notwithstanding weight after weight rolled from the scale. The one with the thoughts and interest tending to heaven went quickly up as the other went down, and oh, how light it was! I can relate this as I saw it; but never can I give the solemn and vivid impression stamped upon my mind, as I saw the angel with the scales weighing the thoughts and interest of the people of God. Said the angel: "Can such enter heaven? No, no, never. Tell them the hope they now possess is vain, and unless they speedily repent, and obtain salvation, they must perish."*

*A form of godliness will not save any. All must have a deep and living experience. This alone will save them in the time of trouble. Then their work will be tried of what sort it is; and if it is gold, silver, and precious stones, they will be hid as in the secret of the Lord's pavilion. But if their work is wood, hay, and stubble, nothing can shield them from the fierceness of Jehovah's wrath.*

*The young, as well as those who are older, will be required to give a reason for their hope. But the mind, designed by God for better things, formed to serve Him perfectly, has dwelt upon foolish things, instead of eternal interests. That mind which is left to wander here and there is just as well able to understand the truth, the evidence from the word of God for keeping the Sabbath, and the true foundation of the Christian's hope, as to study the appearance, the manners, the dress, etc. And those who give up the mind to be diverted with foolish stories and idle tales, have the imagination fed, but the brilliancy of God's word is eclipsed to them. The mind is led directly from God. The interest in His precious word is destroyed.*

*A book has been given us to guide our feet through the perils of this dark world to heaven. It tells us how we can escape the wrath of God, and also tells of the sufferings of Christ for us, the great sacrifice that has been made that we might be saved and enjoy the presence of God forever. And if any come short at last, having heard the truth as they have in this land of light, it will be their own fault; they will be without excuse. The word of God tells us how we may become perfect Christians and escape the seven last plagues. But they took no interest to find this out. Other things diverted the mind, idols were cherished by them, and God's Holy Word was neglected and slighted. God has been trifled with by professed Christians, and when His Holy Word shall judge them in the last day, they will be found wanting. That word which they have neglected for foolish storybooks, tries their lives. That is the standard; their motives, words, works, and the manner in which they use their time are all compared with the written word of God; and if they come short then, their cases are decided forever.*

### 2) E. G. White, Testimonies for the Church, vol. 1, p. 392

*Children would be saved from many evils if they would be more familiar with their parents. Parents should encourage in*

*their children a disposition to be open and frank with them, to come to them with their difficulties, and when they are perplexed as to what course is right, to lay the matter just as they view it before the parents and ask their advice. Who are so well calculated to see and point out their dangers as godly parents? Who can understand the peculiar temperaments of their own children as well as they? The mother who has watched every turn of the mind from infancy, and is thus acquainted with the natural disposition, is best prepared to counsel her children. Who can tell as well what traits of character to check and restrain, as the mother, aided by the father?*

*Children who are Christians will prefer the love and approbation of their God-fearing parents above every earthly blessing. They will love and honor their parents. It should be one of the principal studies of their lives, how to make their parents happy. In this rebellious age, children who have not received right instruction and discipline have but little sense of their obligations to their parents. It is often the case that the more their parents do for them, the more ungrateful they are, and the less they respect them. Children who have been petted and waited upon, always expect it; and if their expectations are not met, they are disappointed and discouraged. This same disposition will be seen through their whole lives; they will be helpless, leaning upon others for aid, expecting others to favor them and yield to them. And if they are opposed, even after they have grown to manhood and womanhood, they think themselves abused; and thus they worry their way through the world, hardly able to bear their own weight, often murmuring and fretting because everything does not suit them.*

**3) E. G. White, Testimonies for the Church, vol. 2, p. 236**

*The young are in great danger. Great evil results from their light reading. Much time is lost which should be spent in useful employment. Some would even deprive themselves of sleep to finish some ridiculous love story. The world is flooded with novels of every description. Some are not of as dangerous a character as others. Some are immoral, low, and vulgar; others are clothed with more refinement; but all are pernicious in their influence. Oh, that the young would reflect upon the influence which exciting stories have upon the mind! Can you, after such reading, open the word of God and read the words of life with interest? Do you not find the book of God uninteresting? The charm of that love story is upon the mind, destroying its healthy tone, and making it impossible for you to fix your mind upon the important, solemn truths which concern your eternal interest. You sin against your parents in devoting to such a poor purpose the time which belongs to them, and you sin against God in thus using the time which should be spent in devotion to Him.*

*It is the duty of the youth to encourage sobriety. Lightness, jesting, and joking will result in barrenness of soul and the loss of the favor of God. Many of you think you do not exert a bad influence upon others, and thus feel in a measure satisfied; but do you exert an influence for good? Do you seek in your conversation and acts to lead others to the Saviour, or, if they profess Christ, to lead them to a closer walk with Him?*

**4) E. G. White, Testimonies for the Church, vol. 2, p. 248**

*You have fallen into the sad error which is so prevalent in this degenerate age, especially with women. You are too fond of the other sex. You love their society; your attention to them is flattering, and you encourage, or permit, a familiarity which does not always accord with the exhortation of the apostle, to "abstain from all appearance of evil."*

*You do not really understand yourself. You are walking in darkness. You have had something to do with matchmaking. This is most uncertain business; for you do not know the heart and may make very bad work, thereby aiding the great rebel in his work of matchmaking. He is busily engaged in influencing those who are wholly unsuited to each other to unite their interests. He exults in this work, for by it he can produce more misery and hopeless woe to the human family than by exercising his skill in any other direction.*

*You have written many letters, which has greatly taxed you. These letters have dwelt somewhat upon the subjects of our faith and hope; but mixed with this have been close inquiries and guesses in regard to whether this one or that one was about to marry, and suggestions relative to marriage. You seem to know considerable about anticipated marriages, and write and talk upon these things. This only causes dearth to your soul. "Out of the abundance of the heart the mouth speaketh." You have done great injustice to yourself in permitting your mind and conversation to dwell upon love and marriage. You have not been happy, because you have been seeking after happiness. This is not profitable business. When you seek earnestly to do your duty, and arouse yourself to minister unto others, then you will find rest of spirit. Your mind dwells upon yourself. It needs to be drawn away from yourself by seeking to lighten the cares of others; and in*

*making them happy, you will find happiness and cheerfulness of spirit.*

*You have a diseased imagination. You have thought yourself diseased, but this has been more imaginary than real. You have been untrue to yourself. You have conversed with young men, and permitted a freedom in your presence which should only be permitted in a brother. I was shown that your influence at \_\_\_\_\_ was not what it might have been. You permitted your mind to take a low level. You could chat, and laugh, and talk cheap talk unworthy of a Christian. Your deportment was not as it should have been. You appeared like a person without a backbone. You were half reclining upon others, which is a wrong position for a lady to occupy in the presence of others. If you had only thought so, you could have walked as well, and sat as erect, as many others. The condition of your mind leads to indolence and to a dread of exercise, when this exercise would prove one of the greatest means of your recovery. You will never recover unless you lay aside this listless, dreamy condition of mind and arouse yourself to do, to work while the day lasts. Do, as well as imagine and plan. Turn your mind away from romantic projects. You mingle with your religion a romantic, lovesick sentimentalism, which does not elevate, but only lowers. It is not yourself alone who is affected; others are injured by your example and influence.*

**5) E. G. White, Testimonies for the Church, vol. 2, p. 380**

*B is not capable of taking care of a family. He cannot sustain one as it ought to be sustained, and should never have had one. His marriage was all a mistake. He has made a life of misery for his wife, and has accumulated misery by having children born to them. Some of them exist, and that is about all.*

*Those professing to be Christians should not enter the marriage relation until the matter has been carefully and prayerfully considered from an elevated standpoint to see if God can be glorified by the union. Then they should duly consider the result of every privilege of the marriage relation, and sanctified principle should be the basis of every action. Before increasing their family, they should take into consideration whether God would be glorified or dishonored by their bringing children into the world. They should seek to glorify God by their union from the first, and during every year of their married life. They should calmly consider what provision can be made for their children. They have no right to bring children into the world to be a burden to others. Have they a business that they can rely upon to sustain a family so that they need not become a burden to others? If they have not, they commit a crime in bringing children into the world to suffer for want of proper care, food, and clothing. In this fast, corrupt age these things are not considered. Lustful passion bears sway and will not submit to control, although feebleness, misery, and death are the result of its reign. Women are forced to a life of hardship, pain, and suffering because of the uncontrollable passions of men who bear the name of husband-- more rightly could they be called brutes. Mothers drag out a miserable existence, with children in their arms nearly all the time, managing every way to put bread into their mouths and clothes upon their backs. Such accumulated misery fills the world.*

**6) E. G. White, Testimonies for the Church, vol. 2, p. 458**

*My sisters, avoid even the appearance of evil. In this fast age, reeking with corruption, you are not safe unless you stand guarded. Virtue and modesty are rare. I appeal to you as followers of Christ, making an exalted profession, to cherish the precious, priceless gem of modesty. This will guard virtue. If you have any hope of being finally exalted to join the company of the pure, sinless angels, and to live in an atmosphere where there is not the least taint of sin, cherish modesty and virtue. Nothing but purity, sacred purity, will stand the grand review, abide the day of God, and be received into a pure and holy heaven.*

*The slightest insinuations, from whatever source they may come, inviting you to indulge in sin or to allow the least unwarrantable liberty with your persons, should be resented as the worst of insults to your dignified womanhood. The kiss upon your cheek, at an improper time and place, should lead you to repel the emissary of Satan with disgust. If it is from one in high places who is dealing in sacred things, the sin is of tenfold greater magnitude, and should lead a God-fearing woman or youth to recoil with horror, not only from the sin he would have you commit, but from the hypocrisy and villainy of one whom the people respect and honor as God's servant. He is handling sacred things, yet hiding his baseness of heart under a ministerial cloak. Be afraid of anything like this familiarity. Be sure that the least approach to it is evidence of a lascivious mind and a lustful eye. If the least encouragement is given in this direction, if any of the liberties mentioned are tolerated, no better evidence can be given that your mind is not pure and chaste as it should be, and that sin and crime have charms for you. You lower the standard of your dignified, virtuous womanhood, and*

*give unmistakable evidence that a low, brutal, common passion and lust has been suffered to remain alive in your heart and has never been crucified.*

**7) E. G. White, Testimonies for the Church, vol. 2, p. 460**

*Satan controls the minds of the youth in general. Your daughters are not taught self-denial and self-control. They are petted, and their pride is fostered. They are allowed to have their own way until they become headstrong and self-willed, and you are put to your wit's end to know what course to pursue to save them from ruin. Satan is leading them on to be a proverb in the mouth of unbelievers because of their boldness, their lack of reserve and womanly modesty. The young boys are likewise left to have their own way. They have scarcely entered their teens before they are by the side of little girls of their own age, accompanying them home and making love to them. And the parents are so completely in bondage through their own indulgence and mistaken love for their children that they dare not pursue a decided course to make a change and restrain their too-fast children in this fast age.*

*With many young ladies the boys are the theme of conversation; with the young men, it is the girls. "Out of the abundance of the heart the mouth speaketh." They talk of those subjects upon which their minds mostly run. The recording angel is writing the words of these professed Christian boys and girls. How will they be confused and ashamed when they meet them again in the day of God! Many children are pious hypocrites. The youth who have not made a profession of religion stumble over these hypocritical ones and are hardened against any effort that may be made by those interested in their salvation.*

**8) E. G. White, Testimonies for the Church, vol. 2, p. 564**

*Keep clear of the boys. In their society your temptations become earnest and powerful. Put marriage out of your girl's head. You are in no sense fit for this. You need years of experience before you can be qualified to understand the duties, and take up the burdens, of married life. Positively guard your thoughts, your passions, and your affections. Do not degrade these to minister to lust. Elevate them to purity, devote them to God.*

*You may become a prudent, modest, virtuous girl, but not without earnest effort. You must watch, you must pray, you must meditate, you must investigate your motives and your actions. Closely analyze your feelings and your acts. Would you, in the presence of your father, perform an impure action? No, indeed. But you do this in the presence of your heavenly Father, who is so much more exalted, so holy, so pure. Yes; you corrupt your own body in the presence of the pure, sinless angels, and in the presence of Christ; and you continue to do this irrespective of conscience, irrespective of the light and warnings given you.*

*Remember, a record is made of all your acts. You must meet again the most secret things of your life. You will be judged according to the deeds done in the body. Are you prepared for this? You are injuring yourself physically and morally. God has enjoined upon you to preserve your body holy. "Know ye not that your body is the temple of the Holy Ghost, . . . and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." Will not God judge you for debasing to lust the passions and affections when He claims the wealth of your affections and your entire being to be devoted to His service?*

*Again I warn you as one who must meet these lines in that day when the case of everyone shall be decided. Yield yourself to Christ without delay; He alone, by the power of His grace, can redeem you from ruin. He alone can bring your moral and mental powers into a state of health. Your heart may be warm with the love of God; your understanding, clear and mature; your conscience, illuminated, quick, and pure; your will, upright and sanctified, subject to the control of the Spirit of God. You can make yourself what you choose. If you will now face rightabout, cease to do evil and learn to do well, then you will be happy indeed; you will be successful in the battles of life, and rise to glory and honor in the better life than this. "Choose you this day whom ye will serve."*

**9) E. G. White, Testimonies for the Church, vol. 3, pp. 44, 45**

*The lack of firmness and self-denial in your characters is a serious drawback in obtaining a genuine religious experience that will not be sliding sand. Firmness and integrity of purpose should be cultivated. These qualities are positively necessary to a successful Christian life. If you have integrity of soul you will not be swayed from the right. No motive*



*will be sufficient to move you from the straight line of duty; you will be loyal and true to God. The pleadings of affection and love, the yearnings of friendship, will not move you to turn aside from truth and duty; you will not sacrifice duty to inclination.*

*If you, my brother, are allured to unite your life interest with a young, inexperienced girl, who is really deficient in education in the common, practical, daily duties of life, you make a mistake; but this deficiency is small compared with her ignorance in regard to her duty to God. She has not been destitute of light; she has had religious privileges, and yet she has not felt her wretched sinfulness without Christ. If, in your infatuation, you can repeatedly turn from the prayer meeting, where God meets with His people, in order to enjoy the society of one who has no love for God and who sees no attractions in the religious life, how can you expect God to prosper such a union? Be not in haste. Early marriages should not be encouraged. If either young women or young men have no respect for the claims of God, if they fail to heed the claims which bind them to religion, there will be danger that they will not properly regard the claims of the husband or of the wife. The habit of frequently being in the society of the one of your choice, and that, too, at the sacrifice of religious privileges and of your hours of prayer, is dangerous; you sustain a loss that you cannot afford. The habit of sitting up late at night is customary; but it is not pleasing to God, even if you are both Christians. These untimely hours injure health, unfit the mind for the next day's duties, and have an appearance of evil. My brother, I hope you will have self-respect enough to shun this form of courtship. If you have an eye single to the glory of God you will move with deliberate caution. You will not suffer lovesick sentimentalism to so blind your vision that you cannot discern the high claims that God has upon you as a Christian.*

**10) E. G. White, Testimonies for the Church, vol. 3, pp. 125, 126**

*I was shown that the two younger sons of Brother X were naturally goodhearted, conscientious young men, but that Satan had blinded their perception. Their companions were not all of that class which would strengthen and improve their morals or increase their understanding and love for the truth and heavenly things. "One sinner destroyeth much good." The ridicule and corrupt conversation of these companions had had its effect to dispel serious and religious impressions.*

*It is wrong for Christians to associate with those whose morals are loose. An intimate, daily intercourse which occupies time without contributing in any degree to the strength of the intellect or morals is dangerous. If the moral atmosphere surrounding persons is not pure and sanctified, but is tainted with corruption, those who breathe this atmosphere will find that it operates almost insensibly upon the intellect and heart to poison and to ruin. It is dangerous to be conversant with those whose minds naturally take a low level. Gradually and imperceptibly those who are naturally conscientious and love purity will come to the same level and partake of and sympathize with the imbecility and moral barrenness with which they are so constantly brought in contact.*

*It was important that the associations of these young men should change. "Evil communications corrupt good manners." Satan has worked through agents to ruin these young men. Nothing can more effectually prevent or banish serious impressions and good desires than association with vain, careless, and corrupt-minded persons. Whatever attractions such persons may possess by their wit, sarcasm, and fun, the fact that they treat religion with levity and indifference is sufficient reason why they should not be associated with. The more engaging they are in other respects, the more should their influence be dreaded as companions, because they throw around an irreligious life so many dangerous attractions.*

**11) E. G. White, Testimonies for the Church, vol. 3, pp. 191, 192**

*How few earnest prayers have been sent up to God in faith for those who worked in the office who were not fully in the truth! Who has felt the worth of the soul for whom Christ died? Who have been laborers in the vineyard of the Lord? I saw that angels were grieved with the trifling frivolities of the professed followers of Christ who were handling sacred things in the office. Some have no more sense of the sacredness of the work than if they were engaged in common labor. God now calls for the fruitless cumberers of the ground to consecrate themselves to Him and center their affections and hopes in Him.*

*The Lord would have all connected with the office become caretakers and burden bearers. If they are pleasure seekers, if they do not practice self-denial, they are not fit for a place in the office. The workers at the office should feel when*

*they enter it that it is a sacred place, a place where the work of God is being done in the publication of a truth which will decide the destiny of souls. This is not felt or realized as it should be. There is conversation in the typesetting department which diverts the mind from the work. The office is no place for visiting, for a courting spirit, or for amusement or selfishness. All should feel that they are doing work for God. He who sifts all motives and reads all hearts is proving, and trying, and sifting His people, especially those who have light and knowledge, and who are engaged in His sacred work. God is a searcher of hearts and a trier of the reins, and will accept nothing less than entire devotion to the work and consecration to Himself. All in the office should take up their daily duties as if in the presence of God. They should not be satisfied with doing just enough to pass along, and receive their wages; but all should work in any place where they can help the most. In Brother White's absence there are some faithful ones; there are others who are eyeservants. If all in the office who profess to be followers of Christ had been faithful in the performance of duty in the office, there would have been a great change for the better. Young men and young women have been too much engrossed in each other's society, talking, jesting, and joking, and angels of God have been driven from the office.*

*Marcus Lichtenstein was a God-fearing youth; but he saw so little true religious principle in those in the church and those working in the office that he was perplexed, distressed, disgusted. He stumbled over the lack of conscientiousness in keeping the Sabbath manifested by some who yet professed to be commandment keepers. Marcus had an exalted regard for the work in the office; but the vanity, the trifling, and the lack of principle stumbled him. God had raised him up and in His providence connected him with His work in the office. But there is so little known of the mind and will of God by some who work in the office that they looked upon this great work of the conversion of Marcus from Judaism as of no great importance. His worth was not appreciated. He was frequently pained with the deportment of F and of others in the office; and when he attempted to reprove them, his words were received with contempt that he should venture to instruct them. His defective language was an occasion of jest and amusement with some.*

*Marcus felt deeply over the case of F, but he could not see how he could help him. Marcus never would have left the office if the young men had been true to their profession. If he makes shipwreck of faith, his blood will surely be found on the skirts of the young who profess Christ, but who, by their works, their words, and their deportment, state plainly that they are not of Christ, but of the world. This deplorable state of neglect, of indifference and unfaithfulness, must cease; a thorough and permanent change must take place in the office, or those who have had so much light and so great privileges should be dismissed and others take their places, even if they be unbelievers. It is a fearful thing to be self-deceived. Said the angel, pointing to those in the office: "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." A profession is not enough. There must be a work wrought in the soul and carried out in the life.*

**12) E. G. White, Testimonies for the Church, vol. 3, pp. 455, 456**

*I have given up all hope of doing anything for the church in ----- while you are a stumbling block to them. You once loved the truth, and had you followed on in the pathway of truth and holiness you would now have been an ambassador for Christ. You will have a fearful account to give in the great day of God for your talents which have been unimproved. You had good abilities. God lent these talents to you for you to put to good account, but you have abused these gifts. Had you used the ability that God had given you, on the right side, you would have done much in winning souls to Christ, and you would see in the kingdom of heaven souls saved through your instrumentality. But you have scattered abroad instead of gathering with Christ. Your brethren have been discouraged from trying to rise and advance, because you, like an opposing body, counteract the good they would do.*

*The heart of God never yearned toward His earthly children with deeper love and more compassionate tenderness than now. There never was a time when God was ready and waiting to do more for His people than now. And He will instruct and save all who choose to be saved in His appointed way. Those who are spiritual can discern spiritual things and see tokens of the presence and work of God everywhere. Satan, by his skillful and wicked strategy, led our first parents from the Garden of Eden--from their innocence and purity into sin and unspeakable wretchedness. He has not ceased to destroy; all the forces which he can command are diligently employed by him in these last days to compass the ruin of souls. He seizes every artifice that he can use to deceive, perplex, and confuse the people of God.*

*He has used you as his agent to scatter darkness and confusion, and he finds that you work admirably in his hands. You are the very instrument that he can handle with good effect to hurt, discourage, and tear down. You are not zealous to put your shoulder under the load with the people of God; but when they would move, you throw yourself as*

*an additional load to prevent them from doing what they might do in advancing in the right direction. Satan is at work with those who keep the commandments of God and have the faith of Jesus. The most bitter hatred exists within him against all who are loyal to God and who obey His commandments. He sleeps not; he does not abate his vigilance for one moment. Would that God's professed followers were half as wise, diligent, and persevering in the work of God as Satan is in his work.*

*Had you, Brother B, followed on when you first set your hand to the plow, and not looked back, you would now have been a messenger of light to bear the truth to those in darkness. But God could not use you to His glory until you should learn to counsel with your brethren and not to think you knew all that was worth knowing. Satan has succeeded in keeping you from doing good. You did run well for a season, but Satan's temptations overcame you. You loved to be first and to be flattered. You loved the power which money gives. Satan understands the weakness of men. He has the knowledge which he has accumulated for ages and is an experienced hand at his work. His cunning and devices are well matured, and are too often successful because God's people are not as wise as serpents.*

*Satan frequently appears as an angel of light, arrayed in the livery of heaven; he assumes friendly airs, manifesting great sanctity of character and high regard for his victims, the souls whom he means to deceive and destroy. Perils lie in the path which he invites souls to travel, but he succeeds in concealing these and presents the attractions only. The great Captain of our salvation has conquered in our behalf, that through Him we might conquer, if we would, in our own behalf. But Christ saves none against their choice; He compels none to obedience. He made the infinite sacrifice that they might overcome in His name and His righteousness be imputed unto them.*

**13) E. G. White, Testimonies for the Church, vol. 4, p. 209**

*Order should be maintained in our different institutions at----. Insubordination should be overruled. None should be retained in the office who have been instructed by Sabbath-keeping parents and have been privileged to hear the truth yet rebel against its teachings. No persons should be connected with the sacred work of God who speak lightly of it or treat our holy faith with disrespect. Those who have been connected with the office for quite a length of time and have had ample opportunity to become acquainted with our faith, yet manifest opposition to the truth, should no longer be retained in the office. Their influence is against the truth if they continue to neglect the light and slight salvation. This very indifference has a chilling influence upon the faith of others to draw them away from God. These impenitent, unimpressible ones should not occupy positions that might be filled by persons who will respect the truth and yield to the influence of the Spirit of God by being so closely connected with this sacred work.*

*The influence of our young people in the office is not what it should be. A and B have virtually worked against the cause. The influence of their conversation and deportment has been such as to disgust unbelievers and turn them from our faith and from Christ. The young who heed not the warnings of the word of God and slight the Testimonies of His Spirit can only be a living curse to the office and should be separated from it.*

*The youth whose influence is demoralizing should have no connection with our college. Those who are possessed of a lovesick sentimentalism, and make their attendance at school an opportunity for courting and exchanging improper attentions, should be brought under the closest restrictions. Authority must be maintained. Justice and Mercy are twin sisters, standing side by side.*

**14) E. G. White, Testimonies for the Church, vol. 4, pp. 432-434**

*Professors and teachers should reflect upon the best means of maintaining the peculiar character of our college; all should highly esteem the privileges which we enjoy in having such a school and should faithfully sustain it and guard it from any breath of reproach. Selfishness may chill the energies of the students, and the worldly element may gain a prevailing influence over the entire school. This would bring the frown of God upon that institution.*

*Those students who profess to love God and obey the truth should possess that degree of self-control and strength of religious principle that will enable them to remain unmoved amid temptations and to stand up for Jesus in the college, at their boardinghouses, or wherever they may be. Religion is not to be worn merely as a cloak in the house of God, but religious principle must characterize the entire life. Those who are drinking at the fountain of life will not, like the worldling, manifest a longing desire for change and pleasure. In their deportment and character will be seen the rest*

*and peace and happiness that they have found in Jesus by daily laying their perplexities and burdens at His feet. They will show that there is contentment and even joy in the path of obedience and duty. Such will exert an influence over their fellow students which will tell upon the entire school. Those who compose this faithful army will refresh and strengthen the teachers and professors in their efforts by discouraging every species of unfaithfulness, of discord, and of neglect to comply with the rules and regulations. Their influence will be saving, and their works will not perish in the great day of God, but will follow them into the future world; and the influence of their life here will tell throughout the ceaseless ages of eternity. One earnest, conscientious, faithful young man in school is an inestimable treasure. Angels of heaven look lovingly upon him. His precious Saviour loves him, and in the Ledger of Heaven will be recorded every work of righteousness, every temptation resisted, every evil overcome. He will thus be laying up a good foundation against the time to come, that he may lay hold on eternal life.*

*The course pursued at the college by Brother C, in seeking the society of young ladies, was wrong. This was not the object for which he was sent to Battle Creek. Students are not sent here to form attachments, to indulge in flirtation or courting, but to obtain an education. Should they be allowed to follow their own inclinations in this respect, the college would soon become demoralized. Several have used their precious school days in slyly flirting and courting, notwithstanding the vigilance of professors and teachers. When a teacher of any of the branches takes advantage of his position to win the affections of his students with a view to marriage, his course is worthy of severest censure.*

*The influence of the sons of Brother D and of several others from Iowa, also that of Mr. E of Illinois, has been no benefit to our school. The relatives and friends of these students have sustained them in casting reflections upon the college. The sons of Brother D have ability and aptness, which is a source of gratification to the parents; but when the ability of these young men is exerted to break down the rules and regulations of the college, it is nothing that should excite pleasure in the hearts of any. The paper containing that apt and sharp criticism concerning one who teaches in the college will not be read with such gratification in the day when every man's work shall pass in review before God. Brother and Sister D will then meet a record of the work they did in giving their son poorly concealed justification in this matter. They must then answer for the influence they have exerted against the school, one of God's instrumentalities, and for making the colored statements which have prevented youth from coming to the college, where they might have been brought under the influence of truth. Some souls will be lost in consequence of this wrong influence. The great day of God's judgment will unfold the influence of the words spoken and the attitude assumed. Brother and Sister D have duties at home which they have neglected. They have been drunken with the cares of this life. Work and hurry and drive are the order of the day, and their intense worldliness has had its molding influence upon their children, upon the church, and upon the world. It is the example of those who hold the truth in righteousness which will condemn the world.*

**15) E. G. White, Testimonies for the Church, vol. 4, p. 587**

*In our institutions, where many are laboring together, the influence of association is very great. It is natural to seek companionship. Everyone will find companions or make them. And just in proportion to the strength of the friendship, will be the amount of influence which friends will exert over one another for good or for evil. All will have associates, and will influence and be influenced in their turn.*

*The link is a mysterious one which binds human hearts together, so that the feelings, tastes, and principles of two individuals are closely blended. One catches the spirit, and copies the ways and acts, of the other. As wax retains the figure of the seal, so the mind retains the impression produced by intercourse and association. The influence may be unconscious, yet it is no less powerful.*

*If the youth could be persuaded to associate with the pure, the thoughtful, and the amiable, the effect would be most salutary. If choice is made of companions who fear the Lord, the influence will lead to truth, to duty, and to holiness. A truly Christian life is a power for good. But, on the other hand, those who associate with men and women of questionable morals, of bad principles and practices, will soon be walking in the same path. The tendencies of the natural heart are downward. He who associates with the skeptic will soon become skeptical; he who chooses the companionship of the vile will most assuredly become vile. To walk in the counsel of the ungodly is the first step toward standing in the way of sinners and sitting in the seat of the scornful.*

**16) E. G. White, Testimonies for the Church, vol. 4, pp. 589, 590**

*The associations chosen by the workers are determining their destiny for this world and the next. Some who were once conscientious and faithful have sadly changed, they have disconnected from God, and Satan has allured them to his side. They are now irreligious and irreverent, and they have an influence upon others who are easily molded. Evil associations are deteriorating character; principle is being undermined. "He that walketh with wise men shall be wise: but a companion of fools shall be destroyed."*

*The young are in danger; but they are blind to discern the tendencies and result of the course they are pursuing. Many of them are engaged in flirtation. They seem to be infatuated. There is nothing noble, dignified, or sacred in these attachments; as they are prompted by Satan, the influence is such as to please him. Warnings to these persons fall unheeded. They are headstrong, self-willed, defiant. They think the warning, counsel, or reproof does not apply to them. Their course gives them no concern. They are continually separating themselves from the light and love of God. They lose all discernment of sacred and eternal things, and while they may keep up a dry form of Christian duties they have no heart in these religious exercises. All too late these deceived souls will learn that "strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."*

*Words and actions and motives are recorded; but how little do these light, superficial heads and hard hearts realize that an angel of God stands writing down the manner in which their precious moments are employed. God will bring to light every word and every action. He is in every place. His messengers, although unseen, are visitors in the workroom and in the sleeping apartment. The hidden works of darkness will be brought to light. The thoughts, the intents and purposes of the heart, will stand revealed. All things are naked and open to the eyes of Him with whom we have to do.*

**17) E. G. White, Testimonies for the Church, vol. 5, pp. 88, 90**

*All are in constant danger. I warn the church to beware of those who preach to others the word of life but do not themselves cherish the spirit of humility and self-denial which it inculcates. Such men cannot be depended on in a crisis. They disregard the voice of God as readily as did Saul, and like him many stand ready to justify their course. When rebuked by the Lord through His prophet, Saul stoutly asserted that he had obeyed the voice of God; but the bleating sheep and lowing oxen testified that he had not. In the same manner do many today assert their loyalty to God, but their concerts and other pleasure gatherings, their worldly associations, their glorifying of self, and their eager desire for popularity all testify that they have not obeyed His voice. "As for My people, children are their oppressors, and women rule over them."*

*That is a high standard which the gospel sets before us. The consistent Christian is not only a new but a noble creature in Christ Jesus. He is an unflinching light to show others the way to heaven and to God. He who is drawing his life from Christ will have no desire for the frivolous, unsatisfying enjoyments of the world.*

*Among the youth will be found great diversity of character and education. Some have lived in an element of arbitrary restraint and harshness, which has developed in them a spirit of obstinacy and defiance. Others have been household pets, allowed by overfond parents to follow their own inclinations. Every defect has been excused, until their character is deformed. To deal successfully with these different minds the teacher needs to exercise great tact and delicacy in management, as well as firmness in government.*

**18) E. G. White, Testimonies for the Church, vol. 5, pp. 109, 110**

*Should you, my brother, go to our college now, as you have planned, I fear for your course there. Your expressed determination to have a lady's company wherever you should go shows me that you are far from being in a position to be benefited by going to Battle Creek. The infatuation which is upon you is more satanic than divine. I do not wish to have you disappointed in regard to Battle Creek. The rules are strict there. No courting is allowed. The school would be worth nothing to students were they to become entangled in love affairs as you have been. Our college would soon be demoralized. Parents do not send their children to our college or to our offices to commence a lovesick, sentimental life, but to be educated in the sciences or to learn the printer's trade. Were the rules so lax that the youth were allowed to become bewildered and infatuated with the society of the opposite sex as you have been for some months past, the object of their going to Battle Creek would be lost. If you cannot put this entirely out of your mind and go there with the*

*spirit of a learner and with a purpose to arouse yourself to the most earnest, humble, sincere efforts, praying that you may have a close connection with God, it would be better for you to remain at home.*

*Should you go you ought to be prepared to withstand temptation and to hold up the hands of professors and teachers, letting your influence be wholly on the side of discipline and order. God designs that all who work in His cause shall be subject one to another, ready to receive advice and instruction. They should train themselves by the severest mental and moral discipline, that by the assisting grace of God they may be fitted in mind and heart to train others. Fervent prayer, humility, and earnestness must be combined with God's help, for human frailties and human feelings are continually striving for the mastery. Every man must purify his soul through obedience to the truth, and with an eye single to God's glory he must abase self and exalt Jesus and His grace. By thus continually advancing toward the light he will become acquainted with God and receive His help.*

*Some of those who attend the college do not properly improve their time. Full of the buoyancy of youth, they spurn the restraint that is brought to bear upon them. Especially do they rebel against the rules that will not allow young gentlemen to pay their attentions to young ladies. Full well is known the evil of such a course in this degenerate age. In a college where so many youth are associated, imitating the customs of the world in this respect would turn the thoughts in a channel that would hinder them in their pursuit of knowledge and in their interest in religious things. The infatuation on the part of both young men and women in thus placing the affections upon each other during school days shows a lack of good judgment. As in your own case, blind impulse controls reason and judgment. Under this bewitching delusion the momentous responsibility felt by every sincere Christian is laid aside, spirituality dies, and the judgment and eternity lose their awful significance.*

*Every faculty of those who become affected by this contagious disease--blind love--is brought in subjection to it. They seem to be devoid of good sense, and their course of action is disgusting to all who behold it. My brother, you have made yourself a subject of talk and have lowered yourself in the estimation of those whose approval you should prize. With many the crisis of the disease is reached in an immature marriage, and when the novelty is past and the bewitching power of love-making is over, one or both parties awake to their true situation. They then find themselves ill-mated, but united for life. Bound to each other by the most solemn vows, they look with sinking hearts upon the miserable life they must lead. They ought then to make the best of their situation, but many will not do this. They will either prove false to their marriage vows or make the yoke which they persisted in placing upon their own necks so very galling that not a few cowardly put an end to their existence.*

**19) E. G. White, Testimonies for the Church, vol. 5, pp. 115-116**

*The injunction of the Captain of their salvation was, "Take ye heed, watch and pray," "lest ye enter into temptation;" but it was too much trouble to faithfully guard the soul, and the deceptive power of Satan and the deceitful heart allured away from Christ. If these young men and young women had considered the words of the apostle, "Ye are not your own, for ye are bought with a price," they would not have felt at liberty to keep back from God that which He had purchased at an infinite cost.*

*There is not one youth in one hundred who feels his God-given responsibility. Every physical and mental capability should be carefully preserved and put to the best and highest use to advance the glory of God. Those youth who permit their powers to be perverted, thus abusing God's gifts, will be called to strict account for the good they might have done had they availed themselves of the provision made through Jesus Christ. God claims the working of every faculty.*

*There are youth in the church who should be cultivating the grace of Christian steadfastness and growing up to be men of faith. They should become firm, unwavering, rooted and grounded in the truth. The church needs the very help which God designed they should give. Those professing His name have not consecrated their powers fully and entirely to Him, but have yielded them, in a measure, to the service of Satan. Such have been, and still are, robbing God. Like the unfaithful steward to whom were entrusted talents, they have hid the gifts of God in the world.*

**20) E. G. White, Counsels to Parents, Teachers and Students, p. 88**

*It would be well could there be connected with our college, land for cultivation, and also workshops, under the charge of men competent to instruct the students in the various departments of physical labor. Much is lost by a neglect to*

*unite physical with mental taxation. The leisure hours of the students are often occupied with frivolous pleasures, which weaken physical, mental, and moral powers. Under the debasing power of sensual indulgence, or the untimely excitement of courtship and marriage, many students fail to reach that height of mental development which they might otherwise have attained.*

**21) E. G. White, Counsels to Parents, Teachers and Students, pp. 98-101**

*Those students who profess to love God and obey the truth should possess that degree of self-control and strength of religious principle that will enable them to remain unmoved amid temptations and to stand up for Jesus in the college, at their boarding houses, or wherever they may be. Religion is not to be worn merely as a cloak in the house of God; religious principles should characterize the entire life. Those who are drinking at the fountain of life will not, like the worldling, manifest a longing desire for change and pleasure. In their deportment and character will be seen the rest and peace and happiness that they have found in Jesus by daily laying their perplexities and burdens at His feet. They will show that in the path of obedience and duty there is contentment and even joy. Such ones will exert an influence over their fellow students which will tell upon the entire school.*

*Those who compose this faithful army will refresh and strengthen the teachers by discouraging every species of unfaithfulness, of discord, and of neglect to comply with the rules and regulations. Their influence will be saving, and their works will not perish in the great day of God, but will follow them into the future world; and the influence of their life here will tell throughout the ceaseless ages of eternity.*

*One earnest, conscientious, faithful young man in a school is an inestimable treasure. Angels of heaven look lovingly upon him, and in the ledger of heaven is recorded every work of righteousness, every temptation resisted, every evil overcome. He is laying up a good foundation against the time to come, that he may lay hold on eternal life.*

*Upon Christian youth depend in a great measure the preservation and perpetuity of the institutions which God has devised as a means by which to advance His work. Never was there a period when results so important depended upon a generation of men. Then how important that the young should be qualified for this great work, that God may use them as His instruments! Their Maker has claims upon them which are paramount to all others.*

*It is God who has given life and every physical and mental endowment that the youth possess. He has bestowed upon them capabilities for wise improvement, that they may do a work which will be as enduring as eternity. In return for His great gifts He claims a due cultivation and exercise of the intellectual and moral faculties. He did not give them these faculties merely for their amusement, or to be abused in working against His will and His providence, but to advance the knowledge of truth and holiness in the world. In return for His continued kindness and infinite mercies He claims their goodness, their veneration, their love. He justly requires obedience to His laws and to all wise regulations which will restrain and guard the youth from Satan's devices and lead them in paths of peace.*

*The wild, reckless character of many of the youth in this age of the world is heartsickening. If the youth could see that in complying with the laws and regulations of our institutions, they are only doing that which will improve their standing in society, elevate the character, ennoble the mind, and increase their happiness, they would not rebel against just rules and wholesome requirements, nor engage in creating suspicion and prejudice against these institutions.*

*With energy and fidelity our youth should meet the demands upon them, and this will be a guarantee of success. Young men who have never made a success in the temporal duties of life will be equally unprepared to engage in the higher duties. A religious experience is gained only through conflict, through disappointment, through severe discipline of self, through earnest prayer. The steps to heaven must be taken one at a time, and every advance step gives strength for the next.*

*Association With Others*

*While at school, students should not allow their minds to become confused by thoughts of courtship. They are there to gain a fitness to work for God, and this thought is ever to be uppermost. Let all students take as broad a view as possible of their obligations to God. Let them study earnestly how they can do practical work for the Master during*

*their student life. Let them refuse to burden the souls of their teachers by showing a spirit of levity and a careless disregard of rules.*

*Students can do much to make the school a success by working with their teachers to help other students, and by zealously endeavoring to lift themselves above cheap, low standards. Those who co-operate with Christ will become refined in speech and in temper. They will not be unruly and self-caring, studying their own selfish pleasure and gratification. They will bend all their efforts to work with Christ as messengers of His mercy and love. They are one with Him in spirit and in action. They seek to store the mind with the precious treasures of God's word, that each may do his appointed work.*

**22) E. G. White, Counsels to Parents, Teachers and Students, pp. 221, 222**

*It has been truly said, "Show me your company, and I will show you your character." The youth fail to realize how sensibly both their character and their reputation are affected by their choice of associates. One seeks the company of those whose tastes and habits and practices are congenial. He who prefers the society of the ignorant and vicious to that of the wise and good shows that his own character is defective. His tastes and habits may at first be altogether dissimilar to the tastes and habits of those whose company he seeks; but as he mingles with this class, his thoughts and feelings change; he sacrifices right principles and insensibly yet unavoidably sinks to the level of his companions. As a stream always partakes of the property of the soil through which it runs, so the principles and habits of youth invariably become tinctured with the character of the company in which they mingle. Students should be taught to resist firmly the allurements to evil which come through association with other youth. Compassed as they are by temptation, an indwelling Christ is their only safeguard against evil. They must learn to look to Jesus continually, to study His virtues, to make Him their daily pattern. Then truth, brought into the inner sanctuary of the soul, will sanctify the life.*

*They must be trained to weigh their actions, to reason from cause to effect, to measure the eternal loss or gain to the life given to serve the purposes of the enemy or devoted to the service of righteousness. They should be taught to choose as their companions those who give evidence of uprightness of character, those who practice Bible truth. By association with those who walk according to principle, even the careless will learn to love righteousness. And by the practice of right doing there will be created in the heart a distaste for that which is cheap and common and at variance with the principles of God's word.*

**23) E. G. White, Counsels to Parents, Teachers and Students, pp. 225, 226**

*The student who has a conscientious regard for truth and a true conception of duty can do much to influence his fellow students for Christ. The youth who are yoked up with the Saviour will not be unruly; they will not study their own selfish pleasure and gratification. Because they are one with Christ in spirit, they will be one with Christ in action. The older students in our schools should remember that it is in their power to mold the habits and practices of the younger students; and they should seek to make the best of every opportunity. Let these students determine that they will not through their influence betray their companions into the hands of the enemy.*

*Jesus will be the helper of all who put their trust in Him. Those who are connected with Christ have happiness at their command. They follow the path where their Saviour leads, for His sake crucifying the flesh, with its affections and lusts. They have built their hopes on Christ, and the storms of earth are powerless to sweep them from the sure foundation.*

*It rests with you, young men and women, to decide whether you will become trustworthy and faithful, ready and resolute to take your stand for the right under all circumstances. Do you desire to form correct habits? Then seek the company of those who are sound in morals, and whose aim tends to that which is good. The precious hours of probation are granted that you may remove every defect from the character, and this you should seek to do, not only that you may obtain the future life, but that you may be useful in this life. A good character is a capital of more value than gold or silver. It is unaffected by panics or failures, and in that day when earthly possessions shall be swept away, it will bring rich returns. Integrity, firmness, and perseverance are qualities that all should seek earnestly to cultivate; for they clothe the possessor with a power which is irresistible-- a power which makes him strong to do good, strong to resist evil, strong to bear adversity.*



**24) E. G. White, Counsels to Parents, Teachers and Students, pp. 332, 333**

*The Duties of Parents*

*The dangers of the young are greatly increased as they are thrown into the society of a large number of their own age, of varied character and habits of life. Under these circumstances, many parents are inclined to relax rather than redouble their own efforts to guard and control their children. Thus they cast a tremendous burden upon those who feel the responsibility. When these parents see that their children are becoming demoralized, they are inclined to find fault with those who have charge of the work, when the evils have been caused by the course of the parents themselves.*

*Instead of uniting with those who bear the burdens, to lift up the standard of morals, and working with heart and soul in the fear of God to correct the wrongs in their children, many parents soothe their own consciences by saying, "My children are no worse than others." They seek to conceal the glaring wrongs which God hates, lest their children shall become offended and take some desperate course. If the spirit of rebellion is in their hearts, far better subdue it now than permit it to increase and strengthen by indulgence. If parents would do their duty, we should see a different state of things. Many of these parents have backslidden from God. They do not have wisdom from Him to perceive the devices of Satan and to resist his snares.*

*Every son and daughter should be called to account if absent from home at night. Parents should know what company their children are in and at whose house they spend their evenings. Some children deceive their parents with falsehoods to avoid exposure of their wrong course. There are those who seek the society of corrupt companions and secretly visit saloons and other forbidden places of resort in the city. There are students who visit the billiard rooms, and who engage in card playing, flattering themselves that there is no danger. Since their object is merely amusement, they feel perfectly safe. It is not the lower grade alone who do this. Some who have been carefully reared, and educated to look upon such things with abhorrence, are venturing upon the forbidden ground.*

**25) E. G. White, Messages to Young People, p. 436**

*"A prudent wife is from the Lord." "The heart of her husband doth safely trust in her. .... She will do him good and not evil all the days of her life." "She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband also, and he praiseth her," saying, "Many daughters have done virtuously, but thou excellest them all." He who gains such a wife, "findeth a good thing, and obtaineth favor of the Lord."--"Ministry of Healing," pp. 358, 359.*

*Choice of Companions*

*Great care should be taken by Christian youth in the formation of friendships and in the choice of companions. Take heed, lest what you now think to be pure gold turns out to be base metal. Worldly associations tend to place obstructions in the way of your service to God, and many souls are ruined by unhappy unions, either business or matrimonial, with those who can never elevate or ennoble. Never should God's people venture upon forbidden ground. Marriage between believers and unbelievers is forbidden by God. But too often the unconverted heart follows its own desires, and marriages unsanctioned by God are formed.--"Fundamentals of Christian Education," p. 500.*

**26) E. G. White, Messages to Young People, pp. 449, 450**

*One of the greatest errors connected with this subject is that the young and inexperienced must not have their affections disturbed, that there must be no interference in their love experience. If there ever was a subject that needed to be viewed from every standpoint, it is this. The aid of the experience of others, and a calm, careful weighing of the matter on both sides, is positively essential. It is a subject that is treated altogether too lightly by the great majority of people.*

*Take God and your God-fearing parents into your counsel, young friends. Pray over the matter. Weigh every sentiment, and watch every development of character in the one with whom you think to link your life destiny. The step you are about to take is one of the most important in your life, and should not be taken hastily. While you may love, do not love blindly.*

*Examine carefully to see if your married life would be happy, or inharmonious and wretched. Let the questions be raised, Will this union help me heavenward? will it increase my love for God? and will it enlarge my sphere of usefulness in this life? If these reflections present no drawback, then in the fear of God move forward.*

*But even if an engagement has been entered into without a full understanding of the character of the one with whom you intend to unite, do not think that the engagement makes it a positive necessity for you to take upon yourself the marriage vow, and link yourself for life to one whom you cannot love and respect. Be very careful how you enter into conditional engagements; but better, far better, break the engagement before marriage than separate afterward, as many do.*

**27) E. G. White, Messages to Young People, p. 452**

*Boys and girls enter upon the marriage relation with unripe love, immature judgment, without noble, elevated feelings, and take upon themselves the marriage vows, wholly led by their boyish, girlish passions. . . .*

*The Danger of Early Attachments*

*Attachments formed in childhood have often resulted in very wretched unions, or in disgraceful separations. Early connections, if formed without the consent of parents, have seldom proved happy. The young affections should be restrained until the period arrives when sufficient age and experience will make it honorable and safe to unfetter them. Those who will not be restrained will be in danger of dragging out an unhappy existence. A youth not out of his teens is a poor judge of the fitness of a person as young as himself to be his companion for life. After their judgment has become more matured, they view themselves bound for life to each other, and perhaps not at all calculated to make each other happy. Then, instead of making the best of their lot, recriminations take place, the breach widens, until there is settled indifference and neglect of each other. To them there is nothing sacred in the word home. The very atmosphere is poisoned by unloving words and bitter reproaches.--"A Solemn Appeal," pp. 11, 12 (Edition: Signs Publishing Company Limited).*

**28) E. G. White, Messages to Young People, p. 460**

*Seeking Divine Guidance*

*If men and women are in the habit of praying twice a day before they contemplate marriage, they should pray four times a day when such a step is anticipated. Marriage is something that will influence and affect your life, both in this world and in the world to come. A sincere Christian will not advance his plans in this direction without the knowledge that God approves his course. He will not want to choose for himself, but will feel that God must choose for him. We are not to please ourselves, for Christ pleased not Himself. I would not be understood to mean that anyone is to marry one whom he does not love. This would be sin. But fancy and the emotional nature must not be allowed to lead on to ruin. God requires the whole heart, the supreme affections.*

*The majority of the marriages of our time, and the way in which they are conducted, make them one of the signs of the last days. Men and women are so persistent, so headstrong, that God is left out of the question. Religion is laid aside, as if it had no part to act in this solemn and important matter. But unless those who profess to believe the truth are sanctified through it, and exalted in thought and character, they are not in as favorable a position before God as the sinner who has never been enlightened in regard to its claims.--Review and Herald, September 25, 1888.*

**29) E. G. White, Fundamentals of Christian Education, pp. 62, 63**

*A few weeks since, I visited College City (California), to speak, by invitation, upon the subject of temperance. The church was tendered for the occasion, and there was a good attendance. The people of this place have already taken a praiseworthy stand upon temperance principles. In fact, it was upon this condition that a college was established here. The land upon which the college building stands, with a large tract surrounding it, was donated to the Christian Church for educational purposes, with the stipulation that no saloon should ever be opened within three miles of the college. This agreement seems to have been faithfully kept. We would feel that the youth were much safer in attending school in such a town than where there are saloons open day and night on every street corner.*

*The rules of this college strictly guard the association of young men and young women during the school term. It is only when these rules are temporarily suspended, as is sometimes the case, that gentlemen are permitted to accompany ladies to and from public gatherings. Our own College at Battle Creek has similar regulations, though not so stringent. Such rules are indispensable to guard the youth from the danger of premature courtship and unwise marriage. Young people are sent to school by their parents to obtain an education, not to flirt with the opposite sex. The good of society, as well as the highest interest of the students, demands that they shall not attempt to select a life partner while their own character is yet undeveloped, their judgment immature, and while they are at the same time deprived of parental care and guidance.*

*It is because the home training is defective that the youth are so unwilling to submit to proper authority. I am a mother; I know whereof I speak, when I say that youth and children are not only safer but happier under wholesome restraint than when following their own inclination. Parents, your sons and daughters are not properly guarded. They should never be permitted to go and come when they please, without your knowledge and consent. The unbounded freedom granted to children at this age has proved the ruin of thousands. How many are allowed to be in the streets at night, and parents are content to be ignorant of the associates of their children. Too often, companions are chosen whose influence tends only to demoralize.*

*Under the cover of darkness, boys collect in groups to learn their first lessons in card-playing, gambling, smoking, and wine or beer sipping. The sons of religious parents venture into the saloons for an oyster supper, or some similar indulgence, and thus place themselves in the way of temptation. The very atmosphere of these resorts is redolent with blasphemy and pollution. No one can long remain in it without becoming corrupted. It is by such associations that promising youth are becoming inebriates and criminals. The very beginnings of the evil should be guarded against. Parents, unless you know that their surroundings are unexceptionable, do not permit your children to go into the streets after nightfall to engage in out-door sports, or to meet other boys for amusement. If this rule be rigidly enforced, obedience to it will become habitual, and the desire to transgress will soon cease.*

*Those who are seeking to shield the youth from temptation and to prepare them for a life of usefulness, are engaged in a good work. We are glad to see in any institution of learning a recognition of the importance of proper restraint and discipline for the young. May the efforts of all such instructors be crowned with success.--Signs of the Times, March 2, 1882*

**30) E. G. White, Fundamentals of Christian Education, pp. 105, 106**

*True love is a plant that needs culture. Let the woman who desires a peaceful, happy union, who would escape future misery and sorrow, inquire before she yields her affections, Has my lover a mother? What is the stamp of her character? Does he recognize his obligations to her? Is he mindful of her wishes and happiness? If he does not respect and honor his mother, will he manifest respect and love, kindness and attention, toward his wife? When the novelty of marriage is over, will he love me still? Will he be patient with my mistakes, or will he be critical, overbearing, and dictatorial? True affection will overlook many mistakes; love will not discern them.*

*The youth trust altogether too much to impulse. They should not give themselves away too easily, nor be captivated too readily by the winning exterior of the lover. Courtship, as carried on in this age, is a scheme of deception and hypocrisy, with which the enemy of souls has far more to do than the Lord. Good common sense is needed here if anywhere; but the fact is, it has little to do in the matter.*

*If children would be more familiar with their parents, if they would confide in them, and unburden to them their joys and sorrows, they would save themselves many a future heartache. When perplexed to know what course is right, let them lay the matter just as they view it before their parents, and ask advice of them. Who are so well calculated to point out their dangers as godly parents? Who can understand their peculiar temperaments so well as they? Children who are Christians will esteem above every earthly blessing the love and approbation of their God-fearing parents. The parents can sympathize with the children, and pray for and with them that God will shield and guide them. Above everything else they will point them to their never-failing Friend and Counselor, who will be touched with the feeling of their infirmities. He who was tempted in all points like as we are, yet without sin, knows how to succor those who are tempted, and who come to Him in faith.--Review and Herald, January 26, 1886.*

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Laurelbrook Academy

# Standards Handbook

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Academic year 2022 - 2023



**LAURELBROOK**  
EST. **A C A D E M Y** 1950  
LEARNING  BY DOING



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## The Purpose

The purpose of this Standards Handbook is to provide a mean by which students may understand the principles that undergird our standards. The desire is to not only provide guidelines for different activities, but the principles on which those guidelines are based so that complete understanding can be shared and applied should any activity arise that is not included in this handbook.

Please take a moment to study the following references that pertain to youth. Students should read the section in *Messages to Young People*, pp. 403-464. ”

The following references may be found in the appendix. REFERENCES:

*Testimonies Vol. 1*, pp 124, 125, 392›

*Testimonies Vol. 2*, pp. 236, 248, 380, 458 460, 564›

*Testimonies Vol. 3*, pp. 44, 45, 125, 191, 192, 455, 456›

*Testimonies Vol. 4*, pp. 209, 432, 433, 587 589›

*Testimonies Vol. 5*, pp. 88, 109, 110, 115›

*Counsels to Parents, Teachers and Students*, pp. 88, 98, 99, 100 102, 221, 225, 332›

*Messages to Young People*, pp. 436, 449, 452, 460›

*Fundamentals of Christian Education*, pp. 62, 105›

The contents of this book were compiled by Doug Baker.

## Personal Conduct

When a student registers at **Laurelbrook Academy** he/she and their parent(s), voluntarily agree to abide by the requirements of the school, which are designed for the benefit of the student body. A student continually makes choices in regards to the school's requirements and standards. Therefore, it is expected that a student will demonstrate responsible behavior in harmony with Christian principles both on and off campus. It is important for a student to know the requirements and standards they are expected to follow and the consequences when wrong choices are made. Laurelbrook Academy will not knowingly admit students who follow lifestyles or practices that undermine in any way the fundamental beliefs of the Seventh-day Adventist Church. When a student signs their application for admission, they pledge themselves to observe willingly **Laurelbrook Academy's** guidelines both printed and announced and to live in harmony with its ideals and purposes.

## Our High Calling

*Dear youth, I address myself to you.... Let it be your aim to glorify God and attain His moral likeness. Invite the Spirit of God to mold your characters. Now is your golden opportunity to wash your robes of character and make them white in the blood of the Lamb. ... Which will you choose, says Christ, Me or the world? God calls for an unconditional surrender of the heart and affections to Him. If you love friends, brothers or sisters, father or mother, houses or lands, more than Me, says Christ, you are not worthy of Me. Religion lays the soul under the greatest obligation to her claims, to walk by her principles. As the mysterious magnet points to the north, so do the claims of religion point to the glory of God. You are bound by your baptismal vows to honor your Creator and to resolutely deny self and crucify your affections and lusts, and bring even your thoughts into obedience to the will of Christ.*

*Avoid running into temptation. When temptations surround you, and you cannot control the circumstances which expose you to them, then you may claim the promise of God, and with confidence and conscious power exclaim: "I can do all things through Christ which strengtheneth me." There is strength for you all in God. But you will never feel your need of that strength*

*which alone is able to save you, unless you feel your weakness and sinfulness. Jesus, your precious Saviour, now calls you to take your position firmly upon the platform of eternal truth. If you suffer with Him, He will crown you with glory in His everlasting kingdom. If you are willing to sacrifice all for Him, then He will be your Saviour. But if you choose your own way you will follow on in darkness until it is too late to secure the eternal reward. <sup>1</sup>*

*Upon Christian youth depend in a great measure the preservation and perpetuity of the institutions which God has devised as a means by which to advance His work. Never was there a period when results so important depended upon a generation of men. Then how important that the young should be qualified for this great work, that God may use them as His instruments! Their Maker has claims upon them which are paramount to all others. <sup>2</sup>*

*The heart of God never yearned toward His earthly children with deeper love and more compassionate tenderness than now. There never was a time when God was ready and waiting to do more for His people than now. And He will instruct and save all who choose to be saved in His appointed way.<sup>3</sup>*

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<sup>1</sup> *Testimonies for the church*, vol. 3, p. 45

<sup>2</sup> *Testimonies for the Church*, vol. 4, p. 434

<sup>3</sup> *Testimonies for the Church*, vol. 3, p. 455

## Department of Students

*Those students who profess to love God and obey the truth should possess that degree of self-control and strength of religious principle that will enable them to remain unmoved amid temptations and to stand up for Jesus in the college, at their boarding houses, or wherever they may be. Religion is not to be worn merely as a cloak in the house of God; religious principles should characterize the entire life. Those who are drinking at the fountain of life will not, like the worldling, manifest a longing desire for change and pleasure. In their deportment and character will be seen the rest and peace and happiness that they have found in Jesus by daily laying their perplexities and burdens at His feet. They will show that in the path of obedience and duty there is contentment and even joy. Such ones will exert an influence over their fellow students which will tell upon the entire school.*

*Those who compose this faithful army will refresh and strengthen the teachers by discouraging every species of unfaithfulness, of discord, and of neglect to comply with the rules and regulations. Their influence will be saving, and their works will not perish in the great day of God, but will follow them into the future world; and the influence of their life here will tell throughout the ceaseless ages of eternity. One earnest, conscientious, faithful young man in a school is an inestimable treasure. Angels of heaven look lovingly upon him, and in the ledger of heaven is recorded every work of righteousness, ever temptation resisted, every evil overcome. He is laying up a good foundation against the time to come, that he may lay hold on eternal life.<sup>4</sup>*

*God holds everyone responsible for the influence that surrounds his soul, on his own account and on the account of others. He calls upon young men and women to be strictly temperate, and conscientious in the use of their faculties of mind and body. Their capabilities can be properly developed only by the most diligent use of their opportunities and the wise appropriation of their powers to the glory of God and the benefit of their fellow men.<sup>5</sup>*

*The wild, reckless character of many of the youth in this age of the world is heartsickening. If the youth could see that in complying with the laws and regulations of our institutions, they are only doing that which will improve their standing in society, elevate the character, ennoble the mind, and increase their happiness, they would not rebel against just rules and wholesome requirements, nor engage in creating suspicion and prejudice against these institutions.<sup>6</sup>*

*Students can do much to make the school a success by working with their teachers to help other students, and by zealously endeavoring to lift themselves above cheap, low standards. Those who co-operate with Christ will become refined in speech and in temper. They will not be unruly and self-caring, studying their own selfish pleasure and gratification. They will bend all their efforts to work with Christ as messengers of His mercy and love. They are one with Him in spirit and in action. They seek to store the mind with the precious treasures of God's word, that each may do his appointed work.<sup>7</sup>*

*The student who has a conscientious regard for truth and a true conception of duty can do much to influence his fellow students for Christ. The youth who are yoked up with the Saviour will not be unruly; they will not study their own selfish pleasure and gratification. Because they are one with Christ in spirit, they will be one with Christ in action. The older students in our schools should remember that it is in their power to mold the habits and practices of the younger students; and they should seek to make the best of every opportunity. Let these students determine that they will not through their influence betray their companions into the hands of the enemy.<sup>8</sup>*

*It rests with you, young men and women, to decide whether you will become trustworthy and faithful, ready and resolute to take your stand for the right under all circumstances. Do you desire to form correct habits? Then seek the company of*

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<sup>4</sup> Testimonies for the Church, vol. 4, p. 432

<sup>5</sup> Counsels to Parents, Teachers, and Students, p. 102

<sup>6</sup> Counsels to Parents, Teachers, and Students, p. 99

<sup>7</sup> Counsels to Parents, Teachers, and Students, p. 100

<sup>8</sup> Counsels to Parents, Teachers, and Students, p. 225

*those who are sound in morals, and whose aim tends to that which is good. The precious hours of probation are granted that you may remove every defect from the character, and this you should seek to do, not only that you may obtain the future life, but that you may be useful in this life. A good character is a capital of more value than gold or silver. It is unaffected by panics or failures, and in that day when earthly possessions shall be swept away, it will bring rich returns. Integrity, firmness, and perseverance are qualities that all should seek earnestly to cultivate; for they clothe the possessor with a power which is irresistible-- a power which makes him strong to do good, strong to resist evil, strong to bear adversity.<sup>9</sup>*

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<sup>9</sup> *Counsels to Parents, Teachers, and Students*, p. 225

## The Highest Standards

*Before men can be truly wise, they must realize their dependence upon God, and be filled with His wisdom. God is the source of intellectual as well as spiritual power. The greatest men who have reached what the world regards as wonderful heights in science are not to be compared with the beloved John or the apostle Paul. It is when intellectual and spiritual power are combined that the highest standard of manhood is attained. Those who do this, God will accept as workers together with Him in the training of minds.<sup>10</sup>*

*The true teacher is not satisfied with second-rate work. He is not satisfied with directing his students to a standard lower than the highest which it is possible for them to attain. He cannot be content with imparting to them only technical knowledge, with making them merely clever accountants, skillful artisans, successful tradesmen. It is his 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.*

*These principles become a living power to shape the character, through the acquaintance of the soul with Christ, through an acceptance of His wisdom as the guide, His power as the strength, of heart and life. This union formed, the student has found the Source of wisdom. He has within his reach the power to realize in himself his noblest ideals. The opportunities of the highest education for life in this world are his. And in the training here gained, he is entering upon that course which embraces eternity.<sup>11</sup>*

*While religion should be the pervading element in every school, it will not lead to a cheapening of the literary attainments. While a religious atmosphere should pervade the school, diffusing its influence, it will make all who are truly Christians feel more deeply their need of thorough knowledge, that they may make the best use of the faculties that God has bestowed upon them. While growing in grace and in the knowledge of our Lord Jesus Christ, they will groan under a sense of their imperfections, and will seek constantly to put to the stretch their powers of mind, that they may become intelligent Christians.<sup>12</sup>*

*Elevate your soul to be as was Daniel, a loyal, steadfast servant of the Lord of hosts. Ponder well the path of your feet; for you are standing on holy ground, and the angels of God are about you. It is right that you should feel that you must climb to the highest round of the educational ladder. Philosophy and history are important studies; but your sacrifice of time and money will avail nothing, if you do not use your attainments for the honor of God and the good of humanity. Unless the knowledge of science is a stepping stone to the attainment of the highest purposes, it is worthless. The education that does not furnish knowledge as enduring as eternity, is of no purpose. Unless you keep heaven and the future, immortal life before you, your attainments are of no permanent value. But if Jesus is your teacher, not simply on one day of the week, but every day, every hour, you may have his smile upon you in the pursuit of literary acquirements.*

*Daniel ever kept before him the glory of God, and you should also say, Lord, I desire knowledge, not for the glorification of self, but to meet the expectation of Jesus, that I may perfect an intelligent Christian character, through the grace he has given unto me. Will the students be true to principle as was Daniel?*

*In the future there will be more pressing need of men and women of literary qualifications than there has been in the past; for broad fields are opening out before us, white already for harvest. In these fields you may be laborers together with God. But if you are lovers of pleasure more than lovers of God, if you are filled with levity, if you allow the golden opportunities to pass without acquiring knowledge, without placing solid timbers in your character building, you will be dwarfed and crippled in any line of occupation you may undertake.<sup>13</sup>*

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<sup>10</sup> *Counsels for the Church*, p. 205

<sup>11</sup> *Education*, pp. 29, 30

<sup>12</sup> *Review and Herald*, June 21, 1887

<sup>13</sup> *Christian Education*, pp. 89, 90

## Behavior in the House of God

*To the humble, believing soul, the house of God on earth is the gate of heaven. The song of praise, the prayer, the words spoken by Christ's representatives, are God's appointed agencies to prepare a people for the church above, for that loftier worship into which there can enter nothing that defileth.*

*From the sacredness which was attached to the earthly sanctuary, Christians may learn how they should regard the place where the Lord meets with His people. There has been a great change, not for the better, but for the worse, in the habits and customs of the people in reference to religious worship. The precious, the sacred, things which connect us with God are fast losing their hold upon our minds and hearts, and are being brought down to the level of common things. The reverence which the people had anciently for the sanctuary where they met with God in sacred service has largely passed away. Nevertheless, God Himself gave the order of His service, exalting it high above everything of a temporal nature.*

*The house is the sanctuary for the family, and the closet or the grove the most retired place for individual worship; but the church is the sanctuary for the congregation. There should be rules in regard to the time, the place, and the manner of worshipping. Nothing that is sacred, nothing that pertains to the worship of God, should be treated with carelessness or indifference. In order that men may do their best work in showing forth the praises of God, their associations must be such as will keep the sacred distinct from the common, in their minds. Those who have broad ideas, noble thoughts and aspirations, are those who have associations that strengthen all thoughts of divine things. Happy are those who have a sanctuary, be it high or low, in the city or among the rugged mountain caves, in the lowly cabin or in the wilderness. If it is the best they can secure for the Master, He will hallow the place with His presence, and it will be holy unto the Lord of hosts.*

*When the worshipers enter the place of meeting, they should do so with decorum, passing quietly to their seats. If there is a stove in the room, it is not proper to crowd about it in an indolent, careless attitude. Common talking, whispering, and laughing should not be permitted in the house of worship, either before or after the service. Ardent, active piety should characterize the worshipers.*

*If some have to wait a few minutes before the meeting begins, let them maintain a true spirit of devotion by silent meditation, keeping the heart uplifted to God in prayer that the service may be of special benefit to their own hearts and lead to the conviction and conversion of other souls. They should remember that heavenly messengers are in the house. We all lose much sweet communion with God by our restlessness, by not encouraging moments of reflection and prayer. The spiritual condition needs to be often reviewed and the mind and heart drawn toward the Sun of Righteousness. If when the people come into the house of worship, they have genuine reverence for the Lord and bear in mind that they are in His presence, there will be a sweet eloquence in silence. The whispering and laughing and talking which might be without sin in a common business place should find no sanction in the house where God is worshiped. The mind should be prepared to hear the word of God, that it may have due weight and suitably impress the heart.*

*When the minister enters, it should be with dignified, solemn mien. He should bow down in silent prayer as soon as he steps into the pulpit, and earnestly ask help of God. What an impression this will make! There will be solemnity and awe upon the people. Their minister is communing with God; he is committing himself to God before he dares to stand before the people. Solemnity rests upon all, and angels of God are brought very near. Every one of the congregation, also, who fears God should with bowed head unite in silent prayer with him that God may grace the meeting with His presence and give power to His truth proclaimed from human lips. When the meeting is opened by prayer, every knee should bow in the presence of the Holy One, and every heart should ascend to God in silent devotion. The prayers of faithful worshipers will be heard, and the ministry of the word will prove effectual. The lifeless attitude of the worshipers in the house of God is one great reason why the ministry is not more productive of good. The melody of song, poured forth from many hearts in clear, distinct utterance, is one of God's instrumentalities in the work of saving souls. All the service should be conducted with solemnity and awe, as if in the visible presence of the Master of assemblies.*

*When the word is spoken, you should remember, brethren, that you are listening to the voice of God through His delegated servant. Listen attentively. Sleep not for one instant, because by this slumber you may lose the very words that*

*you need most—the very words which, if heeded, would save your feet from straying into wrong paths. Satan and his angels are busy creating a paralyzed condition of the senses so that cautions, warnings, and reproofs shall not be heard; or if heard, that they shall not take effect upon the heart and reform the life. Sometimes a little child may so attract the attention of the hearers that the precious seed does not fall into good ground and bring forth fruit. Sometimes young men and women have so little reverence for the house and worship of God that they keep up a continual communication with each other during the sermon. Could these see the angels of God looking upon them and marking their doings, they would be filled with shame, with abhorrence of themselves. God wants attentive hearers. It was while men slept that Satan sowed his tares.*

*When the benediction is pronounced, all should still be quiet, as if fearful of losing the peace of Christ. Let all pass out without jostling or loud talking, feeling that they are in the presence of God, that His eye is resting upon them, and that they must act as in His visible presence. Let there be no stopping in the aisles to visit or gossip, thus blocking them up so that others cannot pass out. The precincts of the church should be invested with a sacred reverence. It should not be made a place to meet old friends and visit and introduce common thoughts and worldly business transactions. These should be left outside the church. God and angels have been dishonored by the careless, noisy laughing and shuffling of feet heard in some places.*

*Parents, elevate the standard of Christianity in the minds of your children; help them to weave Jesus into their experience; teach them to have the highest reverence for the house of God and to understand that when they enter the Lord's house it should be with hearts that are softened and subdued by such thoughts as these: "God is here; this is His house. I must have pure thoughts and the holiest motives. I must have no pride, envy, jealousy, evil surmising, hatred, or deception in my heart, for I am coming into the presence of the holy God. This is the place where God meets with and blesses His people. The high and holy One who inhabiteth eternity looks upon me, searches my heart, and reads the most secret thoughts and acts of my life."*

*Brethren, will you not devote a little thought to this subject and notice how you conduct yourselves in the house of God and what efforts you are making by precept and example to cultivate reverence in your children? You roll vast responsibilities upon the preacher and hold him accountable for the souls of your children; but you do not sense your own responsibility as parents and as instructors and, like Abraham, command your household after you, that they may keep the statutes of the Lord. Your sons and daughters are corrupted by your own example and lax precepts; and, notwithstanding this lack of domestic training, you expect the minister to counteract your daily work and accomplish the wonderful achievement of training their hearts and lives to virtue and piety. After the minister has done all he can do for the church by faithful, affectionate admonition, patient discipline, and fervent prayer to reclaim and save the soul, yet is not successful, the fathers and mothers often blame him because their children are not converted, when it may be because of their own neglect. The burden rests with the parents; and will they take up the work that God has entrusted to them, and with fidelity perform it? Will they move onward and upward, working in a humble, patient, persevering way to reach the exalted standard themselves and to bring their children up with them? No wonder our churches are feeble and do not have that deep, earnest piety in their borders that they should have. Our present habits and customs, which dishonor God and bring the sacred and heavenly down to the level of the common, are against us. We have a sacred, testing, sanctifying truth; and if our habits and practices are not in accordance with the truth, we are sinners against great light, and are proportionately guilty. It will be far more tolerable for the heathen in the day of God's retributive justice than for us.*

*A much greater work might be done than we are now doing in reflecting the light of truth. God expects us to bear much fruit. He expects greater zeal and faithfulness, more affectionate and earnest efforts, by the individual members of the church for their neighbors and for those who are out of Christ. Parents must begin their work on a high plane of action. All who name the name of Christ must put on the whole armor and entreat, warn, and seek to win souls from sin. Lead all you can to listen to the truth in the house of God. We must do much more than we are doing to snatch souls from the burning.*

*It is too true that reverence for the house of God has become almost extinct. Sacred things and places are not discerned; the holy and exalted are not appreciated. Is there not a cause for the want of fervent piety in our families? Is it not because the high standard of religion is left to trail in the dust? God gave rules of order, perfect and exact, to His ancient people. Has His character changed? Is He not the great and mighty God who rules in the heaven of heavens? Would it not be well for us often to read the directions given by God Himself to the Hebrews, that we who have the light of the glorious truth shining upon us may imitate their reverence for the house of God? We have abundant reason to maintain a fervent,*

*devoted spirit in the worship of God. We have reason even to be more thoughtful and reverential in our worship than had the Jews. But an enemy has been at work to destroy our faith in the sacredness of Christian worship.*

*The place dedicated to God should not be a room where worldly business is transacted. If the children assemble to worship God in a room that is used during the week for a school or a storeroom, they will be more than human if, mingled with their devotional thoughts, they do not also have thoughts of their studies or of things that have happened during the week. The education and training of the youth should be of a character that would exalt sacred things and encourage pure devotion for God in His house. Many who profess to be children of the heavenly King have no true appreciation of the sacredness of eternal things. Nearly all need to be taught how to conduct themselves in the house of God. Parents should not only teach, but command, their children to enter the sanctuary with sobriety and reverence.*

*The moral taste of the worshipers in God's holy sanctuary must be elevated, refined, sanctified. This matter has been sadly neglected. Its importance has been overlooked, and as the result, disorder and irreverence have become prevalent, and God has been dishonored. When the leaders in the church, ministers and people, father and mothers, have not had elevated views of this matter, what could be expected of the inexperienced children? They are too often found in groups, away from the parents, who should have charge of them. Notwithstanding they are in the presence of God, and His eye is looking upon them, they are light and trifling, they whisper and laugh, are careless, irreverent, and inattentive. They are seldom instructed that the minister is God's ambassador, that the message he brings is one of God's appointed agencies in the salvation of souls, and that to all who have the privilege brought within their reach it will be a savor of life unto life or of death unto death.*

*The delicate and susceptible minds of the youth obtain their estimate of the labors of God's servants by the way their parents treat the matter. Many heads of families make the service a subject of criticism at home, approving a few things and condemning others. Thus the message of God to men is criticized and questioned, and made a subject of levity. What impressions are thus made upon the young by these careless, irreverent remarks the books of heaven alone will reveal. The children see and understand these things very much quicker than parents are apt to think. Their moral senses receive a wrong bias that time will never fully change. The parents mourn over the hardness of heart in their children and the difficulty in arousing their moral sensibility to answer to the claims of God. But the books of heavenly record trace with unerring pen the true cause. The parents were unconverted. They were not in harmony with heaven or with heaven's work. Their low, common ideas of the sacredness of the ministry and of the sanctuary of God were woven into the education of their children. It is a question whether anyone who has for years been under this blighting influence of home instruction will ever have a sensitive reverence and high regard for God's ministry and the agencies He has appointed for the salvation of souls. These things should be spoken of with reverence, with propriety of language, and with fine susceptibility, that you may reveal to all you associate with that you regard the message from God's servants as a message to you from God Himself.*

*Parents, be careful what example and what ideas you give your children. Their minds are plastic, and impressions are easily made. In regard to the service of the sanctuary, if the speaker has a blemish, be afraid to mention it. Talk only of the good work he is doing, of the good ideas he presented, which you should heed as coming through God's agent. It may be readily seen why children are so little impressed with the ministry of the word and why they have so little reverence for the house of God. Their education has been defective in this respect. Their parents need daily communion with God. Their own ideas need to be refined and ennobled; their lips need to be touched with a live coal from off the altar; then their habits, their practices at home, will make a good impression on the minds and characters of their children. The standard of religion will be greatly elevated. Such parents will do a great work for God. They will have less earthliness, less sensuality, and more refinement and fidelity at home. Life will be invested with a solemnity of which they have scarcely conceived. Nothing will be made common that pertains to the service and worship of God.*

*I am often pained as I enter the house where God is worshiped, to see the untidy dress of both men and women. If the heart and character were indicated by the outward apparel, then certainly nothing could be heavenly about them. They have no true idea of the order, the neatness, and the refined deportment that God requires of all who come into His presence to worship Him. What impressions do these things give to unbelievers and to the youth, who are keen to discern and to draw their conclusions?*

*In the minds of many there are no more sacred thoughts connected with the house of God than with the most common*



*place. Some will enter the place of worship with their hats on, in soiled, dirty clothes. Such do not realize that they are to meet with God and holy angels. There should be a radical change in this matter all through our churches. Ministers themselves need to elevate their ideas, to have finer susceptibilities in regard to it. It is a feature of the work that has been sadly neglected. Because of the irreverence in attitude, dress, and deportment, and lack of a worshipful frame of mind, God has often turned His face away from those assembled for His worship.*

*All should be taught to be neat, clean, and orderly in their dress, but not to indulge in that external adorning which is wholly inappropriate for the sanctuary. There should be no display of the apparel; for this encourages irreverence. The attention of the people is often called to this or that fine article of dress, and thus thoughts are intruded that should have no place in the hearts of the worshipers. God is to be the subject of thought, the object of worship; and anything that attracts the mind from the solemn, sacred service is an offense to Him. The parading of bows and ribbons, ruffles and feathers, and gold and silver ornaments is a species of idolatry and is wholly inappropriate for the sacred service of God, where the eye of every worshiper should be single to His glory. All matters of dress should be strictly guarded, following closely the Bible rule. Fashion has been the goddess who has ruled the outside world, and she often insinuates herself into the church. The church should make the word of God her standard, and parents should think intelligently upon this subject. When they see their children inclined to follow worldly fashions, they should, like Abraham, resolutely command their households after them. Instead of uniting them with the world, connect them with God. Let none dishonor God's sanctuary by their showy apparel. God and angels are there. The Holy One of Israel has spoken through His apostle: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."*

*When a church has been raised up and left uninstructed on these points, the minister has neglected his duty and will have to give an account to God for the impressions he allowed to prevail. Unless correct ideas of true worship and true reverence are impressed upon the people, there will be a growing tendency to place the sacred and eternal on a level with common things, and those professing the truth will be an offense to God and a disgrace to religion. They can never, with their uncultivated ideas, appreciate a pure and holy heaven, and be prepared to join with the worshipers in the heavenly courts above, where all is purity and perfection, where every being has perfect reverence for God and His holiness.*

*Paul describes the work of God's ambassadors as that by which every man shall be presented perfect in Christ Jesus. Those who embrace the truth of heavenly origin should be refined, ennobled, sanctified through it. It will require much painstaking effort to reach God's standard of true manhood. The irregular stones hewed from the quarry must be chiseled, their rough sides must be polished. This is an age famous for surface work, for easy methods, for boasted holiness aside from the standard of character that God has erected. All short routes, all cutoff tracks, all teaching which fails to exalt the law of God as the standard of religious character, is spurious. Perfection of character is a lifelong work, unattainable by those who are not willing to strive for it in God's appointed way, by slow and toilsome steps. We cannot afford to make any mistake in this matter, but we want day by day to be growing up into Christ, our living Head.<sup>14</sup>*

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<sup>14</sup> *Testimonies for the Church*, vol. 5, pp. 491-500

## Parents and Teachers

*Professors and teachers should reflect upon the best means of maintaining the peculiar character of our college; all should highly esteem the privileges which we enjoy in having such a school and should faithfully sustain it and guard it from any breath of reproach. Selfishness may chill the energies of the students, and the worldly element may gain a prevailing influence over the entire school. This would bring the frown of God upon that institution.<sup>15</sup>*

*The dangers of the young are greatly increased as they are thrown into the society of a large number of their own age, of varied character and habits of life. Under these circumstances, many parents are inclined to relax rather than redouble their own efforts to guard and control their children. Thus they cast a tremendous burden upon those who feel the responsibility. When these parents see that their children are becoming demoralized, they are inclined to find fault with those who have charge of the work, when the evils have been caused by the course of the parents themselves.*

*Instead of uniting with those who bear the burdens, to lift up the standard of morals, and working with heart and soul in the fear of God to correct the wrongs in their children, many parents soothe their own consciences by saying, "My children are no worse than others." They seek to conceal the glaring wrongs which God hates, lest their children shall become offended and take some desperate course. If the spirit of rebellion is in their hearts, far better subdue it now than permit it to increase and strengthen by indulgence. If parents would do their duty, we should see a different state of things. Many of these parents have backslidden from God. They do not have wisdom from Him to perceive the devices of Satan and to resist his snares.<sup>16</sup>*

*Order should be maintained in our different institutions at----. Insubordination should be overruled. None should be retained... who have been instructed by Sabbath-keeping parents and have been privileged to hear the truth yet rebel against its teachings. No persons should be connected with the sacred work of God who speak lightly of it or treat our holy faith with disrespect. ... Their influence is against the truth if they continue to neglect the light and slight salvation. This very indifference has a chilling influence upon the faith of others to draw them away from God. These impenitent, unimpressible ones should not occupy positions that might be filled by persons who will respect the truth and yield to the influence of the Spirit of God by being so closely connected with this sacred work.<sup>17</sup>*

*If a worldly influence is to bear sway in our school, then sell it out to worldlings, and let them take the entire control; and those who have invested their means in that institution will establish another school, to be conducted, not upon the plan of popular schools nor according to the desires of principal and teachers, but upon the plan which God has specified.<sup>18</sup>*

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<sup>15</sup> *Testimonies for the Church*, vol. 4, p. 432

<sup>16</sup> *Testimonies for the Church*, vol. 4, p. 650

<sup>17</sup> *Testimonies for the Church*, vol. 4, p. 209

<sup>18</sup> *Testimonies for the Church*, vol. 5, p. 25

## The Christian Character

*I saw that all heaven is interested in our salvation; and shall we be indifferent? Shall we be careless, as though it were a small matter whether we are saved or lost? Shall we slight the sacrifice that has been made for us? Some have done this. They have trifled with offered mercy, and the frown of God is upon them. God's Spirit will not always be grieved. It will depart if grieved a little longer. After all has been done that God could do to save men, if they show by their lives that they slight Jesus' offered mercy, death will be their portion, and it will be dearly purchased. It will be a dreadful death; for they will have to feel the agony that Christ felt upon the cross to purchase for them the redemption which they have refused. And they will then realize what they have lost--eternal life and the immortal inheritance. The great sacrifice that has been made to save souls shows us their worth. When the precious soul is once lost, it is lost forever.*

*I have seen an angel standing with scales in his hands weighing the thoughts and interest of the people of God, especially the young. In one scale were the thoughts and interest tending heavenward; in the other were the thoughts and interest tending to earth. And in this scale were thrown all the reading of storybooks, thoughts of dress and show, vanity, pride, etc. Oh, what a solemn moment! the angels of God standing with scales, weighing the thoughts of His professed children--those who claim to be dead to the world and alive to God. The scale filled with thoughts of earth, vanity, and pride quickly went down, notwithstanding weight after weight rolled from the scale. The one with the thoughts and interest tending to heaven went quickly up as the other went down, and oh, how light it was! I can relate this as I saw it; but never can I give the solemn and vivid impression stamped upon my mind, as I saw the angel with the scales weighing the thoughts and interest of the people of God. Said the angel: "Can such enter heaven? No, no, never. Tell them the hope they now possess is vain, and unless they speedily repent, and obtain salvation, they must perish."*

*A form of Godliness will not save any. All must have a deep and living experience. This alone will save them in the time of trouble. Then their work will be tried of what sort it is; and if it is gold, silver, and precious stones, they will be hid as in the secret of the Lord's pavilion. But if their work is wood, hay, and stubble, nothing can shield them from the fierceness of Jehovah's wrath.*

*The young, as well as those who are older, will be required to give a reason for their hope. But the mind, designed by God for better things, formed to serve Him perfectly, has dwelt upon foolish things, instead of eternal interests. That mind which is left to wander here and there is just as well able to understand the truth, the evidence from the word of God for keeping the Sabbath, and the true foundation of the Christian's hope, as to study the appearance, the manners, the dress, etc. And those who give up the mind to be diverted with foolish stories and idle tales, have the imagination fed, but the brilliancy of God's word is eclipsed to them. The mind is led directly from God. The interest in His precious word is destroyed.<sup>19</sup>*

*It is the duty of the youth to encourage sobriety. Lightness, jesting, and joking will result in barrenness of soul and the loss of the favor of God. Many of you think you do not exert a bad influence upon others, and thus feel in a measure satisfied; but do you exert an influence for good? Do you seek in your conversation and acts to lead others to the Saviour, or, if they profess Christ, to lead them to a closer walk with Him?<sup>20</sup>*

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<sup>19</sup> *Testimonies for the Church*, vol. 1, pp. 124, 125

<sup>20</sup> *Testimonies for the Church*, vol. 2, p. 236

## The Influence of Associates

*It has been truly said, "Show me your company, and I will show you your character." The youth fail to realize how sensibly both their character and their reputation are affected by their choice of associates. One seeks the company of those whose tastes and habits and practices are congenial. He who prefers the society of the ignorant and vicious to that of the wise and good shows that his own character is defective. His tastes and habits may at first be altogether dissimilar to the tastes and habits of those whose company he seeks; but as he mingles with this class, his thoughts and feelings change; he sacrifices right principles and insensibly yet unavoidably sinks to the level of his companions. As a stream always partakes of the property of the soil through which it runs, so the principles and habits of youth invariably become tinged with the character of the company in which they mingle.*

*Students should be taught to resist firmly the allurements to evil which come through association with other youth. Compassed as they are by temptation, an indwelling Christ is their only safeguard against evil. They must learn to look to Jesus continually, to study His virtues, to make Him their daily pattern. Then truth, brought into the inner sanctuary of the soul, will sanctify the life. They must be trained to weigh their actions, to reason from cause to effect, to measure the eternal loss or gain to the life given to serve the purposes of the enemy or devoted to the service of righteousness. They should be taught to choose as their companions those who give evidence of uprightness of character, those who practice Bible truth. By association with those who walk according to principle, even the careless will learn to love righteousness. And by the practice of right doing there will be created in the heart a distaste for that which is cheap and common and at variance with the principles of God's word.<sup>21</sup>*

*It is wrong for Christians to associate with those whose morals are loose. An intimate, daily intercourse which occupies time without contributing in any degree to the strength of the intellect or morals is dangerous. If the moral atmosphere surrounding persons is not pure and sanctified, but is tainted with corruption, those who breathe this atmosphere will find that it operates almost insensibly upon the intellect and heart to poison and to ruin. It is dangerous to be conversant with those whose minds naturally take a low level. Gradually and imperceptibly those who are naturally conscientious and love purity will come to the same level and partake of and sympathize with the imbecility and moral barrenness with which they are so constantly brought in contact.<sup>22</sup>*

*Nothing can more effectually prevent or banish serious impressions and good desires than association with vain, careless, and corrupt-minded persons. Whatever attractions such persons may possess by their wit, sarcasm, and fun, the fact that they treat religion with levity and indifference is sufficient reason why they should not be associated with. The more engaging they are in other respects, the more should their influence be dreaded as companions, because they throw around an irreligious life so many dangerous attractions.<sup>23</sup>*

*In our institutions, where many are laboring together, the influence of association is very great. It is natural to seek companionship. Everyone will find companions or make them. And just in proportion to the strength of the friendship, will be the amount of influence which friends will exert over one another for good or for evil. All will have associates, and will influence and be influenced in their turn.*

*The link is a mysterious one which binds human hearts together, so that the feelings, tastes, and principles of two individuals are closely blended. One catches the spirit, and copies the ways and acts, of the other. As wax retains the figure of the seal, so the mind retains the impression produced by intercourse and association. The influence may be unconscious, yet it is no less powerful.*

*If the youth could be persuaded to associate with the pure, the thoughtful, and the amiable, the effect would be most salutary. If choice is made of companions who fear the Lord, the influence will lead to truth, to duty, and to holiness. A truly Christian life is a power for good. But, on the other hand, those who associate with men and women of questionable*

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<sup>21</sup> *Counsels to Parents, Teachers, and Students*, p. 221

<sup>22</sup> *Testimonies for the Church*, vol. 3, p. 125

<sup>23</sup> *Testimonies for the Church*, vol. 3, p. 125

*morals, of bad principles and practices, will soon be walking in the same path. The tendencies of the natural heart are downward. He who associates with the skeptic will soon become skeptical; he who chooses the companionship of the vile will most assuredly become vile. To walk in the counsel of the ungodly is the first step toward standing in the way of sinners and sitting in the seat of the scornful.*

*Let all who would form a right character choose associates who are of a serious, thoughtful turn of mind and who are religiously inclined. Those who have counted the cost and wish to build for eternity must put good material into their building. If they accept of rotten timbers, if they are content with deficiencies of character, the building is doomed to ruin. Let all take heed how they build. The storm of temptation will sweep over the building, and unless it is firmly and faithfully constructed it will not stand the test.*<sup>24</sup>

*My brethren and sisters, old and young, when you have an hour of leisure, open the Bible and store the mind with its precious truths. When engaged in labor, guard the mind, keep it stayed upon God, talk less, and meditate more. Remember: "Every idle word that men shall speak, they shall give account thereof in the day of judgment." Let your words be select; this will close a door against the adversary of souls. Let your day be entered upon with prayer; work as in God's sight. His angels are ever by your side, making a record of your words, your deportment, and the manner in which your work is done. If you turn from good counsel and choose to associate with those who you have reason to suspect are not religiously inclined, although they profess to be Christians, you will soon become like them. You place yourself in the way of temptation, on Satan's battleground, and will, unless constantly guarded, be overcome by his devices. There are persons who have for some time made a profession of religion, who are, to all intents and purposes, without God and without a sensitive conscience. They are vain and trifling; their conversation is of a low order. Courtship and marriage occupy the mind to the exclusion of higher and nobler thoughts.*<sup>25</sup>

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<sup>24</sup> *Testimonies for the Church*, vol. 4, p.

<sup>25</sup> *Testimonies for the Church*, vol. 4, p. 588

## Social Standards

The formation of true Christian friendship is an important part of Christian education. A friendly intermingling of young men and women in group association is encouraged. We believe that social relationships are very important and that there is no better place than a Christian campus for developing friendships. However, experience has shown that those friendships should have certain defined limits. Therefore, **Laurelbrook Academy** makes abundant opportunity for supervised group association but makes no provision nor allows for exclusive friendships, dating, going steady, coupling up, etc. in our school program. The chief purpose of dating is to find a suitable marriage partner. Therefore, dating should wait until the youth are mature enough to seriously and properly consider marriage, which generally is not during the teenage years.

**Laurelbrook Academy** upholds the guidelines given in the Spirit of Prophecy and the Bible regarding the relationships between young men and young women. Because of this we impress upon our students that this is not a matter of opinion but rather principle. The sole purpose of dating is to find a suitable partner for marriage. Because the youth are not ready to make this decision, but rather should be focusing on their relationship with the Lord and discovering their life work and ministry, we provide an atmosphere of group association rather than dating, and discourage anything more than this. It is our desire to graduate young men and women who strive for and achieve a higher goal than this world has to offer young men and young women who are pure of mind and body. The Lord's standard calls for nothing less.

### Relationships

*The associations chosen by the workers are determining their destiny for this world and the next. Some who were once conscientious and faithful have sadly changed, they have disconnected from God, and Satan has allured them to his side. They are now irreligious and irreverent, and they have an influence upon others who are easily molded. Evil associations are deteriorating character; principle is being undermined. "He that walketh with wise men shall be wise: but a companion of fools shall be destroyed."*

*The young are in danger; but they are blind to discern the tendencies and result of the course they are pursuing. Many of them are engaged in flirtation. They seem to be infatuated. There is nothing noble, dignified, or sacred in these attachments; as they are prompted by Satan, the influence is such as to please him. Warnings to these persons fall unheeded. They are headstrong, self-willed, defiant. They think the warning, counsel, or reproof does not apply to them. Their course gives them no concern. They are continually separating themselves from the light and love of God. They lose all discernment of sacred and eternal things, and while they may keep up a dry form of Christian duties they have no heart in these religious exercises. All too late these deceived souls will learn that "strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." <sup>26</sup>*

*As I have been shown the dangers of those who profess better things, and the sins that exist among them,--a class who are not suspected of being in any danger from these polluting sins,--I have been led to inquire: Who, O Lord, shall stand when Thou appearest? Only those who have clean hands and pure hearts shall abide the day of His coming. I feel impelled by the Spirit of the Lord to urge my sisters who profess godliness to cherish modesty of deportment and a becoming reserve, with shamefacedness and sobriety. The liberties taken in this age of corruption should be no criterion for Christ's followers. These fashionable exhibitions of familiarity should not exist among Christians fitting for immortality. If lasciviousness, pollution, adultery, crime, and murder are the order of the day among those who know not the truth, and who refuse to be controlled by the principles of God's word, how important that the class professing to be followers of Christ, closely allied to God and angels, should show them a better and nobler way. How important that by their chastity and virtue they stand in marked contrast to that class who are controlled by brute passions. <sup>27</sup>*

*While at school, students should not allow their minds to become confused by thoughts of courtship. They are there to gain*

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<sup>26</sup> *Testimonies for the Church*, vol. 4, p. 589

<sup>27</sup> *Testimonies for the Church*, vol. 2, p. 459

*a fitness to work for God, and this thought is ever to be uppermost. Let all students take as broad a view as possible of their obligations to God. Let them study earnestly how they can do practical work for the Master during their student life. Let them refuse to burden the souls of their teachers by showing a spirit of levity and a careless disregard of rules.* <sup>28</sup>

*With many young ladies the boys are the theme of conversation; with the young men, it is the girls. "Out of the abundance of the heart the mouth speaketh." They talk of those subjects upon which their minds mostly run. The recording angel is writing the words of these professed Christian boys and girls. How will they be confused and ashamed when they meet them again in the day of God! Many children are pious hypocrites. The youth who have not made a profession of religion stumble over these hypocritical ones and are hardened against any effort that may be made by those interested in their salvation.* <sup>29</sup>

*The young boys are ... left to have their own way. They have scarcely entered their teens before they are by the side of little girls of their own age, accompanying them home and making love to them. And the parents are so completely in bondage through their own indulgence and mistaken love for their children that they dare not pursue a decided course to make a change and restrain their too-fast children in this fast age.* <sup>30</sup>

*The youth whose influence is demoralizing should have no connection with our college. Those who are possessed of a lovesick sentimentalism, and make their attendance at school an opportunity for courting and exchanging improper attentions, should be brought under the closest restrictions.* <sup>31</sup>

*Again and again I stood before the students in the Avondale school with messages from the Lord regarding the deleterious influence of free and easy association between young men and young women. I told them that if they did not keep themselves to themselves, and endeavor to make the most of their time, the school would not benefit them, and those who were paying their expenses would be disappointed. I told them that if they were determined to have their own will and their own way, it would be better for them to return to their homes and to the guardianship of their parents. This they could do at any time if they decided not to stand under the yoke of obedience, for we did not design to have a few leading spirits in wrongdoing demoralizing the other students.*

*I told the principal and teachers that God had laid upon them the responsibility of watching for souls as they that must give account. I showed them that the wrong course pursued by some of the students would mislead other students, if it were continued, and for this God would hold the teachers responsible. Some students would attend school who had not been disciplined at home, and whose ideas of proper education and its value were perverted. If these were allowed to carry things in their way, the object for which the school was established would be defeated, and the sin would be charged against the guardians of the schools, as if they had committed it themselves.* <sup>32</sup>

*In this fast age, reeking with corruption, you are not safe unless you stand guarded. Virtue and modesty are rare. I appeal to you as followers of Christ, making an exalted profession, to cherish the precious, priceless gem of modesty. This will guard virtue. If you have any hope of being finally exalted to join the company of the pure, sinless angels, and to live in an atmosphere where there is not the least taint of sin, cherish modesty and virtue. Nothing but purity, sacred purity, will stand the grand review, abide the day of God, and be received into a pure and holy heaven.* <sup>33</sup>

## Letters to Students

### Letter 1

*Keep clear of the boys. In their society your temptations become earnest and powerful. Put marriage out of your girl's head. You are in no sense fit for this. You need years of experience before you can be qualified to understand the duties, and take up the burdens, of married life. Positively guard your thoughts, your passions, and your affections. Do not*

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<sup>28</sup> *Counsels to Parents, Teachers, and Students*, p. 100

<sup>29</sup> *Testimonies for the Church*, vol. 2, p. 460

<sup>30</sup> *Testimonies for the Church*, vol. 2, p. 460

<sup>31</sup> *Testimonies for the Church*, vol. 4, p. 209

<sup>32</sup> *Counsels to Parents, Teachers, and students*, p. 101

<sup>33</sup> *Testimonies for the Church*, vol. 2, p 458



*degrade these to minister to lust. Elevate them to purity, devote them to God.*

*You may become a prudent, modest, virtuous girl, but not without earnest effort. You must watch, you must pray, you must meditate, you must investigate your motives and your actions. Closely analyze your feelings and your acts. Would you, in the presence of your father, perform an impure action? No, indeed. But you do this in the presence of your heavenly Father, who is so much more exalted, so holy, so pure. Yes; you corrupt your own body in the presence of the pure, sinless angels, and in the presence of Christ; and you continue to do this irrespective of conscience, irrespective of the light and warnings given you.*<sup>34</sup>

## Letter 2

*You have fallen into the sad error which is so prevalent in this degenerate age, especially with women. You are too fond of the other sex. You love their society; your attention to them is flattering, and you encourage, or permit, a familiarity which does not always accord with the exhortation of the apostle, to "abstain from all appearance of evil."*

*You do not really understand yourself. You are walking in darkness. You have had something to do with matchmaking. This is most uncertain business; for you do not know the heart and may make very bad work, thereby aiding the great rebel in his work of matchmaking. He is busily engaged in influencing those who are wholly unsuited to each other to unite their interests. He exults in this work, for by it he can produce more misery and hopeless woe to the human family than by exercising his skill in any other direction.*<sup>35</sup>

## Letter 3

*Should you, my brother, go to our college now, as you have planned, I fear for your course there. Your expressed determination to have a lady's company wherever you should go shows me that you are far from being in a position to be benefited by going to Battle Creek. The infatuation which is upon you is more satanic than divine. I do not wish to have you disappointed in regard to Battle Creek. The rules are strict there. No courting is allowed. The school would be worth nothing to students were they to become entangled in love affairs as you have been. Our college would soon be demoralized. Parents do not send their children to our college or to our offices to commence a lovesick, sentimental life, but to be educated in the sciences or to learn the printer's trade. Were the rules so lax that the youth were allowed to become bewildered and infatuated with the society of the opposite sex as you have been for some months past, the object of their going to Battle Creek would be lost. If you cannot put this entirely out of your mind and go there with the spirit of a learner and with a purpose to arouse yourself to the most earnest, humble, sincere efforts, praying that you may have a close connection with God, it would be better for you to remain at home.*

*Should you go you ought to be prepared to withstand temptation and to hold up the hands of professors and teachers, letting your influence be wholly on the side of discipline and order. God designs that all who work in His cause shall be subject one to another, ready to receive advice and instruction. They should train themselves by the severest mental and moral discipline, that by the assisting grace of God they may be fitted in mind and heart to train others. Fervent prayer, humility, and earnestness must be combined with God's help, for human frailties and human feelings are continually striving for the mastery. Every man must purify his soul through obedience to the truth, and with an eye single to God's glory he must abase self and exalt Jesus and His grace. By thus continually advancing toward the light he will become acquainted with God and receive His help.*

*Some of those who attend the college do not properly improve their time. Full of the buoyancy of youth, they spurn the restraint that is brought to bear upon them. Especially do they rebel against the rules that will not allow young gentlemen to pay their attentions to young ladies. Full well is known the evil of such a course in this degenerate age. In a college where so many youth are associated, imitating the customs of the world in this respect would turn the thoughts in a channel that would hinder them in their pursuit of knowledge and in their interest in religious things. The infatuation on the part of both young men and women in thus placing the affections upon each other during school days shows a lack of good judgment. As in your own case, blind impulse controls reason and judgment. Under this bewitching delusion the momentous responsibility felt by every sincere Christian is laid aside, spirituality dies, and the judgment and eternity lose their awful significance.*

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<sup>34</sup> *Testimonies for the Church*, vol. 2, p. 564

<sup>35</sup> *Testimonies for the Church*, vol. 2, p. 248



*Every faculty of those who become affected by this contagious disease--blind love--is brought in subjection to it. They seem to be devoid of good sense, and their course of action is disgusting to all who behold it. My brother, you have made yourself a subject of talk and have lowered yourself in the estimation of those whose approval you should prize. With many the crisis of the disease is reached in an immature marriage, and when the novelty is past and the bewitching power of love-making is over, one or both parties awake to their true situation. They then find themselves ill-mated, but united for life. Bound to each other by the most solemn vows, they look with sinking hearts upon the miserable life they must lead. They ought then to make the best of their situation, but many will not do this. They will either prove false to their marriage vows or make the yoke which they persisted in placing upon their own necks so very galling that not a few cowardly put an end to their existence.*<sup>36</sup>

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<sup>36</sup> *Testimonies for the Church*, vol. 5, pp. 109, 110

## Dress Standards

*“Do not let your beauty be that outward adorning of arranging the hair, of wearing gold, or of putting on fine apparel; but let it be the hidden person of the heart, with the incorruptible ornament of a gentle and quiet spirit, which is very precious in the sight of God.” 1 Pet. 3:3,4*

*The Bible teaches modesty in dress. “In like manner also, that women adorn themselves in modest apparel.” 1 Timothy 2:9. This forbids display in dress, gaudy colors, profuse ornamentation. Any device designed to attract attention to the wearer or to excite admiration, is excluded from the modest apparel which God’s word enjoins. Our dress is to be inexpensive--not with “gold, or pearls, or costly array.”*

*Money is a trust from God. It is not ours to expend for the gratification of pride or ambition. In the hands of God’s children it is food for the hungry, and clothing for the naked. It is a defense to the oppressed, a means of health to the sick, a means of preaching the gospel to the poor. You could bring happiness to many hearts by using wisely the means that is now spent for show. Consider the life of Christ. Study His character, and be partakers with Him in His self-denial.*

*In the professed Christian world enough is expended for jewels and needlessly expensive dress to feed all the hungry and to clothe the naked. Fashion and display absorb the means that might comfort the poor and the suffering. They rob the world of the gospel of the Saviour’s love.*

*But our clothing, while modest and simple, should be of good quality, of becoming colors, and suited for service. It should be chosen for durability rather than display. It should provide warmth and proper protection. The wise woman described in the Proverbs “is not afraid of the snow for her household: for all her household are clothed with double garments.” Proverbs 31:21, margin.*

*Our dress should be cleanly. Uncleanliness in dress is unhealthful, and thus defiling to the body and to the soul. “Ye are the temple of God . . . if any man defile the temple of God, him shall God destroy.” 1 Corinthians 3:16, 17.*

*In all respects the dress should be healthful. “Above all things,” God desires us to “be in health”--health of body and of soul. And we are to be workers together with Him for the health of both soul and body. Both are promoted by healthful dress.*

*It should have the grace, the beauty, the appropriateness of natural simplicity. Christ has warned us against the pride of life, but not against its grace and natural beauty. He pointed to the flowers of the field, to the lily unfolding in its purity, and said, “Even Solomon in all his glory was not arrayed like one of these.” Matthew 6:29. Thus by the things of nature Christ illustrates the beauty that heaven values, the modest grace, the simplicity, the purity, the appropriateness, that would make our attire pleasing to Him.*

*The most beautiful dress He bids us wear upon the soul. No outward adorning can compare in value or loveliness with that “meek and quiet spirit” which in His sight is “of great price.” 1 Peter 3:4.*

*To those who make the Saviour’s principles their guide, how precious His words of promise:*

*“Why are ye anxious concerning raiment? . . . If God doth so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall He not much more clothe you? . . . Be not therefore anxious, saying, Wherewithal shall we be clothed? . . . For your heavenly Father knoweth that ye have need of all these things. But seek ye first His kingdom, and His righteousness; and all these things shall be added unto you.” Matthew 6:28-33, R.V. <sup>37</sup>*

*It was the adversary of all good who instigated the invention of the ever-changing fashions. He desires nothing so much as to bring grief and dishonor to God by working the misery and ruin of human beings. One of the means by which he most effectually accomplishes this is the devices of fashion that weaken the body as well as enfeeble the mind and belittle the*

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<sup>37</sup> *The Ministry of Healing*, pp. 287-289

soul.<sup>38</sup>

*Another evil which custom fosters is the unequal distribution of the clothing, so that while some parts of the body have more than is required, others are insufficiently clad. The feet and limbs, being remote from the vital organs, should be especially guarded from cold by abundant clothing. It is impossible to have health when the extremities are habitually cold; for if there is too little blood in them there will be too much in other portions of the body. Perfect health requires a perfect circulation; but this cannot be had while three or four times as much clothing is worn upon the body, where the vital organs are situated, as upon the feet and limbs.*

*In order to secure the most healthful clothing, the needs of every part of the body must be carefully studied. The character of the climate, the surroundings, the condition of health, the age, and the occupation must all be considered. Every article of dress should fit easily, obstructing neither the circulation of the blood nor a free, full, natural respiration. Everything worn should be so loose that when the arms are raised the clothing will be correspondingly lifted.<sup>39</sup>*

*Instead of struggling to meet the demands of fashion, have the courage to dress healthfully and simply. Take time to make the dear Saviour a daily companion and familiar friend. Take time for the study of His word, take time to into the fields, and learn of God through the beauty of His works.<sup>40</sup>*

## Uniforms

Students are to wear school uniforms to all class appointments and be in their vocational uniform appropriate for the area to which they are assigned. Uniforms may be obtained from French Toast – see the Financial section of the **Laurelbrook Academy Student Handbook**.

**Laurelbrook Academy** encourages students to observe principles of modesty, neatness, appropriateness and cleanliness, while avoiding fads, when choosing their clothes.

The dean reserves the right to look over clothing and should an inappropriate article of clothing be worn, it will be sent home with a letter regarding our dress standards. If the article of clothing is returned to campus at a later time, it will be confiscated and not returned to the student or parents.

## Guidelines

- The wearing of faded, ill-kept, bleached, baggy or tight-fitting clothes (such as hip huggers or skinny jeans) is inappropriate for campus wear. Pants should be of proper size and fitting at the waist and hem line.
- Clothes must be free from rips, tears and holes.
- Sleeveless shirts and shirts with pictures or writing that are not in keeping with our standards are not to be worn.
- Students must wear shoes at all times when outside the dormitory.
- Shorts should extend to the knee and should only be worn in the dorm or for swimming.
- No noticeable cosmetics are to be worn, no colored nail polish. Any makeup should remain neutral and natural-looking
- Jewelry, including strings, leather bands, studded belts, bracelets, necklaces, earrings, posts, friendship bracelets, and rings are not to be brought on campus.
- Dresses and skirts should cover the knee in a sitting position.
- Slits in dresses and skirts should be no higher than the crease of the knee in a sitting position
- Necklines should be modest when standing or bending over.
- A full-length slip or a camisole and half-slip should be worn under sheer or loosely knitted clothing.
- Blouses are to be worn underneath V-necked, scoop-necked, or loosely knitted sweaters.

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<sup>38</sup> *The Ministry of Healing*, p. 291

<sup>39</sup> *The Ministry of Healing*, p. 293

<sup>40</sup> *The Ministry of Healing*, p. 294

## Standards Handbook

- Tops should not reveal the midriff when arms are raised above the head.
- Sandals can be worn with or without nylons during the warmer months. Sabbath attire requires nylons, tights or hosiery at all functions.
- Shoes should have soles no larger than one inch in the front and no more than a two-inch rise.
- Boys are not permitted to wear an unbuttoned shirt over a tee-shirt.
- Rubber bands and hair ties are not to be worn on the wrist.

### *Church Attire*

<b>Ladies:</b>	Dresses, and dress shoes. Dresses should cover the knee when sitting, be of modest cut, fit and style. Low-cut or sleeveless attire is not permitted. Dress coats or nice sweaters are permitted during the cooler months. This excludes all sports jackets or casual coats of any kind including hoodies or sweatshirt jackets.
<b>Men:</b>	Suits, dress shirt and tie with dress slacks, socks, and dress shoes. Casual pants are not permitted. Dress coats, trench coats, sweaters or leather jackets are permitted in church. This excludes all sports jackets or casual coats of any kind including hoodies or sweatshirt jackets.
<b>Inappropriate Attire:</b>	Denim of any kind, athletic shoes, casual shoes, cowboy boots, ties with cartoons or other inappropriate depictions, casual clothes worn for everyday, string ties and pants with exterior pockets or loops, baggy pants.

### *Vespers Attire*

Same as church attire but men may wear sweaters with dress slacks. Ladies may wear jumpers or skirts with a blouse.

### *Dining Room Attire*

Friday Supper .....	Vespers Attire
Sabbath Breakfast.....	Church Attire
Sabbath Lunch .....	Church Attire
Sabbath Supper .....	Vespers Attire

### *School Attire*

**Laurelbrook Academy** has adopted a school uniform for classroom attire. Students must wear a **Laurelbrook Academy** polo shirt or a **Laurelbrook Academy** oxford shirt. Ladies wear an A-line skirt. Men wear casual Dockers style pants with no external pockets. Students may wear sweaters and only **Laurelbrook Academy** hoodies if necessary.

### *Vocational Training Attire*

Each vocational area has a uniform for its area or a dress code specific to that area. See your vocational supervisor for the attire for your area.

### *Recreational Attire*

Tee shirt and blue jeans. Jeans must not be baggy and comply with the dress standards.

### *Swim Attire*

Students are to wear shorts to the knee and dark T-shirts when swimming.

*Hair*

Hair and facial hair should be neat and clean. Extreme hairstyles are not appropriate. Hair is to be its natural color. Beards, mustache and sideburns are allowed if they are neatly maintained.

*Make up*

Following standards of modesty, girls should use careful discretion when applying make up. Foundation when blended well can be appropriate. No eye shadow, eye liner, lip liner or dark lip color is acceptable. Only clear nail polish is to be worn on both fingers and toes.

## Transportation Guidelines

- The maximum number of passengers in the van (including the driver) is to be fifteen.
- All passengers in the van or in a car must wear seat belts. (Tennessee Code Annotated, Title 55, Chapter 9, Part 6)
- The driver should see that the interior is not torn up.
- Students are not to move around in the bus or van while it is moving.
- Noise level must remain at a minimum as to not distract the driver.
- Students are to remain seated and not to throw things, act rowdy, or anything that would otherwise disturb the driver.
- Students are not to have any part of themselves or their possessions hanging out of the windows of the van.
- The driver is in authority any time the van is being used and must be obeyed immediately. Failure to comply will result in disciplinary action.
- The driver has the authority to assign seats if they deem it necessary for any van trip.
- Students may not climb/lean over or under seats in the van.
- The students are not allowed to throw objects on the van or out of the windows at any time.
- Students may have drinks with screw top containers only.
- Willful misbehavior in campus vehicles will result in the withdrawal of the privilege of riding the van and can result in the exclusion from many student activities.

## Diet and Health

*Our bodies are built up from the food we eat. There is a constant breaking down of the tissues of the body; every movement of every organ involves waste, and this waste is repaired from our food. Each organ of the body requires its share of nutrition. The brain must be supplied with its portion; the bones, muscles, and nerves demand theirs. It is a wonderful process that transforms the food into blood and uses this blood to build up the varied parts of the body; but this process is going on continually, supplying with life and strength each nerve, muscle, and tissue.*

### Selection of Food

*Those foods should be chosen that best supply the elements needed for building up the body. In this choice, appetite is not a safe guide. Through wrong habits of eating, the appetite has become perverted. Often it demands food that impairs health and causes weakness instead of strength. We cannot safely be guided by the customs of society. The disease and suffering that everywhere prevail are largely due to popular errors in regard to diet.*

*In order to know what are the best foods, we must study God's original plan for man's diet. He who created man and who understands his needs appointed Adam his food. "Behold," He said, "I have given you every herb yielding seed, . . . and every tree, in which is the fruit of a tree yielding seed; to you it shall be for food." Genesis 1:29, A.R.V. Upon leaving Eden to gain his livelihood by tilling the earth under the curse of sin, man received permission to eat also "the herb of the field." Genesis 3:18.*

*Grains, fruits, nuts, and vegetables constitute the diet chosen for us by our Creator. These foods, prepared in as simple and natural a manner as possible, are the most healthful and nourishing. They impart a strength, a power of endurance, and a vigor of intellect that are not afforded by a more complex and stimulating diet.*

*But not all foods wholesome in themselves are equally suited to our needs under all circumstances. Care should be taken in the selection of food. Our diet should be suited to the season, to the climate in which we live, and to the occupation we follow. Some foods that are adapted for use at one season or in one climate are not suited to another. So there are different foods best suited for persons in different occupations. Often food that can be used with benefit by those engaged in hard physical labor is unsuitable for persons of sedentary pursuits or intense mental application. God has given us an ample variety of healthful foods, and each person should choose from it the things that experience and sound judgment prove to be best suited to his own necessities.*

*Nature's abundant supply of fruits, nuts, and grains is ample, and year by year the products of all lands are more generally distributed to all, by the increased facilities for transportation. As a result many articles of food which a few years ago were regarded as expensive luxuries are now within the reach of all as foods for everyday use. This is especially the case with dried and canned fruits.*

*Nuts and nut foods are coming largely into use to take the place of flesh meats. With nuts may be combined grains, fruits, and some roots, to make foods that are healthful and nourishing. Care should be taken, however, not to use too large a proportion of nuts. Those who realize ill effects from the use of nut foods may find the difficulty removed by attending to this precaution. It should be remembered, too, that some nuts are not so wholesome as others. Almonds are preferable to peanuts, but peanuts in limited quantities, used in connection with grains, are nourishing and digestible.*

*When properly prepared, olives, like nuts, supply the place of butter and flesh meats. The oil, as eaten in the olive, is far preferable to animal oil or fat. It serves as a laxative. Its use will be found beneficial to consumptives, and it is healing to an inflamed, irritated stomach.*

*Persons who have accustomed themselves to a rich, highly stimulating diet have an unnatural taste, and they cannot at once relish food that is plain and simple. It will take time for the taste to become natural and for the stomach to recover from the abuse it has suffered. But those who persevere in the use of wholesome food will, after a time, find it palatable. Its delicate and delicious flavors will be appreciated, and it will be eaten with greater enjoyment than can be derived from unwholesome dainties. And the stomach, in a healthy condition, neither fevered nor overtaxed, can readily perform its task.*

*In order to maintain health, a sufficient supply of good, nourishing food is needed.*

*If we plan wisely, that which is most conducive to health can be secured in almost every land. The various preparations of rice, wheat, corn, and oats are sent abroad everywhere, also beans, peas, and lentils. These, with native or imported fruits, and the variety of vegetables that grow in each locality, give an opportunity to select a dietary that is complete without the use of flesh meats.*

*Wherever fruit can be grown in abundance, a liberal supply should be prepared for winter, by canning or drying. Small fruits, such as currants, gooseberries, strawberries, raspberries, and blackberries, can be grown to advantage in many places where they are but little used and their cultivation is neglected.*

*For household canning, glass, rather than tin cans, should be used whenever possible. It is especially necessary that the fruit for canning should be in good condition. Use little sugar, and cook the fruit only long enough to ensure its preservation. Thus prepared, it is an excellent substitute for fresh fruit.*

*There should not be a great variety at any one meal, for this encourages overeating and causes indigestion.*

*It is not well to eat fruit and vegetables at the same meal. If the digestion is feeble, the use of both will often cause distress and inability to put forth mental effort. It is better to have the fruit at one meal and the vegetables at another.*

*The meals should be varied. The same dishes, prepared in the same way, should not appear on the table meal after meal and day after day. The meals are eaten with greater relish, and the system is better nourished, when the food is varied.*

### **Preparation of Food**

*It is wrong to eat merely to gratify the appetite, but no indifference should be manifested regarding the quality of the food or the manner of its preparation. If the food eaten is not relished, the body will not be so well nourished. The food should be carefully chosen and prepared with intelligence and skill.*

*Bread should be light and sweet. Not the least taint of sourness should be tolerated. The loaves should be small and so thoroughly baked that, so far as possible, the yeast germs shall be destroyed. When hot or new, raised bread of any kind is difficult of digestion. It should never appear on the table. This rule does not, however, apply to unleavened bread. Fresh rolls made of wheaten meal without yeast or leaven, and baked in a well-heated oven, are both wholesome and palatable.*

*Far too much sugar is ordinarily used in food. Cakes, sweet puddings, pastries, jellies, jams, are active causes of indigestion. Especially harmful are the custards and puddings in which milk, eggs, and sugar are the chief ingredients. The free use of milk and sugar taken together should be avoided.*

*Scanty, ill-cooked food depraves the blood by weakening the blood-making organs. It deranges the system and brings on disease, with its accompaniment of irritable nerves and bad tempers. The victims of poor cookery are numbered by thousands and tens of thousands. Over many graves might be written: "Died because of poor cooking;" "Died of an abused stomach."*

*Regularity in eating is of vital importance. There should be a specified time for each meal. At this time let everyone eat what the system requires and then take nothing more until the next meal. There are many who eat when the system needs no food, at irregular intervals, and between meals, because they have not sufficient strength of will to resist inclination. When traveling, some are constantly nibbling if anything eatable is within their reach. This is very injurious. If travelers would eat regularly of food that is simple and nutritious, they would not feel so great weariness nor suffer so much from sickness.*

*Another pernicious habit is that of eating just before bedtime. The regular meals may have been taken; but because there is a sense of faintness, more food is eaten. By indulgence this wrong practice becomes a habit and often so firmly fixed that it is thought impossible to sleep without food. As a result of eating late suppers, the digestive process is continued through the sleeping hours. But though the stomach works constantly, its work is not properly accomplished. The sleep is often disturbed with unpleasant dreams, and in the morning the person awakes unrefreshed and with little relish for breakfast. When we lie*



*down to rest, the stomach should have its work all done, that it, as well as the other organs of the body, may enjoy rest. For persons of sedentary habits, late suppers are particularly harmful. With them the disturbance created is often the beginning of disease that ends in death.*

*In many cases the faintness that leads to a desire for food is felt because the digestive organs have been too severely taxed during the day. After disposing of one meal, the digestive organs need rest. At least five or six hours should intervene between the meals, and most persons who give the plan a trial will find that two meals a day are better than three.*

## ***Wrong Conditions of Eating***

*Food should not be eaten very hot or very cold. If food is cold, the vital force of the stomach is drawn upon in order to warm it before digestion can take place. Cold drinks are injurious for the same reason; while the free use of hot drinks is debilitating. In fact, the more liquid there is taken with the meals, the more difficult it is for the food to digest; for the liquid must be absorbed before digestion can begin. Do not eat largely of salt, avoid the use of pickles and spiced foods, eat an abundance of fruit, and the irritation that calls for so much drink at mealtime will largely disappear.*

*Food should be eaten slowly and should be thoroughly masticated. This is necessary in order that the saliva may be properly mixed with the food and the digestive fluids be called into action.*

*Another serious evil is eating at improper times, as after violent or excessive exercise, when one is much exhausted or heated. Immediately after eating there is a strong draft upon the nervous energies; and when mind or body is heavily taxed just before or just after eating, digestion is hindered. When one is excited, anxious, or hurried, it is better not to eat until rest or relief is found.*

*The stomach is closely related to the brain; and when the stomach is diseased, the nerve power is called from the brain to the aid of the weakened digestive organs. When these demands are too frequent, the brain becomes congested. When the brain is constantly taxed, and there is lack of physical exercise, even plain food should be eaten sparingly. At mealtime cast off care and anxious thought; do not feel hurried, but eat slowly and with cheerfulness, with your heart filled with gratitude to God for all His blessings.*

*Sometimes the result of overeating is felt at once. In other cases there is no sensation of pain; but the digestive organs lose their vital force, and the foundation of physical strength is undermined.*

*The surplus food burdens the system and produces morbid, feverish conditions. It calls an undue amount of blood to the stomach, causing the limbs and extremities to chill quickly. It lays a heavy tax on the digestive organs, and when these organs have accomplished their task, there is a feeling of faintness or languor. Some who are continually overeating call this all-gone feeling hunger; but it is caused by the over-worked condition of the digestive organs. At times there is numbness of the brain, with disinclination to mental or physical effort.*

*These unpleasant symptoms are felt because nature has accomplished her work at an unnecessary outlay of vital force and is thoroughly exhausted. The stomach is saying, "Give me rest." But with many the faintness is interpreted as a demand for more food; so instead of giving the stomach rest, another burden is placed upon it. As a consequence the digestive organs are often worn out when they should be capable of doing good work.*

*Cooking on the Sabbath should be avoided; but it is not therefore necessary to eat cold food. In cold weather the food prepared the day before should be heated. And let the meals, however simple, be palatable and attractive. Especially in families where there are children, it is well, on the Sabbath, to provide something that will be regarded as a treat, something the family do not have every day.*

*Those upon whom rest important responsibilities, those, above all, who are guardians of spiritual interests, should be men of keen feeling and quick perception. More than others, they need to be temperate in eating. Rich and luxurious food should have no place upon their tables.*

*Every day men in positions of trust have decisions to make upon which depend results of great importance. Often they have to think rapidly, and this can be done successfully by those only who practice strict temperance. The mind strengthens under the correct treatment of the physical and mental powers. If the strain is not too great, new vigor comes with every taxation. But often the work of those who have important plans to consider and important decisions to make is affected for evil by the results of improper diet. A disordered stomach produces a disordered, uncertain state of mind. Often it causes irritability, harshness, or injustice. Many a plan that would have been a blessing to the world has been set aside, many unjust, oppressive, even cruel measures have been carried, as the result of diseased conditions due to wrong habits of eating.*

*Here is a suggestion for all whose work is sedentary or chiefly mental; let those who have sufficient moral courage and self-control try it: At each meal take only two or three kinds of simple food, and eat no more than is required to satisfy hunger. Take active exercise every day, and see if you do not receive benefit.*

*Strong men who are engaged in active physical labor are not compelled to be as careful as to the quantity or quality of their food as are persons of sedentary habits; but even these would have better health if they would practice self-control in eating and drinking.*

*Some wish that an exact rule could be prescribed for their diet. They overeat, and then regret it, and so they keep thinking about what they eat and drink. This is not as it should be. One person cannot lay down an exact rule for another. Everyone should exercise reason and self-control, and should act from principle.*

*Our bodies are Christ's purchased possession, and we are not at liberty to do with them as we please. All who understand the laws of health should realize their obligation to obey these laws which God has established in their being. Obedience to the laws of health is to be made a matter of personal duty. We ourselves must suffer the results of violated law. We must individually answer to God for our habits and practices. Therefore the question with us is not, "What is the world's practice?" but, "How shall I as an individual treat the habitation that God has given me?"<sup>41</sup>*

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<sup>41</sup> *The Ministry of Healing*, pp. 295-310

## Recreation

In order to provide for relaxation and physical exercise, regular recreation periods are scheduled. All the students are encouraged to attend each recreation.

- All students are to participate or be sent back to the dorm and if you must send them back, you need to notify the dean that you are sending them back.
- When a student arrives for recreation they should plan to stay the duration of the recreation period.
- If you have a language or social problem, a repeated dress code problem, or they are not participating, please inform the dean immediately.
- Recreation should be over no later than 9:00 p.m.
- While a simple game of ball is worthwhile, the elements of competition so often associated with sports should be avoided.
- Rough games, such as tackle football, should not be played or they should be played in such a way that will not be harmful.

### *Hiking*

- One staff is the leader of the hike. No persons are to pass the leader at any time.
- Another staff is to be the tail of the hike. No persons are to fall behind the tail.
- The leader is to stop often enough to compress the length of the group, and to ensure the safety of all students.
- The leaders of the hike may take time for a nature nugget, personal experience or singing half way through so that it breaks up the hike.
- If students choose to not participate in the activities hike, they are to remain in the dorm and not take "personal" hikes or walks.
- Students who show up for the hike should plan to go on the hike.
- Under no circumstances should students leave the group or lag way behind.
- Every participant is paired with another. Buddies stay together, monitor each other, and alert the leaders if either needs assistance or is missing.

### *Biking*

- One staff is the leader of the ride. No persons are to pass the leader at any time.
- Another staff is to be the tail of the ride. No persons are to fall behind the tail.
- The leader is to stop often enough to compress the length of the group, and to ensure the safety of all students.
- Obey traffic signs and signals - Bicycles must follow the rules of the road like other vehicles.
- Never ride against traffic - Motorists aren't looking for bicyclists riding on the wrong side of the road. State law and common sense require that bicyclists drive like other vehicles.
- Follow lane markings - Don't turn left from the right lane. Don't go straight in a lane marked "right-turn only."
- Don't pass on the right - Motorists may not look for or see a bicycle passing on the right.
- Scan the road behind you - Learn to look back over your shoulder without losing your balance or swerving.
- Keep both hands ready to brake - You may not stop in time if you brake one-handed. Allow extra distance for stopping in the rain, since brakes are less efficient when wet.
- Always wear a helmet.
- Dress for the weather - In rain wear a poncho or waterproof suit. Dress in layers so you can adjust to temperature changes. Wear bright colored clothing.

## Standards Handbook

- Use hand signals - Hand signals tell motorists and pedestrians what you intend to do. Signal as a matter of law, of courtesy, and of self-protection.
- Choose the best way to turn left – There are two choices: (1) Like an auto: signal to move into the left turn lane and then turn left. (2) Like a pedestrian: ride straight to the far side crosswalk. Walk your bike across.
- Look out for road hazards - Watch out for parallel-slat sewer grates, gravel, ice, sand or debris. Cross railroad tracks at right angles.

## Music

*I was shown that the youth must take a higher stand and make the word of God the man of their counsel and their guide. Solemn responsibilities rest upon the young, which they lightly regard. The introduction of music into their homes, instead of inciting to holiness and spirituality, has been the means of diverting their minds from the truth. Frivolous songs and the popular sheet music of the day seem congenial to their taste. The instruments of music have taken time which should have been devoted to prayer. Music, when not abused, is a great blessing; but when put to a wrong use, it is a terrible curse. It excites, but does not impart that strength and courage which the Christian can find only at the throne of grace while humbly making known his wants and with strong cries and tears pleading for heavenly strength to be fortified against the powerful temptations of the evil one. Satan is leading the young captive. Oh, what can I say to lead them to break his power of infatuation!*<sup>42</sup>

*Rightly employed, music is a precious gift of God, designed to uplift the thoughts to high and noble themes, to inspire and elevate the soul.*

*As the children of Israel, journeying through the wilderness, cheered their way by the music of sacred song, so God bids His children today gladden their pilgrim life. There are few means more effective for fixing His words in the memory than repeating them in song. And such song has wonderful power. It has power to subdue rude and uncultivated natures; power to quicken thought and to awaken sympathy, to promote harmony of action, and to banish the gloom and foreboding that destroy courage and weaken effort.*

*It is one of the most effective means of impressing the heart with spiritual truth. How often to the soul hard-pressed and ready to despair, memory recalls some word of God's--the long-forgotten burden of a childhood song, --and temptations lose their power, life takes on new meaning and new purpose, and courage and gladness are imparted to other souls!*

*The value of song as a means of education should never be lost sight of. Let there be singing in the home, of songs that are sweet and pure, and there will be fewer words of censure and more of cheerfulness and hope and joy. Let there be singing in the school, and the pupils will be drawn closer to God, to their teachers, and to one another.*

*As a part of religious service, singing is as much an act of worship as is prayer. Indeed, many a song is prayer. If the child is taught to realize this, he will think more of the meaning of the words he sings and will be more susceptible to their power.*

*As our Redeemer leads us to the threshold of the Infinite, flushed with the glory of God, we may catch the themes of praise and thanksgiving from the heavenly choir round about the throne; and as the echo of the angels' song is awakened in our earthly homes, hearts will be drawn closer to the heavenly singers. Heaven's communion begins on earth. We learn here the keynote of its praise.*<sup>43</sup>

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<sup>42</sup> *Testimonies for the Church*, vol. 1, p. 497

<sup>43</sup> *Education*, pp. 167, 168

## Building Rules

### *School Building Rules*

- Students may not chew gum in the buildings, school vehicles, or during any meetings, chapels, or religious services. (\$5 fine)
- Students may not eat in the school building and may only drink water.

### *Cafeteria Rules*

- **Health laws** require that the exterior cafeteria doors be used only during meal times. Staff and students are to use the gym doors or the office doors outside of meal times.
- **Health laws** require that no one but authorized personnel be permitted in the kitchen. Please do not go behind the counter unless on duty.
- Students must be in dress code to enter the cafeteria.
- When finished eating, students will deposit their trays and dishes in the clean-up area.
- Consideration for others should be evident by keeping noise, talking, and laughter to a 'table-level'.
- Food, dishes, silverware, etc. are not to be removed from the cafeteria.
- All students should be in the cafeteria only during authorized times.

### *Library*

- Students are to be quiet. No talking in the library except with permission from the supervisor and then only in a low voice or whisper.
- No library books are to leave the library without first being checked out.
- Newspapers, current magazines and reference materials are not to be removed from the library.
- Lost or overdue book fines are to be PAID IN CASH to the Business Office. Overdue book fines are \$.25 per day per book.
- No writing in or disfiguring of library books, magazines or furniture. A fine of \$25 will be assessed per incident plus replacement cost of the book.
- Students may be assigned to certain seats for study halls in the library.
- The library is open for use to those who are here to use it properly. All should study quietly and not disturb others. Those who fail to respect these rules may be assigned "special seats" or may even lose their library privileges.  
Students are not to be in the library without a supervisor.

### *Auditorium Rules*

- Students participating in recreational activities must wear athletic shoes.
- Students may be in the auditorium only in the presence of a supervising staff member.
- Students are expected to display good sportsmanship during games.
- Inappropriate behavior will result in the loss of recreation privileges.

## Building Character for Eternity

*I have a deep interest in the youth, and I greatly desire to see them striving to perfect Christian characters, seeking by diligent study and earnest prayer to gain the training essential for acceptable service in the cause of God. I long to see them helping one another to reach a higher plane of Christian experience.*

*Christ came to teach the human family the way of salvation, and He made this way so plain that a little child can walk in it. He bids His disciples follow on to know the Lord; and as they daily follow His guidance, they learn that His going forth is prepared as the morning. You have watched the rising sun, and the gradual break of day over earth and sky. Little by little the dawn increases, till the sun appears; then the light grows constantly stronger and clearer until the full glory of noontide is reached. This is a beautiful illustration of what God desires to do for His children in perfecting their Christian experience. As we walk day by day in the light He sends us, in willing obedience to all His requirements, our experience grows and broadens until we reach the full stature of men and women in Christ Jesus.*

*The youth need to keep ever before them the course that Christ followed. At every step it was a course of overcoming. Christ did not come to the earth as a king, to rule the nations. He came as a humble man, to be tempted, and to overcome temptation, to follow on, as we must, to know the Lord. In the study of His life we shall learn how much God through Him will do for His children. And we shall learn that, however great our trials may be, they cannot exceed what Christ endured that we might know the way, the truth, and the life. By a life of conformity to His example, we are to show our appreciation of His sacrifice in our behalf.*

*The youth have been bought with an infinite price, even the blood of the Son of God. Consider the sacrifice of the Father in permitting His Son to make this sacrifice. Consider what Christ gave up when He left the courts of heaven and the royal throne, to give His life a daily sacrifice for men He suffered reproach and abuse. He bore all the insult and mockery that wicked men could heap upon Him. And when His earthly ministry was accomplished, He suffered the death of the cross. Consider His sufferings on the cross,—the nails driven into His hands and feet, the derision and abuse from those He came to save, the hiding of His Father's face. But it was by all this that Christ made it possible for all who will to have the life that measures with the life of God.<sup>44</sup>*

### *A Faithful Friend*

*When Christ ascended to the Father, He did not leave His followers without help. The Holy Spirit, as His representative, and the heavenly angels, as ministering spirits, are sent forth to aid those who against great odds are fighting the good fight of faith. Ever remember that Jesus is your helper. No one understands as well as He your peculiarities of character. He is watching over you, and if you are willing to be guided by Him, He will throw around you influences for good that will enable you to accomplish all His will for you.*

*In this life we are preparing for the future life. Soon there is to be a grand review, in which every soul who is seeking to perfect a Christian character must bear the test of God's searching questions: Have you set an example that others were safe in following? Have you watched for souls as those that must give an account? The heavenly host are interested in the youth; and they are intensely desirous that you will bear the test, and that to you will be spoken the words of approval, "Well done, good and faithful servant; . . . enter thou into the joy of thy Lord."*

*Let the youth remember that here they are to build characters for eternity, and that God requires them to do their best. Let those older in experience watch over the younger ones; and when they see them tempted, take them aside, and pray with them and for them. The Lord would have us recognize the great sacrifice of Christ for us by showing an interest in the salvation of those He came to save. If the youth will seek Christ, He will make their efforts effectual.<sup>45</sup>*

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<sup>44</sup> *The Youth's Instructor*, November 21, 1911

<sup>45</sup> *The Youth's Instructor*, November 21, 1911

## Appendix

### 1) E. G. White, Testimonies for the Church, vol. 1, pp. 124, 125

*I saw that all heaven is interested in our salvation; and shall we be indifferent? Shall we be careless, as though it were a small matter whether we are saved or lost? Shall we slight the sacrifice that has been made for us? Some have done this. They have trifled with offered mercy, and the frown of God is upon them. God's Spirit will not always be grieved. It will depart if grieved a little longer. After all has been done that God could do to save men, if they show by their lives that they slight Jesus' offered mercy, death will be their portion, and it will be dearly purchased. It will be a dreadful death; for they will have to feel the agony that Christ felt upon the cross to purchase for them the redemption which they have refused. And they will then realize what they have lost--eternal life and the immortal inheritance. The great sacrifice that has been made to save souls shows us their worth. When the precious soul is once lost, it is lost forever.*

*I have seen an angel standing with scales in his hands weighing the thoughts and interest of the people of God, especially the young. In one scale were the thoughts and interest tending heavenward; in the other were the thoughts and interest tending to earth. And in this scale were thrown all the reading of storybooks, thoughts of dress and show, vanity, pride, etc. Oh, what a solemn moment! the angels of God standing with scales, weighing the thoughts of His professed children--those who claim to be dead to the world and alive to God. The scale filled with thoughts of earth, vanity, and pride quickly went down, notwithstanding weight after weight rolled from the scale. The one with the thoughts and interest tending to heaven went quickly up as the other went down, and oh, how light it was! I can relate this as I saw it; but never can I give the solemn and vivid impression stamped upon my mind, as I saw the angel with the scales weighing the thoughts and interest of the people of God. Said the angel: "Can such enter heaven? No, no, never. Tell them the hope they now possess is vain, and unless they speedily repent, and obtain salvation, they must perish."*

*A form of godliness will not save any. All must have a deep and living experience. This alone will save them in the time of trouble. Then their work will be tried of what sort it is; and if it is gold, silver, and precious stones, they will be hid as in the secret of the Lord's pavilion. But if their work is wood, hay, and stubble, nothing can shield them from the fierceness of Jehovah's wrath.*

*The young, as well as those who are older, will be required to give a reason for their hope. But the mind, designed by God for better things, formed to serve Him perfectly, has dwelt upon foolish things, instead of eternal interests. That mind which is left to wander here and there is just as well able to understand the truth, the evidence from the word of God for keeping the Sabbath, and the true foundation of the Christian's hope, as to study the appearance, the manners, the dress, etc. And those who give up the mind to be diverted with foolish stories and idle tales, have the imagination fed, but the brilliancy of God's word is eclipsed to them. The mind is led directly from God. The interest in His precious word is destroyed.*

*A book has been given us to guide our feet through the perils of this dark world to heaven. It tells us how we can escape the wrath of God, and also tells of the sufferings of Christ for us, the great sacrifice that has been made that we might be saved and enjoy the presence of God forever. And if any come short at last, having heard the truth as they have in this land of light, it will be their own fault; they will be without excuse. The word of God tells us how we may become perfect Christians and escape the seven last plagues. But they took no interest to find this out. Other things diverted the mind, idols were cherished by them, and God's Holy Word was neglected and slighted. God has been trifled with by professed Christians, and when His Holy Word shall judge them in the last day, they will be found wanting. That word which they have neglected for foolish storybooks, tries their lives. That is the standard; their motives, words, works, and the manner in which they use their time are all compared with the written word of God; and if they come short then, their cases are decided forever.*

### 2) E. G. White, Testimonies for the Church, vol. 1, p. 392

*Children would be saved from many evils if they would be more familiar with their parents. Parents should encourage in*



*their children a disposition to be open and frank with them, to come to them with their difficulties, and when they are perplexed as to what course is right, to lay the matter just as they view it before the parents and ask their advice. Who are so well calculated to see and point out their dangers as godly parents? Who can understand the peculiar temperaments of their own children as well as they? The mother who has watched every turn of the mind from infancy, and is thus acquainted with the natural disposition, is best prepared to counsel her children. Who can tell as well what traits of character to check and restrain, as the mother, aided by the father?*

*Children who are Christians will prefer the love and approbation of their God-fearing parents above every earthly blessing. They will love and honor their parents. It should be one of the principal studies of their lives, how to make their parents happy. In this rebellious age, children who have not received right instruction and discipline have but little sense of their obligations to their parents. It is often the case that the more their parents do for them, the more ungrateful they are, and the less they respect them. Children who have been petted and waited upon, always expect it; and if their expectations are not met, they are disappointed and discouraged. This same disposition will be seen through their whole lives; they will be helpless, leaning upon others for aid, expecting others to favor them and yield to them. And if they are opposed, even after they have grown to manhood and womanhood, they think themselves abused; and thus they worry their way through the world, hardly able to bear their own weight, often murmuring and fretting because everything does not suit them.*

**3) E. G. White, Testimonies for the Church, vol. 2, p. 236**

*The young are in great danger. Great evil results from their light reading. Much time is lost which should be spent in useful employment. Some would even deprive themselves of sleep to finish some ridiculous love story. The world is flooded with novels of every description. Some are not of as dangerous a character as others. Some are immoral, low, and vulgar; others are clothed with more refinement; but all are pernicious in their influence. Oh, that the young would reflect upon the influence which exciting stories have upon the mind! Can you, after such reading, open the word of God and read the words of life with interest? Do you not find the book of God uninteresting? The charm of that love story is upon the mind, destroying its healthy tone, and making it impossible for you to fix your mind upon the important, solemn truths which concern your eternal interest. You sin against your parents in devoting to such a poor purpose the time which belongs to them, and you sin against God in thus using the time which should be spent in devotion to Him.*

*It is the duty of the youth to encourage sobriety. Lightness, jesting, and joking will result in barrenness of soul and the loss of the favor of God. Many of you think you do not exert a bad influence upon others, and thus feel in a measure satisfied; but do you exert an influence for good? Do you seek in your conversation and acts to lead others to the Saviour, or, if they profess Christ, to lead them to a closer walk with Him?*

**4) E. G. White, Testimonies for the Church, vol. 2, p. 248**

*You have fallen into the sad error which is so prevalent in this degenerate age, especially with women. You are too fond of the other sex. You love their society; your attention to them is flattering, and you encourage, or permit, a familiarity which does not always accord with the exhortation of the apostle, to "abstain from all appearance of evil."*

*You do not really understand yourself. You are walking in darkness. You have had something to do with matchmaking. This is most uncertain business; for you do not know the heart and may make very bad work, thereby aiding the great rebel in his work of matchmaking. He is busily engaged in influencing those who are wholly unsuited to each other to unite their interests. He exults in this work, for by it he can produce more misery and hopeless woe to the human family than by exercising his skill in any other direction.*

*You have written many letters, which has greatly taxed you. These letters have dwelt somewhat upon the subjects of our faith and hope; but mixed with this have been close inquiries and guesses in regard to whether this one or that one was about to marry, and suggestions relative to marriage. You seem to know considerable about anticipated marriages, and write and talk upon these things. This only causes dearth to your soul. "Out of the abundance of the heart the mouth speaketh." You have done great injustice to yourself in permitting your mind and conversation to dwell upon love and marriage. You have not been happy, because you have been seeking after happiness. This is not profitable business. When you seek earnestly to do your duty, and arouse yourself to minister unto others, then you will find rest of spirit. Your mind dwells upon yourself. It needs to be drawn away from yourself by seeking to lighten the cares of others; and in*

*making them happy, you will find happiness and cheerfulness of spirit.*

*You have a diseased imagination. You have thought yourself diseased, but this has been more imaginary than real. You have been untrue to yourself. You have conversed with young men, and permitted a freedom in your presence which should only be permitted in a brother. I was shown that your influence at \_\_\_\_\_ was not what it might have been. You permitted your mind to take a low level. You could chat, and laugh, and talk cheap talk unworthy of a Christian. Your deportment was not as it should have been. You appeared like a person without a backbone. You were half reclining upon others, which is a wrong position for a lady to occupy in the presence of others. If you had only thought so, you could have walked as well, and sat as erect, as many others. The condition of your mind leads to indolence and to a dread of exercise, when this exercise would prove one of the greatest means of your recovery. You will never recover unless you lay aside this listless, dreamy condition of mind and arouse yourself to do, to work while the day lasts. Do, as well as imagine and plan. Turn your mind away from romantic projects. You mingle with your religion a romantic, lovesick sentimentalism, which does not elevate, but only lowers. It is not yourself alone who is affected; others are injured by your example and influence.*

**5) E. G. White, Testimonies for the Church, vol. 2, p. 380**

*B is not capable of taking care of a family. He cannot sustain one as it ought to be sustained, and should never have had one. His marriage was all a mistake. He has made a life of misery for his wife, and has accumulated misery by having children born to them. Some of them exist, and that is about all.*

*Those professing to be Christians should not enter the marriage relation until the matter has been carefully and prayerfully considered from an elevated standpoint to see if God can be glorified by the union. Then they should duly consider the result of every privilege of the marriage relation, and sanctified principle should be the basis of every action. Before increasing their family, they should take into consideration whether God would be glorified or dishonored by their bringing children into the world. They should seek to glorify God by their union from the first, and during every year of their married life. They should calmly consider what provision can be made for their children. They have no right to bring children into the world to be a burden to others. Have they a business that they can rely upon to sustain a family so that they need not become a burden to others? If they have not, they commit a crime in bringing children into the world to suffer for want of proper care, food, and clothing. In this fast, corrupt age these things are not considered. Lustful passion bears sway and will not submit to control, although feebleness, misery, and death are the result of its reign. Women are forced to a life of hardship, pain, and suffering because of the uncontrollable passions of men who bear the name of husband-- more rightly could they be called brutes. Mothers drag out a miserable existence, with children in their arms nearly all the time, managing every way to put bread into their mouths and clothes upon their backs. Such accumulated misery fills the world.*

**6) E. G. White, Testimonies for the Church, vol. 2, p. 458**

*My sisters, avoid even the appearance of evil. In this fast age, reeking with corruption, you are not safe unless you stand guarded. Virtue and modesty are rare. I appeal to you as followers of Christ, making an exalted profession, to cherish the precious, priceless gem of modesty. This will guard virtue. If you have any hope of being finally exalted to join the company of the pure, sinless angels, and to live in an atmosphere where there is not the least taint of sin, cherish modesty and virtue. Nothing but purity, sacred purity, will stand the grand review, abide the day of God, and be received into a pure and holy heaven.*

*The slightest insinuations, from whatever source they may come, inviting you to indulge in sin or to allow the least unwarrantable liberty with your persons, should be resented as the worst of insults to your dignified womanhood. The kiss upon your cheek, at an improper time and place, should lead you to repel the emissary of Satan with disgust. If it is from one in high places who is dealing in sacred things, the sin is of tenfold greater magnitude, and should lead a God-fearing woman or youth to recoil with horror, not only from the sin he would have you commit, but from the hypocrisy and villainy of one whom the people respect and honor as God's servant. He is handling sacred things, yet hiding his baseness of heart under a ministerial cloak. Be afraid of anything like this familiarity. Be sure that the least approach to it is evidence of a lascivious mind and a lustful eye. If the least encouragement is given in this direction, if any of the liberties mentioned are tolerated, no better evidence can be given that your mind is not pure and chaste as it should be, and that sin and crime have charms for you. You lower the standard of your dignified, virtuous womanhood, and*

*give unmistakable evidence that a low, brutal, common passion and lust has been suffered to remain alive in your heart and has never been crucified.*

**7) E. G. White, Testimonies for the Church, vol. 2, p. 460**

*Satan controls the minds of the youth in general. Your daughters are not taught self-denial and self-control. They are petted, and their pride is fostered. They are allowed to have their own way until they become headstrong and self-willed, and you are put to your wit's end to know what course to pursue to save them from ruin. Satan is leading them on to be a proverb in the mouth of unbelievers because of their boldness, their lack of reserve and womanly modesty. The young boys are likewise left to have their own way. They have scarcely entered their teens before they are by the side of little girls of their own age, accompanying them home and making love to them. And the parents are so completely in bondage through their own indulgence and mistaken love for their children that they dare not pursue a decided course to make a change and restrain their too-fast children in this fast age.*

*With many young ladies the boys are the theme of conversation; with the young men, it is the girls. "Out of the abundance of the heart the mouth speaketh." They talk of those subjects upon which their minds mostly run. The recording angel is writing the words of these professed Christian boys and girls. How will they be confused and ashamed when they meet them again in the day of God! Many children are pious hypocrites. The youth who have not made a profession of religion stumble over these hypocritical ones and are hardened against any effort that may be made by those interested in their salvation.*

**8) E. G. White, Testimonies for the Church, vol. 2, p. 564**

*Keep clear of the boys. In their society your temptations become earnest and powerful. Put marriage out of your girl's head. You are in no sense fit for this. You need years of experience before you can be qualified to understand the duties, and take up the burdens, of married life. Positively guard your thoughts, your passions, and your affections. Do not degrade these to minister to lust. Elevate them to purity, devote them to God.*

*You may become a prudent, modest, virtuous girl, but not without earnest effort. You must watch, you must pray, you must meditate, you must investigate your motives and your actions. Closely analyze your feelings and your acts. Would you, in the presence of your father, perform an impure action? No, indeed. But you do this in the presence of your heavenly Father, who is so much more exalted, so holy, so pure. Yes; you corrupt your own body in the presence of the pure, sinless angels, and in the presence of Christ; and you continue to do this irrespective of conscience, irrespective of the light and warnings given you.*

*Remember, a record is made of all your acts. You must meet again the most secret things of your life. You will be judged according to the deeds done in the body. Are you prepared for this? You are injuring yourself physically and morally. God has enjoined upon you to preserve your body holy. "Know ye not that your body is the temple of the Holy Ghost, . . . and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." Will not God judge you for debasing to lust the passions and affections when He claims the wealth of your affections and your entire being to be devoted to His service?*

*Again I warn you as one who must meet these lines in that day when the case of everyone shall be decided. Yield yourself to Christ without delay; He alone, by the power of His grace, can redeem you from ruin. He alone can bring your moral and mental powers into a state of health. Your heart may be warm with the love of God; your understanding, clear and mature; your conscience, illuminated, quick, and pure; your will, upright and sanctified, subject to the control of the Spirit of God. You can make yourself what you choose. If you will now face rightabout, cease to do evil and learn to do well, then you will be happy indeed; you will be successful in the battles of life, and rise to glory and honor in the better life than this. "Choose you this day whom ye will serve."*

**9) E. G. White, Testimonies for the Church, vol. 3, pp. 44, 45**

*The lack of firmness and self-denial in your characters is a serious drawback in obtaining a genuine religious experience that will not be sliding sand. Firmness and integrity of purpose should be cultivated. These qualities are positively necessary to a successful Christian life. If you have integrity of soul you will not be swayed from the right. No motive*

*will be sufficient to move you from the straight line of duty; you will be loyal and true to God. The pleadings of affection and love, the yearnings of friendship, will not move you to turn aside from truth and duty; you will not sacrifice duty to inclination.*

*If you, my brother, are allured to unite your life interest with a young, inexperienced girl, who is really deficient in education in the common, practical, daily duties of life, you make a mistake; but this deficiency is small compared with her ignorance in regard to her duty to God. She has not been destitute of light; she has had religious privileges, and yet she has not felt her wretched sinfulness without Christ. If, in your infatuation, you can repeatedly turn from the prayer meeting, where God meets with His people, in order to enjoy the society of one who has no love for God and who sees no attractions in the religious life, how can you expect God to prosper such a union? Be not in haste. Early marriages should not be encouraged. If either young women or young men have no respect for the claims of God, if they fail to heed the claims which bind them to religion, there will be danger that they will not properly regard the claims of the husband or of the wife. The habit of frequently being in the society of the one of your choice, and that, too, at the sacrifice of religious privileges and of your hours of prayer, is dangerous; you sustain a loss that you cannot afford. The habit of sitting up late at night is customary; but it is not pleasing to God, even if you are both Christians. These untimely hours injure health, unfit the mind for the next day's duties, and have an appearance of evil. My brother, I hope you will have self-respect enough to shun this form of courtship. If you have an eye single to the glory of God you will move with deliberate caution. You will not suffer lovesick sentimentalism to so blind your vision that you cannot discern the high claims that God has upon you as a Christian.*

**10) E. G. White, Testimonies for the Church, vol. 3, pp. 125, 126**

*I was shown that the two younger sons of Brother X were naturally goodhearted, conscientious young men, but that Satan had blinded their perception. Their companions were not all of that class which would strengthen and improve their morals or increase their understanding and love for the truth and heavenly things. "One sinner destroyeth much good." The ridicule and corrupt conversation of these companions had had its effect to dispel serious and religious impressions.*

*It is wrong for Christians to associate with those whose morals are loose. An intimate, daily intercourse which occupies time without contributing in any degree to the strength of the intellect or morals is dangerous. If the moral atmosphere surrounding persons is not pure and sanctified, but is tainted with corruption, those who breathe this atmosphere will find that it operates almost insensibly upon the intellect and heart to poison and to ruin. It is dangerous to be conversant with those whose minds naturally take a low level. Gradually and imperceptibly those who are naturally conscientious and love purity will come to the same level and partake of and sympathize with the imbecility and moral barrenness with which they are so constantly brought in contact.*

*It was important that the associations of these young men should change. "Evil communications corrupt good manners." Satan has worked through agents to ruin these young men. Nothing can more effectually prevent or banish serious impressions and good desires than association with vain, careless, and corrupt-minded persons. Whatever attractions such persons may possess by their wit, sarcasm, and fun, the fact that they treat religion with levity and indifference is sufficient reason why they should not be associated with. The more engaging they are in other respects, the more should their influence be dreaded as companions, because they throw around an irreligious life so many dangerous attractions.*

**11) E. G. White, Testimonies for the Church, vol. 3, pp. 191, 192**

*How few earnest prayers have been sent up to God in faith for those who worked in the office who were not fully in the truth! Who has felt the worth of the soul for whom Christ died? Who have been laborers in the vineyard of the Lord? I saw that angels were grieved with the trifling frivolities of the professed followers of Christ who were handling sacred things in the office. Some have no more sense of the sacredness of the work than if they were engaged in common labor. God now calls for the fruitless cumberers of the ground to consecrate themselves to Him and center their affections and hopes in Him.*

*The Lord would have all connected with the office become caretakers and burden bearers. If they are pleasure seekers, if they do not practice self-denial, they are not fit for a place in the office. The workers at the office should feel when*

*they enter it that it is a sacred place, a place where the work of God is being done in the publication of a truth which will decide the destiny of souls. This is not felt or realized as it should be. There is conversation in the typesetting department which diverts the mind from the work. The office is no place for visiting, for a courting spirit, or for amusement or selfishness. All should feel that they are doing work for God. He who sifts all motives and reads all hearts is proving, and trying, and sifting His people, especially those who have light and knowledge, and who are engaged in His sacred work. God is a searcher of hearts and a trier of the reins, and will accept nothing less than entire devotion to the work and consecration to Himself. All in the office should take up their daily duties as if in the presence of God. They should not be satisfied with doing just enough to pass along, and receive their wages; but all should work in any place where they can help the most. In Brother White's absence there are some faithful ones; there are others who are eyeservants. If all in the office who profess to be followers of Christ had been faithful in the performance of duty in the office, there would have been a great change for the better. Young men and young women have been too much engrossed in each other's society, talking, jesting, and joking, and angels of God have been driven from the office.*

*Marcus Lichtenstein was a God-fearing youth; but he saw so little true religious principle in those in the church and those working in the office that he was perplexed, distressed, disgusted. He stumbled over the lack of conscientiousness in keeping the Sabbath manifested by some who yet professed to be commandment keepers. Marcus had an exalted regard for the work in the office; but the vanity, the trifling, and the lack of principle stumbled him. God had raised him up and in His providence connected him with His work in the office. But there is so little known of the mind and will of God by some who work in the office that they looked upon this great work of the conversion of Marcus from Judaism as of no great importance. His worth was not appreciated. He was frequently pained with the deportment of F and of others in the office; and when he attempted to reprove them, his words were received with contempt that he should venture to instruct them. His defective language was an occasion of jest and amusement with some.*

*Marcus felt deeply over the case of F, but he could not see how he could help him. Marcus never would have left the office if the young men had been true to their profession. If he makes shipwreck of faith, his blood will surely be found on the skirts of the young who profess Christ, but who, by their works, their words, and their deportment, state plainly that they are not of Christ, but of the world. This deplorable state of neglect, of indifference and unfaithfulness, must cease; a thorough and permanent change must take place in the office, or those who have had so much light and so great privileges should be dismissed and others take their places, even if they be unbelievers. It is a fearful thing to be self-deceived. Said the angel, pointing to those in the office: "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." A profession is not enough. There must be a work wrought in the soul and carried out in the life.*

**12) E. G. White, Testimonies for the Church, vol. 3, pp. 455, 456**

*I have given up all hope of doing anything for the church in ----- while you are a stumbling block to them. You once loved the truth, and had you followed on in the pathway of truth and holiness you would now have been an ambassador for Christ. You will have a fearful account to give in the great day of God for your talents which have been unimproved. You had good abilities. God lent these talents to you for you to put to good account, but you have abused these gifts. Had you used the ability that God had given you, on the right side, you would have done much in winning souls to Christ, and you would see in the kingdom of heaven souls saved through your instrumentality. But you have scattered abroad instead of gathering with Christ. Your brethren have been discouraged from trying to rise and advance, because you, like an opposing body, counteract the good they would do.*

*The heart of God never yearned toward His earthly children with deeper love and more compassionate tenderness than now. There never was a time when God was ready and waiting to do more for His people than now. And He will instruct and save all who choose to be saved in His appointed way. Those who are spiritual can discern spiritual things and see tokens of the presence and work of God everywhere. Satan, by his skillful and wicked strategy, led our first parents from the Garden of Eden--from their innocence and purity into sin and unspeakable wretchedness. He has not ceased to destroy; all the forces which he can command are diligently employed by him in these last days to compass the ruin of souls. He seizes every artifice that he can use to deceive, perplex, and confuse the people of God.*

*He has used you as his agent to scatter darkness and confusion, and he finds that you work admirably in his hands. You are the very instrument that he can handle with good effect to hurt, discourage, and tear down. You are not zealous to put your shoulder under the load with the people of God; but when they would move, you throw yourself as*

*an additional load to prevent them from doing what they might do in advancing in the right direction. Satan is at work with those who keep the commandments of God and have the faith of Jesus. The most bitter hatred exists within him against all who are loyal to God and who obey His commandments. He sleeps not; he does not abate his vigilance for one moment. Would that God's professed followers were half as wise, diligent, and persevering in the work of God as Satan is in his work.*

*Had you, Brother B, followed on when you first set your hand to the plow, and not looked back, you would now have been a messenger of light to bear the truth to those in darkness. But God could not use you to His glory until you should learn to counsel with your brethren and not to think you knew all that was worth knowing. Satan has succeeded in keeping you from doing good. You did run well for a season, but Satan's temptations overcame you. You loved to be first and to be flattered. You loved the power which money gives. Satan understands the weakness of men. He has the knowledge which he has accumulated for ages and is an experienced hand at his work. His cunning and devices are well matured, and are too often successful because God's people are not as wise as serpents.*

*Satan frequently appears as an angel of light, arrayed in the livery of heaven; he assumes friendly airs, manifesting great sanctity of character and high regard for his victims, the souls whom he means to deceive and destroy. Perils lie in the path which he invites souls to travel, but he succeeds in concealing these and presents the attractions only. The great Captain of our salvation has conquered in our behalf, that through Him we might conquer, if we would, in our own behalf. But Christ saves none against their choice; He compels none to obedience. He made the infinite sacrifice that they might overcome in His name and His righteousness be imputed unto them.*

**13) E. G. White, Testimonies for the Church, vol. 4, p. 209**

*Order should be maintained in our different institutions at----. Insubordination should be overruled. None should be retained in the office who have been instructed by Sabbath-keeping parents and have been privileged to hear the truth yet rebel against its teachings. No persons should be connected with the sacred work of God who speak lightly of it or treat our holy faith with disrespect. Those who have been connected with the office for quite a length of time and have had ample opportunity to become acquainted with our faith, yet manifest opposition to the truth, should no longer be retained in the office. Their influence is against the truth if they continue to neglect the light and slight salvation. This very indifference has a chilling influence upon the faith of others to draw them away from God. These impenitent, unimpressible ones should not occupy positions that might be filled by persons who will respect the truth and yield to the influence of the Spirit of God by being so closely connected with this sacred work.*

*The influence of our young people in the office is not what it should be. A and B have virtually worked against the cause. The influence of their conversation and deportment has been such as to disgust unbelievers and turn them from our faith and from Christ. The young who heed not the warnings of the word of God and slight the Testimonies of His Spirit can only be a living curse to the office and should be separated from it.*

*The youth whose influence is demoralizing should have no connection with our college. Those who are possessed of a lovesick sentimentalism, and make their attendance at school an opportunity for courting and exchanging improper attentions, should be brought under the closest restrictions. Authority must be maintained. Justice and Mercy are twin sisters, standing side by side.*

**14) E. G. White, Testimonies for the Church, vol. 4, pp. 432-434**

*Professors and teachers should reflect upon the best means of maintaining the peculiar character of our college; all should highly esteem the privileges which we enjoy in having such a school and should faithfully sustain it and guard it from any breath of reproach. Selfishness may chill the energies of the students, and the worldly element may gain a prevailing influence over the entire school. This would bring the frown of God upon that institution.*

*Those students who profess to love God and obey the truth should possess that degree of self-control and strength of religious principle that will enable them to remain unmoved amid temptations and to stand up for Jesus in the college, at their boardinghouses, or wherever they may be. Religion is not to be worn merely as a cloak in the house of God, but religious principle must characterize the entire life. Those who are drinking at the fountain of life will not, like the worldling, manifest a longing desire for change and pleasure. In their deportment and character will be seen the rest*

*and peace and happiness that they have found in Jesus by daily laying their perplexities and burdens at His feet. They will show that there is contentment and even joy in the path of obedience and duty. Such will exert an influence over their fellow students which will tell upon the entire school. Those who compose this faithful army will refresh and strengthen the teachers and professors in their efforts by discouraging every species of unfaithfulness, of discord, and of neglect to comply with the rules and regulations. Their influence will be saving, and their works will not perish in the great day of God, but will follow them into the future world; and the influence of their life here will tell throughout the ceaseless ages of eternity. One earnest, conscientious, faithful young man in school is an inestimable treasure. Angels of heaven look lovingly upon him. His precious Saviour loves him, and in the Ledger of Heaven will be recorded every work of righteousness, every temptation resisted, every evil overcome. He will thus be laying up a good foundation against the time to come, that he may lay hold on eternal life.*

*The course pursued at the college by Brother C, in seeking the society of young ladies, was wrong. This was not the object for which he was sent to Battle Creek. Students are not sent here to form attachments, to indulge in flirtation or courting, but to obtain an education. Should they be allowed to follow their own inclinations in this respect, the college would soon become demoralized. Several have used their precious school days in slyly flirting and courting, notwithstanding the vigilance of professors and teachers. When a teacher of any of the branches takes advantage of his position to win the affections of his students with a view to marriage, his course is worthy of severest censure.*

*The influence of the sons of Brother D and of several others from Iowa, also that of Mr. E of Illinois, has been no benefit to our school. The relatives and friends of these students have sustained them in casting reflections upon the college. The sons of Brother D have ability and aptness, which is a source of gratification to the parents; but when the ability of these young men is exerted to break down the rules and regulations of the college, it is nothing that should excite pleasure in the hearts of any. The paper containing that apt and sharp criticism concerning one who teaches in the college will not be read with such gratification in the day when every man's work shall pass in review before God. Brother and Sister D will then meet a record of the work they did in giving their son poorly concealed justification in this matter. They must then answer for the influence they have exerted against the school, one of God's instrumentalities, and for making the colored statements which have prevented youth from coming to the college, where they might have been brought under the influence of truth. Some souls will be lost in consequence of this wrong influence. The great day of God's judgment will unfold the influence of the words spoken and the attitude assumed. Brother and Sister D have duties at home which they have neglected. They have been drunken with the cares of this life. Work and hurry and drive are the order of the day, and their intense worldliness has had its molding influence upon their children, upon the church, and upon the world. It is the example of those who hold the truth in righteousness which will condemn the world.*

**15) E. G. White, Testimonies for the Church, vol. 4, p. 587**

*In our institutions, where many are laboring together, the influence of association is very great. It is natural to seek companionship. Everyone will find companions or make them. And just in proportion to the strength of the friendship, will be the amount of influence which friends will exert over one another for good or for evil. All will have associates, and will influence and be influenced in their turn.*

*The link is a mysterious one which binds human hearts together, so that the feelings, tastes, and principles of two individuals are closely blended. One catches the spirit, and copies the ways and acts, of the other. As wax retains the figure of the seal, so the mind retains the impression produced by intercourse and association. The influence may be unconscious, yet it is no less powerful.*

*If the youth could be persuaded to associate with the pure, the thoughtful, and the amiable, the effect would be most salutary. If choice is made of companions who fear the Lord, the influence will lead to truth, to duty, and to holiness. A truly Christian life is a power for good. But, on the other hand, those who associate with men and women of questionable morals, of bad principles and practices, will soon be walking in the same path. The tendencies of the natural heart are downward. He who associates with the skeptic will soon become skeptical; he who chooses the companionship of the vile will most assuredly become vile. To walk in the counsel of the ungodly is the first step toward standing in the way of sinners and sitting in the seat of the scornful.*

**16) E. G. White, Testimonies for the Church, vol. 4, pp. 589, 590**

*The associations chosen by the workers are determining their destiny for this world and the next. Some who were once conscientious and faithful have sadly changed, they have disconnected from God, and Satan has allured them to his side. They are now irreligious and irreverent, and they have an influence upon others who are easily molded. Evil associations are deteriorating character; principle is being undermined. "He that walketh with wise men shall be wise: but a companion of fools shall be destroyed."*

*The young are in danger; but they are blind to discern the tendencies and result of the course they are pursuing. Many of them are engaged in flirtation. They seem to be infatuated. There is nothing noble, dignified, or sacred in these attachments; as they are prompted by Satan, the influence is such as to please him. Warnings to these persons fall unheeded. They are headstrong, self-willed, defiant. They think the warning, counsel, or reproof does not apply to them. Their course gives them no concern. They are continually separating themselves from the light and love of God. They lose all discernment of sacred and eternal things, and while they may keep up a dry form of Christian duties they have no heart in these religious exercises. All too late these deceived souls will learn that "strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."*

*Words and actions and motives are recorded; but how little do these light, superficial heads and hard hearts realize that an angel of God stands writing down the manner in which their precious moments are employed. God will bring to light every word and every action. He is in every place. His messengers, although unseen, are visitors in the workroom and in the sleeping apartment. The hidden works of darkness will be brought to light. The thoughts, the intents and purposes of the heart, will stand revealed. All things are naked and open to the eyes of Him with whom we have to do.*

**17) E. G. White, Testimonies for the Church, vol. 5, pp. 88, 90**

*All are in constant danger. I warn the church to beware of those who preach to others the word of life but do not themselves cherish the spirit of humility and self-denial which it inculcates. Such men cannot be depended on in a crisis. They disregard the voice of God as readily as did Saul, and like him many stand ready to justify their course. When rebuked by the Lord through His prophet, Saul stoutly asserted that he had obeyed the voice of God; but the bleating sheep and lowing oxen testified that he had not. In the same manner do many today assert their loyalty to God, but their concerts and other pleasure gatherings, their worldly associations, their glorifying of self, and their eager desire for popularity all testify that they have not obeyed His voice. "As for My people, children are their oppressors, and women rule over them."*

*That is a high standard which the gospel sets before us. The consistent Christian is not only a new but a noble creature in Christ Jesus. He is an unflinching light to show others the way to heaven and to God. He who is drawing his life from Christ will have no desire for the frivolous, unsatisfying enjoyments of the world.*

*Among the youth will be found great diversity of character and education. Some have lived in an element of arbitrary restraint and harshness, which has developed in them a spirit of obstinacy and defiance. Others have been household pets, allowed by overfond parents to follow their own inclinations. Every defect has been excused, until their character is deformed. To deal successfully with these different minds the teacher needs to exercise great tact and delicacy in management, as well as firmness in government.*

**18) E. G. White, Testimonies for the Church, vol. 5, pp. 109, 110**

*Should you, my brother, go to our college now, as you have planned, I fear for your course there. Your expressed determination to have a lady's company wherever you should go shows me that you are far from being in a position to be benefited by going to Battle Creek. The infatuation which is upon you is more satanic than divine. I do not wish to have you disappointed in regard to Battle Creek. The rules are strict there. No courting is allowed. The school would be worth nothing to students were they to become entangled in love affairs as you have been. Our college would soon be demoralized. Parents do not send their children to our college or to our offices to commence a lovesick, sentimental life, but to be educated in the sciences or to learn the printer's trade. Were the rules so lax that the youth were allowed to become bewildered and infatuated with the society of the opposite sex as you have been for some months past, the object of their going to Battle Creek would be lost. If you cannot put this entirely out of your mind and go there with the*



*spirit of a learner and with a purpose to arouse yourself to the most earnest, humble, sincere efforts, praying that you may have a close connection with God, it would be better for you to remain at home.*

*Should you go you ought to be prepared to withstand temptation and to hold up the hands of professors and teachers, letting your influence be wholly on the side of discipline and order. God designs that all who work in His cause shall be subject one to another, ready to receive advice and instruction. They should train themselves by the severest mental and moral discipline, that by the assisting grace of God they may be fitted in mind and heart to train others. Fervent prayer, humility, and earnestness must be combined with God's help, for human frailties and human feelings are continually striving for the mastery. Every man must purify his soul through obedience to the truth, and with an eye single to God's glory he must abase self and exalt Jesus and His grace. By thus continually advancing toward the light he will become acquainted with God and receive His help.*

*Some of those who attend the college do not properly improve their time. Full of the buoyancy of youth, they spurn the restraint that is brought to bear upon them. Especially do they rebel against the rules that will not allow young gentlemen to pay their attentions to young ladies. Full well is known the evil of such a course in this degenerate age. In a college where so many youth are associated, imitating the customs of the world in this respect would turn the thoughts in a channel that would hinder them in their pursuit of knowledge and in their interest in religious things. The infatuation on the part of both young men and women in thus placing the affections upon each other during school days shows a lack of good judgment. As in your own case, blind impulse controls reason and judgment. Under this bewitching delusion the momentous responsibility felt by every sincere Christian is laid aside, spirituality dies, and the judgment and eternity lose their awful significance.*

*Every faculty of those who become affected by this contagious disease--blind love--is brought in subjection to it. They seem to be devoid of good sense, and their course of action is disgusting to all who behold it. My brother, you have made yourself a subject of talk and have lowered yourself in the estimation of those whose approval you should prize. With many the crisis of the disease is reached in an immature marriage, and when the novelty is past and the bewitching power of love-making is over, one or both parties awake to their true situation. They then find themselves ill-mated, but united for life. Bound to each other by the most solemn vows, they look with sinking hearts upon the miserable life they must lead. They ought then to make the best of their situation, but many will not do this. They will either prove false to their marriage vows or make the yoke which they persisted in placing upon their own necks so very galling that not a few cowardly put an end to their existence.*

**19) E. G. White, Testimonies for the Church, vol. 5, pp. 115-116**

*The injunction of the Captain of their salvation was, "Take ye heed, watch and pray," "lest ye enter into temptation;" but it was too much trouble to faithfully guard the soul, and the deceptive power of Satan and the deceitful heart allured away from Christ. If these young men and young women had considered the words of the apostle, "Ye are not your own, for ye are bought with a price," they would not have felt at liberty to keep back from God that which He had purchased at an infinite cost.*

*There is not one youth in one hundred who feels his God-given responsibility. Every physical and mental capability should be carefully preserved and put to the best and highest use to advance the glory of God. Those youth who permit their powers to be perverted, thus abusing God's gifts, will be called to strict account for the good they might have done had they availed themselves of the provision made through Jesus Christ. God claims the working of every faculty.*

*There are youth in the church who should be cultivating the grace of Christian steadfastness and growing up to be men of faith. They should become firm, unwavering, rooted and grounded in the truth. The church needs the very help which God designed they should give. Those professing His name have not consecrated their powers fully and entirely to Him, but have yielded them, in a measure, to the service of Satan. Such have been, and still are, robbing God. Like the unfaithful steward to whom were entrusted talents, they have hid the gifts of God in the world.*

**20) E. G. White, Counsels to Parents, Teachers and Students, p. 88**

*It would be well could there be connected with our college, land for cultivation, and also workshops, under the charge of men competent to instruct the students in the various departments of physical labor. Much is lost by a neglect to*

*unite physical with mental taxation. The leisure hours of the students are often occupied with frivolous pleasures, which weaken physical, mental, and moral powers. Under the debasing power of sensual indulgence, or the untimely excitement of courtship and marriage, many students fail to reach that height of mental development which they might otherwise have attained.*

**21) E. G. White, Counsels to Parents, Teachers and Students, pp. 98-101**

*Those students who profess to love God and obey the truth should possess that degree of self-control and strength of religious principle that will enable them to remain unmoved amid temptations and to stand up for Jesus in the college, at their boarding houses, or wherever they may be. Religion is not to be worn merely as a cloak in the house of God; religious principles should characterize the entire life. Those who are drinking at the fountain of life will not, like the worldling, manifest a longing desire for change and pleasure. In their deportment and character will be seen the rest and peace and happiness that they have found in Jesus by daily laying their perplexities and burdens at His feet. They will show that in the path of obedience and duty there is contentment and even joy. Such ones will exert an influence over their fellow students which will tell upon the entire school.*

*Those who compose this faithful army will refresh and strengthen the teachers by discouraging every species of unfaithfulness, of discord, and of neglect to comply with the rules and regulations. Their influence will be saving, and their works will not perish in the great day of God, but will follow them into the future world; and the influence of their life here will tell throughout the ceaseless ages of eternity.*

*One earnest, conscientious, faithful young man in a school is an inestimable treasure. Angels of heaven look lovingly upon him, and in the ledger of heaven is recorded every work of righteousness, every temptation resisted, every evil overcome. He is laying up a good foundation against the time to come, that he may lay hold on eternal life.*

*Upon Christian youth depend in a great measure the preservation and perpetuity of the institutions which God has devised as a means by which to advance His work. Never was there a period when results so important depended upon a generation of men. Then how important that the young should be qualified for this great work, that God may use them as His instruments! Their Maker has claims upon them which are paramount to all others.*

*It is God who has given life and every physical and mental endowment that the youth possess. He has bestowed upon them capabilities for wise improvement, that they may do a work which will be as enduring as eternity. In return for His great gifts He claims a due cultivation and exercise of the intellectual and moral faculties. He did not give them these faculties merely for their amusement, or to be abused in working against His will and His providence, but to advance the knowledge of truth and holiness in the world. In return for His continued kindness and infinite mercies He claims their goodness, their veneration, their love. He justly requires obedience to His laws and to all wise regulations which will restrain and guard the youth from Satan's devices and lead them in paths of peace.*

*The wild, reckless character of many of the youth in this age of the world is heartsickening. If the youth could see that in complying with the laws and regulations of our institutions, they are only doing that which will improve their standing in society, elevate the character, ennoble the mind, and increase their happiness, they would not rebel against just rules and wholesome requirements, nor engage in creating suspicion and prejudice against these institutions.*

*With energy and fidelity our youth should meet the demands upon them, and this will be a guarantee of success. Young men who have never made a success in the temporal duties of life will be equally unprepared to engage in the higher duties. A religious experience is gained only through conflict, through disappointment, through severe discipline of self, through earnest prayer. The steps to heaven must be taken one at a time, and every advance step gives strength for the next.*

*Association With Others*

*While at school, students should not allow their minds to become confused by thoughts of courtship. They are there to gain a fitness to work for God, and this thought is ever to be uppermost. Let all students take as broad a view as possible of their obligations to God. Let them study earnestly how they can do practical work for the Master during*

*their student life. Let them refuse to burden the souls of their teachers by showing a spirit of levity and a careless disregard of rules.*

*Students can do much to make the school a success by working with their teachers to help other students, and by zealously endeavoring to lift themselves above cheap, low standards. Those who co-operate with Christ will become refined in speech and in temper. They will not be unruly and self-caring, studying their own selfish pleasure and gratification. They will bend all their efforts to work with Christ as messengers of His mercy and love. They are one with Him in spirit and in action. They seek to store the mind with the precious treasures of God's word, that each may do his appointed work.*

**22) E. G. White, Counsels to Parents, Teachers and Students, pp. 221, 222**

*It has been truly said, "Show me your company, and I will show you your character." The youth fail to realize how sensibly both their character and their reputation are affected by their choice of associates. One seeks the company of those whose tastes and habits and practices are congenial. He who prefers the society of the ignorant and vicious to that of the wise and good shows that his own character is defective. His tastes and habits may at first be altogether dissimilar to the tastes and habits of those whose company he seeks; but as he mingles with this class, his thoughts and feelings change; he sacrifices right principles and insensibly yet unavoidably sinks to the level of his companions. As a stream always partakes of the property of the soil through which it runs, so the principles and habits of youth invariably become tinctured with the character of the company in which they mingle. Students should be taught to resist firmly the allurements to evil which come through association with other youth. Compassed as they are by temptation, an indwelling Christ is their only safeguard against evil. They must learn to look to Jesus continually, to study His virtues, to make Him their daily pattern. Then truth, brought into the inner sanctuary of the soul, will sanctify the life.*

*They must be trained to weigh their actions, to reason from cause to effect, to measure the eternal loss or gain to the life given to serve the purposes of the enemy or devoted to the service of righteousness. They should be taught to choose as their companions those who give evidence of uprightness of character, those who practice Bible truth. By association with those who walk according to principle, even the careless will learn to love righteousness. And by the practice of right doing there will be created in the heart a distaste for that which is cheap and common and at variance with the principles of God's word.*

**23) E. G. White, Counsels to Parents, Teachers and Students, pp. 225, 226**

*The student who has a conscientious regard for truth and a true conception of duty can do much to influence his fellow students for Christ. The youth who are yoked up with the Saviour will not be unruly; they will not study their own selfish pleasure and gratification. Because they are one with Christ in spirit, they will be one with Christ in action. The older students in our schools should remember that it is in their power to mold the habits and practices of the younger students; and they should seek to make the best of every opportunity. Let these students determine that they will not through their influence betray their companions into the hands of the enemy.*

*Jesus will be the helper of all who put their trust in Him. Those who are connected with Christ have happiness at their command. They follow the path where their Saviour leads, for His sake crucifying the flesh, with its affections and lusts. They have built their hopes on Christ, and the storms of earth are powerless to sweep them from the sure foundation.*

*It rests with you, young men and women, to decide whether you will become trustworthy and faithful, ready and resolute to take your stand for the right under all circumstances. Do you desire to form correct habits? Then seek the company of those who are sound in morals, and whose aim tends to that which is good. The precious hours of probation are granted that you may remove every defect from the character, and this you should seek to do, not only that you may obtain the future life, but that you may be useful in this life. A good character is a capital of more value than gold or silver. It is unaffected by panics or failures, and in that day when earthly possessions shall be swept away, it will bring rich returns. Integrity, firmness, and perseverance are qualities that all should seek earnestly to cultivate; for they clothe the possessor with a power which is irresistible-- a power which makes him strong to do good, strong to resist evil, strong to bear adversity.*

**24) E. G. White, Counsels to Parents, Teachers and Students, pp. 332, 333**

*The Duties of Parents*

*The dangers of the young are greatly increased as they are thrown into the society of a large number of their own age, of varied character and habits of life. Under these circumstances, many parents are inclined to relax rather than redouble their own efforts to guard and control their children. Thus they cast a tremendous burden upon those who feel the responsibility. When these parents see that their children are becoming demoralized, they are inclined to find fault with those who have charge of the work, when the evils have been caused by the course of the parents themselves.*

*Instead of uniting with those who bear the burdens, to lift up the standard of morals, and working with heart and soul in the fear of God to correct the wrongs in their children, many parents soothe their own consciences by saying, "My children are no worse than others." They seek to conceal the glaring wrongs which God hates, lest their children shall become offended and take some desperate course. If the spirit of rebellion is in their hearts, far better subdue it now than permit it to increase and strengthen by indulgence. If parents would do their duty, we should see a different state of things. Many of these parents have backslidden from God. They do not have wisdom from Him to perceive the devices of Satan and to resist his snares.*

*Every son and daughter should be called to account if absent from home at night. Parents should know what company their children are in and at whose house they spend their evenings. Some children deceive their parents with falsehoods to avoid exposure of their wrong course. There are those who seek the society of corrupt companions and secretly visit saloons and other forbidden places of resort in the city. There are students who visit the billiard rooms, and who engage in card playing, flattering themselves that there is no danger. Since their object is merely amusement, they feel perfectly safe. It is not the lower grade alone who do this. Some who have been carefully reared, and educated to look upon such things with abhorrence, are venturing upon the forbidden ground.*

**25) E. G. White, Messages to Young People, p. 436**

*"A prudent wife is from the Lord." "The heart of her husband doth safely trust in her. .... She will do him good and not evil all the days of her life." "She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband also, and he praiseth her," saying, "Many daughters have done virtuously, but thou excellest them all." He who gains such a wife, "findeth a good thing, and obtaineth favor of the Lord."--"Ministry of Healing," pp. 358, 359.*

*Choice of Companions*

*Great care should be taken by Christian youth in the formation of friendships and in the choice of companions. Take heed, lest what you now think to be pure gold turns out to be base metal. Worldly associations tend to place obstructions in the way of your service to God, and many souls are ruined by unhappy unions, either business or matrimonial, with those who can never elevate or ennoble. Never should God's people venture upon forbidden ground. Marriage between believers and unbelievers is forbidden by God. But too often the unconverted heart follows its own desires, and marriages unsanctioned by God are formed.--"Fundamentals of Christian Education," p. 500.*

**26) E. G. White, Messages to Young People, pp. 449, 450**

*One of the greatest errors connected with this subject is that the young and inexperienced must not have their affections disturbed, that there must be no interference in their love experience. If there ever was a subject that needed to be viewed from every standpoint, it is this. The aid of the experience of others, and a calm, careful weighing of the matter on both sides, is positively essential. It is a subject that is treated altogether too lightly by the great majority of people.*

*Take God and your God-fearing parents into your counsel, young friends. Pray over the matter. Weigh every sentiment, and watch every development of character in the one with whom you think to link your life destiny. The step you are about to take is one of the most important in your life, and should not be taken hastily. While you may love, do not love blindly.*

*Examine carefully to see if your married life would be happy, or inharmonious and wretched. Let the questions be raised, Will this union help me heavenward? will it increase my love for God? and will it enlarge my sphere of usefulness in this life? If these reflections present no drawback, then in the fear of God move forward.*

*But even if an engagement has been entered into without a full understanding of the character of the one with whom you intend to unite, do not think that the engagement makes it a positive necessity for you to take upon yourself the marriage vow, and link yourself for life to one whom you cannot love and respect. Be very careful how you enter into conditional engagements; but better, far better, break the engagement before marriage than separate afterward, as many do.*

**27) E. G. White, Messages to Young People, p. 452**

*Boys and girls enter upon the marriage relation with unripe love, immature judgment, without noble, elevated feelings, and take upon themselves the marriage vows, wholly led by their boyish, girlish passions. . . .*

*The Danger of Early Attachments*

*Attachments formed in childhood have often resulted in very wretched unions, or in disgraceful separations. Early connections, if formed without the consent of parents, have seldom proved happy. The young affections should be restrained until the period arrives when sufficient age and experience will make it honorable and safe to unfetter them. Those who will not be restrained will be in danger of dragging out an unhappy existence. A youth not out of his teens is a poor judge of the fitness of a person as young as himself to be his companion for life. After their judgment has become more matured, they view themselves bound for life to each other, and perhaps not at all calculated to make each other happy. Then, instead of making the best of their lot, recriminations take place, the breach widens, until there is settled indifference and neglect of each other. To them there is nothing sacred in the word home. The very atmosphere is poisoned by unloving words and bitter reproaches.--"A Solemn Appeal," pp. 11, 12 (Edition: Signs Publishing Company Limited).*

**28) E. G. White, Messages to Young People, p. 460**

*Seeking Divine Guidance*

*If men and women are in the habit of praying twice a day before they contemplate marriage, they should pray four times a day when such a step is anticipated. Marriage is something that will influence and affect your life, both in this world and in the world to come. A sincere Christian will not advance his plans in this direction without the knowledge that God approves his course. He will not want to choose for himself, but will feel that God must choose for him. We are not to please ourselves, for Christ pleased not Himself. I would not be understood to mean that anyone is to marry one whom he does not love. This would be sin. But fancy and the emotional nature must not be allowed to lead on to ruin. God requires the whole heart, the supreme affections.*

*The majority of the marriages of our time, and the way in which they are conducted, make them one of the signs of the last days. Men and women are so persistent, so headstrong, that God is left out of the question. Religion is laid aside, as if it had no part to act in this solemn and important matter. But unless those who profess to believe the truth are sanctified through it, and exalted in thought and character, they are not in as favorable a position before God as the sinner who has never been enlightened in regard to its claims.--Review and Herald, September 25, 1888.*

**29) E. G. White, Fundamentals of Christian Education, pp. 62, 63**

*A few weeks since, I visited College City (California), to speak, by invitation, upon the subject of temperance. The church was tendered for the occasion, and there was a good attendance. The people of this place have already taken a praiseworthy stand upon temperance principles. In fact, it was upon this condition that a college was established here. The land upon which the college building stands, with a large tract surrounding it, was donated to the Christian Church for educational purposes, with the stipulation that no saloon should ever be opened within three miles of the college. This agreement seems to have been faithfully kept. We would feel that the youth were much safer in attending school in such a town than where there are saloons open day and night on every street corner.*

*The rules of this college strictly guard the association of young men and young women during the school term. It is only when these rules are temporarily suspended, as is sometimes the case, that gentlemen are permitted to accompany ladies to and from public gatherings. Our own College at Battle Creek has similar regulations, though not so stringent. Such rules are indispensable to guard the youth from the danger of premature courtship and unwise marriage. Young people are sent to school by their parents to obtain an education, not to flirt with the opposite sex. The good of society, as well as the highest interest of the students, demands that they shall not attempt to select a life partner while their own character is yet undeveloped, their judgment immature, and while they are at the same time deprived of parental care and guidance.*

*It is because the home training is defective that the youth are so unwilling to submit to proper authority. I am a mother; I know whereof I speak, when I say that youth and children are not only safer but happier under wholesome restraint than when following their own inclination. Parents, your sons and daughters are not properly guarded. They should never be permitted to go and come when they please, without your knowledge and consent. The unbounded freedom granted to children at this age has proved the ruin of thousands. How many are allowed to be in the streets at night, and parents are content to be ignorant of the associates of their children. Too often, companions are chosen whose influence tends only to demoralize.*

*Under the cover of darkness, boys collect in groups to learn their first lessons in card-playing, gambling, smoking, and wine or beer sipping. The sons of religious parents venture into the saloons for an oyster supper, or some similar indulgence, and thus place themselves in the way of temptation. The very atmosphere of these resorts is redolent with blasphemy and pollution. No one can long remain in it without becoming corrupted. It is by such associations that promising youth are becoming inebriates and criminals. The very beginnings of the evil should be guarded against. Parents, unless you know that their surroundings are unexceptionable, do not permit your children to go into the streets after nightfall to engage in out-door sports, or to meet other boys for amusement. If this rule be rigidly enforced, obedience to it will become habitual, and the desire to transgress will soon cease.*

*Those who are seeking to shield the youth from temptation and to prepare them for a life of usefulness, are engaged in a good work. We are glad to see in any institution of learning a recognition of the importance of proper restraint and discipline for the young. May the efforts of all such instructors be crowned with success.--Signs of the Times, March 2, 1882*

**30) E. G. White, Fundamentals of Christian Education, pp. 105, 106**

*True love is a plant that needs culture. Let the woman who desires a peaceful, happy union, who would escape future misery and sorrow, inquire before she yields her affections, Has my lover a mother? What is the stamp of her character? Does he recognize his obligations to her? Is he mindful of her wishes and happiness? If he does not respect and honor his mother, will he manifest respect and love, kindness and attention, toward his wife? When the novelty of marriage is over, will he love me still? Will he be patient with my mistakes, or will he be critical, overbearing, and dictatorial? True affection will overlook many mistakes; love will not discern them.*

*The youth trust altogether too much to impulse. They should not give themselves away too easily, nor be captivated too readily by the winning exterior of the lover. Courtship, as carried on in this age, is a scheme of deception and hypocrisy, with which the enemy of souls has far more to do than the Lord. Good common sense is needed here if anywhere; but the fact is, it has little to do in the matter.*

*If children would be more familiar with their parents, if they would confide in them, and unburden to them their joys and sorrows, they would save themselves many a future heartache. When perplexed to know what course is right, let them lay the matter just as they view it before their parents, and ask advice of them. Who are so well calculated to point out their dangers as godly parents? Who can understand their peculiar temperaments so well as they? Children who are Christians will esteem above every earthly blessing the love and approbation of their God-fearing parents. The parents can sympathize with the children, and pray for and with them that God will shield and guide them. Above everything else they will point them to their never-failing Friend and Counselor, who will be touched with the feeling of their infirmities. He who was tempted in all points like as we are, yet without sin, knows how to succor those who are tempted, and who come to Him in faith.--Review and Herald, January 26, 1886.*

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Laurelbrook Academy

# Standards Handbook

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Academic year 2022 - 2023



**LAURELBROOK**  
EST. **A C A D E M Y** 1950  
LEARNING  BY DOING



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## The Purpose

The purpose of this Standards Handbook is to provide a mean by which students may understand the principles that undergird our standards. The desire is to not only provide guidelines for different activities, but the principles on which those guidelines are based so that complete understanding can be shared and applied should any activity arise that is not included in this handbook.

Please take a moment to study the following references that pertain to youth. Students should read the section in *Messages to Young People*, pp. 403-464. ”

The following references may be found in the appendix. REFERENCES:

*Testimonies Vol. 1*, pp 124, 125, 392›

*Testimonies Vol. 2*, pp. 236, 248, 380, 458 460, 564›

*Testimonies Vol. 3*, pp. 44, 45, 125, 191, 192, 455, 456›

*Testimonies Vol. 4*, pp. 209, 432, 433, 587 589›

*Testimonies Vol. 5*, pp. 88, 109, 110, 115›

*Counsels to Parents, Teachers and Students*, pp. 88, 98, 99, 100 102, 221, 225, 332›

*Messages to Young People*, pp. 436, 449, 452, 460›

*Fundamentals of Christian Education*, pp. 62, 105›

The contents of this book were compiled by Doug Baker.

## Personal Conduct

When a student registers at **Laurelbrook Academy** he/she and their parent(s), voluntarily agree to abide by the requirements of the school, which are designed for the benefit of the student body. A student continually makes choices in regards to the school's requirements and standards. Therefore, it is expected that a student will demonstrate responsible behavior in harmony with Christian principles both on and off campus. It is important for a student to know the requirements and standards they are expected to follow and the consequences when wrong choices are made. Laurelbrook Academy will not knowingly admit students who follow lifestyles or practices that undermine in any way the fundamental beliefs of the Seventh-day Adventist Church. When a student signs their application for admission, they pledge themselves to observe willingly **Laurelbrook Academy's** guidelines both printed and announced and to live in harmony with its ideals and purposes.

## Our High Calling

*Dear youth, I address myself to you.... Let it be your aim to glorify God and attain His moral likeness. Invite the Spirit of God to mold your characters. Now is your golden opportunity to wash your robes of character and make them white in the blood of the Lamb. ... Which will you choose, says Christ, Me or the world? God calls for an unconditional surrender of the heart and affections to Him. If you love friends, brothers or sisters, father or mother, houses or lands, more than Me, says Christ, you are not worthy of Me. Religion lays the soul under the greatest obligation to her claims, to walk by her principles. As the mysterious magnet points to the north, so do the claims of religion point to the glory of God. You are bound by your baptismal vows to honor your Creator and to resolutely deny self and crucify your affections and lusts, and bring even your thoughts into obedience to the will of Christ.*

*Avoid running into temptation. When temptations surround you, and you cannot control the circumstances which expose you to them, then you may claim the promise of God, and with confidence and conscious power exclaim: "I can do all things through Christ which strengtheneth me." There is strength for you all in God. But you will never feel your need of that strength*

*which alone is able to save you, unless you feel your weakness and sinfulness. Jesus, your precious Saviour, now calls you to take your position firmly upon the platform of eternal truth. If you suffer with Him, He will crown you with glory in His everlasting kingdom. If you are willing to sacrifice all for Him, then He will be your Saviour. But if you choose your own way you will follow on in darkness until it is too late to secure the eternal reward. <sup>1</sup>*

*Upon Christian youth depend in a great measure the preservation and perpetuity of the institutions which God has devised as a means by which to advance His work. Never was there a period when results so important depended upon a generation of men. Then how important that the young should be qualified for this great work, that God may use them as His instruments! Their Maker has claims upon them which are paramount to all others. <sup>2</sup>*

*The heart of God never yearned toward His earthly children with deeper love and more compassionate tenderness than now. There never was a time when God was ready and waiting to do more for His people than now. And He will instruct and save all who choose to be saved in His appointed way.<sup>3</sup>*

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<sup>1</sup> *Testimonies for the church*, vol. 3, p. 45

<sup>2</sup> *Testimonies for the Church*, vol. 4, p. 434

<sup>3</sup> *Testimonies for the Church*, vol. 3, p. 455

## Department of Students

*Those students who profess to love God and obey the truth should possess that degree of self-control and strength of religious principle that will enable them to remain unmoved amid temptations and to stand up for Jesus in the college, at their boarding houses, or wherever they may be. Religion is not to be worn merely as a cloak in the house of God; religious principles should characterize the entire life. Those who are drinking at the fountain of life will not, like the worldling, manifest a longing desire for change and pleasure. In their deportment and character will be seen the rest and peace and happiness that they have found in Jesus by daily laying their perplexities and burdens at His feet. They will show that in the path of obedience and duty there is contentment and even joy. Such ones will exert an influence over their fellow students which will tell upon the entire school.*

*Those who compose this faithful army will refresh and strengthen the teachers by discouraging every species of unfaithfulness, of discord, and of neglect to comply with the rules and regulations. Their influence will be saving, and their works will not perish in the great day of God, but will follow them into the future world; and the influence of their life here will tell throughout the ceaseless ages of eternity. One earnest, conscientious, faithful young man in a school is an inestimable treasure. Angels of heaven look lovingly upon him, and in the ledger of heaven is recorded every work of righteousness, ever temptation resisted, every evil overcome. He is laying up a good foundation against the time to come, that he may lay hold on eternal life.<sup>4</sup>*

*God holds everyone responsible for the influence that surrounds his soul, on his own account and on the account of others. He calls upon young men and women to be strictly temperate, and conscientious in the use of their faculties of mind and body. Their capabilities can be properly developed only by the most diligent use of their opportunities and the wise appropriation of their powers to the glory of God and the benefit of their fellow men.<sup>5</sup>*

*The wild, reckless character of many of the youth in this age of the world is heartsickening. If the youth could see that in complying with the laws and regulations of our institutions, they are only doing that which will improve their standing in society, elevate the character, ennoble the mind, and increase their happiness, they would not rebel against just rules and wholesome requirements, nor engage in creating suspicion and prejudice against these institutions.<sup>6</sup>*

*Students can do much to make the school a success by working with their teachers to help other students, and by zealously endeavoring to lift themselves above cheap, low standards. Those who co-operate with Christ will become refined in speech and in temper. They will not be unruly and self-caring, studying their own selfish pleasure and gratification. They will bend all their efforts to work with Christ as messengers of His mercy and love. They are one with Him in spirit and in action. They seek to store the mind with the precious treasures of God's word, that each may do his appointed work.<sup>7</sup>*

*The student who has a conscientious regard for truth and a true conception of duty can do much to influence his fellow students for Christ. The youth who are yoked up with the Saviour will not be unruly; they will not study their own selfish pleasure and gratification. Because they are one with Christ in spirit, they will be one with Christ in action. The older students in our schools should remember that it is in their power to mold the habits and practices of the younger students; and they should seek to make the best of every opportunity. Let these students determine that they will not through their influence betray their companions into the hands of the enemy.<sup>8</sup>*

*It rests with you, young men and women, to decide whether you will become trustworthy and faithful, ready and resolute to take your stand for the right under all circumstances. Do you desire to form correct habits? Then seek the company of*

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<sup>4</sup> Testimonies for the Church, vol. 4, p. 432

<sup>5</sup> Counsels to Parents, Teachers, and Students, p. 102

<sup>6</sup> Counsels to Parents, Teachers, and Students, p. 99

<sup>7</sup> Counsels to Parents, Teachers, and Students, p. 100

<sup>8</sup> Counsels to Parents, Teachers, and Students, p. 225

*those who are sound in morals, and whose aim tends to that which is good. The precious hours of probation are granted that you may remove every defect from the character, and this you should seek to do, not only that you may obtain the future life, but that you may be useful in this life. A good character is a capital of more value than gold or silver. It is unaffected by panics or failures, and in that day when earthly possessions shall be swept away, it will bring rich returns. Integrity, firmness, and perseverance are qualities that all should seek earnestly to cultivate; for they clothe the possessor with a power which is irresistible-- a power which makes him strong to do good, strong to resist evil, strong to bear adversity.<sup>9</sup>*

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<sup>9</sup> *Counsels to Parents, Teachers, and Students*, p. 225

## The Highest Standards

*Before men can be truly wise, they must realize their dependence upon God, and be filled with His wisdom. God is the source of intellectual as well as spiritual power. The greatest men who have reached what the world regards as wonderful heights in science are not to be compared with the beloved John or the apostle Paul. It is when intellectual and spiritual power are combined that the highest standard of manhood is attained. Those who do this, God will accept as workers together with Him in the training of minds.<sup>10</sup>*

*The true teacher is not satisfied with second-rate work. He is not satisfied with directing his students to a standard lower than the highest which it is possible for them to attain. He cannot be content with imparting to them only technical knowledge, with making them merely clever accountants, skillful artisans, successful tradesmen. It is his 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.*

*These principles become a living power to shape the character, through the acquaintance of the soul with Christ, through an acceptance of His wisdom as the guide, His power as the strength, of heart and life. This union formed, the student has found the Source of wisdom. He has within his reach the power to realize in himself his noblest ideals. The opportunities of the highest education for life in this world are his. And in the training here gained, he is entering upon that course which embraces eternity.<sup>11</sup>*

*While religion should be the pervading element in every school, it will not lead to a cheapening of the literary attainments. While a religious atmosphere should pervade the school, diffusing its influence, it will make all who are truly Christians feel more deeply their need of thorough knowledge, that they may make the best use of the faculties that God has bestowed upon them. While growing in grace and in the knowledge of our Lord Jesus Christ, they will groan under a sense of their imperfections, and will seek constantly to put to the stretch their powers of mind, that they may become intelligent Christians.<sup>12</sup>*

*Elevate your soul to be as was Daniel, a loyal, steadfast servant of the Lord of hosts. Ponder well the path of your feet; for you are standing on holy ground, and the angels of God are about you. It is right that you should feel that you must climb to the highest round of the educational ladder. Philosophy and history are important studies; but your sacrifice of time and money will avail nothing, if you do not use your attainments for the honor of God and the good of humanity. Unless the knowledge of science is a stepping stone to the attainment of the highest purposes, it is worthless. The education that does not furnish knowledge as enduring as eternity, is of no purpose. Unless you keep heaven and the future, immortal life before you, your attainments are of no permanent value. But if Jesus is your teacher, not simply on one day of the week, but every day, every hour, you may have his smile upon you in the pursuit of literary acquirements.*

*Daniel ever kept before him the glory of God, and you should also say, Lord, I desire knowledge, not for the glorification of self, but to meet the expectation of Jesus, that I may perfect an intelligent Christian character, through the grace he has given unto me. Will the students be true to principle as was Daniel?*

*In the future there will be more pressing need of men and women of literary qualifications than there has been in the past; for broad fields are opening out before us, white already for harvest. In these fields you may be laborers together with God. But if you are lovers of pleasure more than lovers of God, if you are filled with levity, if you allow the golden opportunities to pass without acquiring knowledge, without placing solid timbers in your character building, you will be dwarfed and crippled in any line of occupation you may undertake.<sup>13</sup>*

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<sup>10</sup> *Counsels for the Church*, p. 205

<sup>11</sup> *Education*, pp. 29, 30

<sup>12</sup> *Review and Herald*, June 21, 1887

<sup>13</sup> *Christian Education*, pp. 89, 90



## Behavior in the House of God

*To the humble, believing soul, the house of God on earth is the gate of heaven. The song of praise, the prayer, the words spoken by Christ's representatives, are God's appointed agencies to prepare a people for the church above, for that loftier worship into which there can enter nothing that defileth.*

*From the sacredness which was attached to the earthly sanctuary, Christians may learn how they should regard the place where the Lord meets with His people. There has been a great change, not for the better, but for the worse, in the habits and customs of the people in reference to religious worship. The precious, the sacred, things which connect us with God are fast losing their hold upon our minds and hearts, and are being brought down to the level of common things. The reverence which the people had anciently for the sanctuary where they met with God in sacred service has largely passed away. Nevertheless, God Himself gave the order of His service, exalting it high above everything of a temporal nature.*

*The house is the sanctuary for the family, and the closet or the grove the most retired place for individual worship; but the church is the sanctuary for the congregation. There should be rules in regard to the time, the place, and the manner of worshipping. Nothing that is sacred, nothing that pertains to the worship of God, should be treated with carelessness or indifference. In order that men may do their best work in showing forth the praises of God, their associations must be such as will keep the sacred distinct from the common, in their minds. Those who have broad ideas, noble thoughts and aspirations, are those who have associations that strengthen all thoughts of divine things. Happy are those who have a sanctuary, be it high or low, in the city or among the rugged mountain caves, in the lowly cabin or in the wilderness. If it is the best they can secure for the Master, He will hallow the place with His presence, and it will be holy unto the Lord of hosts.*

*When the worshipers enter the place of meeting, they should do so with decorum, passing quietly to their seats. If there is a stove in the room, it is not proper to crowd about it in an indolent, careless attitude. Common talking, whispering, and laughing should not be permitted in the house of worship, either before or after the service. Ardent, active piety should characterize the worshipers.*

*If some have to wait a few minutes before the meeting begins, let them maintain a true spirit of devotion by silent meditation, keeping the heart uplifted to God in prayer that the service may be of special benefit to their own hearts and lead to the conviction and conversion of other souls. They should remember that heavenly messengers are in the house. We all lose much sweet communion with God by our restlessness, by not encouraging moments of reflection and prayer. The spiritual condition needs to be often reviewed and the mind and heart drawn toward the Sun of Righteousness. If when the people come into the house of worship, they have genuine reverence for the Lord and bear in mind that they are in His presence, there will be a sweet eloquence in silence. The whispering and laughing and talking which might be without sin in a common business place should find no sanction in the house where God is worshiped. The mind should be prepared to hear the word of God, that it may have due weight and suitably impress the heart.*

*When the minister enters, it should be with dignified, solemn mien. He should bow down in silent prayer as soon as he steps into the pulpit, and earnestly ask help of God. What an impression this will make! There will be solemnity and awe upon the people. Their minister is communing with God; he is committing himself to God before he dares to stand before the people. Solemnity rests upon all, and angels of God are brought very near. Every one of the congregation, also, who fears God should with bowed head unite in silent prayer with him that God may grace the meeting with His presence and give power to His truth proclaimed from human lips. When the meeting is opened by prayer, every knee should bow in the presence of the Holy One, and every heart should ascend to God in silent devotion. The prayers of faithful worshipers will be heard, and the ministry of the word will prove effectual. The lifeless attitude of the worshipers in the house of God is one great reason why the ministry is not more productive of good. The melody of song, poured forth from many hearts in clear, distinct utterance, is one of God's instrumentalities in the work of saving souls. All the service should be conducted with solemnity and awe, as if in the visible presence of the Master of assemblies.*

*When the word is spoken, you should remember, brethren, that you are listening to the voice of God through His delegated servant. Listen attentively. Sleep not for one instant, because by this slumber you may lose the very words that*

*you need most—the very words which, if heeded, would save your feet from straying into wrong paths. Satan and his angels are busy creating a paralyzed condition of the senses so that cautions, warnings, and reproofs shall not be heard; or if heard, that they shall not take effect upon the heart and reform the life. Sometimes a little child may so attract the attention of the hearers that the precious seed does not fall into good ground and bring forth fruit. Sometimes young men and women have so little reverence for the house and worship of God that they keep up a continual communication with each other during the sermon. Could these see the angels of God looking upon them and marking their doings, they would be filled with shame, with abhorrence of themselves. God wants attentive hearers. It was while men slept that Satan sowed his tares.*

*When the benediction is pronounced, all should still be quiet, as if fearful of losing the peace of Christ. Let all pass out without jostling or loud talking, feeling that they are in the presence of God, that His eye is resting upon them, and that they must act as in His visible presence. Let there be no stopping in the aisles to visit or gossip, thus blocking them up so that others cannot pass out. The precincts of the church should be invested with a sacred reverence. It should not be made a place to meet old friends and visit and introduce common thoughts and worldly business transactions. These should be left outside the church. God and angels have been dishonored by the careless, noisy laughing and shuffling of feet heard in some places.*

*Parents, elevate the standard of Christianity in the minds of your children; help them to weave Jesus into their experience; teach them to have the highest reverence for the house of God and to understand that when they enter the Lord's house it should be with hearts that are softened and subdued by such thoughts as these: "God is here; this is His house. I must have pure thoughts and the holiest motives. I must have no pride, envy, jealousy, evil surmising, hatred, or deception in my heart, for I am coming into the presence of the holy God. This is the place where God meets with and blesses His people. The high and holy One who inhabiteth eternity looks upon me, searches my heart, and reads the most secret thoughts and acts of my life."*

*Brethren, will you not devote a little thought to this subject and notice how you conduct yourselves in the house of God and what efforts you are making by precept and example to cultivate reverence in your children? You roll vast responsibilities upon the preacher and hold him accountable for the souls of your children; but you do not sense your own responsibility as parents and as instructors and, like Abraham, command your household after you, that they may keep the statutes of the Lord. Your sons and daughters are corrupted by your own example and lax precepts; and, notwithstanding this lack of domestic training, you expect the minister to counteract your daily work and accomplish the wonderful achievement of training their hearts and lives to virtue and piety. After the minister has done all he can do for the church by faithful, affectionate admonition, patient discipline, and fervent prayer to reclaim and save the soul, yet is not successful, the fathers and mothers often blame him because their children are not converted, when it may be because of their own neglect. The burden rests with the parents; and will they take up the work that God has entrusted to them, and with fidelity perform it? Will they move onward and upward, working in a humble, patient, persevering way to reach the exalted standard themselves and to bring their children up with them? No wonder our churches are feeble and do not have that deep, earnest piety in their borders that they should have. Our present habits and customs, which dishonor God and bring the sacred and heavenly down to the level of the common, are against us. We have a sacred, testing, sanctifying truth; and if our habits and practices are not in accordance with the truth, we are sinners against great light, and are proportionately guilty. It will be far more tolerable for the heathen in the day of God's retributive justice than for us.*

*A much greater work might be done than we are now doing in reflecting the light of truth. God expects us to bear much fruit. He expects greater zeal and faithfulness, more affectionate and earnest efforts, by the individual members of the church for their neighbors and for those who are out of Christ. Parents must begin their work on a high plane of action. All who name the name of Christ must put on the whole armor and entreat, warn, and seek to win souls from sin. Lead all you can to listen to the truth in the house of God. We must do much more than we are doing to snatch souls from the burning.*

*It is too true that reverence for the house of God has become almost extinct. Sacred things and places are not discerned; the holy and exalted are not appreciated. Is there not a cause for the want of fervent piety in our families? Is it not because the high standard of religion is left to trail in the dust? God gave rules of order, perfect and exact, to His ancient people. Has His character changed? Is He not the great and mighty God who rules in the heaven of heavens? Would it not be well for us often to read the directions given by God Himself to the Hebrews, that we who have the light of the glorious truth shining upon us may imitate their reverence for the house of God? We have abundant reason to maintain a fervent,*

*devoted spirit in the worship of God. We have reason even to be more thoughtful and reverential in our worship than had the Jews. But an enemy has been at work to destroy our faith in the sacredness of Christian worship.*

*The place dedicated to God should not be a room where worldly business is transacted. If the children assemble to worship God in a room that is used during the week for a school or a storeroom, they will be more than human if, mingled with their devotional thoughts, they do not also have thoughts of their studies or of things that have happened during the week. The education and training of the youth should be of a character that would exalt sacred things and encourage pure devotion for God in His house. Many who profess to be children of the heavenly King have no true appreciation of the sacredness of eternal things. Nearly all need to be taught how to conduct themselves in the house of God. Parents should not only teach, but command, their children to enter the sanctuary with sobriety and reverence.*

*The moral taste of the worshipers in God's holy sanctuary must be elevated, refined, sanctified. This matter has been sadly neglected. Its importance has been overlooked, and as the result, disorder and irreverence have become prevalent, and God has been dishonored. When the leaders in the church, ministers and people, father and mothers, have not had elevated views of this matter, what could be expected of the inexperienced children? They are too often found in groups, away from the parents, who should have charge of them. Notwithstanding they are in the presence of God, and His eye is looking upon them, they are light and trifling, they whisper and laugh, are careless, irreverent, and inattentive. They are seldom instructed that the minister is God's ambassador, that the message he brings is one of God's appointed agencies in the salvation of souls, and that to all who have the privilege brought within their reach it will be a savor of life unto life or of death unto death.*

*The delicate and susceptible minds of the youth obtain their estimate of the labors of God's servants by the way their parents treat the matter. Many heads of families make the service a subject of criticism at home, approving a few things and condemning others. Thus the message of God to men is criticized and questioned, and made a subject of levity. What impressions are thus made upon the young by these careless, irreverent remarks the books of heaven alone will reveal. The children see and understand these things very much quicker than parents are apt to think. Their moral senses receive a wrong bias that time will never fully change. The parents mourn over the hardness of heart in their children and the difficulty in arousing their moral sensibility to answer to the claims of God. But the books of heavenly record trace with unerring pen the true cause. The parents were unconverted. They were not in harmony with heaven or with heaven's work. Their low, common ideas of the sacredness of the ministry and of the sanctuary of God were woven into the education of their children. It is a question whether anyone who has for years been under this blighting influence of home instruction will ever have a sensitive reverence and high regard for God's ministry and the agencies He has appointed for the salvation of souls. These things should be spoken of with reverence, with propriety of language, and with fine susceptibility, that you may reveal to all you associate with that you regard the message from God's servants as a message to you from God Himself.*

*Parents, be careful what example and what ideas you give your children. Their minds are plastic, and impressions are easily made. In regard to the service of the sanctuary, if the speaker has a blemish, be afraid to mention it. Talk only of the good work he is doing, of the good ideas he presented, which you should heed as coming through God's agent. It may be readily seen why children are so little impressed with the ministry of the word and why they have so little reverence for the house of God. Their education has been defective in this respect. Their parents need daily communion with God. Their own ideas need to be refined and ennobled; their lips need to be touched with a live coal from off the altar; then their habits, their practices at home, will make a good impression on the minds and characters of their children. The standard of religion will be greatly elevated. Such parents will do a great work for God. They will have less earthliness, less sensuality, and more refinement and fidelity at home. Life will be invested with a solemnity of which they have scarcely conceived. Nothing will be made common that pertains to the service and worship of God.*

*I am often pained as I enter the house where God is worshiped, to see the untidy dress of both men and women. If the heart and character were indicated by the outward apparel, then certainly nothing could be heavenly about them. They have no true idea of the order, the neatness, and the refined deportment that God requires of all who come into His presence to worship Him. What impressions do these things give to unbelievers and to the youth, who are keen to discern and to draw their conclusions?*

*In the minds of many there are no more sacred thoughts connected with the house of God than with the most common*

*place. Some will enter the place of worship with their hats on, in soiled, dirty clothes. Such do not realize that they are to meet with God and holy angels. There should be a radical change in this matter all through our churches. Ministers themselves need to elevate their ideas, to have finer susceptibilities in regard to it. It is a feature of the work that has been sadly neglected. Because of the irreverence in attitude, dress, and deportment, and lack of a worshipful frame of mind, God has often turned His face away from those assembled for His worship.*

*All should be taught to be neat, clean, and orderly in their dress, but not to indulge in that external adorning which is wholly inappropriate for the sanctuary. There should be no display of the apparel; for this encourages irreverence. The attention of the people is often called to this or that fine article of dress, and thus thoughts are intruded that should have no place in the hearts of the worshipers. God is to be the subject of thought, the object of worship; and anything that attracts the mind from the solemn, sacred service is an offense to Him. The parading of bows and ribbons, ruffles and feathers, and gold and silver ornaments is a species of idolatry and is wholly inappropriate for the sacred service of God, where the eye of every worshiper should be single to His glory. All matters of dress should be strictly guarded, following closely the Bible rule. Fashion has been the goddess who has ruled the outside world, and she often insinuates herself into the church. The church should make the word of God her standard, and parents should think intelligently upon this subject. When they see their children inclined to follow worldly fashions, they should, like Abraham, resolutely command their households after them. Instead of uniting them with the world, connect them with God. Let none dishonor God's sanctuary by their showy apparel. God and angels are there. The Holy One of Israel has spoken through His apostle: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."*

*When a church has been raised up and left uninstructed on these points, the minister has neglected his duty and will have to give an account to God for the impressions he allowed to prevail. Unless correct ideas of true worship and true reverence are impressed upon the people, there will be a growing tendency to place the sacred and eternal on a level with common things, and those professing the truth will be an offense to God and a disgrace to religion. They can never, with their uncultivated ideas, appreciate a pure and holy heaven, and be prepared to join with the worshipers in the heavenly courts above, where all is purity and perfection, where every being has perfect reverence for God and His holiness.*

*Paul describes the work of God's ambassadors as that by which every man shall be presented perfect in Christ Jesus. Those who embrace the truth of heavenly origin should be refined, ennobled, sanctified through it. It will require much painstaking effort to reach God's standard of true manhood. The irregular stones hewed from the quarry must be chiseled, their rough sides must be polished. This is an age famous for surface work, for easy methods, for boasted holiness aside from the standard of character that God has erected. All short routes, all cutoff tracks, all teaching which fails to exalt the law of God as the standard of religious character, is spurious. Perfection of character is a lifelong work, unattainable by those who are not willing to strive for it in God's appointed way, by slow and toilsome steps. We cannot afford to make any mistake in this matter, but we want day by day to be growing up into Christ, our living Head.<sup>14</sup>*

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<sup>14</sup> Testimonies for the Church, vol. 5, pp. 491-500

## Parents and Teachers

*Professors and teachers should reflect upon the best means of maintaining the peculiar character of our college; all should highly esteem the privileges which we enjoy in having such a school and should faithfully sustain it and guard it from any breath of reproach. Selfishness may chill the energies of the students, and the worldly element may gain a prevailing influence over the entire school. This would bring the frown of God upon that institution.<sup>15</sup>*

*The dangers of the young are greatly increased as they are thrown into the society of a large number of their own age, of varied character and habits of life. Under these circumstances, many parents are inclined to relax rather than redouble their own efforts to guard and control their children. Thus they cast a tremendous burden upon those who feel the responsibility. When these parents see that their children are becoming demoralized, they are inclined to find fault with those who have charge of the work, when the evils have been caused by the course of the parents themselves.*

*Instead of uniting with those who bear the burdens, to lift up the standard of morals, and working with heart and soul in the fear of God to correct the wrongs in their children, many parents soothe their own consciences by saying, "My children are no worse than others." They seek to conceal the glaring wrongs which God hates, lest their children shall become offended and take some desperate course. If the spirit of rebellion is in their hearts, far better subdue it now than permit it to increase and strengthen by indulgence. If parents would do their duty, we should see a different state of things. Many of these parents have backslidden from God. They do not have wisdom from Him to perceive the devices of Satan and to resist his snares.<sup>16</sup>*

*Order should be maintained in our different institutions at----. Insubordination should be overruled. None should be retained... who have been instructed by Sabbath-keeping parents and have been privileged to hear the truth yet rebel against its teachings. No persons should be connected with the sacred work of God who speak lightly of it or treat our holy faith with disrespect. ... Their influence is against the truth if they continue to neglect the light and slight salvation. This very indifference has a chilling influence upon the faith of others to draw them away from God. These impenitent, unimpressible ones should not occupy positions that might be filled by persons who will respect the truth and yield to the influence of the Spirit of God by being so closely connected with this sacred work.<sup>17</sup>*

*If a worldly influence is to bear sway in our school, then sell it out to worldlings, and let them take the entire control; and those who have invested their means in that institution will establish another school, to be conducted, not upon the plan of popular schools nor according to the desires of principal and teachers, but upon the plan which God has specified.<sup>18</sup>*

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<sup>15</sup> *Testimonies for the Church*, vol. 4, p. 432

<sup>16</sup> *Testimonies for the Church*, vol. 4, p. 650

<sup>17</sup> *Testimonies for the Church*, vol. 4, p. 209

<sup>18</sup> *Testimonies for the Church*, vol. 5, p. 25

## The Christian Character

*I saw that all heaven is interested in our salvation; and shall we be indifferent? Shall we be careless, as though it were a small matter whether we are saved or lost? Shall we slight the sacrifice that has been made for us? Some have done this. They have trifled with offered mercy, and the frown of God is upon them. God's Spirit will not always be grieved. It will depart if grieved a little longer. After all has been done that God could do to save men, if they show by their lives that they slight Jesus' offered mercy, death will be their portion, and it will be dearly purchased. It will be a dreadful death; for they will have to feel the agony that Christ felt upon the cross to purchase for them the redemption which they have refused. And they will then realize what they have lost--eternal life and the immortal inheritance. The great sacrifice that has been made to save souls shows us their worth. When the precious soul is once lost, it is lost forever.*

*I have seen an angel standing with scales in his hands weighing the thoughts and interest of the people of God, especially the young. In one scale were the thoughts and interest tending heavenward; in the other were the thoughts and interest tending to earth. And in this scale were thrown all the reading of storybooks, thoughts of dress and show, vanity, pride, etc. Oh, what a solemn moment! the angels of God standing with scales, weighing the thoughts of His professed children--those who claim to be dead to the world and alive to God. The scale filled with thoughts of earth, vanity, and pride quickly went down, notwithstanding weight after weight rolled from the scale. The one with the thoughts and interest tending to heaven went quickly up as the other went down, and oh, how light it was! I can relate this as I saw it; but never can I give the solemn and vivid impression stamped upon my mind, as I saw the angel with the scales weighing the thoughts and interest of the people of God. Said the angel: "Can such enter heaven? No, no, never. Tell them the hope they now possess is vain, and unless they speedily repent, and obtain salvation, they must perish."*

*A form of Godliness will not save any. All must have a deep and living experience. This alone will save them in the time of trouble. Then their work will be tried of what sort it is; and if it is gold, silver, and precious stones, they will be hid as in the secret of the Lord's pavilion. But if their work is wood, hay, and stubble, nothing can shield them from the fierceness of Jehovah's wrath.*

*The young, as well as those who are older, will be required to give a reason for their hope. But the mind, designed by God for better things, formed to serve Him perfectly, has dwelt upon foolish things, instead of eternal interests. That mind which is left to wander here and there is just as well able to understand the truth, the evidence from the word of God for keeping the Sabbath, and the true foundation of the Christian's hope, as to study the appearance, the manners, the dress, etc. And those who give up the mind to be diverted with foolish stories and idle tales, have the imagination fed, but the brilliancy of God's word is eclipsed to them. The mind is led directly from God. The interest in His precious word is destroyed.<sup>19</sup>*

*It is the duty of the youth to encourage sobriety. Lightness, jesting, and joking will result in barrenness of soul and the loss of the favor of God. Many of you think you do not exert a bad influence upon others, and thus feel in a measure satisfied; but do you exert an influence for good? Do you seek in your conversation and acts to lead others to the Saviour, or, if they profess Christ, to lead them to a closer walk with Him?<sup>20</sup>*

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<sup>19</sup> *Testimonies for the Church*, vol. 1, pp. 124, 125

<sup>20</sup> *Testimonies for the Church*, vol. 2, p. 236

## The Influence of Associates

*It has been truly said, "Show me your company, and I will show you your character." The youth fail to realize how sensibly both their character and their reputation are affected by their choice of associates. One seeks the company of those whose tastes and habits and practices are congenial. He who prefers the society of the ignorant and vicious to that of the wise and good shows that his own character is defective. His tastes and habits may at first be altogether dissimilar to the tastes and habits of those whose company he seeks; but as he mingles with this class, his thoughts and feelings change; he sacrifices right principles and insensibly yet unavoidably sinks to the level of his companions. As a stream always partakes of the property of the soil through which it runs, so the principles and habits of youth invariably become tinged with the character of the company in which they mingle.*

*Students should be taught to resist firmly the allurements to evil which come through association with other youth. Compassed as they are by temptation, an indwelling Christ is their only safeguard against evil. They must learn to look to Jesus continually, to study His virtues, to make Him their daily pattern. Then truth, brought into the inner sanctuary of the soul, will sanctify the life. They must be trained to weigh their actions, to reason from cause to effect, to measure the eternal loss or gain to the life given to serve the purposes of the enemy or devoted to the service of righteousness. They should be taught to choose as their companions those who give evidence of uprightness of character, those who practice Bible truth. By association with those who walk according to principle, even the careless will learn to love righteousness. And by the practice of right doing there will be created in the heart a distaste for that which is cheap and common and at variance with the principles of God's word.<sup>21</sup>*

*It is wrong for Christians to associate with those whose morals are loose. An intimate, daily intercourse which occupies time without contributing in any degree to the strength of the intellect or morals is dangerous. If the moral atmosphere surrounding persons is not pure and sanctified, but is tainted with corruption, those who breathe this atmosphere will find that it operates almost insensibly upon the intellect and heart to poison and to ruin. It is dangerous to be conversant with those whose minds naturally take a low level. Gradually and imperceptibly those who are naturally conscientious and love purity will come to the same level and partake of and sympathize with the imbecility and moral barrenness with which they are so constantly brought in contact.<sup>22</sup>*

*Nothing can more effectually prevent or banish serious impressions and good desires than association with vain, careless, and corrupt-minded persons. Whatever attractions such persons may possess by their wit, sarcasm, and fun, the fact that they treat religion with levity and indifference is sufficient reason why they should not be associated with. The more engaging they are in other respects, the more should their influence be dreaded as companions, because they throw around an irreligious life so many dangerous attractions.<sup>23</sup>*

*In our institutions, where many are laboring together, the influence of association is very great. It is natural to seek companionship. Everyone will find companions or make them. And just in proportion to the strength of the friendship, will be the amount of influence which friends will exert over one another for good or for evil. All will have associates, and will influence and be influenced in their turn.*

*The link is a mysterious one which binds human hearts together, so that the feelings, tastes, and principles of two individuals are closely blended. One catches the spirit, and copies the ways and acts, of the other. As wax retains the figure of the seal, so the mind retains the impression produced by intercourse and association. The influence may be unconscious, yet it is no less powerful.*

*If the youth could be persuaded to associate with the pure, the thoughtful, and the amiable, the effect would be most salutary. If choice is made of companions who fear the Lord, the influence will lead to truth, to duty, and to holiness. A truly Christian life is a power for good. But, on the other hand, those who associate with men and women of questionable*

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<sup>21</sup> *Counsels to Parents, Teachers, and Students*, p. 221

<sup>22</sup> *Testimonies for the Church*, vol. 3, p. 125

<sup>23</sup> *Testimonies for the Church*, vol. 3, p. 125

*morals, of bad principles and practices, will soon be walking in the same path. The tendencies of the natural heart are downward. He who associates with the skeptic will soon become skeptical; he who chooses the companionship of the vile will most assuredly become vile. To walk in the counsel of the ungodly is the first step toward standing in the way of sinners and sitting in the seat of the scornful.*

*Let all who would form a right character choose associates who are of a serious, thoughtful turn of mind and who are religiously inclined. Those who have counted the cost and wish to build for eternity must put good material into their building. If they accept of rotten timbers, if they are content with deficiencies of character, the building is doomed to ruin. Let all take heed how they build. The storm of temptation will sweep over the building, and unless it is firmly and faithfully constructed it will not stand the test.*<sup>24</sup>

*My brethren and sisters, old and young, when you have an hour of leisure, open the Bible and store the mind with its precious truths. When engaged in labor, guard the mind, keep it stayed upon God, talk less, and meditate more. Remember: "Every idle word that men shall speak, they shall give account thereof in the day of judgment." Let your words be select; this will close a door against the adversary of souls. Let your day be entered upon with prayer; work as in God's sight. His angels are ever by your side, making a record of your words, your deportment, and the manner in which your work is done. If you turn from good counsel and choose to associate with those who you have reason to suspect are not religiously inclined, although they profess to be Christians, you will soon become like them. You place yourself in the way of temptation, on Satan's battleground, and will, unless constantly guarded, be overcome by his devices. There are persons who have for some time made a profession of religion, who are, to all intents and purposes, without God and without a sensitive conscience. They are vain and trifling; their conversation is of a low order. Courtship and marriage occupy the mind to the exclusion of higher and nobler thoughts.*<sup>25</sup>

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<sup>24</sup> *Testimonies for the Church*, vol. 4, p.

<sup>25</sup> *Testimonies for the Church*, vol. 4, p. 588



## Social Standards

The formation of true Christian friendship is an important part of Christian education. A friendly intermingling of young men and women in group association is encouraged. We believe that social relationships are very important and that there is no better place than a Christian campus for developing friendships. However, experience has shown that those friendships should have certain defined limits. Therefore, **Laurelbrook Academy** makes abundant opportunity for supervised group association but makes no provision nor allows for exclusive friendships, dating, going steady, coupling up, etc. in our school program. The chief purpose of dating is to find a suitable marriage partner. Therefore, dating should wait until the youth are mature enough to seriously and properly consider marriage, which generally is not during the teenage years.

**Laurelbrook Academy** upholds the guidelines given in the Spirit of Prophecy and the Bible regarding the relationships between young men and young women. Because of this we impress upon our students that this is not a matter of opinion but rather principle. The sole purpose of dating is to find a suitable partner for marriage. Because the youth are not ready to make this decision, but rather should be focusing on their relationship with the Lord and discovering their life work and ministry, we provide an atmosphere of group association rather than dating, and discourage anything more than this. It is our desire to graduate young men and women who strive for and achieve a higher goal than this world has to offer young men and young women who are pure of mind and body. The Lord's standard calls for nothing less.

### Relationships

*The associations chosen by the workers are determining their destiny for this world and the next. Some who were once conscientious and faithful have sadly changed, they have disconnected from God, and Satan has allured them to his side. They are now irreligious and irreverent, and they have an influence upon others who are easily molded. Evil associations are deteriorating character; principle is being undermined. "He that walketh with wise men shall be wise: but a companion of fools shall be destroyed."*

*The young are in danger; but they are blind to discern the tendencies and result of the course they are pursuing. Many of them are engaged in flirtation. They seem to be infatuated. There is nothing noble, dignified, or sacred in these attachments; as they are prompted by Satan, the influence is such as to please him. Warnings to these persons fall unheeded. They are headstrong, self-willed, defiant. They think the warning, counsel, or reproof does not apply to them. Their course gives them no concern. They are continually separating themselves from the light and love of God. They lose all discernment of sacred and eternal things, and while they may keep up a dry form of Christian duties they have no heart in these religious exercises. All too late these deceived souls will learn that "strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." <sup>26</sup>*

*As I have been shown the dangers of those who profess better things, and the sins that exist among them,--a class who are not suspected of being in any danger from these polluting sins,--I have been led to inquire: Who, O Lord, shall stand when Thou appearest? Only those who have clean hands and pure hearts shall abide the day of His coming. I feel impelled by the Spirit of the Lord to urge my sisters who profess godliness to cherish modesty of deportment and a becoming reserve, with shamefacedness and sobriety. The liberties taken in this age of corruption should be no criterion for Christ's followers. These fashionable exhibitions of familiarity should not exist among Christians fitting for immortality. If lasciviousness, pollution, adultery, crime, and murder are the order of the day among those who know not the truth, and who refuse to be controlled by the principles of God's word, how important that the class professing to be followers of Christ, closely allied to God and angels, should show them a better and nobler way. How important that by their chastity and virtue they stand in marked contrast to that class who are controlled by brute passions. <sup>27</sup>*

*While at school, students should not allow their minds to become confused by thoughts of courtship. They are there to gain*

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<sup>26</sup> *Testimonies for the Church*, vol. 4, p. 589

<sup>27</sup> *Testimonies for the Church*, vol. 2, p. 459

*a fitness to work for God, and this thought is ever to be uppermost. Let all students take as broad a view as possible of their obligations to God. Let them study earnestly how they can do practical work for the Master during their student life. Let them refuse to burden the souls of their teachers by showing a spirit of levity and a careless disregard of rules.* <sup>28</sup>

*With many young ladies the boys are the theme of conversation; with the young men, it is the girls. "Out of the abundance of the heart the mouth speaketh." They talk of those subjects upon which their minds mostly run. The recording angel is writing the words of these professed Christian boys and girls. How will they be confused and ashamed when they meet them again in the day of God! Many children are pious hypocrites. The youth who have not made a profession of religion stumble over these hypocritical ones and are hardened against any effort that may be made by those interested in their salvation.* <sup>29</sup>

*The young boys are ... left to have their own way. They have scarcely entered their teens before they are by the side of little girls of their own age, accompanying them home and making love to them. And the parents are so completely in bondage through their own indulgence and mistaken love for their children that they dare not pursue a decided course to make a change and restrain their too-fast children in this fast age.* <sup>30</sup>

*The youth whose influence is demoralizing should have no connection with our college. Those who are possessed of a lovesick sentimentalism, and make their attendance at school an opportunity for courting and exchanging improper attentions, should be brought under the closest restrictions.* <sup>31</sup>

*Again and again I stood before the students in the Avondale school with messages from the Lord regarding the deleterious influence of free and easy association between young men and young women. I told them that if they did not keep themselves to themselves, and endeavor to make the most of their time, the school would not benefit them, and those who were paying their expenses would be disappointed. I told them that if they were determined to have their own will and their own way, it would be better for them to return to their homes and to the guardianship of their parents. This they could do at any time if they decided not to stand under the yoke of obedience, for we did not design to have a few leading spirits in wrongdoing demoralizing the other students.*

*I told the principal and teachers that God had laid upon them the responsibility of watching for souls as they that must give account. I showed them that the wrong course pursued by some of the students would mislead other students, if it were continued, and for this God would hold the teachers responsible. Some students would attend school who had not been disciplined at home, and whose ideas of proper education and its value were perverted. If these were allowed to carry things in their way, the object for which the school was established would be defeated, and the sin would be charged against the guardians of the schools, as if they had committed it themselves.* <sup>32</sup>

*In this fast age, reeking with corruption, you are not safe unless you stand guarded. Virtue and modesty are rare. I appeal to you as followers of Christ, making an exalted profession, to cherish the precious, priceless gem of modesty. This will guard virtue. If you have any hope of being finally exalted to join the company of the pure, sinless angels, and to live in an atmosphere where there is not the least taint of sin, cherish modesty and virtue. Nothing but purity, sacred purity, will stand the grand review, abide the day of God, and be received into a pure and holy heaven.* <sup>33</sup>

## Letters to Students

### Letter 1

*Keep clear of the boys. In their society your temptations become earnest and powerful. Put marriage out of your girl's head. You are in no sense fit for this. You need years of experience before you can be qualified to understand the duties, and take up the burdens, of married life. Positively guard your thoughts, your passions, and your affections. Do not*

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<sup>28</sup> *Counsels to Parents, Teachers, and Students*, p. 100

<sup>29</sup> *Testimonies for the Church*, vol. 2, p. 460

<sup>30</sup> *Testimonies for the Church*, vol. 2, p. 460

<sup>31</sup> *Testimonies for the Church*, vol. 4, p. 209

<sup>32</sup> *Counsels to Parents, Teachers, and students*, p. 101

<sup>33</sup> *Testimonies for the Church*, vol. 2, p 458

*degrade these to minister to lust. Elevate them to purity, devote them to God.*

*You may become a prudent, modest, virtuous girl, but not without earnest effort. You must watch, you must pray, you must meditate, you must investigate your motives and your actions. Closely analyze your feelings and your acts. Would you, in the presence of your father, perform an impure action? No, indeed. But you do this in the presence of your heavenly Father, who is so much more exalted, so holy, so pure. Yes; you corrupt your own body in the presence of the pure, sinless angels, and in the presence of Christ; and you continue to do this irrespective of conscience, irrespective of the light and warnings given you.<sup>34</sup>*

## Letter 2

*You have fallen into the sad error which is so prevalent in this degenerate age, especially with women. You are too fond of the other sex. You love their society; your attention to them is flattering, and you encourage, or permit, a familiarity which does not always accord with the exhortation of the apostle, to "abstain from all appearance of evil."*

*You do not really understand yourself. You are walking in darkness. You have had something to do with matchmaking. This is most uncertain business; for you do not know the heart and may make very bad work, thereby aiding the great rebel in his work of matchmaking. He is busily engaged in influencing those who are wholly unsuited to each other to unite their interests. He exults in this work, for by it he can produce more misery and hopeless woe to the human family than by exercising his skill in any other direction.<sup>35</sup>*

## Letter 3

*Should you, my brother, go to our college now, as you have planned, I fear for your course there. Your expressed determination to have a lady's company wherever you should go shows me that you are far from being in a position to be benefited by going to Battle Creek. The infatuation which is upon you is more satanic than divine. I do not wish to have you disappointed in regard to Battle Creek. The rules are strict there. No courting is allowed. The school would be worth nothing to students were they to become entangled in love affairs as you have been. Our college would soon be demoralized. Parents do not send their children to our college or to our offices to commence a lovesick, sentimental life, but to be educated in the sciences or to learn the printer's trade. Were the rules so lax that the youth were allowed to become bewildered and infatuated with the society of the opposite sex as you have been for some months past, the object of their going to Battle Creek would be lost. If you cannot put this entirely out of your mind and go there with the spirit of a learner and with a purpose to arouse yourself to the most earnest, humble, sincere efforts, praying that you may have a close connection with God, it would be better for you to remain at home.*

*Should you go you ought to be prepared to withstand temptation and to hold up the hands of professors and teachers, letting your influence be wholly on the side of discipline and order. God designs that all who work in His cause shall be subject one to another, ready to receive advice and instruction. They should train themselves by the severest mental and moral discipline, that by the assisting grace of God they may be fitted in mind and heart to train others. Fervent prayer, humility, and earnestness must be combined with God's help, for human frailties and human feelings are continually striving for the mastery. Every man must purify his soul through obedience to the truth, and with an eye single to God's glory he must abase self and exalt Jesus and His grace. By thus continually advancing toward the light he will become acquainted with God and receive His help.*

*Some of those who attend the college do not properly improve their time. Full of the buoyancy of youth, they spurn the restraint that is brought to bear upon them. Especially do they rebel against the rules that will not allow young gentlemen to pay their attentions to young ladies. Full well is known the evil of such a course in this degenerate age. In a college where so many youth are associated, imitating the customs of the world in this respect would turn the thoughts in a channel that would hinder them in their pursuit of knowledge and in their interest in religious things. The infatuation on the part of both young men and women in thus placing the affections upon each other during school days shows a lack of good judgment. As in your own case, blind impulse controls reason and judgment. Under this bewitching delusion the momentous responsibility felt by every sincere Christian is laid aside, spirituality dies, and the judgment and eternity lose their awful significance.*

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<sup>34</sup> *Testimonies for the Church*, vol. 2, p. 564

<sup>35</sup> *Testimonies for the Church*, vol. 2, p. 248

*Every faculty of those who become affected by this contagious disease--blind love--is brought in subjection to it. They seem to be devoid of good sense, and their course of action is disgusting to all who behold it. My brother, you have made yourself a subject of talk and have lowered yourself in the estimation of those whose approval you should prize. With many the crisis of the disease is reached in an immature marriage, and when the novelty is past and the bewitching power of love-making is over, one or both parties awake to their true situation. They then find themselves ill-mated, but united for life. Bound to each other by the most solemn vows, they look with sinking hearts upon the miserable life they must lead. They ought then to make the best of their situation, but many will not do this. They will either prove false to their marriage vows or make the yoke which they persisted in placing upon their own necks so very galling that not a few cowardly put an end to their existence.*<sup>36</sup>

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<sup>36</sup> *Testimonies for the Church*, vol. 5, pp. 109, 110

## Dress Standards

*“Do not let your beauty be that outward adorning of arranging the hair, of wearing gold, or of putting on fine apparel; but let it be the hidden person of the heart, with the incorruptible ornament of a gentle and quiet spirit, which is very precious in the sight of God.” 1 Pet. 3:3,4*

*The Bible teaches modesty in dress. “In like manner also, that women adorn themselves in modest apparel.” 1 Timothy 2:9. This forbids display in dress, gaudy colors, profuse ornamentation. Any device designed to attract attention to the wearer or to excite admiration, is excluded from the modest apparel which God’s word enjoins. Our dress is to be inexpensive--not with “gold, or pearls, or costly array.”*

*Money is a trust from God. It is not ours to expend for the gratification of pride or ambition. In the hands of God’s children it is food for the hungry, and clothing for the naked. It is a defense to the oppressed, a means of health to the sick, a means of preaching the gospel to the poor. You could bring happiness to many hearts by using wisely the means that is now spent for show. Consider the life of Christ. Study His character, and be partakers with Him in His self-denial.*

*In the professed Christian world enough is expended for jewels and needlessly expensive dress to feed all the hungry and to clothe the naked. Fashion and display absorb the means that might comfort the poor and the suffering. They rob the world of the gospel of the Saviour’s love.*

*But our clothing, while modest and simple, should be of good quality, of becoming colors, and suited for service. It should be chosen for durability rather than display. It should provide warmth and proper protection. The wise woman described in the Proverbs “is not afraid of the snow for her household: for all her household are clothed with double garments.” Proverbs 31:21, margin.*

*Our dress should be cleanly. Uncleanliness in dress is unhealthful, and thus defiling to the body and to the soul. “Ye are the temple of God . . . if any man defile the temple of God, him shall God destroy.” 1 Corinthians 3:16, 17.*

*In all respects the dress should be healthful. “Above all things,” God desires us to “be in health”--health of body and of soul. And we are to be workers together with Him for the health of both soul and body. Both are promoted by healthful dress.*

*It should have the grace, the beauty, the appropriateness of natural simplicity. Christ has warned us against the pride of life, but not against its grace and natural beauty. He pointed to the flowers of the field, to the lily unfolding in its purity, and said, “Even Solomon in all his glory was not arrayed like one of these.” Matthew 6:29. Thus by the things of nature Christ illustrates the beauty that heaven values, the modest grace, the simplicity, the purity, the appropriateness, that would make our attire pleasing to Him.*

*The most beautiful dress He bids us wear upon the soul. No outward adorning can compare in value or loveliness with that “meek and quiet spirit” which in His sight is “of great price.” 1 Peter 3:4.*

*To those who make the Saviour’s principles their guide, how precious His words of promise:*

*“Why are ye anxious concerning raiment? . . . If God doth so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall He not much more clothe you? . . . Be not therefore anxious, saying, Wherewithal shall we be clothed? . . . For your heavenly Father knoweth that ye have need of all these things. But seek ye first His kingdom, and His righteousness; and all these things shall be added unto you.” Matthew 6:28-33, R.V. <sup>37</sup>*

*It was the adversary of all good who instigated the invention of the ever-changing fashions. He desires nothing so much as to bring grief and dishonor to God by working the misery and ruin of human beings. One of the means by which he most effectually accomplishes this is the devices of fashion that weaken the body as well as enfeeble the mind and belittle the*

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<sup>37</sup> *The Ministry of Healing*, pp. 287-289

soul.<sup>38</sup>

*Another evil which custom fosters is the unequal distribution of the clothing, so that while some parts of the body have more than is required, others are insufficiently clad. The feet and limbs, being remote from the vital organs, should be especially guarded from cold by abundant clothing. It is impossible to have health when the extremities are habitually cold; for if there is too little blood in them there will be too much in other portions of the body. Perfect health requires a perfect circulation; but this cannot be had while three or four times as much clothing is worn upon the body, where the vital organs are situated, as upon the feet and limbs.*

*In order to secure the most healthful clothing, the needs of every part of the body must be carefully studied. The character of the climate, the surroundings, the condition of health, the age, and the occupation must all be considered. Every article of dress should fit easily, obstructing neither the circulation of the blood nor a free, full, natural respiration. Everything worn should be so loose that when the arms are raised the clothing will be correspondingly lifted.<sup>39</sup>*

*Instead of struggling to meet the demands of fashion, have the courage to dress healthfully and simply. Take time to make the dear Saviour a daily companion and familiar friend. Take time for the study of His word, take time to into the fields, and learn of God through the beauty of His works.<sup>40</sup>*

## Uniforms

Students are to wear school uniforms to all class appointments and be in their vocational uniform appropriate for the area to which they are assigned. Uniforms may be obtained from French Toast – see the Financial section of the **Laurelbrook Academy Student Handbook**.

**Laurelbrook Academy** encourages students to observe principles of modesty, neatness, appropriateness and cleanliness, while avoiding fads, when choosing their clothes.

The dean reserves the right to look over clothing and should an inappropriate article of clothing be worn, it will be sent home with a letter regarding our dress standards. If the article of clothing is returned to campus at a later time, it will be confiscated and not returned to the student or parents.

## Guidelines

- The wearing of faded, ill-kept, bleached, baggy or tight-fitting clothes (such as hip huggers or skinny jeans) is inappropriate for campus wear. Pants should be of proper size and fitting at the waist and hem line.
- Clothes must be free from rips, tears and holes.
- Sleeveless shirts and shirts with pictures or writing that are not in keeping with our standards are not to be worn.
- Students must wear shoes at all times when outside the dormitory.
- Shorts should extend to the knee and should only be worn in the dorm or for swimming.
- No noticeable cosmetics are to be worn, no colored nail polish. Any makeup should remain neutral and natural-looking
- Jewelry, including strings, leather bands, studded belts, bracelets, necklaces, earrings, posts, friendship bracelets, and rings are not to be brought on campus.
- Dresses and skirts should cover the knee in a sitting position.
- Slits in dresses and skirts should be no higher than the crease of the knee in a sitting position
- Necklines should be modest when standing or bending over.
- A full-length slip or a camisole and half-slip should be worn under sheer or loosely knitted clothing.
- Blouses are to be worn underneath V-necked, scoop-necked, or loosely knitted sweaters.

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<sup>38</sup> *The Ministry of Healing*, p. 291

<sup>39</sup> *The Ministry of Healing*, p. 293

<sup>40</sup> *The Ministry of Healing*, p. 294

## Standards Handbook

- Tops should not reveal the midriff when arms are raised above the head.
- Sandals can be worn with or without nylons during the warmer months. Sabbath attire requires nylons, tights or hosiery at all functions.
- Shoes should have soles no larger than one inch in the front and no more than a two-inch rise.
- Boys are not permitted to wear an unbuttoned shirt over a tee-shirt.
- Rubber bands and hair ties are not to be worn on the wrist.

### *Church Attire*

<b>Ladies:</b>	Dresses, and dress shoes. Dresses should cover the knee when sitting, be of modest cut, fit and style. Low-cut or sleeveless attire is not permitted. Dress coats or nice sweaters are permitted during the cooler months. This excludes all sports jackets or casual coats of any kind including hoodies or sweatshirt jackets.
<b>Men:</b>	Suits, dress shirt and tie with dress slacks, socks, and dress shoes. Casual pants are not permitted. Dress coats, trench coats, sweaters or leather jackets are permitted in church. This excludes all sports jackets or casual coats of any kind including hoodies or sweatshirt jackets.
<b>Inappropriate Attire:</b>	Denim of any kind, athletic shoes, casual shoes, cowboy boots, ties with cartoons or other inappropriate depictions, casual clothes worn for everyday, string ties and pants with exterior pockets or loops, baggy pants.

### *Vespers Attire*

Same as church attire but men may wear sweaters with dress slacks. Ladies may wear jumpers or skirts with a blouse.

### *Dining Room Attire*

Friday Supper .....	Vespers Attire
Sabbath Breakfast.....	Church Attire
Sabbath Lunch .....	Church Attire
Sabbath Supper .....	Vespers Attire

### *School Attire*

**Laurelbrook Academy** has adopted a school uniform for classroom attire. Students must wear a **Laurelbrook Academy** polo shirt or a **Laurelbrook Academy** oxford shirt. Ladies wear an A-line skirt. Men wear casual Dockers style pants with no external pockets. Students may wear sweaters and only **Laurelbrook Academy** hoodies if necessary.

### *Vocational Training Attire*

Each vocational area has a uniform for its area or a dress code specific to that area. See your vocational supervisor for the attire for your area.

### *Recreational Attire*

Tee shirt and blue jeans. Jeans must not be baggy and comply with the dress standards.

### *Swim Attire*

Students are to wear shorts to the knee and dark T-shirts when swimming.

*Hair*

Hair and facial hair should be neat and clean. Extreme hairstyles are not appropriate. Hair is to be its natural color. Beards, mustache and sideburns are allowed if they are neatly maintained.

*Make up*

Following standards of modesty, girls should use careful discretion when applying make up. Foundation when blended well can be appropriate. No eye shadow, eye liner, lip liner or dark lip color is acceptable. Only clear nail polish is to be worn on both fingers and toes.



## Transportation Guidelines

- The maximum number of passengers in the van (including the driver) is to be fifteen.
- All passengers in the van or in a car must wear seat belts. (Tennessee Code Annotated, Title 55, Chapter 9, Part 6)
- The driver should see that the interior is not torn up.
- Students are not to move around in the bus or van while it is moving.
- Noise level must remain at a minimum as to not distract the driver.
- Students are to remain seated and not to throw things, act rowdy, or anything that would otherwise disturb the driver.
- Students are not to have any part of themselves or their possessions hanging out of the windows of the van.
- The driver is in authority any time the van is being used and must be obeyed immediately. Failure to comply will result in disciplinary action.
- The driver has the authority to assign seats if they deem it necessary for any van trip.
- Students may not climb/lean over or under seats in the van.
- The students are not allowed to throw objects on the van or out of the windows at any time.
- Students may have drinks with screw top containers only.
- Willful misbehavior in campus vehicles will result in the withdrawal of the privilege of riding the van and can result in the exclusion from many student activities.

## Diet and Health

*Our bodies are built up from the food we eat. There is a constant breaking down of the tissues of the body; every movement of every organ involves waste, and this waste is repaired from our food. Each organ of the body requires its share of nutrition. The brain must be supplied with its portion; the bones, muscles, and nerves demand theirs. It is a wonderful process that transforms the food into blood and uses this blood to build up the varied parts of the body; but this process is going on continually, supplying with life and strength each nerve, muscle, and tissue.*

### Selection of Food

*Those foods should be chosen that best supply the elements needed for building up the body. In this choice, appetite is not a safe guide. Through wrong habits of eating, the appetite has become perverted. Often it demands food that impairs health and causes weakness instead of strength. We cannot safely be guided by the customs of society. The disease and suffering that everywhere prevail are largely due to popular errors in regard to diet.*

*In order to know what are the best foods, we must study God's original plan for man's diet. He who created man and who understands his needs appointed Adam his food. "Behold," He said, "I have given you every herb yielding seed, . . . and every tree, in which is the fruit of a tree yielding seed; to you it shall be for food." Genesis 1:29, A.R.V. Upon leaving Eden to gain his livelihood by tilling the earth under the curse of sin, man received permission to eat also "the herb of the field." Genesis 3:18.*

*Grains, fruits, nuts, and vegetables constitute the diet chosen for us by our Creator. These foods, prepared in as simple and natural a manner as possible, are the most healthful and nourishing. They impart a strength, a power of endurance, and a vigor of intellect that are not afforded by a more complex and stimulating diet.*

*But not all foods wholesome in themselves are equally suited to our needs under all circumstances. Care should be taken in the selection of food. Our diet should be suited to the season, to the climate in which we live, and to the occupation we follow. Some foods that are adapted for use at one season or in one climate are not suited to another. So there are different foods best suited for persons in different occupations. Often food that can be used with benefit by those engaged in hard physical labor is unsuitable for persons of sedentary pursuits or intense mental application. God has given us an ample variety of healthful foods, and each person should choose from it the things that experience and sound judgment prove to be best suited to his own necessities.*

*Nature's abundant supply of fruits, nuts, and grains is ample, and year by year the products of all lands are more generally distributed to all, by the increased facilities for transportation. As a result many articles of food which a few years ago were regarded as expensive luxuries are now within the reach of all as foods for everyday use. This is especially the case with dried and canned fruits.*

*Nuts and nut foods are coming largely into use to take the place of flesh meats. With nuts may be combined grains, fruits, and some roots, to make foods that are healthful and nourishing. Care should be taken, however, not to use too large a proportion of nuts. Those who realize ill effects from the use of nut foods may find the difficulty removed by attending to this precaution. It should be remembered, too, that some nuts are not so wholesome as others. Almonds are preferable to peanuts, but peanuts in limited quantities, used in connection with grains, are nourishing and digestible.*

*When properly prepared, olives, like nuts, supply the place of butter and flesh meats. The oil, as eaten in the olive, is far preferable to animal oil or fat. It serves as a laxative. Its use will be found beneficial to consumptives, and it is healing to an inflamed, irritated stomach.*

*Persons who have accustomed themselves to a rich, highly stimulating diet have an unnatural taste, and they cannot at once relish food that is plain and simple. It will take time for the taste to become natural and for the stomach to recover from the abuse it has suffered. But those who persevere in the use of wholesome food will, after a time, find it palatable. Its delicate and delicious flavors will be appreciated, and it will be eaten with greater enjoyment than can be derived from unwholesome dainties. And the stomach, in a healthy condition, neither fevered nor overtaxed, can readily perform its task.*

*In order to maintain health, a sufficient supply of good, nourishing food is needed.*

*If we plan wisely, that which is most conducive to health can be secured in almost every land. The various preparations of rice, wheat, corn, and oats are sent abroad everywhere, also beans, peas, and lentils. These, with native or imported fruits, and the variety of vegetables that grow in each locality, give an opportunity to select a dietary that is complete without the use of flesh meats.*

*Wherever fruit can be grown in abundance, a liberal supply should be prepared for winter, by canning or drying. Small fruits, such as currants, gooseberries, strawberries, raspberries, and blackberries, can be grown to advantage in many places where they are but little used and their cultivation is neglected.*

*For household canning, glass, rather than tin cans, should be used whenever possible. It is especially necessary that the fruit for canning should be in good condition. Use little sugar, and cook the fruit only long enough to ensure its preservation. Thus prepared, it is an excellent substitute for fresh fruit.*

*There should not be a great variety at any one meal, for this encourages overeating and causes indigestion.*

*It is not well to eat fruit and vegetables at the same meal. If the digestion is feeble, the use of both will often cause distress and inability to put forth mental effort. It is better to have the fruit at one meal and the vegetables at another.*

*The meals should be varied. The same dishes, prepared in the same way, should not appear on the table meal after meal and day after day. The meals are eaten with greater relish, and the system is better nourished, when the food is varied.*

### **Preparation of Food**

*It is wrong to eat merely to gratify the appetite, but no indifference should be manifested regarding the quality of the food or the manner of its preparation. If the food eaten is not relished, the body will not be so well nourished. The food should be carefully chosen and prepared with intelligence and skill.*

*Bread should be light and sweet. Not the least taint of sourness should be tolerated. The loaves should be small and so thoroughly baked that, so far as possible, the yeast germs shall be destroyed. When hot or new, raised bread of any kind is difficult of digestion. It should never appear on the table. This rule does not, however, apply to unleavened bread. Fresh rolls made of wheaten meal without yeast or leaven, and baked in a well-heated oven, are both wholesome and palatable.*

*Far too much sugar is ordinarily used in food. Cakes, sweet puddings, pastries, jellies, jams, are active causes of indigestion. Especially harmful are the custards and puddings in which milk, eggs, and sugar are the chief ingredients. The free use of milk and sugar taken together should be avoided.*

*Scanty, ill-cooked food depraves the blood by weakening the blood-making organs. It deranges the system and brings on disease, with its accompaniment of irritable nerves and bad tempers. The victims of poor cookery are numbered by thousands and tens of thousands. Over many graves might be written: "Died because of poor cooking;" "Died of an abused stomach."*

*Regularity in eating is of vital importance. There should be a specified time for each meal. At this time let everyone eat what the system requires and then take nothing more until the next meal. There are many who eat when the system needs no food, at irregular intervals, and between meals, because they have not sufficient strength of will to resist inclination. When traveling, some are constantly nibbling if anything eatable is within their reach. This is very injurious. If travelers would eat regularly of food that is simple and nutritious, they would not feel so great weariness nor suffer so much from sickness.*

*Another pernicious habit is that of eating just before bedtime. The regular meals may have been taken; but because there is a sense of faintness, more food is eaten. By indulgence this wrong practice becomes a habit and often so firmly fixed that it is thought impossible to sleep without food. As a result of eating late suppers, the digestive process is continued through the sleeping hours. But though the stomach works constantly, its work is not properly accomplished. The sleep is often disturbed with unpleasant dreams, and in the morning the person awakes unrefreshed and with little relish for breakfast. When we lie*

*down to rest, the stomach should have its work all done, that it, as well as the other organs of the body, may enjoy rest. For persons of sedentary habits, late suppers are particularly harmful. With them the disturbance created is often the beginning of disease that ends in death.*

*In many cases the faintness that leads to a desire for food is felt because the digestive organs have been too severely taxed during the day. After disposing of one meal, the digestive organs need rest. At least five or six hours should intervene between the meals, and most persons who give the plan a trial will find that two meals a day are better than three.*

## ***Wrong Conditions of Eating***

*Food should not be eaten very hot or very cold. If food is cold, the vital force of the stomach is drawn upon in order to warm it before digestion can take place. Cold drinks are injurious for the same reason; while the free use of hot drinks is debilitating. In fact, the more liquid there is taken with the meals, the more difficult it is for the food to digest; for the liquid must be absorbed before digestion can begin. Do not eat largely of salt, avoid the use of pickles and spiced foods, eat an abundance of fruit, and the irritation that calls for so much drink at mealtime will largely disappear.*

*Food should be eaten slowly and should be thoroughly masticated. This is necessary in order that the saliva may be properly mixed with the food and the digestive fluids be called into action.*

*Another serious evil is eating at improper times, as after violent or excessive exercise, when one is much exhausted or heated. Immediately after eating there is a strong draft upon the nervous energies; and when mind or body is heavily taxed just before or just after eating, digestion is hindered. When one is excited, anxious, or hurried, it is better not to eat until rest or relief is found.*

*The stomach is closely related to the brain; and when the stomach is diseased, the nerve power is called from the brain to the aid of the weakened digestive organs. When these demands are too frequent, the brain becomes congested. When the brain is constantly taxed, and there is lack of physical exercise, even plain food should be eaten sparingly. At mealtime cast off care and anxious thought; do not feel hurried, but eat slowly and with cheerfulness, with your heart filled with gratitude to God for all His blessings.*

*Sometimes the result of overeating is felt at once. In other cases there is no sensation of pain; but the digestive organs lose their vital force, and the foundation of physical strength is undermined.*

*The surplus food burdens the system and produces morbid, feverish conditions. It calls an undue amount of blood to the stomach, causing the limbs and extremities to chill quickly. It lays a heavy tax on the digestive organs, and when these organs have accomplished their task, there is a feeling of faintness or languor. Some who are continually overeating call this all-gone feeling hunger; but it is caused by the over-worked condition of the digestive organs. At times there is numbness of the brain, with disinclination to mental or physical effort.*

*These unpleasant symptoms are felt because nature has accomplished her work at an unnecessary outlay of vital force and is thoroughly exhausted. The stomach is saying, "Give me rest." But with many the faintness is interpreted as a demand for more food; so instead of giving the stomach rest, another burden is placed upon it. As a consequence the digestive organs are often worn out when they should be capable of doing good work.*

*Cooking on the Sabbath should be avoided; but it is not therefore necessary to eat cold food. In cold weather the food prepared the day before should be heated. And let the meals, however simple, be palatable and attractive. Especially in families where there are children, it is well, on the Sabbath, to provide something that will be regarded as a treat, something the family do not have every day.*

*Those upon whom rest important responsibilities, those, above all, who are guardians of spiritual interests, should be men of keen feeling and quick perception. More than others, they need to be temperate in eating. Rich and luxurious food should have no place upon their tables.*

*Every day men in positions of trust have decisions to make upon which depend results of great importance. Often they have to think rapidly, and this can be done successfully by those only who practice strict temperance. The mind strengthens under the correct treatment of the physical and mental powers. If the strain is not too great, new vigor comes with every taxation. But often the work of those who have important plans to consider and important decisions to make is affected for evil by the results of improper diet. A disordered stomach produces a disordered, uncertain state of mind. Often it causes irritability, harshness, or injustice. Many a plan that would have been a blessing to the world has been set aside, many unjust, oppressive, even cruel measures have been carried, as the result of diseased conditions due to wrong habits of eating.*

*Here is a suggestion for all whose work is sedentary or chiefly mental; let those who have sufficient moral courage and self-control try it: At each meal take only two or three kinds of simple food, and eat no more than is required to satisfy hunger. Take active exercise every day, and see if you do not receive benefit.*

*Strong men who are engaged in active physical labor are not compelled to be as careful as to the quantity or quality of their food as are persons of sedentary habits; but even these would have better health if they would practice self-control in eating and drinking.*

*Some wish that an exact rule could be prescribed for their diet. They overeat, and then regret it, and so they keep thinking about what they eat and drink. This is not as it should be. One person cannot lay down an exact rule for another. Everyone should exercise reason and self-control, and should act from principle.*

*Our bodies are Christ's purchased possession, and we are not at liberty to do with them as we please. All who understand the laws of health should realize their obligation to obey these laws which God has established in their being. Obedience to the laws of health is to be made a matter of personal duty. We ourselves must suffer the results of violated law. We must individually answer to God for our habits and practices. Therefore the question with us is not, "What is the world's practice?" but, "How shall I as an individual treat the habitation that God has given me?"<sup>41</sup>*

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<sup>41</sup> *The Ministry of Healing*, pp. 295-310

## Recreation

In order to provide for relaxation and physical exercise, regular recreation periods are scheduled. All the students are encouraged to attend each recreation.

- All students are to participate or be sent back to the dorm and if you must send them back, you need to notify the dean that you are sending them back.
- When a student arrives for recreation they should plan to stay the duration of the recreation period.
- If you have a language or social problem, a repeated dress code problem, or they are not participating, please inform the dean immediately.
- Recreation should be over no later than 9:00 p.m.
- While a simple game of ball is worthwhile, the elements of competition so often associated with sports should be avoided.
- Rough games, such as tackle football, should not be played or they should be played in such a way that will not be harmful.

### *Hiking*

- One staff is the leader of the hike. No persons are to pass the leader at any time.
- Another staff is to be the tail of the hike. No persons are to fall behind the tail.
- The leader is to stop often enough to compress the length of the group, and to ensure the safety of all students.
- The leaders of the hike may take time for a nature nugget, personal experience or singing half way through so that it breaks up the hike.
- If students choose to not participate in the activities hike, they are to remain in the dorm and not take "personal" hikes or walks.
- Students who show up for the hike should plan to go on the hike.
- Under no circumstances should students leave the group or lag way behind.
- Every participant is paired with another. Buddies stay together, monitor each other, and alert the leaders if either needs assistance or is missing.

### *Biking*

- One staff is the leader of the ride. No persons are to pass the leader at any time.
- Another staff is to be the tail of the ride. No persons are to fall behind the tail.
- The leader is to stop often enough to compress the length of the group, and to ensure the safety of all students.
- Obey traffic signs and signals - Bicycles must follow the rules of the road like other vehicles.
- Never ride against traffic - Motorists aren't looking for bicyclists riding on the wrong side of the road. State law and common sense require that bicyclists drive like other vehicles.
- Follow lane markings - Don't turn left from the right lane. Don't go straight in a lane marked "right-turn only."
- Don't pass on the right - Motorists may not look for or see a bicycle passing on the right.
- Scan the road behind you - Learn to look back over your shoulder without losing your balance or swerving.
- Keep both hands ready to brake - You may not stop in time if you brake one-handed. Allow extra distance for stopping in the rain, since brakes are less efficient when wet.
- Always wear a helmet.
- Dress for the weather - In rain wear a poncho or waterproof suit. Dress in layers so you can adjust to temperature changes. Wear bright colored clothing.

## Standards Handbook

- Use hand signals - Hand signals tell motorists and pedestrians what you intend to do. Signal as a matter of law, of courtesy, and of self-protection.
- Choose the best way to turn left – There are two choices: (1) Like an auto: signal to move into the left turn lane and then turn left. (2) Like a pedestrian: ride straight to the far side crosswalk. Walk your bike across.
- Look out for road hazards - Watch out for parallel-slat sewer grates, gravel, ice, sand or debris. Cross railroad tracks at right angles.

## Music

*I was shown that the youth must take a higher stand and make the word of God the man of their counsel and their guide. Solemn responsibilities rest upon the young, which they lightly regard. The introduction of music into their homes, instead of inciting to holiness and spirituality, has been the means of diverting their minds from the truth. Frivolous songs and the popular sheet music of the day seem congenial to their taste. The instruments of music have taken time which should have been devoted to prayer. Music, when not abused, is a great blessing; but when put to a wrong use, it is a terrible curse. It excites, but does not impart that strength and courage which the Christian can find only at the throne of grace while humbly making known his wants and with strong cries and tears pleading for heavenly strength to be fortified against the powerful temptations of the evil one. Satan is leading the young captive. Oh, what can I say to lead them to break his power of infatuation!*<sup>42</sup>

*Rightly employed, music is a precious gift of God, designed to uplift the thoughts to high and noble themes, to inspire and elevate the soul.*

*As the children of Israel, journeying through the wilderness, cheered their way by the music of sacred song, so God bids His children today gladden their pilgrim life. There are few means more effective for fixing His words in the memory than repeating them in song. And such song has wonderful power. It has power to subdue rude and uncultivated natures; power to quicken thought and to awaken sympathy, to promote harmony of action, and to banish the gloom and foreboding that destroy courage and weaken effort.*

*It is one of the most effective means of impressing the heart with spiritual truth. How often to the soul hard-pressed and ready to despair, memory recalls some word of God's--the long-forgotten burden of a childhood song, --and temptations lose their power, life takes on new meaning and new purpose, and courage and gladness are imparted to other souls!*

*The value of song as a means of education should never be lost sight of. Let there be singing in the home, of songs that are sweet and pure, and there will be fewer words of censure and more of cheerfulness and hope and joy. Let there be singing in the school, and the pupils will be drawn closer to God, to their teachers, and to one another.*

*As a part of religious service, singing is as much an act of worship as is prayer. Indeed, many a song is prayer. If the child is taught to realize this, he will think more of the meaning of the words he sings and will be more susceptible to their power.*

*As our Redeemer leads us to the threshold of the Infinite, flushed with the glory of God, we may catch the themes of praise and thanksgiving from the heavenly choir round about the throne; and as the echo of the angels' song is awakened in our earthly homes, hearts will be drawn closer to the heavenly singers. Heaven's communion begins on earth. We learn here the keynote of its praise.*<sup>43</sup>

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<sup>42</sup> *Testimonies for the Church*, vol. 1, p. 497

<sup>43</sup> *Education*, pp. 167, 168



## Building Rules

### *School Building Rules*

- Students may not chew gum in the buildings, school vehicles, or during any meetings, chapels, or religious services. (\$5 fine)
- Students may not eat in the school building and may only drink water.

### *Cafeteria Rules*

- **Health laws** require that the exterior cafeteria doors be used only during meal times. Staff and students are to use the gym doors or the office doors outside of meal times.
- **Health laws** require that no one but authorized personnel be permitted in the kitchen. Please do not go behind the counter unless on duty.
- Students must be in dress code to enter the cafeteria.
- When finished eating, students will deposit their trays and dishes in the clean-up area.
- Consideration for others should be evident by keeping noise, talking, and laughter to a 'table- level'.
- Food, dishes, silverware, etc. are not to be removed from the cafeteria.
- All students should be in the cafeteria only during authorized times.

### *Library*

- Students are to be quiet. No talking in the library except with permission from the supervisor and then only in a low voice or whisper.
- No library books are to leave the library without first being checked out.
- Newspapers, current magazines and reference materials are not to be removed from the library.
- Lost or overdue book fines are to be PAID IN CASH to the Business Office. Overdue book fines are \$.25 per day per book.
- No writing in or disfiguring of library books, magazines or furniture. A fine of \$25 will be assessed per incident plus replacement cost of the book.
- Students may be assigned to certain seats for study halls in the library.
- The library is open for use to those who are here to use it properly. All should study quietly and not disturb others. Those who fail to respect these rules may be assigned "special seats" or may even lose their library privileges.  
Students are not to be in the library without a supervisor.

### *Auditorium Rules*

- Students participating in recreational activities must wear athletic shoes.
- Students may be in the auditorium only in the presence of a supervising staff member.
- Students are expected to display good sportsmanship during games.
- Inappropriate behavior will result in the loss of recreation privileges.

## Building Character for Eternity

*I have a deep interest in the youth, and I greatly desire to see them striving to perfect Christian characters, seeking by diligent study and earnest prayer to gain the training essential for acceptable service in the cause of God. I long to see them helping one another to reach a higher plane of Christian experience.*

*Christ came to teach the human family the way of salvation, and He made this way so plain that a little child can walk in it. He bids His disciples follow on to know the Lord; and as they daily follow His guidance, they learn that His going forth is prepared as the morning. You have watched the rising sun, and the gradual break of day over earth and sky. Little by little the dawn increases, till the sun appears; then the light grows constantly stronger and clearer until the full glory of noontide is reached. This is a beautiful illustration of what God desires to do for His children in perfecting their Christian experience. As we walk day by day in the light He sends us, in willing obedience to all His requirements, our experience grows and broadens until we reach the full stature of men and women in Christ Jesus.*

*The youth need to keep ever before them the course that Christ followed. At every step it was a course of overcoming. Christ did not come to the earth as a king, to rule the nations. He came as a humble man, to be tempted, and to overcome temptation, to follow on, as we must, to know the Lord. In the study of His life we shall learn how much God through Him will do for His children. And we shall learn that, however great our trials may be, they cannot exceed what Christ endured that we might know the way, the truth, and the life. By a life of conformity to His example, we are to show our appreciation of His sacrifice in our behalf.*

*The youth have been bought with an infinite price, even the blood of the Son of God. Consider the sacrifice of the Father in permitting His Son to make this sacrifice. Consider what Christ gave up when He left the courts of heaven and the royal throne, to give His life a daily sacrifice for men He suffered reproach and abuse. He bore all the insult and mockery that wicked men could heap upon Him. And when His earthly ministry was accomplished, He suffered the death of the cross. Consider His sufferings on the cross,—the nails driven into His hands and feet, the derision and abuse from those He came to save, the hiding of His Father's face. But it was by all this that Christ made it possible for all who will to have the life that measures with the life of God.<sup>44</sup>*

### *A Faithful Friend*

*When Christ ascended to the Father, He did not leave His followers without help. The Holy Spirit, as His representative, and the heavenly angels, as ministering spirits, are sent forth to aid those who against great odds are fighting the good fight of faith. Ever remember that Jesus is your helper. No one understands as well as He your peculiarities of character. He is watching over you, and if you are willing to be guided by Him, He will throw around you influences for good that will enable you to accomplish all His will for you.*

*In this life we are preparing for the future life. Soon there is to be a grand review, in which every soul who is seeking to perfect a Christian character must bear the test of God's searching questions: Have you set an example that others were safe in following? Have you watched for souls as those that must give an account? The heavenly host are interested in the youth; and they are intensely desirous that you will bear the test, and that to you will be spoken the words of approval, "Well done, good and faithful servant; . . . enter thou into the joy of thy Lord."*

*Let the youth remember that here they are to build characters for eternity, and that God requires them to do their best. Let those older in experience watch over the younger ones; and when they see them tempted, take them aside, and pray with them and for them. The Lord would have us recognize the great sacrifice of Christ for us by showing an interest in the salvation of those He came to save. If the youth will seek Christ, He will make their efforts effectual.<sup>45</sup>*

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<sup>44</sup> *The Youth's Instructor*, November 21, 1911

<sup>45</sup> *The Youth's Instructor*, November 21, 1911

## Appendix

### 1) E. G. White, Testimonies for the Church, vol. 1, pp. 124, 125

*I saw that all heaven is interested in our salvation; and shall we be indifferent? Shall we be careless, as though it were a small matter whether we are saved or lost? Shall we slight the sacrifice that has been made for us? Some have done this. They have trifled with offered mercy, and the frown of God is upon them. God's Spirit will not always be grieved. It will depart if grieved a little longer. After all has been done that God could do to save men, if they show by their lives that they slight Jesus' offered mercy, death will be their portion, and it will be dearly purchased. It will be a dreadful death; for they will have to feel the agony that Christ felt upon the cross to purchase for them the redemption which they have refused. And they will then realize what they have lost--eternal life and the immortal inheritance. The great sacrifice that has been made to save souls shows us their worth. When the precious soul is once lost, it is lost forever.*

*I have seen an angel standing with scales in his hands weighing the thoughts and interest of the people of God, especially the young. In one scale were the thoughts and interest tending heavenward; in the other were the thoughts and interest tending to earth. And in this scale were thrown all the reading of storybooks, thoughts of dress and show, vanity, pride, etc. Oh, what a solemn moment! the angels of God standing with scales, weighing the thoughts of His professed children--those who claim to be dead to the world and alive to God. The scale filled with thoughts of earth, vanity, and pride quickly went down, notwithstanding weight after weight rolled from the scale. The one with the thoughts and interest tending to heaven went quickly up as the other went down, and oh, how light it was! I can relate this as I saw it; but never can I give the solemn and vivid impression stamped upon my mind, as I saw the angel with the scales weighing the thoughts and interest of the people of God. Said the angel: "Can such enter heaven? No, no, never. Tell them the hope they now possess is vain, and unless they speedily repent, and obtain salvation, they must perish."*

*A form of godliness will not save any. All must have a deep and living experience. This alone will save them in the time of trouble. Then their work will be tried of what sort it is; and if it is gold, silver, and precious stones, they will be hid as in the secret of the Lord's pavilion. But if their work is wood, hay, and stubble, nothing can shield them from the fierceness of Jehovah's wrath.*

*The young, as well as those who are older, will be required to give a reason for their hope. But the mind, designed by God for better things, formed to serve Him perfectly, has dwelt upon foolish things, instead of eternal interests. That mind which is left to wander here and there is just as well able to understand the truth, the evidence from the word of God for keeping the Sabbath, and the true foundation of the Christian's hope, as to study the appearance, the manners, the dress, etc. And those who give up the mind to be diverted with foolish stories and idle tales, have the imagination fed, but the brilliancy of God's word is eclipsed to them. The mind is led directly from God. The interest in His precious word is destroyed.*

*A book has been given us to guide our feet through the perils of this dark world to heaven. It tells us how we can escape the wrath of God, and also tells of the sufferings of Christ for us, the great sacrifice that has been made that we might be saved and enjoy the presence of God forever. And if any come short at last, having heard the truth as they have in this land of light, it will be their own fault; they will be without excuse. The word of God tells us how we may become perfect Christians and escape the seven last plagues. But they took no interest to find this out. Other things diverted the mind, idols were cherished by them, and God's Holy Word was neglected and slighted. God has been trifled with by professed Christians, and when His Holy Word shall judge them in the last day, they will be found wanting. That word which they have neglected for foolish storybooks, tries their lives. That is the standard; their motives, words, works, and the manner in which they use their time are all compared with the written word of God; and if they come short then, their cases are decided forever.*

### 2) E. G. White, Testimonies for the Church, vol. 1, p. 392

*Children would be saved from many evils if they would be more familiar with their parents. Parents should encourage in*

*their children a disposition to be open and frank with them, to come to them with their difficulties, and when they are perplexed as to what course is right, to lay the matter just as they view it before the parents and ask their advice. Who are so well calculated to see and point out their dangers as godly parents? Who can understand the peculiar temperaments of their own children as well as they? The mother who has watched every turn of the mind from infancy, and is thus acquainted with the natural disposition, is best prepared to counsel her children. Who can tell as well what traits of character to check and restrain, as the mother, aided by the father?*

*Children who are Christians will prefer the love and approbation of their God-fearing parents above every earthly blessing. They will love and honor their parents. It should be one of the principal studies of their lives, how to make their parents happy. In this rebellious age, children who have not received right instruction and discipline have but little sense of their obligations to their parents. It is often the case that the more their parents do for them, the more ungrateful they are, and the less they respect them. Children who have been petted and waited upon, always expect it; and if their expectations are not met, they are disappointed and discouraged. This same disposition will be seen through their whole lives; they will be helpless, leaning upon others for aid, expecting others to favor them and yield to them. And if they are opposed, even after they have grown to manhood and womanhood, they think themselves abused; and thus they worry their way through the world, hardly able to bear their own weight, often murmuring and fretting because everything does not suit them.*

**3) E. G. White, Testimonies for the Church, vol. 2, p. 236**

*The young are in great danger. Great evil results from their light reading. Much time is lost which should be spent in useful employment. Some would even deprive themselves of sleep to finish some ridiculous love story. The world is flooded with novels of every description. Some are not of as dangerous a character as others. Some are immoral, low, and vulgar; others are clothed with more refinement; but all are pernicious in their influence. Oh, that the young would reflect upon the influence which exciting stories have upon the mind! Can you, after such reading, open the word of God and read the words of life with interest? Do you not find the book of God uninteresting? The charm of that love story is upon the mind, destroying its healthy tone, and making it impossible for you to fix your mind upon the important, solemn truths which concern your eternal interest. You sin against your parents in devoting to such a poor purpose the time which belongs to them, and you sin against God in thus using the time which should be spent in devotion to Him.*

*It is the duty of the youth to encourage sobriety. Lightness, jesting, and joking will result in barrenness of soul and the loss of the favor of God. Many of you think you do not exert a bad influence upon others, and thus feel in a measure satisfied; but do you exert an influence for good? Do you seek in your conversation and acts to lead others to the Saviour, or, if they profess Christ, to lead them to a closer walk with Him?*

**4) E. G. White, Testimonies for the Church, vol. 2, p. 248**

*You have fallen into the sad error which is so prevalent in this degenerate age, especially with women. You are too fond of the other sex. You love their society; your attention to them is flattering, and you encourage, or permit, a familiarity which does not always accord with the exhortation of the apostle, to "abstain from all appearance of evil."*

*You do not really understand yourself. You are walking in darkness. You have had something to do with matchmaking. This is most uncertain business; for you do not know the heart and may make very bad work, thereby aiding the great rebel in his work of matchmaking. He is busily engaged in influencing those who are wholly unsuited to each other to unite their interests. He exults in this work, for by it he can produce more misery and hopeless woe to the human family than by exercising his skill in any other direction.*

*You have written many letters, which has greatly taxed you. These letters have dwelt somewhat upon the subjects of our faith and hope; but mixed with this have been close inquiries and guesses in regard to whether this one or that one was about to marry, and suggestions relative to marriage. You seem to know considerable about anticipated marriages, and write and talk upon these things. This only causes dearth to your soul. "Out of the abundance of the heart the mouth speaketh." You have done great injustice to yourself in permitting your mind and conversation to dwell upon love and marriage. You have not been happy, because you have been seeking after happiness. This is not profitable business. When you seek earnestly to do your duty, and arouse yourself to minister unto others, then you will find rest of spirit. Your mind dwells upon yourself. It needs to be drawn away from yourself by seeking to lighten the cares of others; and in*

*making them happy, you will find happiness and cheerfulness of spirit.*

*You have a diseased imagination. You have thought yourself diseased, but this has been more imaginary than real. You have been untrue to yourself. You have conversed with young men, and permitted a freedom in your presence which should only be permitted in a brother. I was shown that your influence at \_\_\_\_\_ was not what it might have been. You permitted your mind to take a low level. You could chat, and laugh, and talk cheap talk unworthy of a Christian. Your deportment was not as it should have been. You appeared like a person without a backbone. You were half reclining upon others, which is a wrong position for a lady to occupy in the presence of others. If you had only thought so, you could have walked as well, and sat as erect, as many others. The condition of your mind leads to indolence and to a dread of exercise, when this exercise would prove one of the greatest means of your recovery. You will never recover unless you lay aside this listless, dreamy condition of mind and arouse yourself to do, to work while the day lasts. Do, as well as imagine and plan. Turn your mind away from romantic projects. You mingle with your religion a romantic, lovesick sentimentalism, which does not elevate, but only lowers. It is not yourself alone who is affected; others are injured by your example and influence.*

**5) E. G. White, Testimonies for the Church, vol. 2, p. 380**

*B is not capable of taking care of a family. He cannot sustain one as it ought to be sustained, and should never have had one. His marriage was all a mistake. He has made a life of misery for his wife, and has accumulated misery by having children born to them. Some of them exist, and that is about all.*

*Those professing to be Christians should not enter the marriage relation until the matter has been carefully and prayerfully considered from an elevated standpoint to see if God can be glorified by the union. Then they should duly consider the result of every privilege of the marriage relation, and sanctified principle should be the basis of every action. Before increasing their family, they should take into consideration whether God would be glorified or dishonored by their bringing children into the world. They should seek to glorify God by their union from the first, and during every year of their married life. They should calmly consider what provision can be made for their children. They have no right to bring children into the world to be a burden to others. Have they a business that they can rely upon to sustain a family so that they need not become a burden to others? If they have not, they commit a crime in bringing children into the world to suffer for want of proper care, food, and clothing. In this fast, corrupt age these things are not considered. Lustful passion bears sway and will not submit to control, although feebleness, misery, and death are the result of its reign. Women are forced to a life of hardship, pain, and suffering because of the uncontrollable passions of men who bear the name of husband-- more rightly could they be called brutes. Mothers drag out a miserable existence, with children in their arms nearly all the time, managing every way to put bread into their mouths and clothes upon their backs. Such accumulated misery fills the world.*

**6) E. G. White, Testimonies for the Church, vol. 2, p. 458**

*My sisters, avoid even the appearance of evil. In this fast age, reeking with corruption, you are not safe unless you stand guarded. Virtue and modesty are rare. I appeal to you as followers of Christ, making an exalted profession, to cherish the precious, priceless gem of modesty. This will guard virtue. If you have any hope of being finally exalted to join the company of the pure, sinless angels, and to live in an atmosphere where there is not the least taint of sin, cherish modesty and virtue. Nothing but purity, sacred purity, will stand the grand review, abide the day of God, and be received into a pure and holy heaven.*

*The slightest insinuations, from whatever source they may come, inviting you to indulge in sin or to allow the least unwarrantable liberty with your persons, should be resented as the worst of insults to your dignified womanhood. The kiss upon your cheek, at an improper time and place, should lead you to repel the emissary of Satan with disgust. If it is from one in high places who is dealing in sacred things, the sin is of tenfold greater magnitude, and should lead a God-fearing woman or youth to recoil with horror, not only from the sin he would have you commit, but from the hypocrisy and villainy of one whom the people respect and honor as God's servant. He is handling sacred things, yet hiding his baseness of heart under a ministerial cloak. Be afraid of anything like this familiarity. Be sure that the least approach to it is evidence of a lascivious mind and a lustful eye. If the least encouragement is given in this direction, if any of the liberties mentioned are tolerated, no better evidence can be given that your mind is not pure and chaste as it should be, and that sin and crime have charms for you. You lower the standard of your dignified, virtuous womanhood, and*

*give unmistakable evidence that a low, brutal, common passion and lust has been suffered to remain alive in your heart and has never been crucified.*

**7) E. G. White, Testimonies for the Church, vol. 2, p. 460**

*Satan controls the minds of the youth in general. Your daughters are not taught self-denial and self-control. They are petted, and their pride is fostered. They are allowed to have their own way until they become headstrong and self-willed, and you are put to your wit's end to know what course to pursue to save them from ruin. Satan is leading them on to be a proverb in the mouth of unbelievers because of their boldness, their lack of reserve and womanly modesty. The young boys are likewise left to have their own way. They have scarcely entered their teens before they are by the side of little girls of their own age, accompanying them home and making love to them. And the parents are so completely in bondage through their own indulgence and mistaken love for their children that they dare not pursue a decided course to make a change and restrain their too-fast children in this fast age.*

*With many young ladies the boys are the theme of conversation; with the young men, it is the girls. "Out of the abundance of the heart the mouth speaketh." They talk of those subjects upon which their minds mostly run. The recording angel is writing the words of these professed Christian boys and girls. How will they be confused and ashamed when they meet them again in the day of God! Many children are pious hypocrites. The youth who have not made a profession of religion stumble over these hypocritical ones and are hardened against any effort that may be made by those interested in their salvation.*

**8) E. G. White, Testimonies for the Church, vol. 2, p. 564**

*Keep clear of the boys. In their society your temptations become earnest and powerful. Put marriage out of your girl's head. You are in no sense fit for this. You need years of experience before you can be qualified to understand the duties, and take up the burdens, of married life. Positively guard your thoughts, your passions, and your affections. Do not degrade these to minister to lust. Elevate them to purity, devote them to God.*

*You may become a prudent, modest, virtuous girl, but not without earnest effort. You must watch, you must pray, you must meditate, you must investigate your motives and your actions. Closely analyze your feelings and your acts. Would you, in the presence of your father, perform an impure action? No, indeed. But you do this in the presence of your heavenly Father, who is so much more exalted, so holy, so pure. Yes; you corrupt your own body in the presence of the pure, sinless angels, and in the presence of Christ; and you continue to do this irrespective of conscience, irrespective of the light and warnings given you.*

*Remember, a record is made of all your acts. You must meet again the most secret things of your life. You will be judged according to the deeds done in the body. Are you prepared for this? You are injuring yourself physically and morally. God has enjoined upon you to preserve your body holy. "Know ye not that your body is the temple of the Holy Ghost, . . . and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." Will not God judge you for debasing to lust the passions and affections when He claims the wealth of your affections and your entire being to be devoted to His service?*

*Again I warn you as one who must meet these lines in that day when the case of everyone shall be decided. Yield yourself to Christ without delay; He alone, by the power of His grace, can redeem you from ruin. He alone can bring your moral and mental powers into a state of health. Your heart may be warm with the love of God; your understanding, clear and mature; your conscience, illuminated, quick, and pure; your will, upright and sanctified, subject to the control of the Spirit of God. You can make yourself what you choose. If you will now face rightabout, cease to do evil and learn to do well, then you will be happy indeed; you will be successful in the battles of life, and rise to glory and honor in the better life than this. "Choose you this day whom ye will serve."*

**9) E. G. White, Testimonies for the Church, vol. 3, pp. 44, 45**

*The lack of firmness and self-denial in your characters is a serious drawback in obtaining a genuine religious experience that will not be sliding sand. Firmness and integrity of purpose should be cultivated. These qualities are positively necessary to a successful Christian life. If you have integrity of soul you will not be swayed from the right. No motive*

*will be sufficient to move you from the straight line of duty; you will be loyal and true to God. The pleadings of affection and love, the yearnings of friendship, will not move you to turn aside from truth and duty; you will not sacrifice duty to inclination.*

*If you, my brother, are allured to unite your life interest with a young, inexperienced girl, who is really deficient in education in the common, practical, daily duties of life, you make a mistake; but this deficiency is small compared with her ignorance in regard to her duty to God. She has not been destitute of light; she has had religious privileges, and yet she has not felt her wretched sinfulness without Christ. If, in your infatuation, you can repeatedly turn from the prayer meeting, where God meets with His people, in order to enjoy the society of one who has no love for God and who sees no attractions in the religious life, how can you expect God to prosper such a union? Be not in haste. Early marriages should not be encouraged. If either young women or young men have no respect for the claims of God, if they fail to heed the claims which bind them to religion, there will be danger that they will not properly regard the claims of the husband or of the wife. The habit of frequently being in the society of the one of your choice, and that, too, at the sacrifice of religious privileges and of your hours of prayer, is dangerous; you sustain a loss that you cannot afford. The habit of sitting up late at night is customary; but it is not pleasing to God, even if you are both Christians. These untimely hours injure health, unfit the mind for the next day's duties, and have an appearance of evil. My brother, I hope you will have self-respect enough to shun this form of courtship. If you have an eye single to the glory of God you will move with deliberate caution. You will not suffer lovesick sentimentalism to so blind your vision that you cannot discern the high claims that God has upon you as a Christian.*

**10) E. G. White, Testimonies for the Church, vol. 3, pp. 125, 126**

*I was shown that the two younger sons of Brother X were naturally goodhearted, conscientious young men, but that Satan had blinded their perception. Their companions were not all of that class which would strengthen and improve their morals or increase their understanding and love for the truth and heavenly things. "One sinner destroyeth much good." The ridicule and corrupt conversation of these companions had had its effect to dispel serious and religious impressions.*

*It is wrong for Christians to associate with those whose morals are loose. An intimate, daily intercourse which occupies time without contributing in any degree to the strength of the intellect or morals is dangerous. If the moral atmosphere surrounding persons is not pure and sanctified, but is tainted with corruption, those who breathe this atmosphere will find that it operates almost insensibly upon the intellect and heart to poison and to ruin. It is dangerous to be conversant with those whose minds naturally take a low level. Gradually and imperceptibly those who are naturally conscientious and love purity will come to the same level and partake of and sympathize with the imbecility and moral barrenness with which they are so constantly brought in contact.*

*It was important that the associations of these young men should change. "Evil communications corrupt good manners." Satan has worked through agents to ruin these young men. Nothing can more effectually prevent or banish serious impressions and good desires than association with vain, careless, and corrupt-minded persons. Whatever attractions such persons may possess by their wit, sarcasm, and fun, the fact that they treat religion with levity and indifference is sufficient reason why they should not be associated with. The more engaging they are in other respects, the more should their influence be dreaded as companions, because they throw around an irreligious life so many dangerous attractions.*

**11) E. G. White, Testimonies for the Church, vol. 3, pp. 191, 192**

*How few earnest prayers have been sent up to God in faith for those who worked in the office who were not fully in the truth! Who has felt the worth of the soul for whom Christ died? Who have been laborers in the vineyard of the Lord? I saw that angels were grieved with the trifling frivolities of the professed followers of Christ who were handling sacred things in the office. Some have no more sense of the sacredness of the work than if they were engaged in common labor. God now calls for the fruitless cumberers of the ground to consecrate themselves to Him and center their affections and hopes in Him.*

*The Lord would have all connected with the office become caretakers and burden bearers. If they are pleasure seekers, if they do not practice self-denial, they are not fit for a place in the office. The workers at the office should feel when*

*they enter it that it is a sacred place, a place where the work of God is being done in the publication of a truth which will decide the destiny of souls. This is not felt or realized as it should be. There is conversation in the typesetting department which diverts the mind from the work. The office is no place for visiting, for a courting spirit, or for amusement or selfishness. All should feel that they are doing work for God. He who sifts all motives and reads all hearts is proving, and trying, and sifting His people, especially those who have light and knowledge, and who are engaged in His sacred work. God is a searcher of hearts and a trier of the reins, and will accept nothing less than entire devotion to the work and consecration to Himself. All in the office should take up their daily duties as if in the presence of God. They should not be satisfied with doing just enough to pass along, and receive their wages; but all should work in any place where they can help the most. In Brother White's absence there are some faithful ones; there are others who are eyeservants. If all in the office who profess to be followers of Christ had been faithful in the performance of duty in the office, there would have been a great change for the better. Young men and young women have been too much engrossed in each other's society, talking, jesting, and joking, and angels of God have been driven from the office.*

*Marcus Lichtenstein was a God-fearing youth; but he saw so little true religious principle in those in the church and those working in the office that he was perplexed, distressed, disgusted. He stumbled over the lack of conscientiousness in keeping the Sabbath manifested by some who yet professed to be commandment keepers. Marcus had an exalted regard for the work in the office; but the vanity, the trifling, and the lack of principle stumbled him. God had raised him up and in His providence connected him with His work in the office. But there is so little known of the mind and will of God by some who work in the office that they looked upon this great work of the conversion of Marcus from Judaism as of no great importance. His worth was not appreciated. He was frequently pained with the deportment of F and of others in the office; and when he attempted to reprove them, his words were received with contempt that he should venture to instruct them. His defective language was an occasion of jest and amusement with some.*

*Marcus felt deeply over the case of F, but he could not see how he could help him. Marcus never would have left the office if the young men had been true to their profession. If he makes shipwreck of faith, his blood will surely be found on the skirts of the young who profess Christ, but who, by their works, their words, and their deportment, state plainly that they are not of Christ, but of the world. This deplorable state of neglect, of indifference and unfaithfulness, must cease; a thorough and permanent change must take place in the office, or those who have had so much light and so great privileges should be dismissed and others take their places, even if they be unbelievers. It is a fearful thing to be self-deceived. Said the angel, pointing to those in the office: "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." A profession is not enough. There must be a work wrought in the soul and carried out in the life.*

**12) E. G. White, Testimonies for the Church, vol. 3, pp. 455, 456**

*I have given up all hope of doing anything for the church in ----- while you are a stumbling block to them. You once loved the truth, and had you followed on in the pathway of truth and holiness you would now have been an ambassador for Christ. You will have a fearful account to give in the great day of God for your talents which have been unimproved. You had good abilities. God lent these talents to you for you to put to good account, but you have abused these gifts. Had you used the ability that God had given you, on the right side, you would have done much in winning souls to Christ, and you would see in the kingdom of heaven souls saved through your instrumentality. But you have scattered abroad instead of gathering with Christ. Your brethren have been discouraged from trying to rise and advance, because you, like an opposing body, counteract the good they would do.*

*The heart of God never yearned toward His earthly children with deeper love and more compassionate tenderness than now. There never was a time when God was ready and waiting to do more for His people than now. And He will instruct and save all who choose to be saved in His appointed way. Those who are spiritual can discern spiritual things and see tokens of the presence and work of God everywhere. Satan, by his skillful and wicked strategy, led our first parents from the Garden of Eden--from their innocence and purity into sin and unspeakable wretchedness. He has not ceased to destroy; all the forces which he can command are diligently employed by him in these last days to compass the ruin of souls. He seizes every artifice that he can use to deceive, perplex, and confuse the people of God.*

*He has used you as his agent to scatter darkness and confusion, and he finds that you work admirably in his hands. You are the very instrument that he can handle with good effect to hurt, discourage, and tear down. You are not zealous to put your shoulder under the load with the people of God; but when they would move, you throw yourself as*



*an additional load to prevent them from doing what they might do in advancing in the right direction. Satan is at work with those who keep the commandments of God and have the faith of Jesus. The most bitter hatred exists within him against all who are loyal to God and who obey His commandments. He sleeps not; he does not abate his vigilance for one moment. Would that God's professed followers were half as wise, diligent, and persevering in the work of God as Satan is in his work.*

*Had you, Brother B, followed on when you first set your hand to the plow, and not looked back, you would now have been a messenger of light to bear the truth to those in darkness. But God could not use you to His glory until you should learn to counsel with your brethren and not to think you knew all that was worth knowing. Satan has succeeded in keeping you from doing good. You did run well for a season, but Satan's temptations overcame you. You loved to be first and to be flattered. You loved the power which money gives. Satan understands the weakness of men. He has the knowledge which he has accumulated for ages and is an experienced hand at his work. His cunning and devices are well matured, and are too often successful because God's people are not as wise as serpents.*

*Satan frequently appears as an angel of light, arrayed in the livery of heaven; he assumes friendly airs, manifesting great sanctity of character and high regard for his victims, the souls whom he means to deceive and destroy. Perils lie in the path which he invites souls to travel, but he succeeds in concealing these and presents the attractions only. The great Captain of our salvation has conquered in our behalf, that through Him we might conquer, if we would, in our own behalf. But Christ saves none against their choice; He compels none to obedience. He made the infinite sacrifice that they might overcome in His name and His righteousness be imputed unto them.*

**13) E. G. White, Testimonies for the Church, vol. 4, p. 209**

*Order should be maintained in our different institutions at----. Insubordination should be overruled. None should be retained in the office who have been instructed by Sabbath-keeping parents and have been privileged to hear the truth yet rebel against its teachings. No persons should be connected with the sacred work of God who speak lightly of it or treat our holy faith with disrespect. Those who have been connected with the office for quite a length of time and have had ample opportunity to become acquainted with our faith, yet manifest opposition to the truth, should no longer be retained in the office. Their influence is against the truth if they continue to neglect the light and slight salvation. This very indifference has a chilling influence upon the faith of others to draw them away from God. These impenitent, unimpressible ones should not occupy positions that might be filled by persons who will respect the truth and yield to the influence of the Spirit of God by being so closely connected with this sacred work.*

*The influence of our young people in the office is not what it should be. A and B have virtually worked against the cause. The influence of their conversation and deportment has been such as to disgust unbelievers and turn them from our faith and from Christ. The young who heed not the warnings of the word of God and slight the Testimonies of His Spirit can only be a living curse to the office and should be separated from it.*

*The youth whose influence is demoralizing should have no connection with our college. Those who are possessed of a lovesick sentimentalism, and make their attendance at school an opportunity for courting and exchanging improper attentions, should be brought under the closest restrictions. Authority must be maintained. Justice and Mercy are twin sisters, standing side by side.*

**14) E. G. White, Testimonies for the Church, vol. 4, pp. 432-434**

*Professors and teachers should reflect upon the best means of maintaining the peculiar character of our college; all should highly esteem the privileges which we enjoy in having such a school and should faithfully sustain it and guard it from any breath of reproach. Selfishness may chill the energies of the students, and the worldly element may gain a prevailing influence over the entire school. This would bring the frown of God upon that institution.*

*Those students who profess to love God and obey the truth should possess that degree of self-control and strength of religious principle that will enable them to remain unmoved amid temptations and to stand up for Jesus in the college, at their boardinghouses, or wherever they may be. Religion is not to be worn merely as a cloak in the house of God, but religious principle must characterize the entire life. Those who are drinking at the fountain of life will not, like the worldling, manifest a longing desire for change and pleasure. In their deportment and character will be seen the rest*

*and peace and happiness that they have found in Jesus by daily laying their perplexities and burdens at His feet. They will show that there is contentment and even joy in the path of obedience and duty. Such will exert an influence over their fellow students which will tell upon the entire school. Those who compose this faithful army will refresh and strengthen the teachers and professors in their efforts by discouraging every species of unfaithfulness, of discord, and of neglect to comply with the rules and regulations. Their influence will be saving, and their works will not perish in the great day of God, but will follow them into the future world; and the influence of their life here will tell throughout the ceaseless ages of eternity. One earnest, conscientious, faithful young man in school is an inestimable treasure. Angels of heaven look lovingly upon him. His precious Saviour loves him, and in the Ledger of Heaven will be recorded every work of righteousness, every temptation resisted, every evil overcome. He will thus be laying up a good foundation against the time to come, that he may lay hold on eternal life.*

*The course pursued at the college by Brother C, in seeking the society of young ladies, was wrong. This was not the object for which he was sent to Battle Creek. Students are not sent here to form attachments, to indulge in flirtation or courting, but to obtain an education. Should they be allowed to follow their own inclinations in this respect, the college would soon become demoralized. Several have used their precious school days in slyly flirting and courting, notwithstanding the vigilance of professors and teachers. When a teacher of any of the branches takes advantage of his position to win the affections of his students with a view to marriage, his course is worthy of severest censure.*

*The influence of the sons of Brother D and of several others from Iowa, also that of Mr. E of Illinois, has been no benefit to our school. The relatives and friends of these students have sustained them in casting reflections upon the college. The sons of Brother D have ability and aptness, which is a source of gratification to the parents; but when the ability of these young men is exerted to break down the rules and regulations of the college, it is nothing that should excite pleasure in the hearts of any. The paper containing that apt and sharp criticism concerning one who teaches in the college will not be read with such gratification in the day when every man's work shall pass in review before God. Brother and Sister D will then meet a record of the work they did in giving their son poorly concealed justification in this matter. They must then answer for the influence they have exerted against the school, one of God's instrumentalities, and for making the colored statements which have prevented youth from coming to the college, where they might have been brought under the influence of truth. Some souls will be lost in consequence of this wrong influence. The great day of God's judgment will unfold the influence of the words spoken and the attitude assumed. Brother and Sister D have duties at home which they have neglected. They have been drunken with the cares of this life. Work and hurry and drive are the order of the day, and their intense worldliness has had its molding influence upon their children, upon the church, and upon the world. It is the example of those who hold the truth in righteousness which will condemn the world.*

**15) E. G. White, Testimonies for the Church, vol. 4, p. 587**

*In our institutions, where many are laboring together, the influence of association is very great. It is natural to seek companionship. Everyone will find companions or make them. And just in proportion to the strength of the friendship, will be the amount of influence which friends will exert over one another for good or for evil. All will have associates, and will influence and be influenced in their turn.*

*The link is a mysterious one which binds human hearts together, so that the feelings, tastes, and principles of two individuals are closely blended. One catches the spirit, and copies the ways and acts, of the other. As wax retains the figure of the seal, so the mind retains the impression produced by intercourse and association. The influence may be unconscious, yet it is no less powerful.*

*If the youth could be persuaded to associate with the pure, the thoughtful, and the amiable, the effect would be most salutary. If choice is made of companions who fear the Lord, the influence will lead to truth, to duty, and to holiness. A truly Christian life is a power for good. But, on the other hand, those who associate with men and women of questionable morals, of bad principles and practices, will soon be walking in the same path. The tendencies of the natural heart are downward. He who associates with the skeptic will soon become skeptical; he who chooses the companionship of the vile will most assuredly become vile. To walk in the counsel of the ungodly is the first step toward standing in the way of sinners and sitting in the seat of the scornful.*

**16) E. G. White, Testimonies for the Church, vol. 4, pp. 589, 590**

*The associations chosen by the workers are determining their destiny for this world and the next. Some who were once conscientious and faithful have sadly changed, they have disconnected from God, and Satan has allured them to his side. They are now irreligious and irreverent, and they have an influence upon others who are easily molded. Evil associations are deteriorating character; principle is being undermined. "He that walketh with wise men shall be wise: but a companion of fools shall be destroyed."*

*The young are in danger; but they are blind to discern the tendencies and result of the course they are pursuing. Many of them are engaged in flirtation. They seem to be infatuated. There is nothing noble, dignified, or sacred in these attachments; as they are prompted by Satan, the influence is such as to please him. Warnings to these persons fall unheeded. They are headstrong, self-willed, defiant. They think the warning, counsel, or reproof does not apply to them. Their course gives them no concern. They are continually separating themselves from the light and love of God. They lose all discernment of sacred and eternal things, and while they may keep up a dry form of Christian duties they have no heart in these religious exercises. All too late these deceived souls will learn that "strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."*

*Words and actions and motives are recorded; but how little do these light, superficial heads and hard hearts realize that an angel of God stands writing down the manner in which their precious moments are employed. God will bring to light every word and every action. He is in every place. His messengers, although unseen, are visitors in the workroom and in the sleeping apartment. The hidden works of darkness will be brought to light. The thoughts, the intents and purposes of the heart, will stand revealed. All things are naked and open to the eyes of Him with whom we have to do.*

**17) E. G. White, Testimonies for the Church, vol. 5, pp. 88, 90**

*All are in constant danger. I warn the church to beware of those who preach to others the word of life but do not themselves cherish the spirit of humility and self-denial which it inculcates. Such men cannot be depended on in a crisis. They disregard the voice of God as readily as did Saul, and like him many stand ready to justify their course. When rebuked by the Lord through His prophet, Saul stoutly asserted that he had obeyed the voice of God; but the bleating sheep and lowing oxen testified that he had not. In the same manner do many today assert their loyalty to God, but their concerts and other pleasure gatherings, their worldly associations, their glorifying of self, and their eager desire for popularity all testify that they have not obeyed His voice. "As for My people, children are their oppressors, and women rule over them."*

*That is a high standard which the gospel sets before us. The consistent Christian is not only a new but a noble creature in Christ Jesus. He is an unfailing light to show others the way to heaven and to God. He who is drawing his life from Christ will have no desire for the frivolous, unsatisfying enjoyments of the world.*

*Among the youth will be found great diversity of character and education. Some have lived in an element of arbitrary restraint and harshness, which has developed in them a spirit of obstinacy and defiance. Others have been household pets, allowed by overfond parents to follow their own inclinations. Every defect has been excused, until their character is deformed. To deal successfully with these different minds the teacher needs to exercise great tact and delicacy in management, as well as firmness in government.*

**18) E. G. White, Testimonies for the Church, vol. 5, pp. 109, 110**

*Should you, my brother, go to our college now, as you have planned, I fear for your course there. Your expressed determination to have a lady's company wherever you should go shows me that you are far from being in a position to be benefited by going to Battle Creek. The infatuation which is upon you is more satanic than divine. I do not wish to have you disappointed in regard to Battle Creek. The rules are strict there. No courting is allowed. The school would be worth nothing to students were they to become entangled in love affairs as you have been. Our college would soon be demoralized. Parents do not send their children to our college or to our offices to commence a lovesick, sentimental life, but to be educated in the sciences or to learn the printer's trade. Were the rules so lax that the youth were allowed to become bewildered and infatuated with the society of the opposite sex as you have been for some months past, the object of their going to Battle Creek would be lost. If you cannot put this entirely out of your mind and go there with the*

*spirit of a learner and with a purpose to arouse yourself to the most earnest, humble, sincere efforts, praying that you may have a close connection with God, it would be better for you to remain at home.*

*Should you go you ought to be prepared to withstand temptation and to hold up the hands of professors and teachers, letting your influence be wholly on the side of discipline and order. God designs that all who work in His cause shall be subject one to another, ready to receive advice and instruction. They should train themselves by the severest mental and moral discipline, that by the assisting grace of God they may be fitted in mind and heart to train others. Fervent prayer, humility, and earnestness must be combined with God's help, for human frailties and human feelings are continually striving for the mastery. Every man must purify his soul through obedience to the truth, and with an eye single to God's glory he must abase self and exalt Jesus and His grace. By thus continually advancing toward the light he will become acquainted with God and receive His help.*

*Some of those who attend the college do not properly improve their time. Full of the buoyancy of youth, they spurn the restraint that is brought to bear upon them. Especially do they rebel against the rules that will not allow young gentlemen to pay their attentions to young ladies. Full well is known the evil of such a course in this degenerate age. In a college where so many youth are associated, imitating the customs of the world in this respect would turn the thoughts in a channel that would hinder them in their pursuit of knowledge and in their interest in religious things. The infatuation on the part of both young men and women in thus placing the affections upon each other during school days shows a lack of good judgment. As in your own case, blind impulse controls reason and judgment. Under this bewitching delusion the momentous responsibility felt by every sincere Christian is laid aside, spirituality dies, and the judgment and eternity lose their awful significance.*

*Every faculty of those who become affected by this contagious disease--blind love--is brought in subjection to it. They seem to be devoid of good sense, and their course of action is disgusting to all who behold it. My brother, you have made yourself a subject of talk and have lowered yourself in the estimation of those whose approval you should prize. With many the crisis of the disease is reached in an immature marriage, and when the novelty is past and the bewitching power of love-making is over, one or both parties awake to their true situation. They then find themselves ill-mated, but united for life. Bound to each other by the most solemn vows, they look with sinking hearts upon the miserable life they must lead. They ought then to make the best of their situation, but many will not do this. They will either prove false to their marriage vows or make the yoke which they persisted in placing upon their own necks so very galling that not a few cowardly put an end to their existence.*

**19) E. G. White, Testimonies for the Church, vol. 5, pp. 115-116**

*The injunction of the Captain of their salvation was, "Take ye heed, watch and pray," "lest ye enter into temptation;" but it was too much trouble to faithfully guard the soul, and the deceptive power of Satan and the deceitful heart allured away from Christ. If these young men and young women had considered the words of the apostle, "Ye are not your own, for ye are bought with a price," they would not have felt at liberty to keep back from God that which He had purchased at an infinite cost.*

*There is not one youth in one hundred who feels his God-given responsibility. Every physical and mental capability should be carefully preserved and put to the best and highest use to advance the glory of God. Those youth who permit their powers to be perverted, thus abusing God's gifts, will be called to strict account for the good they might have done had they availed themselves of the provision made through Jesus Christ. God claims the working of every faculty.*

*There are youth in the church who should be cultivating the grace of Christian steadfastness and growing up to be men of faith. They should become firm, unwavering, rooted and grounded in the truth. The church needs the very help which God designed they should give. Those professing His name have not consecrated their powers fully and entirely to Him, but have yielded them, in a measure, to the service of Satan. Such have been, and still are, robbing God. Like the unfaithful steward to whom were entrusted talents, they have hid the gifts of God in the world.*

**20) E. G. White, Counsels to Parents, Teachers and Students, p. 88**

*It would be well could there be connected with our college, land for cultivation, and also workshops, under the charge of men competent to instruct the students in the various departments of physical labor. Much is lost by a neglect to*

*unite physical with mental taxation. The leisure hours of the students are often occupied with frivolous pleasures, which weaken physical, mental, and moral powers. Under the debasing power of sensual indulgence, or the untimely excitement of courtship and marriage, many students fail to reach that height of mental development which they might otherwise have attained.*

**21) E. G. White, Counsels to Parents, Teachers and Students, pp. 98-101**

*Those students who profess to love God and obey the truth should possess that degree of self-control and strength of religious principle that will enable them to remain unmoved amid temptations and to stand up for Jesus in the college, at their boarding houses, or wherever they may be. Religion is not to be worn merely as a cloak in the house of God; religious principles should characterize the entire life. Those who are drinking at the fountain of life will not, like the worldling, manifest a longing desire for change and pleasure. In their deportment and character will be seen the rest and peace and happiness that they have found in Jesus by daily laying their perplexities and burdens at His feet. They will show that in the path of obedience and duty there is contentment and even joy. Such ones will exert an influence over their fellow students which will tell upon the entire school.*

*Those who compose this faithful army will refresh and strengthen the teachers by discouraging every species of unfaithfulness, of discord, and of neglect to comply with the rules and regulations. Their influence will be saving, and their works will not perish in the great day of God, but will follow them into the future world; and the influence of their life here will tell throughout the ceaseless ages of eternity.*

*One earnest, conscientious, faithful young man in a school is an inestimable treasure. Angels of heaven look lovingly upon him, and in the ledger of heaven is recorded every work of righteousness, every temptation resisted, every evil overcome. He is laying up a good foundation against the time to come, that he may lay hold on eternal life.*

*Upon Christian youth depend in a great measure the preservation and perpetuity of the institutions which God has devised as a means by which to advance His work. Never was there a period when results so important depended upon a generation of men. Then how important that the young should be qualified for this great work, that God may use them as His instruments! Their Maker has claims upon them which are paramount to all others.*

*It is God who has given life and every physical and mental endowment that the youth possess. He has bestowed upon them capabilities for wise improvement, that they may do a work which will be as enduring as eternity. In return for His great gifts He claims a due cultivation and exercise of the intellectual and moral faculties. He did not give them these faculties merely for their amusement, or to be abused in working against His will and His providence, but to advance the knowledge of truth and holiness in the world. In return for His continued kindness and infinite mercies He claims their goodness, their veneration, their love. He justly requires obedience to His laws and to all wise regulations which will restrain and guard the youth from Satan's devices and lead them in paths of peace.*

*The wild, reckless character of many of the youth in this age of the world is heartsickening. If the youth could see that in complying with the laws and regulations of our institutions, they are only doing that which will improve their standing in society, elevate the character, ennoble the mind, and increase their happiness, they would not rebel against just rules and wholesome requirements, nor engage in creating suspicion and prejudice against these institutions.*

*With energy and fidelity our youth should meet the demands upon them, and this will be a guarantee of success. Young men who have never made a success in the temporal duties of life will be equally unprepared to engage in the higher duties. A religious experience is gained only through conflict, through disappointment, through severe discipline of self, through earnest prayer. The steps to heaven must be taken one at a time, and every advance step gives strength for the next.*

*Association With Others*

*While at school, students should not allow their minds to become confused by thoughts of courtship. They are there to gain a fitness to work for God, and this thought is ever to be uppermost. Let all students take as broad a view as possible of their obligations to God. Let them study earnestly how they can do practical work for the Master during*

*their student life. Let them refuse to burden the souls of their teachers by showing a spirit of levity and a careless disregard of rules.*

*Students can do much to make the school a success by working with their teachers to help other students, and by zealously endeavoring to lift themselves above cheap, low standards. Those who co-operate with Christ will become refined in speech and in temper. They will not be unruly and self-caring, studying their own selfish pleasure and gratification. They will bend all their efforts to work with Christ as messengers of His mercy and love. They are one with Him in spirit and in action. They seek to store the mind with the precious treasures of God's word, that each may do his appointed work.*

**22) E. G. White, Counsels to Parents, Teachers and Students, pp. 221, 222**

*It has been truly said, "Show me your company, and I will show you your character." The youth fail to realize how sensibly both their character and their reputation are affected by their choice of associates. One seeks the company of those whose tastes and habits and practices are congenial. He who prefers the society of the ignorant and vicious to that of the wise and good shows that his own character is defective. His tastes and habits may at first be altogether dissimilar to the tastes and habits of those whose company he seeks; but as he mingles with this class, his thoughts and feelings change; he sacrifices right principles and insensibly yet unavoidably sinks to the level of his companions. As a stream always partakes of the property of the soil through which it runs, so the principles and habits of youth invariably become tinctured with the character of the company in which they mingle. Students should be taught to resist firmly the allurements to evil which come through association with other youth. Compassed as they are by temptation, an indwelling Christ is their only safeguard against evil. They must learn to look to Jesus continually, to study His virtues, to make Him their daily pattern. Then truth, brought into the inner sanctuary of the soul, will sanctify the life.*

*They must be trained to weigh their actions, to reason from cause to effect, to measure the eternal loss or gain to the life given to serve the purposes of the enemy or devoted to the service of righteousness. They should be taught to choose as their companions those who give evidence of uprightness of character, those who practice Bible truth. By association with those who walk according to principle, even the careless will learn to love righteousness. And by the practice of right doing there will be created in the heart a distaste for that which is cheap and common and at variance with the principles of God's word.*

**23) E. G. White, Counsels to Parents, Teachers and Students, pp. 225, 226**

*The student who has a conscientious regard for truth and a true conception of duty can do much to influence his fellow students for Christ. The youth who are yoked up with the Saviour will not be unruly; they will not study their own selfish pleasure and gratification. Because they are one with Christ in spirit, they will be one with Christ in action. The older students in our schools should remember that it is in their power to mold the habits and practices of the younger students; and they should seek to make the best of every opportunity. Let these students determine that they will not through their influence betray their companions into the hands of the enemy.*

*Jesus will be the helper of all who put their trust in Him. Those who are connected with Christ have happiness at their command. They follow the path where their Saviour leads, for His sake crucifying the flesh, with its affections and lusts. They have built their hopes on Christ, and the storms of earth are powerless to sweep them from the sure foundation.*

*It rests with you, young men and women, to decide whether you will become trustworthy and faithful, ready and resolute to take your stand for the right under all circumstances. Do you desire to form correct habits? Then seek the company of those who are sound in morals, and whose aim tends to that which is good. The precious hours of probation are granted that you may remove every defect from the character, and this you should seek to do, not only that you may obtain the future life, but that you may be useful in this life. A good character is a capital of more value than gold or silver. It is unaffected by panics or failures, and in that day when earthly possessions shall be swept away, it will bring rich returns. Integrity, firmness, and perseverance are qualities that all should seek earnestly to cultivate; for they clothe the possessor with a power which is irresistible-- a power which makes him strong to do good, strong to resist evil, strong to bear adversity.*

**24) E. G. White, Counsels to Parents, Teachers and Students, pp. 332, 333**

*The Duties of Parents*

*The dangers of the young are greatly increased as they are thrown into the society of a large number of their own age, of varied character and habits of life. Under these circumstances, many parents are inclined to relax rather than redouble their own efforts to guard and control their children. Thus they cast a tremendous burden upon those who feel the responsibility. When these parents see that their children are becoming demoralized, they are inclined to find fault with those who have charge of the work, when the evils have been caused by the course of the parents themselves.*

*Instead of uniting with those who bear the burdens, to lift up the standard of morals, and working with heart and soul in the fear of God to correct the wrongs in their children, many parents soothe their own consciences by saying, "My children are no worse than others." They seek to conceal the glaring wrongs which God hates, lest their children shall become offended and take some desperate course. If the spirit of rebellion is in their hearts, far better subdue it now than permit it to increase and strengthen by indulgence. If parents would do their duty, we should see a different state of things. Many of these parents have backslidden from God. They do not have wisdom from Him to perceive the devices of Satan and to resist his snares.*

*Every son and daughter should be called to account if absent from home at night. Parents should know what company their children are in and at whose house they spend their evenings. Some children deceive their parents with falsehoods to avoid exposure of their wrong course. There are those who seek the society of corrupt companions and secretly visit saloons and other forbidden places of resort in the city. There are students who visit the billiard rooms, and who engage in card playing, flattering themselves that there is no danger. Since their object is merely amusement, they feel perfectly safe. It is not the lower grade alone who do this. Some who have been carefully reared, and educated to look upon such things with abhorrence, are venturing upon the forbidden ground.*

**25) E. G. White, Messages to Young People, p. 436**

*"A prudent wife is from the Lord." "The heart of her husband doth safely trust in her. .... She will do him good and not evil all the days of her life." "She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband also, and he praiseth her," saying, "Many daughters have done virtuously, but thou excellest them all." He who gains such a wife, "findeth a good thing, and obtaineth favor of the Lord."--"Ministry of Healing," pp. 358, 359.*

*Choice of Companions*

*Great care should be taken by Christian youth in the formation of friendships and in the choice of companions. Take heed, lest what you now think to be pure gold turns out to be base metal. Worldly associations tend to place obstructions in the way of your service to God, and many souls are ruined by unhappy unions, either business or matrimonial, with those who can never elevate or ennoble. Never should God's people venture upon forbidden ground. Marriage between believers and unbelievers is forbidden by God. But too often the unconverted heart follows its own desires, and marriages unsanctioned by God are formed.--"Fundamentals of Christian Education," p. 500.*

**26) E. G. White, Messages to Young People, pp. 449, 450**

*One of the greatest errors connected with this subject is that the young and inexperienced must not have their affections disturbed, that there must be no interference in their love experience. If there ever was a subject that needed to be viewed from every standpoint, it is this. The aid of the experience of others, and a calm, careful weighing of the matter on both sides, is positively essential. It is a subject that is treated altogether too lightly by the great majority of people.*

*Take God and your God-fearing parents into your counsel, young friends. Pray over the matter. Weigh every sentiment, and watch every development of character in the one with whom you think to link your life destiny. The step you are about to take is one of the most important in your life, and should not be taken hastily. While you may love, do not love blindly.*

*Examine carefully to see if your married life would be happy, or inharmonious and wretched. Let the questions be raised, Will this union help me heavenward? will it increase my love for God? and will it enlarge my sphere of usefulness in this life? If these reflections present no drawback, then in the fear of God move forward.*

*But even if an engagement has been entered into without a full understanding of the character of the one with whom you intend to unite, do not think that the engagement makes it a positive necessity for you to take upon yourself the marriage vow, and link yourself for life to one whom you cannot love and respect. Be very careful how you enter into conditional engagements; but better, far better, break the engagement before marriage than separate afterward, as many do.*

**27) E. G. White, Messages to Young People, p. 452**

*Boys and girls enter upon the marriage relation with unripe love, immature judgment, without noble, elevated feelings, and take upon themselves the marriage vows, wholly led by their boyish, girlish passions. . . .*

*The Danger of Early Attachments*

*Attachments formed in childhood have often resulted in very wretched unions, or in disgraceful separations. Early connections, if formed without the consent of parents, have seldom proved happy. The young affections should be restrained until the period arrives when sufficient age and experience will make it honorable and safe to unfetter them. Those who will not be restrained will be in danger of dragging out an unhappy existence. A youth not out of his teens is a poor judge of the fitness of a person as young as himself to be his companion for life. After their judgment has become more matured, they view themselves bound for life to each other, and perhaps not at all calculated to make each other happy. Then, instead of making the best of their lot, recriminations take place, the breach widens, until there is settled indifference and neglect of each other. To them there is nothing sacred in the word home. The very atmosphere is poisoned by unloving words and bitter reproaches.--"A Solemn Appeal," pp. 11, 12 (Edition: Signs Publishing Company Limited).*

**28) E. G. White, Messages to Young People, p. 460**

*Seeking Divine Guidance*

*If men and women are in the habit of praying twice a day before they contemplate marriage, they should pray four times a day when such a step is anticipated. Marriage is something that will influence and affect your life, both in this world and in the world to come. A sincere Christian will not advance his plans in this direction without the knowledge that God approves his course. He will not want to choose for himself, but will feel that God must choose for him. We are not to please ourselves, for Christ pleased not Himself. I would not be understood to mean that anyone is to marry one whom he does not love. This would be sin. But fancy and the emotional nature must not be allowed to lead on to ruin. God requires the whole heart, the supreme affections.*

*The majority of the marriages of our time, and the way in which they are conducted, make them one of the signs of the last days. Men and women are so persistent, so headstrong, that God is left out of the question. Religion is laid aside, as if it had no part to act in this solemn and important matter. But unless those who profess to believe the truth are sanctified through it, and exalted in thought and character, they are not in as favorable a position before God as the sinner who has never been enlightened in regard to its claims.--Review and Herald, September 25, 1888.*

**29) E. G. White, Fundamentals of Christian Education, pp. 62, 63**

*A few weeks since, I visited College City (California), to speak, by invitation, upon the subject of temperance. The church was tendered for the occasion, and there was a good attendance. The people of this place have already taken a praiseworthy stand upon temperance principles. In fact, it was upon this condition that a college was established here. The land upon which the college building stands, with a large tract surrounding it, was donated to the Christian Church for educational purposes, with the stipulation that no saloon should ever be opened within three miles of the college. This agreement seems to have been faithfully kept. We would feel that the youth were much safer in attending school in such a town than where there are saloons open day and night on every street corner.*



*The rules of this college strictly guard the association of young men and young women during the school term. It is only when these rules are temporarily suspended, as is sometimes the case, that gentlemen are permitted to accompany ladies to and from public gatherings. Our own College at Battle Creek has similar regulations, though not so stringent. Such rules are indispensable to guard the youth from the danger of premature courtship and unwise marriage. Young people are sent to school by their parents to obtain an education, not to flirt with the opposite sex. The good of society, as well as the highest interest of the students, demands that they shall not attempt to select a life partner while their own character is yet undeveloped, their judgment immature, and while they are at the same time deprived of parental care and guidance.*

*It is because the home training is defective that the youth are so unwilling to submit to proper authority. I am a mother; I know whereof I speak, when I say that youth and children are not only safer but happier under wholesome restraint than when following their own inclination. Parents, your sons and daughters are not properly guarded. They should never be permitted to go and come when they please, without your knowledge and consent. The unbounded freedom granted to children at this age has proved the ruin of thousands. How many are allowed to be in the streets at night, and parents are content to be ignorant of the associates of their children. Too often, companions are chosen whose influence tends only to demoralize.*

*Under the cover of darkness, boys collect in groups to learn their first lessons in card-playing, gambling, smoking, and wine or beer sipping. The sons of religious parents venture into the saloons for an oyster supper, or some similar indulgence, and thus place themselves in the way of temptation. The very atmosphere of these resorts is redolent with blasphemy and pollution. No one can long remain in it without becoming corrupted. It is by such associations that promising youth are becoming inebriates and criminals. The very beginnings of the evil should be guarded against. Parents, unless you know that their surroundings are unexceptionable, do not permit your children to go into the streets after nightfall to engage in out-door sports, or to meet other boys for amusement. If this rule be rigidly enforced, obedience to it will become habitual, and the desire to transgress will soon cease.*

*Those who are seeking to shield the youth from temptation and to prepare them for a life of usefulness, are engaged in a good work. We are glad to see in any institution of learning a recognition of the importance of proper restraint and discipline for the young. May the efforts of all such instructors be crowned with success.--Signs of the Times, March 2, 1882*

**30) E. G. White, Fundamentals of Christian Education, pp. 105, 106**

*True love is a plant that needs culture. Let the woman who desires a peaceful, happy union, who would escape future misery and sorrow, inquire before she yields her affections, Has my lover a mother? What is the stamp of her character? Does he recognize his obligations to her? Is he mindful of her wishes and happiness? If he does not respect and honor his mother, will he manifest respect and love, kindness and attention, toward his wife? When the novelty of marriage is over, will he love me still? Will he be patient with my mistakes, or will he be critical, overbearing, and dictatorial? True affection will overlook many mistakes; love will not discern them.*

*The youth trust altogether too much to impulse. They should not give themselves away too easily, nor be captivated too readily by the winning exterior of the lover. Courtship, as carried on in this age, is a scheme of deception and hypocrisy, with which the enemy of souls has far more to do than the Lord. Good common sense is needed here if anywhere; but the fact is, it has little to do in the matter.*

*If children would be more familiar with their parents, if they would confide in them, and unburden to them their joys and sorrows, they would save themselves many a future heartache. When perplexed to know what course is right, let them lay the matter just as they view it before their parents, and ask advice of them. Who are so well calculated to point out their dangers as godly parents? Who can understand their peculiar temperaments so well as they? Children who are Christians will esteem above every earthly blessing the love and approbation of their God-fearing parents. The parents can sympathize with the children, and pray for and with them that God will shield and guide them. Above everything else they will point them to their never-failing Friend and Counselor, who will be touched with the feeling of their infirmities. He who was tempted in all points like as we are, yet without sin, knows how to succor those who are tempted, and who come to Him in faith.--Review and Herald, January 26, 1886.*

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Laurelbrook Academy

# Standards Handbook

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Academic year 2022 - 2023



**LAURELBROOK**  
EST. **A C A D E M Y** 1950  
LEARNING  BY DOING



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## The Purpose

The purpose of this Standards Handbook is to provide a mean by which students may understand the principles that undergird our standards. The desire is to not only provide guidelines for different activities, but the principles on which those guidelines are based so that complete understanding can be shared and applied should any activity arise that is not included in this handbook.

Please take a moment to study the following references that pertain to youth. Students should read the section in *Messages to Young People*, pp. 403-464. ”

The following references may be found in the appendix. REFERENCES:

*Testimonies Vol. 1*, pp 124, 125, 392›

*Testimonies Vol. 2*, pp. 236, 248, 380, 458 460, 564›

*Testimonies Vol. 3*, pp. 44, 45, 125, 191, 192, 455, 456›

*Testimonies Vol. 4*, pp. 209, 432, 433, 587 589›

*Testimonies Vol. 5*, pp. 88, 109, 110, 115›

*Counsels to Parents, Teachers and Students*, pp. 88, 98, 99, 100 102, 221, 225, 332›

*Messages to Young People*, pp. 436, 449, 452, 460›

*Fundamentals of Christian Education*, pp. 62, 105›

The contents of this book were compiled by Doug Baker.

## Personal Conduct

When a student registers at **Laurelbrook Academy** he/she and their parent(s), voluntarily agree to abide by the requirements of the school, which are designed for the benefit of the student body. A student continually makes choices in regards to the school's requirements and standards. Therefore, it is expected that a student will demonstrate responsible behavior in harmony with Christian principles both on and off campus. It is important for a student to know the requirements and standards they are expected to follow and the consequences when wrong choices are made. Laurelbrook Academy will not knowingly admit students who follow lifestyles or practices that undermine in any way the fundamental beliefs of the Seventh-day Adventist Church. When a student signs their application for admission, they pledge themselves to observe willingly **Laurelbrook Academy's** guidelines both printed and announced and to live in harmony with its ideals and purposes.

## Our High Calling

*Dear youth, I address myself to you.... Let it be your aim to glorify God and attain His moral likeness. Invite the Spirit of God to mold your characters. Now is your golden opportunity to wash your robes of character and make them white in the blood of the Lamb. ... Which will you choose, says Christ, Me or the world? God calls for an unconditional surrender of the heart and affections to Him. If you love friends, brothers or sisters, father or mother, houses or lands, more than Me, says Christ, you are not worthy of Me. Religion lays the soul under the greatest obligation to her claims, to walk by her principles. As the mysterious magnet points to the north, so do the claims of religion point to the glory of God. You are bound by your baptismal vows to honor your Creator and to resolutely deny self and crucify your affections and lusts, and bring even your thoughts into obedience to the will of Christ.*

*Avoid running into temptation. When temptations surround you, and you cannot control the circumstances which expose you to them, then you may claim the promise of God, and with confidence and conscious power exclaim: "I can do all things through Christ which strengtheneth me." There is strength for you all in God. But you will never feel your need of that strength*

*which alone is able to save you, unless you feel your weakness and sinfulness. Jesus, your precious Saviour, now calls you to take your position firmly upon the platform of eternal truth. If you suffer with Him, He will crown you with glory in His everlasting kingdom. If you are willing to sacrifice all for Him, then He will be your Saviour. But if you choose your own way you will follow on in darkness until it is too late to secure the eternal reward. <sup>1</sup>*

*Upon Christian youth depend in a great measure the preservation and perpetuity of the institutions which God has devised as a means by which to advance His work. Never was there a period when results so important depended upon a generation of men. Then how important that the young should be qualified for this great work, that God may use them as His instruments! Their Maker has claims upon them which are paramount to all others. <sup>2</sup>*

*The heart of God never yearned toward His earthly children with deeper love and more compassionate tenderness than now. There never was a time when God was ready and waiting to do more for His people than now. And He will instruct and save all who choose to be saved in His appointed way.<sup>3</sup>*

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<sup>1</sup> *Testimonies for the church*, vol. 3, p. 45

<sup>2</sup> *Testimonies for the Church*, vol. 4, p. 434

<sup>3</sup> *Testimonies for the Church*, vol. 3, p. 455



## Department of Students

*Those students who profess to love God and obey the truth should possess that degree of self-control and strength of religious principle that will enable them to remain unmoved amid temptations and to stand up for Jesus in the college, at their boarding houses, or wherever they may be. Religion is not to be worn merely as a cloak in the house of God; religious principles should characterize the entire life. Those who are drinking at the fountain of life will not, like the worldling, manifest a longing desire for change and pleasure. In their deportment and character will be seen the rest and peace and happiness that they have found in Jesus by daily laying their perplexities and burdens at His feet. They will show that in the path of obedience and duty there is contentment and even joy. Such ones will exert an influence over their fellow students which will tell upon the entire school.*

*Those who compose this faithful army will refresh and strengthen the teachers by discouraging every species of unfaithfulness, of discord, and of neglect to comply with the rules and regulations. Their influence will be saving, and their works will not perish in the great day of God, but will follow them into the future world; and the influence of their life here will tell throughout the ceaseless ages of eternity. One earnest, conscientious, faithful young man in a school is an inestimable treasure. Angels of heaven look lovingly upon him, and in the ledger of heaven is recorded every work of righteousness, ever temptation resisted, every evil overcome. He is laying up a good foundation against the time to come, that he may lay hold on eternal life.<sup>4</sup>*

*God holds everyone responsible for the influence that surrounds his soul, on his own account and on the account of others. He calls upon young men and women to be strictly temperate, and conscientious in the use of their faculties of mind and body. Their capabilities can be properly developed only by the most diligent use of their opportunities and the wise appropriation of their powers to the glory of God and the benefit of their fellow men.<sup>5</sup>*

*The wild, reckless character of many of the youth in this age of the world is heartsickening. If the youth could see that in complying with the laws and regulations of our institutions, they are only doing that which will improve their standing in society, elevate the character, ennoble the mind, and increase their happiness, they would not rebel against just rules and wholesome requirements, nor engage in creating suspicion and prejudice against these institutions.<sup>6</sup>*

*Students can do much to make the school a success by working with their teachers to help other students, and by zealously endeavoring to lift themselves above cheap, low standards. Those who co-operate with Christ will become refined in speech and in temper. They will not be unruly and self-caring, studying their own selfish pleasure and gratification. They will bend all their efforts to work with Christ as messengers of His mercy and love. They are one with Him in spirit and in action. They seek to store the mind with the precious treasures of God's word, that each may do his appointed work.<sup>7</sup>*

*The student who has a conscientious regard for truth and a true conception of duty can do much to influence his fellow students for Christ. The youth who are yoked up with the Saviour will not be unruly; they will not study their own selfish pleasure and gratification. Because they are one with Christ in spirit, they will be one with Christ in action. The older students in our schools should remember that it is in their power to mold the habits and practices of the younger students; and they should seek to make the best of every opportunity. Let these students determine that they will not through their influence betray their companions into the hands of the enemy.<sup>8</sup>*

*It rests with you, young men and women, to decide whether you will become trustworthy and faithful, ready and resolute to take your stand for the right under all circumstances. Do you desire to form correct habits? Then seek the company of*

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<sup>4</sup> Testimonies for the Church, vol. 4, p. 432

<sup>5</sup> Counsels to Parents, Teachers, and Students, p. 102

<sup>6</sup> Counsels to Parents, Teachers, and Students, p. 99

<sup>7</sup> Counsels to Parents, Teachers, and Students, p. 100

<sup>8</sup> Counsels to Parents, Teachers, and Students, p. 225

*those who are sound in morals, and whose aim tends to that which is good. The precious hours of probation are granted that you may remove every defect from the character, and this you should seek to do, not only that you may obtain the future life, but that you may be useful in this life. A good character is a capital of more value than gold or silver. It is unaffected by panics or failures, and in that day when earthly possessions shall be swept away, it will bring rich returns. Integrity, firmness, and perseverance are qualities that all should seek earnestly to cultivate; for they clothe the possessor with a power which is irresistible-- a power which makes him strong to do good, strong to resist evil, strong to bear adversity.<sup>9</sup>*

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<sup>9</sup> *Counsels to Parents, Teachers, and Students*, p. 225

## The Highest Standards

*Before men can be truly wise, they must realize their dependence upon God, and be filled with His wisdom. God is the source of intellectual as well as spiritual power. The greatest men who have reached what the world regards as wonderful heights in science are not to be compared with the beloved John or the apostle Paul. It is when intellectual and spiritual power are combined that the highest standard of manhood is attained. Those who do this, God will accept as workers together with Him in the training of minds.<sup>10</sup>*

*The true teacher is not satisfied with second-rate work. He is not satisfied with directing his students to a standard lower than the highest which it is possible for them to attain. He cannot be content with imparting to them only technical knowledge, with making them merely clever accountants, skillful artisans, successful tradesmen. It is his 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.*

*These principles become a living power to shape the character, through the acquaintance of the soul with Christ, through an acceptance of His wisdom as the guide, His power as the strength, of heart and life. This union formed, the student has found the Source of wisdom. He has within his reach the power to realize in himself his noblest ideals. The opportunities of the highest education for life in this world are his. And in the training here gained, he is entering upon that course which embraces eternity.<sup>11</sup>*

*While religion should be the pervading element in every school, it will not lead to a cheapening of the literary attainments. While a religious atmosphere should pervade the school, diffusing its influence, it will make all who are truly Christians feel more deeply their need of thorough knowledge, that they may make the best use of the faculties that God has bestowed upon them. While growing in grace and in the knowledge of our Lord Jesus Christ, they will groan under a sense of their imperfections, and will seek constantly to put to the stretch their powers of mind, that they may become intelligent Christians.<sup>12</sup>*

*Elevate your soul to be as was Daniel, a loyal, steadfast servant of the Lord of hosts. Ponder well the path of your feet; for you are standing on holy ground, and the angels of God are about you. It is right that you should feel that you must climb to the highest round of the educational ladder. Philosophy and history are important studies; but your sacrifice of time and money will avail nothing, if you do not use your attainments for the honor of God and the good of humanity. Unless the knowledge of science is a stepping stone to the attainment of the highest purposes, it is worthless. The education that does not furnish knowledge as enduring as eternity, is of no purpose. Unless you keep heaven and the future, immortal life before you, your attainments are of no permanent value. But if Jesus is your teacher, not simply on one day of the week, but every day, every hour, you may have his smile upon you in the pursuit of literary acquirements.*

*Daniel ever kept before him the glory of God, and you should also say, Lord, I desire knowledge, not for the glorification of self, but to meet the expectation of Jesus, that I may perfect an intelligent Christian character, through the grace he has given unto me. Will the students be true to principle as was Daniel?*

*In the future there will be more pressing need of men and women of literary qualifications than there has been in the past; for broad fields are opening out before us, white already for harvest. In these fields you may be laborers together with God. But if you are lovers of pleasure more than lovers of God, if you are filled with levity, if you allow the golden opportunities to pass without acquiring knowledge, without placing solid timbers in your character building, you will be dwarfed and crippled in any line of occupation you may undertake.<sup>13</sup>*

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<sup>10</sup> *Counsels for the Church*, p. 205

<sup>11</sup> *Education*, pp. 29, 30

<sup>12</sup> *Review and Herald*, June 21, 1887

<sup>13</sup> *Christian Education*, pp. 89, 90

## Behavior in the House of God

*To the humble, believing soul, the house of God on earth is the gate of heaven. The song of praise, the prayer, the words spoken by Christ's representatives, are God's appointed agencies to prepare a people for the church above, for that loftier worship into which there can enter nothing that defileth.*

*From the sacredness which was attached to the earthly sanctuary, Christians may learn how they should regard the place where the Lord meets with His people. There has been a great change, not for the better, but for the worse, in the habits and customs of the people in reference to religious worship. The precious, the sacred, things which connect us with God are fast losing their hold upon our minds and hearts, and are being brought down to the level of common things. The reverence which the people had anciently for the sanctuary where they met with God in sacred service has largely passed away. Nevertheless, God Himself gave the order of His service, exalting it high above everything of a temporal nature.*

*The house is the sanctuary for the family, and the closet or the grove the most retired place for individual worship; but the church is the sanctuary for the congregation. There should be rules in regard to the time, the place, and the manner of worshipping. Nothing that is sacred, nothing that pertains to the worship of God, should be treated with carelessness or indifference. In order that men may do their best work in showing forth the praises of God, their associations must be such as will keep the sacred distinct from the common, in their minds. Those who have broad ideas, noble thoughts and aspirations, are those who have associations that strengthen all thoughts of divine things. Happy are those who have a sanctuary, be it high or low, in the city or among the rugged mountain caves, in the lowly cabin or in the wilderness. If it is the best they can secure for the Master, He will hallow the place with His presence, and it will be holy unto the Lord of hosts.*

*When the worshipers enter the place of meeting, they should do so with decorum, passing quietly to their seats. If there is a stove in the room, it is not proper to crowd about it in an indolent, careless attitude. Common talking, whispering, and laughing should not be permitted in the house of worship, either before or after the service. Ardent, active piety should characterize the worshipers.*

*If some have to wait a few minutes before the meeting begins, let them maintain a true spirit of devotion by silent meditation, keeping the heart uplifted to God in prayer that the service may be of special benefit to their own hearts and lead to the conviction and conversion of other souls. They should remember that heavenly messengers are in the house. We all lose much sweet communion with God by our restlessness, by not encouraging moments of reflection and prayer. The spiritual condition needs to be often reviewed and the mind and heart drawn toward the Sun of Righteousness. If when the people come into the house of worship, they have genuine reverence for the Lord and bear in mind that they are in His presence, there will be a sweet eloquence in silence. The whispering and laughing and talking which might be without sin in a common business place should find no sanction in the house where God is worshiped. The mind should be prepared to hear the word of God, that it may have due weight and suitably impress the heart.*

*When the minister enters, it should be with dignified, solemn mien. He should bow down in silent prayer as soon as he steps into the pulpit, and earnestly ask help of God. What an impression this will make! There will be solemnity and awe upon the people. Their minister is communing with God; he is committing himself to God before he dares to stand before the people. Solemnity rests upon all, and angels of God are brought very near. Every one of the congregation, also, who fears God should with bowed head unite in silent prayer with him that God may grace the meeting with His presence and give power to His truth proclaimed from human lips. When the meeting is opened by prayer, every knee should bow in the presence of the Holy One, and every heart should ascend to God in silent devotion. The prayers of faithful worshipers will be heard, and the ministry of the word will prove effectual. The lifeless attitude of the worshipers in the house of God is one great reason why the ministry is not more productive of good. The melody of song, poured forth from many hearts in clear, distinct utterance, is one of God's instrumentalities in the work of saving souls. All the service should be conducted with solemnity and awe, as if in the visible presence of the Master of assemblies.*

*When the word is spoken, you should remember, brethren, that you are listening to the voice of God through His delegated servant. Listen attentively. Sleep not for one instant, because by this slumber you may lose the very words that*

*you need most—the very words which, if heeded, would save your feet from straying into wrong paths. Satan and his angels are busy creating a paralyzed condition of the senses so that cautions, warnings, and reproofs shall not be heard; or if heard, that they shall not take effect upon the heart and reform the life. Sometimes a little child may so attract the attention of the hearers that the precious seed does not fall into good ground and bring forth fruit. Sometimes young men and women have so little reverence for the house and worship of God that they keep up a continual communication with each other during the sermon. Could these see the angels of God looking upon them and marking their doings, they would be filled with shame, with abhorrence of themselves. God wants attentive hearers. It was while men slept that Satan sowed his tares.*

*When the benediction is pronounced, all should still be quiet, as if fearful of losing the peace of Christ. Let all pass out without jostling or loud talking, feeling that they are in the presence of God, that His eye is resting upon them, and that they must act as in His visible presence. Let there be no stopping in the aisles to visit or gossip, thus blocking them up so that others cannot pass out. The precincts of the church should be invested with a sacred reverence. It should not be made a place to meet old friends and visit and introduce common thoughts and worldly business transactions. These should be left outside the church. God and angels have been dishonored by the careless, noisy laughing and shuffling of feet heard in some places.*

*Parents, elevate the standard of Christianity in the minds of your children; help them to weave Jesus into their experience; teach them to have the highest reverence for the house of God and to understand that when they enter the Lord's house it should be with hearts that are softened and subdued by such thoughts as these: "God is here; this is His house. I must have pure thoughts and the holiest motives. I must have no pride, envy, jealousy, evil surmising, hatred, or deception in my heart, for I am coming into the presence of the holy God. This is the place where God meets with and blesses His people. The high and holy One who inhabiteth eternity looks upon me, searches my heart, and reads the most secret thoughts and acts of my life."*

*Brethren, will you not devote a little thought to this subject and notice how you conduct yourselves in the house of God and what efforts you are making by precept and example to cultivate reverence in your children? You roll vast responsibilities upon the preacher and hold him accountable for the souls of your children; but you do not sense your own responsibility as parents and as instructors and, like Abraham, command your household after you, that they may keep the statutes of the Lord. Your sons and daughters are corrupted by your own example and lax precepts; and, notwithstanding this lack of domestic training, you expect the minister to counteract your daily work and accomplish the wonderful achievement of training their hearts and lives to virtue and piety. After the minister has done all he can do for the church by faithful, affectionate admonition, patient discipline, and fervent prayer to reclaim and save the soul, yet is not successful, the fathers and mothers often blame him because their children are not converted, when it may be because of their own neglect. The burden rests with the parents; and will they take up the work that God has entrusted to them, and with fidelity perform it? Will they move onward and upward, working in a humble, patient, persevering way to reach the exalted standard themselves and to bring their children up with them? No wonder our churches are feeble and do not have that deep, earnest piety in their borders that they should have. Our present habits and customs, which dishonor God and bring the sacred and heavenly down to the level of the common, are against us. We have a sacred, testing, sanctifying truth; and if our habits and practices are not in accordance with the truth, we are sinners against great light, and are proportionately guilty. It will be far more tolerable for the heathen in the day of God's retributive justice than for us.*

*A much greater work might be done than we are now doing in reflecting the light of truth. God expects us to bear much fruit. He expects greater zeal and faithfulness, more affectionate and earnest efforts, by the individual members of the church for their neighbors and for those who are out of Christ. Parents must begin their work on a high plane of action. All who name the name of Christ must put on the whole armor and entreat, warn, and seek to win souls from sin. Lead all you can to listen to the truth in the house of God. We must do much more than we are doing to snatch souls from the burning.*

*It is too true that reverence for the house of God has become almost extinct. Sacred things and places are not discerned; the holy and exalted are not appreciated. Is there not a cause for the want of fervent piety in our families? Is it not because the high standard of religion is left to trail in the dust? God gave rules of order, perfect and exact, to His ancient people. Has His character changed? Is He not the great and mighty God who rules in the heaven of heavens? Would it not be well for us often to read the directions given by God Himself to the Hebrews, that we who have the light of the glorious truth shining upon us may imitate their reverence for the house of God? We have abundant reason to maintain a fervent,*

*devoted spirit in the worship of God. We have reason even to be more thoughtful and reverential in our worship than had the Jews. But an enemy has been at work to destroy our faith in the sacredness of Christian worship.*

*The place dedicated to God should not be a room where worldly business is transacted. If the children assemble to worship God in a room that is used during the week for a school or a storeroom, they will be more than human if, mingled with their devotional thoughts, they do not also have thoughts of their studies or of things that have happened during the week. The education and training of the youth should be of a character that would exalt sacred things and encourage pure devotion for God in His house. Many who profess to be children of the heavenly King have no true appreciation of the sacredness of eternal things. Nearly all need to be taught how to conduct themselves in the house of God. Parents should not only teach, but command, their children to enter the sanctuary with sobriety and reverence.*

*The moral taste of the worshipers in God's holy sanctuary must be elevated, refined, sanctified. This matter has been sadly neglected. Its importance has been overlooked, and as the result, disorder and irreverence have become prevalent, and God has been dishonored. When the leaders in the church, ministers and people, father and mothers, have not had elevated views of this matter, what could be expected of the inexperienced children? They are too often found in groups, away from the parents, who should have charge of them. Notwithstanding they are in the presence of God, and His eye is looking upon them, they are light and trifling, they whisper and laugh, are careless, irreverent, and inattentive. They are seldom instructed that the minister is God's ambassador, that the message he brings is one of God's appointed agencies in the salvation of souls, and that to all who have the privilege brought within their reach it will be a savor of life unto life or of death unto death.*

*The delicate and susceptible minds of the youth obtain their estimate of the labors of God's servants by the way their parents treat the matter. Many heads of families make the service a subject of criticism at home, approving a few things and condemning others. Thus the message of God to men is criticized and questioned, and made a subject of levity. What impressions are thus made upon the young by these careless, irreverent remarks the books of heaven alone will reveal. The children see and understand these things very much quicker than parents are apt to think. Their moral senses receive a wrong bias that time will never fully change. The parents mourn over the hardness of heart in their children and the difficulty in arousing their moral sensibility to answer to the claims of God. But the books of heavenly record trace with unerring pen the true cause. The parents were unconverted. They were not in harmony with heaven or with heaven's work. Their low, common ideas of the sacredness of the ministry and of the sanctuary of God were woven into the education of their children. It is a question whether anyone who has for years been under this blighting influence of home instruction will ever have a sensitive reverence and high regard for God's ministry and the agencies He has appointed for the salvation of souls. These things should be spoken of with reverence, with propriety of language, and with fine susceptibility, that you may reveal to all you associate with that you regard the message from God's servants as a message to you from God Himself.*

*Parents, be careful what example and what ideas you give your children. Their minds are plastic, and impressions are easily made. In regard to the service of the sanctuary, if the speaker has a blemish, be afraid to mention it. Talk only of the good work he is doing, of the good ideas he presented, which you should heed as coming through God's agent. It may be readily seen why children are so little impressed with the ministry of the word and why they have so little reverence for the house of God. Their education has been defective in this respect. Their parents need daily communion with God. Their own ideas need to be refined and ennobled; their lips need to be touched with a live coal from off the altar; then their habits, their practices at home, will make a good impression on the minds and characters of their children. The standard of religion will be greatly elevated. Such parents will do a great work for God. They will have less earthliness, less sensuality, and more refinement and fidelity at home. Life will be invested with a solemnity of which they have scarcely conceived. Nothing will be made common that pertains to the service and worship of God.*

*I am often pained as I enter the house where God is worshiped, to see the untidy dress of both men and women. If the heart and character were indicated by the outward apparel, then certainly nothing could be heavenly about them. They have no true idea of the order, the neatness, and the refined deportment that God requires of all who come into His presence to worship Him. What impressions do these things give to unbelievers and to the youth, who are keen to discern and to draw their conclusions?*

*In the minds of many there are no more sacred thoughts connected with the house of God than with the most common*

*place. Some will enter the place of worship with their hats on, in soiled, dirty clothes. Such do not realize that they are to meet with God and holy angels. There should be a radical change in this matter all through our churches. Ministers themselves need to elevate their ideas, to have finer susceptibilities in regard to it. It is a feature of the work that has been sadly neglected. Because of the irreverence in attitude, dress, and deportment, and lack of a worshipful frame of mind, God has often turned His face away from those assembled for His worship.*

*All should be taught to be neat, clean, and orderly in their dress, but not to indulge in that external adorning which is wholly inappropriate for the sanctuary. There should be no display of the apparel; for this encourages irreverence. The attention of the people is often called to this or that fine article of dress, and thus thoughts are intruded that should have no place in the hearts of the worshipers. God is to be the subject of thought, the object of worship; and anything that attracts the mind from the solemn, sacred service is an offense to Him. The parading of bows and ribbons, ruffles and feathers, and gold and silver ornaments is a species of idolatry and is wholly inappropriate for the sacred service of God, where the eye of every worshiper should be single to His glory. All matters of dress should be strictly guarded, following closely the Bible rule. Fashion has been the goddess who has ruled the outside world, and she often insinuates herself into the church. The church should make the word of God her standard, and parents should think intelligently upon this subject. When they see their children inclined to follow worldly fashions, they should, like Abraham, resolutely command their households after them. Instead of uniting them with the world, connect them with God. Let none dishonor God's sanctuary by their showy apparel. God and angels are there. The Holy One of Israel has spoken through His apostle: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."*

*When a church has been raised up and left uninstructed on these points, the minister has neglected his duty and will have to give an account to God for the impressions he allowed to prevail. Unless correct ideas of true worship and true reverence are impressed upon the people, there will be a growing tendency to place the sacred and eternal on a level with common things, and those professing the truth will be an offense to God and a disgrace to religion. They can never, with their uncultivated ideas, appreciate a pure and holy heaven, and be prepared to join with the worshipers in the heavenly courts above, where all is purity and perfection, where every being has perfect reverence for God and His holiness.*

*Paul describes the work of God's ambassadors as that by which every man shall be presented perfect in Christ Jesus. Those who embrace the truth of heavenly origin should be refined, ennobled, sanctified through it. It will require much painstaking effort to reach God's standard of true manhood. The irregular stones hewed from the quarry must be chiseled, their rough sides must be polished. This is an age famous for surface work, for easy methods, for boasted holiness aside from the standard of character that God has erected. All short routes, all cutoff tracks, all teaching which fails to exalt the law of God as the standard of religious character, is spurious. Perfection of character is a lifelong work, unattainable by those who are not willing to strive for it in God's appointed way, by slow and toilsome steps. We cannot afford to make any mistake in this matter, but we want day by day to be growing up into Christ, our living Head.<sup>14</sup>*

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<sup>14</sup> *Testimonies for the Church*, vol. 5, pp. 491-500

## Parents and Teachers

*Professors and teachers should reflect upon the best means of maintaining the peculiar character of our college; all should highly esteem the privileges which we enjoy in having such a school and should faithfully sustain it and guard it from any breath of reproach. Selfishness may chill the energies of the students, and the worldly element may gain a prevailing influence over the entire school. This would bring the frown of God upon that institution.<sup>15</sup>*

*The dangers of the young are greatly increased as they are thrown into the society of a large number of their own age, of varied character and habits of life. Under these circumstances, many parents are inclined to relax rather than redouble their own efforts to guard and control their children. Thus they cast a tremendous burden upon those who feel the responsibility. When these parents see that their children are becoming demoralized, they are inclined to find fault with those who have charge of the work, when the evils have been caused by the course of the parents themselves.*

*Instead of uniting with those who bear the burdens, to lift up the standard of morals, and working with heart and soul in the fear of God to correct the wrongs in their children, many parents soothe their own consciences by saying, "My children are no worse than others." They seek to conceal the glaring wrongs which God hates, lest their children shall become offended and take some desperate course. If the spirit of rebellion is in their hearts, far better subdue it now than permit it to increase and strengthen by indulgence. If parents would do their duty, we should see a different state of things. Many of these parents have backslidden from God. They do not have wisdom from Him to perceive the devices of Satan and to resist his snares.<sup>16</sup>*

*Order should be maintained in our different institutions at----. Insubordination should be overruled. None should be retained... who have been instructed by Sabbath-keeping parents and have been privileged to hear the truth yet rebel against its teachings. No persons should be connected with the sacred work of God who speak lightly of it or treat our holy faith with disrespect. ... Their influence is against the truth if they continue to neglect the light and slight salvation. This very indifference has a chilling influence upon the faith of others to draw them away from God. These impenitent, unimpressible ones should not occupy positions that might be filled by persons who will respect the truth and yield to the influence of the Spirit of God by being so closely connected with this sacred work.<sup>17</sup>*

*If a worldly influence is to bear sway in our school, then sell it out to worldlings, and let them take the entire control; and those who have invested their means in that institution will establish another school, to be conducted, not upon the plan of popular schools nor according to the desires of principal and teachers, but upon the plan which God has specified.<sup>18</sup>*

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<sup>15</sup> *Testimonies for the Church*, vol. 4, p. 432

<sup>16</sup> *Testimonies for the Church*, vol. 4, p. 650

<sup>17</sup> *Testimonies for the Church*, vol. 4, p. 209

<sup>18</sup> *Testimonies for the Church*, vol. 5, p. 25



## The Christian Character

*I saw that all heaven is interested in our salvation; and shall we be indifferent? Shall we be careless, as though it were a small matter whether we are saved or lost? Shall we slight the sacrifice that has been made for us? Some have done this. They have trifled with offered mercy, and the frown of God is upon them. God's Spirit will not always be grieved. It will depart if grieved a little longer. After all has been done that God could do to save men, if they show by their lives that they slight Jesus' offered mercy, death will be their portion, and it will be dearly purchased. It will be a dreadful death; for they will have to feel the agony that Christ felt upon the cross to purchase for them the redemption which they have refused. And they will then realize what they have lost--eternal life and the immortal inheritance. The great sacrifice that has been made to save souls shows us their worth. When the precious soul is once lost, it is lost forever.*

*I have seen an angel standing with scales in his hands weighing the thoughts and interest of the people of God, especially the young. In one scale were the thoughts and interest tending heavenward; in the other were the thoughts and interest tending to earth. And in this scale were thrown all the reading of storybooks, thoughts of dress and show, vanity, pride, etc. Oh, what a solemn moment! the angels of God standing with scales, weighing the thoughts of His professed children--those who claim to be dead to the world and alive to God. The scale filled with thoughts of earth, vanity, and pride quickly went down, notwithstanding weight after weight rolled from the scale. The one with the thoughts and interest tending to heaven went quickly up as the other went down, and oh, how light it was! I can relate this as I saw it; but never can I give the solemn and vivid impression stamped upon my mind, as I saw the angel with the scales weighing the thoughts and interest of the people of God. Said the angel: "Can such enter heaven? No, no, never. Tell them the hope they now possess is vain, and unless they speedily repent, and obtain salvation, they must perish."*

*A form of Godliness will not save any. All must have a deep and living experience. This alone will save them in the time of trouble. Then their work will be tried of what sort it is; and if it is gold, silver, and precious stones, they will be hid as in the secret of the Lord's pavilion. But if their work is wood, hay, and stubble, nothing can shield them from the fierceness of Jehovah's wrath.*

*The young, as well as those who are older, will be required to give a reason for their hope. But the mind, designed by God for better things, formed to serve Him perfectly, has dwelt upon foolish things, instead of eternal interests. That mind which is left to wander here and there is just as well able to understand the truth, the evidence from the word of God for keeping the Sabbath, and the true foundation of the Christian's hope, as to study the appearance, the manners, the dress, etc. And those who give up the mind to be diverted with foolish stories and idle tales, have the imagination fed, but the brilliancy of God's word is eclipsed to them. The mind is led directly from God. The interest in His precious word is destroyed.<sup>19</sup>*

*It is the duty of the youth to encourage sobriety. Lightness, jesting, and joking will result in barrenness of soul and the loss of the favor of God. Many of you think you do not exert a bad influence upon others, and thus feel in a measure satisfied; but do you exert an influence for good? Do you seek in your conversation and acts to lead others to the Saviour, or, if they profess Christ, to lead them to a closer walk with Him?<sup>20</sup>*

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<sup>19</sup> *Testimonies for the Church*, vol. 1, pp. 124, 125

<sup>20</sup> *Testimonies for the Church*, vol. 2, p. 236

## The Influence of Associates

*It has been truly said, "Show me your company, and I will show you your character." The youth fail to realize how sensibly both their character and their reputation are affected by their choice of associates. One seeks the company of those whose tastes and habits and practices are congenial. He who prefers the society of the ignorant and vicious to that of the wise and good shows that his own character is defective. His tastes and habits may at first be altogether dissimilar to the tastes and habits of those whose company he seeks; but as he mingles with this class, his thoughts and feelings change; he sacrifices right principles and insensibly yet unavoidably sinks to the level of his companions. As a stream always partakes of the property of the soil through which it runs, so the principles and habits of youth invariably become tinged with the character of the company in which they mingle.*

*Students should be taught to resist firmly the allurements to evil which come through association with other youth. Compassed as they are by temptation, an indwelling Christ is their only safeguard against evil. They must learn to look to Jesus continually, to study His virtues, to make Him their daily pattern. Then truth, brought into the inner sanctuary of the soul, will sanctify the life. They must be trained to weigh their actions, to reason from cause to effect, to measure the eternal loss or gain to the life given to serve the purposes of the enemy or devoted to the service of righteousness. They should be taught to choose as their companions those who give evidence of uprightness of character, those who practice Bible truth. By association with those who walk according to principle, even the careless will learn to love righteousness. And by the practice of right doing there will be created in the heart a distaste for that which is cheap and common and at variance with the principles of God's word.<sup>21</sup>*

*It is wrong for Christians to associate with those whose morals are loose. An intimate, daily intercourse which occupies time without contributing in any degree to the strength of the intellect or morals is dangerous. If the moral atmosphere surrounding persons is not pure and sanctified, but is tainted with corruption, those who breathe this atmosphere will find that it operates almost insensibly upon the intellect and heart to poison and to ruin. It is dangerous to be conversant with those whose minds naturally take a low level. Gradually and imperceptibly those who are naturally conscientious and love purity will come to the same level and partake of and sympathize with the imbecility and moral barrenness with which they are so constantly brought in contact.<sup>22</sup>*

*Nothing can more effectually prevent or banish serious impressions and good desires than association with vain, careless, and corrupt-minded persons. Whatever attractions such persons may possess by their wit, sarcasm, and fun, the fact that they treat religion with levity and indifference is sufficient reason why they should not be associated with. The more engaging they are in other respects, the more should their influence be dreaded as companions, because they throw around an irreligious life so many dangerous attractions.<sup>23</sup>*

*In our institutions, where many are laboring together, the influence of association is very great. It is natural to seek companionship. Everyone will find companions or make them. And just in proportion to the strength of the friendship, will be the amount of influence which friends will exert over one another for good or for evil. All will have associates, and will influence and be influenced in their turn.*

*The link is a mysterious one which binds human hearts together, so that the feelings, tastes, and principles of two individuals are closely blended. One catches the spirit, and copies the ways and acts, of the other. As wax retains the figure of the seal, so the mind retains the impression produced by intercourse and association. The influence may be unconscious, yet it is no less powerful.*

*If the youth could be persuaded to associate with the pure, the thoughtful, and the amiable, the effect would be most salutary. If choice is made of companions who fear the Lord, the influence will lead to truth, to duty, and to holiness. A truly Christian life is a power for good. But, on the other hand, those who associate with men and women of questionable*

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<sup>21</sup> *Counsels to Parents, Teachers, and Students*, p. 221

<sup>22</sup> *Testimonies for the Church*, vol. 3, p. 125

<sup>23</sup> *Testimonies for the Church*, vol. 3, p. 125

*morals, of bad principles and practices, will soon be walking in the same path. The tendencies of the natural heart are downward. He who associates with the skeptic will soon become skeptical; he who chooses the companionship of the vile will most assuredly become vile. To walk in the counsel of the ungodly is the first step toward standing in the way of sinners and sitting in the seat of the scornful.*

*Let all who would form a right character choose associates who are of a serious, thoughtful turn of mind and who are religiously inclined. Those who have counted the cost and wish to build for eternity must put good material into their building. If they accept of rotten timbers, if they are content with deficiencies of character, the building is doomed to ruin. Let all take heed how they build. The storm of temptation will sweep over the building, and unless it is firmly and faithfully constructed it will not stand the test.*<sup>24</sup>

*My brethren and sisters, old and young, when you have an hour of leisure, open the Bible and store the mind with its precious truths. When engaged in labor, guard the mind, keep it stayed upon God, talk less, and meditate more. Remember: "Every idle word that men shall speak, they shall give account thereof in the day of judgment." Let your words be select; this will close a door against the adversary of souls. Let your day be entered upon with prayer; work as in God's sight. His angels are ever by your side, making a record of your words, your deportment, and the manner in which your work is done. If you turn from good counsel and choose to associate with those who you have reason to suspect are not religiously inclined, although they profess to be Christians, you will soon become like them. You place yourself in the way of temptation, on Satan's battleground, and will, unless constantly guarded, be overcome by his devices. There are persons who have for some time made a profession of religion, who are, to all intents and purposes, without God and without a sensitive conscience. They are vain and trifling; their conversation is of a low order. Courtship and marriage occupy the mind to the exclusion of higher and nobler thoughts.*<sup>25</sup>

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<sup>24</sup> *Testimonies for the Church*, vol. 4, p.

<sup>25</sup> *Testimonies for the Church*, vol. 4, p. 588

## Social Standards

The formation of true Christian friendship is an important part of Christian education. A friendly intermingling of young men and women in group association is encouraged. We believe that social relationships are very important and that there is no better place than a Christian campus for developing friendships. However, experience has shown that those friendships should have certain defined limits. Therefore, **Laurelbrook Academy** makes abundant opportunity for supervised group association but makes no provision nor allows for exclusive friendships, dating, going steady, coupling up, etc. in our school program. The chief purpose of dating is to find a suitable marriage partner. Therefore, dating should wait until the youth are mature enough to seriously and properly consider marriage, which generally is not during the teenage years.

**Laurelbrook Academy** upholds the guidelines given in the Spirit of Prophecy and the Bible regarding the relationships between young men and young women. Because of this we impress upon our students that this is not a matter of opinion but rather principle. The sole purpose of dating is to find a suitable partner for marriage. Because the youth are not ready to make this decision, but rather should be focusing on their relationship with the Lord and discovering their life work and ministry, we provide an atmosphere of group association rather than dating, and discourage anything more than this. It is our desire to graduate young men and women who strive for and achieve a higher goal than this world has to offer young men and young women who are pure of mind and body. The Lord's standard calls for nothing less.

### Relationships

*The associations chosen by the workers are determining their destiny for this world and the next. Some who were once conscientious and faithful have sadly changed, they have disconnected from God, and Satan has allured them to his side. They are now irreligious and irreverent, and they have an influence upon others who are easily molded. Evil associations are deteriorating character; principle is being undermined. "He that walketh with wise men shall be wise: but a companion of fools shall be destroyed."*

*The young are in danger; but they are blind to discern the tendencies and result of the course they are pursuing. Many of them are engaged in flirtation. They seem to be infatuated. There is nothing noble, dignified, or sacred in these attachments; as they are prompted by Satan, the influence is such as to please him. Warnings to these persons fall unheeded. They are headstrong, self-willed, defiant. They think the warning, counsel, or reproof does not apply to them. Their course gives them no concern. They are continually separating themselves from the light and love of God. They lose all discernment of sacred and eternal things, and while they may keep up a dry form of Christian duties they have no heart in these religious exercises. All too late these deceived souls will learn that "strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." <sup>26</sup>*

*As I have been shown the dangers of those who profess better things, and the sins that exist among them,--a class who are not suspected of being in any danger from these polluting sins,--I have been led to inquire: Who, O Lord, shall stand when Thou appearest? Only those who have clean hands and pure hearts shall abide the day of His coming. I feel impelled by the Spirit of the Lord to urge my sisters who profess godliness to cherish modesty of deportment and a becoming reserve, with shamefacedness and sobriety. The liberties taken in this age of corruption should be no criterion for Christ's followers. These fashionable exhibitions of familiarity should not exist among Christians fitting for immortality. If lasciviousness, pollution, adultery, crime, and murder are the order of the day among those who know not the truth, and who refuse to be controlled by the principles of God's word, how important that the class professing to be followers of Christ, closely allied to God and angels, should show them a better and nobler way. How important that by their chastity and virtue they stand in marked contrast to that class who are controlled by brute passions. <sup>27</sup>*

*While at school, students should not allow their minds to become confused by thoughts of courtship. They are there to gain*

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<sup>26</sup> *Testimonies for the Church*, vol. 4, p. 589

<sup>27</sup> *Testimonies for the Church*, vol. 2, p. 459

*a fitness to work for God, and this thought is ever to be uppermost. Let all students take as broad a view as possible of their obligations to God. Let them study earnestly how they can do practical work for the Master during their student life. Let them refuse to burden the souls of their teachers by showing a spirit of levity and a careless disregard of rules.* <sup>28</sup>

*With many young ladies the boys are the theme of conversation; with the young men, it is the girls. "Out of the abundance of the heart the mouth speaketh." They talk of those subjects upon which their minds mostly run. The recording angel is writing the words of these professed Christian boys and girls. How will they be confused and ashamed when they meet them again in the day of God! Many children are pious hypocrites. The youth who have not made a profession of religion stumble over these hypocritical ones and are hardened against any effort that may be made by those interested in their salvation.* <sup>29</sup>

*The young boys are ... left to have their own way. They have scarcely entered their teens before they are by the side of little girls of their own age, accompanying them home and making love to them. And the parents are so completely in bondage through their own indulgence and mistaken love for their children that they dare not pursue a decided course to make a change and restrain their too-fast children in this fast age.* <sup>30</sup>

*The youth whose influence is demoralizing should have no connection with our college. Those who are possessed of a lovesick sentimentalism, and make their attendance at school an opportunity for courting and exchanging improper attentions, should be brought under the closest restrictions.* <sup>31</sup>

*Again and again I stood before the students in the Avondale school with messages from the Lord regarding the deleterious influence of free and easy association between young men and young women. I told them that if they did not keep themselves to themselves, and endeavor to make the most of their time, the school would not benefit them, and those who were paying their expenses would be disappointed. I told them that if they were determined to have their own will and their own way, it would be better for them to return to their homes and to the guardianship of their parents. This they could do at any time if they decided not to stand under the yoke of obedience, for we did not design to have a few leading spirits in wrongdoing demoralizing the other students.*

*I told the principal and teachers that God had laid upon them the responsibility of watching for souls as they that must give account. I showed them that the wrong course pursued by some of the students would mislead other students, if it were continued, and for this God would hold the teachers responsible. Some students would attend school who had not been disciplined at home, and whose ideas of proper education and its value were perverted. If these were allowed to carry things in their way, the object for which the school was established would be defeated, and the sin would be charged against the guardians of the schools, as if they had committed it themselves.* <sup>32</sup>

*In this fast age, reeking with corruption, you are not safe unless you stand guarded. Virtue and modesty are rare. I appeal to you as followers of Christ, making an exalted profession, to cherish the precious, priceless gem of modesty. This will guard virtue. If you have any hope of being finally exalted to join the company of the pure, sinless angels, and to live in an atmosphere where there is not the least taint of sin, cherish modesty and virtue. Nothing but purity, sacred purity, will stand the grand review, abide the day of God, and be received into a pure and holy heaven.* <sup>33</sup>

## Letters to Students

### Letter 1

*Keep clear of the boys. In their society your temptations become earnest and powerful. Put marriage out of your girl's head. You are in no sense fit for this. You need years of experience before you can be qualified to understand the duties, and take up the burdens, of married life. Positively guard your thoughts, your passions, and your affections. Do not*

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<sup>28</sup> *Counsels to Parents, Teachers, and Students*, p. 100

<sup>29</sup> *Testimonies for the Church*, vol. 2, p. 460

<sup>30</sup> *Testimonies for the Church*, vol. 2, p. 460

<sup>31</sup> *Testimonies for the Church*, vol. 4, p. 209

<sup>32</sup> *Counsels to Parents, Teachers, and students*, p. 101

<sup>33</sup> *Testimonies for the Church*, vol. 2, p 458

*degrade these to minister to lust. Elevate them to purity, devote them to God.*

*You may become a prudent, modest, virtuous girl, but not without earnest effort. You must watch, you must pray, you must meditate, you must investigate your motives and your actions. Closely analyze your feelings and your acts. Would you, in the presence of your father, perform an impure action? No, indeed. But you do this in the presence of your heavenly Father, who is so much more exalted, so holy, so pure. Yes; you corrupt your own body in the presence of the pure, sinless angels, and in the presence of Christ; and you continue to do this irrespective of conscience, irrespective of the light and warnings given you.<sup>34</sup>*

## Letter 2

*You have fallen into the sad error which is so prevalent in this degenerate age, especially with women. You are too fond of the other sex. You love their society; your attention to them is flattering, and you encourage, or permit, a familiarity which does not always accord with the exhortation of the apostle, to "abstain from all appearance of evil."*

*You do not really understand yourself. You are walking in darkness. You have had something to do with matchmaking. This is most uncertain business; for you do not know the heart and may make very bad work, thereby aiding the great rebel in his work of matchmaking. He is busily engaged in influencing those who are wholly unsuited to each other to unite their interests. He exults in this work, for by it he can produce more misery and hopeless woe to the human family than by exercising his skill in any other direction.<sup>35</sup>*

## Letter 3

*Should you, my brother, go to our college now, as you have planned, I fear for your course there. Your expressed determination to have a lady's company wherever you should go shows me that you are far from being in a position to be benefited by going to Battle Creek. The infatuation which is upon you is more satanic than divine. I do not wish to have you disappointed in regard to Battle Creek. The rules are strict there. No courting is allowed. The school would be worth nothing to students were they to become entangled in love affairs as you have been. Our college would soon be demoralized. Parents do not send their children to our college or to our offices to commence a lovesick, sentimental life, but to be educated in the sciences or to learn the printer's trade. Were the rules so lax that the youth were allowed to become bewildered and infatuated with the society of the opposite sex as you have been for some months past, the object of their going to Battle Creek would be lost. If you cannot put this entirely out of your mind and go there with the spirit of a learner and with a purpose to arouse yourself to the most earnest, humble, sincere efforts, praying that you may have a close connection with God, it would be better for you to remain at home.*

*Should you go you ought to be prepared to withstand temptation and to hold up the hands of professors and teachers, letting your influence be wholly on the side of discipline and order. God designs that all who work in His cause shall be subject one to another, ready to receive advice and instruction. They should train themselves by the severest mental and moral discipline, that by the assisting grace of God they may be fitted in mind and heart to train others. Fervent prayer, humility, and earnestness must be combined with God's help, for human frailties and human feelings are continually striving for the mastery. Every man must purify his soul through obedience to the truth, and with an eye single to God's glory he must abase self and exalt Jesus and His grace. By thus continually advancing toward the light he will become acquainted with God and receive His help.*

*Some of those who attend the college do not properly improve their time. Full of the buoyancy of youth, they spurn the restraint that is brought to bear upon them. Especially do they rebel against the rules that will not allow young gentlemen to pay their attentions to young ladies. Full well is known the evil of such a course in this degenerate age. In a college where so many youth are associated, imitating the customs of the world in this respect would turn the thoughts in a channel that would hinder them in their pursuit of knowledge and in their interest in religious things. The infatuation on the part of both young men and women in thus placing the affections upon each other during school days shows a lack of good judgment. As in your own case, blind impulse controls reason and judgment. Under this bewitching delusion the momentous responsibility felt by every sincere Christian is laid aside, spirituality dies, and the judgment and eternity lose their awful significance.*

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<sup>34</sup> *Testimonies for the Church*, vol. 2, p. 564

<sup>35</sup> *Testimonies for the Church*, vol. 2, p. 248

*Every faculty of those who become affected by this contagious disease--blind love--is brought in subjection to it. They seem to be devoid of good sense, and their course of action is disgusting to all who behold it. My brother, you have made yourself a subject of talk and have lowered yourself in the estimation of those whose approval you should prize. With many the crisis of the disease is reached in an immature marriage, and when the novelty is past and the bewitching power of love-making is over, one or both parties awake to their true situation. They then find themselves ill-mated, but united for life. Bound to each other by the most solemn vows, they look with sinking hearts upon the miserable life they must lead. They ought then to make the best of their situation, but many will not do this. They will either prove false to their marriage vows or make the yoke which they persisted in placing upon their own necks so very galling that not a few cowardly put an end to their existence.*<sup>36</sup>

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<sup>36</sup> *Testimonies for the Church*, vol. 5, pp. 109, 110



## Dress Standards

*“Do not let your beauty be that outward adorning of arranging the hair, of wearing gold, or of putting on fine apparel; but let it be the hidden person of the heart, with the incorruptible ornament of a gentle and quiet spirit, which is very precious in the sight of God.” 1 Pet. 3:3,4*

*The Bible teaches modesty in dress. “In like manner also, that women adorn themselves in modest apparel.” 1 Timothy 2:9. This forbids display in dress, gaudy colors, profuse ornamentation. Any device designed to attract attention to the wearer or to excite admiration, is excluded from the modest apparel which God’s word enjoins. Our dress is to be inexpensive--not with “gold, or pearls, or costly array.”*

*Money is a trust from God. It is not ours to expend for the gratification of pride or ambition. In the hands of God’s children it is food for the hungry, and clothing for the naked. It is a defense to the oppressed, a means of health to the sick, a means of preaching the gospel to the poor. You could bring happiness to many hearts by using wisely the means that is now spent for show. Consider the life of Christ. Study His character, and be partakers with Him in His self-denial.*

*In the professed Christian world enough is expended for jewels and needlessly expensive dress to feed all the hungry and to clothe the naked. Fashion and display absorb the means that might comfort the poor and the suffering. They rob the world of the gospel of the Saviour’s love.*

*But our clothing, while modest and simple, should be of good quality, of becoming colors, and suited for service. It should be chosen for durability rather than display. It should provide warmth and proper protection. The wise woman described in the Proverbs “is not afraid of the snow for her household: for all her household are clothed with double garments.” Proverbs 31:21, margin.*

*Our dress should be cleanly. Uncleanliness in dress is unhealthful, and thus defiling to the body and to the soul. “Ye are the temple of God . . . if any man defile the temple of God, him shall God destroy.” 1 Corinthians 3:16, 17.*

*In all respects the dress should be healthful. “Above all things,” God desires us to “be in health”--health of body and of soul. And we are to be workers together with Him for the health of both soul and body. Both are promoted by healthful dress.*

*It should have the grace, the beauty, the appropriateness of natural simplicity. Christ has warned us against the pride of life, but not against its grace and natural beauty. He pointed to the flowers of the field, to the lily unfolding in its purity, and said, “Even Solomon in all his glory was not arrayed like one of these.” Matthew 6:29. Thus by the things of nature Christ illustrates the beauty that heaven values, the modest grace, the simplicity, the purity, the appropriateness, that would make our attire pleasing to Him.*

*The most beautiful dress He bids us wear upon the soul. No outward adorning can compare in value or loveliness with that “meek and quiet spirit” which in His sight is “of great price.” 1 Peter 3:4.*

*To those who make the Saviour’s principles their guide, how precious His words of promise:*

*“Why are ye anxious concerning raiment? . . . If God doth so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall He not much more clothe you? . . . Be not therefore anxious, saying, Wherewithal shall we be clothed? . . . For your heavenly Father knoweth that ye have need of all these things. But seek ye first His kingdom, and His righteousness; and all these things shall be added unto you.” Matthew 6:28-33, R.V. <sup>37</sup>*

*It was the adversary of all good who instigated the invention of the ever-changing fashions. He desires nothing so much as to bring grief and dishonor to God by working the misery and ruin of human beings. One of the means by which he most effectually accomplishes this is the devices of fashion that weaken the body as well as enfeeble the mind and belittle the*

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<sup>37</sup> *The Ministry of Healing*, pp. 287-289



soul.<sup>38</sup>

*Another evil which custom fosters is the unequal distribution of the clothing, so that while some parts of the body have more than is required, others are insufficiently clad. The feet and limbs, being remote from the vital organs, should be especially guarded from cold by abundant clothing. It is impossible to have health when the extremities are habitually cold; for if there is too little blood in them there will be too much in other portions of the body. Perfect health requires a perfect circulation; but this cannot be had while three or four times as much clothing is worn upon the body, where the vital organs are situated, as upon the feet and limbs.*

*In order to secure the most healthful clothing, the needs of every part of the body must be carefully studied. The character of the climate, the surroundings, the condition of health, the age, and the occupation must all be considered. Every article of dress should fit easily, obstructing neither the circulation of the blood nor a free, full, natural respiration. Everything worn should be so loose that when the arms are raised the clothing will be correspondingly lifted.<sup>39</sup>*

*Instead of struggling to meet the demands of fashion, have the courage to dress healthfully and simply. Take time to make the dear Saviour a daily companion and familiar friend. Take time for the study of His word, take time to into the fields, and learn of God through the beauty of His works.<sup>40</sup>*

## Uniforms

Students are to wear school uniforms to all class appointments and be in their vocational uniform appropriate for the area to which they are assigned. Uniforms may be obtained from French Toast – see the Financial section of the **Laurelbrook Academy Student Handbook**.

**Laurelbrook Academy** encourages students to observe principles of modesty, neatness, appropriateness and cleanliness, while avoiding fads, when choosing their clothes.

The dean reserves the right to look over clothing and should an inappropriate article of clothing be worn, it will be sent home with a letter regarding our dress standards. If the article of clothing is returned to campus at a later time, it will be confiscated and not returned to the student or parents.

## Guidelines

- The wearing of faded, ill-kept, bleached, baggy or tight-fitting clothes (such as hip huggers or skinny jeans) is inappropriate for campus wear. Pants should be of proper size and fitting at the waist and hem line.
- Clothes must be free from rips, tears and holes.
- Sleeveless shirts and shirts with pictures or writing that are not in keeping with our standards are not to be worn.
- Students must wear shoes at all times when outside the dormitory.
- Shorts should extend to the knee and should only be worn in the dorm or for swimming.
- No noticeable cosmetics are to be worn, no colored nail polish. Any makeup should remain neutral and natural-looking
- Jewelry, including strings, leather bands, studded belts, bracelets, necklaces, earrings, posts, friendship bracelets, and rings are not to be brought on campus.
- Dresses and skirts should cover the knee in a sitting position.
- Slits in dresses and skirts should be no higher than the crease of the knee in a sitting position
- Necklines should be modest when standing or bending over.
- A full-length slip or a camisole and half-slip should be worn under sheer or loosely knitted clothing.
- Blouses are to be worn underneath V-necked, scoop-necked, or loosely knitted sweaters.

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<sup>38</sup> *The Ministry of Healing*, p. 291

<sup>39</sup> *The Ministry of Healing*, p. 293

<sup>40</sup> *The Ministry of Healing*, p. 294

## Standards Handbook

- Tops should not reveal the midriff when arms are raised above the head.
- Sandals can be worn with or without nylons during the warmer months. Sabbath attire requires nylons, tights or hosiery at all functions.
- Shoes should have soles no larger than one inch in the front and no more than a two-inch rise.
- Boys are not permitted to wear an unbuttoned shirt over a tee-shirt.
- Rubber bands and hair ties are not to be worn on the wrist.

### *Church Attire*

<b>Ladies:</b>	Dresses, and dress shoes. Dresses should cover the knee when sitting, be of modest cut, fit and style. Low-cut or sleeveless attire is not permitted. Dress coats or nice sweaters are permitted during the cooler months. This excludes all sports jackets or casual coats of any kind including hoodies or sweatshirt jackets.
<b>Men:</b>	Suits, dress shirt and tie with dress slacks, socks, and dress shoes. Casual pants are not permitted. Dress coats, trench coats, sweaters or leather jackets are permitted in church. This excludes all sports jackets or casual coats of any kind including hoodies or sweatshirt jackets.
<b>Inappropriate Attire:</b>	Denim of any kind, athletic shoes, casual shoes, cowboy boots, ties with cartoons or other inappropriate depictions, casual clothes worn for everyday, string ties and pants with exterior pockets or loops, baggy pants.

### *Vespers Attire*

Same as church attire but men may wear sweaters with dress slacks. Ladies may wear jumpers or skirts with a blouse.

### *Dining Room Attire*

Friday Supper .....	Vespers Attire
Sabbath Breakfast.....	Church Attire
Sabbath Lunch .....	Church Attire
Sabbath Supper .....	Vespers Attire

### *School Attire*

**Laurelbrook Academy** has adopted a school uniform for classroom attire. Students must wear a **Laurelbrook Academy** polo shirt or a **Laurelbrook Academy** oxford shirt. Ladies wear an A-line skirt. Men wear casual Dockers style pants with no external pockets. Students may wear sweaters and only **Laurelbrook Academy** hoodies if necessary.

### *Vocational Training Attire*

Each vocational area has a uniform for its area or a dress code specific to that area. See your vocational supervisor for the attire for your area.

### *Recreational Attire*

Tee shirt and blue jeans. Jeans must not be baggy and comply with the dress standards.

### *Swim Attire*

Students are to wear shorts to the knee and dark T-shirts when swimming.

*Hair*

Hair and facial hair should be neat and clean. Extreme hairstyles are not appropriate. Hair is to be its natural color. Beards, mustache and sideburns are allowed if they are neatly maintained.

*Make up*

Following standards of modesty, girls should use careful discretion when applying make up. Foundation when blended well can be appropriate. No eye shadow, eye liner, lip liner or dark lip color is acceptable. Only clear nail polish is to be worn on both fingers and toes.

## Transportation Guidelines

- The maximum number of passengers in the van (including the driver) is to be fifteen.
- All passengers in the van or in a car must wear seat belts. (Tennessee Code Annotated, Title 55, Chapter 9, Part 6)
- The driver should see that the interior is not torn up.
- Students are not to move around in the bus or van while it is moving.
- Noise level must remain at a minimum as to not distract the driver.
- Students are to remain seated and not to throw things, act rowdy, or anything that would otherwise disturb the driver.
- Students are not to have any part of themselves or their possessions hanging out of the windows of the van.
- The driver is in authority any time the van is being used and must be obeyed immediately. Failure to comply will result in disciplinary action.
- The driver has the authority to assign seats if they deem it necessary for any van trip.
- Students may not climb/lean over or under seats in the van.
- The students are not allowed to throw objects on the van or out of the windows at any time.
- Students may have drinks with screw top containers only.
- Willful misbehavior in campus vehicles will result in the withdrawal of the privilege of riding the van and can result in the exclusion from many student activities.

## Diet and Health

*Our bodies are built up from the food we eat. There is a constant breaking down of the tissues of the body; every movement of every organ involves waste, and this waste is repaired from our food. Each organ of the body requires its share of nutrition. The brain must be supplied with its portion; the bones, muscles, and nerves demand theirs. It is a wonderful process that transforms the food into blood and uses this blood to build up the varied parts of the body; but this process is going on continually, supplying with life and strength each nerve, muscle, and tissue.*

### Selection of Food

*Those foods should be chosen that best supply the elements needed for building up the body. In this choice, appetite is not a safe guide. Through wrong habits of eating, the appetite has become perverted. Often it demands food that impairs health and causes weakness instead of strength. We cannot safely be guided by the customs of society. The disease and suffering that everywhere prevail are largely due to popular errors in regard to diet.*

*In order to know what are the best foods, we must study God's original plan for man's diet. He who created man and who understands his needs appointed Adam his food. "Behold," He said, "I have given you every herb yielding seed, . . . and every tree, in which is the fruit of a tree yielding seed; to you it shall be for food." Genesis 1:29, A.R.V. Upon leaving Eden to gain his livelihood by tilling the earth under the curse of sin, man received permission to eat also "the herb of the field." Genesis 3:18.*

*Grains, fruits, nuts, and vegetables constitute the diet chosen for us by our Creator. These foods, prepared in as simple and natural a manner as possible, are the most healthful and nourishing. They impart a strength, a power of endurance, and a vigor of intellect that are not afforded by a more complex and stimulating diet.*

*But not all foods wholesome in themselves are equally suited to our needs under all circumstances. Care should be taken in the selection of food. Our diet should be suited to the season, to the climate in which we live, and to the occupation we follow. Some foods that are adapted for use at one season or in one climate are not suited to another. So there are different foods best suited for persons in different occupations. Often food that can be used with benefit by those engaged in hard physical labor is unsuitable for persons of sedentary pursuits or intense mental application. God has given us an ample variety of healthful foods, and each person should choose from it the things that experience and sound judgment prove to be best suited to his own necessities.*

*Nature's abundant supply of fruits, nuts, and grains is ample, and year by year the products of all lands are more generally distributed to all, by the increased facilities for transportation. As a result many articles of food which a few years ago were regarded as expensive luxuries are now within the reach of all as foods for everyday use. This is especially the case with dried and canned fruits.*

*Nuts and nut foods are coming largely into use to take the place of flesh meats. With nuts may be combined grains, fruits, and some roots, to make foods that are healthful and nourishing. Care should be taken, however, not to use too large a proportion of nuts. Those who realize ill effects from the use of nut foods may find the difficulty removed by attending to this precaution. It should be remembered, too, that some nuts are not so wholesome as others. Almonds are preferable to peanuts, but peanuts in limited quantities, used in connection with grains, are nourishing and digestible.*

*When properly prepared, olives, like nuts, supply the place of butter and flesh meats. The oil, as eaten in the olive, is far preferable to animal oil or fat. It serves as a laxative. Its use will be found beneficial to consumptives, and it is healing to an inflamed, irritated stomach.*

*Persons who have accustomed themselves to a rich, highly stimulating diet have an unnatural taste, and they cannot at once relish food that is plain and simple. It will take time for the taste to become natural and for the stomach to recover from the abuse it has suffered. But those who persevere in the use of wholesome food will, after a time, find it palatable. Its delicate and delicious flavors will be appreciated, and it will be eaten with greater enjoyment than can be derived from unwholesome dainties. And the stomach, in a healthy condition, neither fevered nor overtaxed, can readily perform its task.*

*In order to maintain health, a sufficient supply of good, nourishing food is needed.*

*If we plan wisely, that which is most conducive to health can be secured in almost every land. The various preparations of rice, wheat, corn, and oats are sent abroad everywhere, also beans, peas, and lentils. These, with native or imported fruits, and the variety of vegetables that grow in each locality, give an opportunity to select a dietary that is complete without the use of flesh meats.*

*Wherever fruit can be grown in abundance, a liberal supply should be prepared for winter, by canning or drying. Small fruits, such as currants, gooseberries, strawberries, raspberries, and blackberries, can be grown to advantage in many places where they are but little used and their cultivation is neglected.*

*For household canning, glass, rather than tin cans, should be used whenever possible. It is especially necessary that the fruit for canning should be in good condition. Use little sugar, and cook the fruit only long enough to ensure its preservation. Thus prepared, it is an excellent substitute for fresh fruit.*

*There should not be a great variety at any one meal, for this encourages overeating and causes indigestion.*

*It is not well to eat fruit and vegetables at the same meal. If the digestion is feeble, the use of both will often cause distress and inability to put forth mental effort. It is better to have the fruit at one meal and the vegetables at another.*

*The meals should be varied. The same dishes, prepared in the same way, should not appear on the table meal after meal and day after day. The meals are eaten with greater relish, and the system is better nourished, when the food is varied.*

### *Preparation of Food*

*It is wrong to eat merely to gratify the appetite, but no indifference should be manifested regarding the quality of the food or the manner of its preparation. If the food eaten is not relished, the body will not be so well nourished. The food should be carefully chosen and prepared with intelligence and skill.*

*Bread should be light and sweet. Not the least taint of sourness should be tolerated. The loaves should be small and so thoroughly baked that, so far as possible, the yeast germs shall be destroyed. When hot or new, raised bread of any kind is difficult of digestion. It should never appear on the table. This rule does not, however, apply to unleavened bread. Fresh rolls made of wheaten meal without yeast or leaven, and baked in a well-heated oven, are both wholesome and palatable.*

*Far too much sugar is ordinarily used in food. Cakes, sweet puddings, pastries, jellies, jams, are active causes of indigestion. Especially harmful are the custards and puddings in which milk, eggs, and sugar are the chief ingredients. The free use of milk and sugar taken together should be avoided.*

*Scanty, ill-cooked food depraves the blood by weakening the blood-making organs. It deranges the system and brings on disease, with its accompaniment of irritable nerves and bad tempers. The victims of poor cookery are numbered by thousands and tens of thousands. Over many graves might be written: "Died because of poor cooking;" "Died of an abused stomach."*

*Regularity in eating is of vital importance. There should be a specified time for each meal. At this time let everyone eat what the system requires and then take nothing more until the next meal. There are many who eat when the system needs no food, at irregular intervals, and between meals, because they have not sufficient strength of will to resist inclination. When traveling, some are constantly nibbling if anything eatable is within their reach. This is very injurious. If travelers would eat regularly of food that is simple and nutritious, they would not feel so great weariness nor suffer so much from sickness.*

*Another pernicious habit is that of eating just before bedtime. The regular meals may have been taken; but because there is a sense of faintness, more food is eaten. By indulgence this wrong practice becomes a habit and often so firmly fixed that it is thought impossible to sleep without food. As a result of eating late suppers, the digestive process is continued through the sleeping hours. But though the stomach works constantly, its work is not properly accomplished. The sleep is often disturbed with unpleasant dreams, and in the morning the person awakes unrefreshed and with little relish for breakfast. When we lie*

*down to rest, the stomach should have its work all done, that it, as well as the other organs of the body, may enjoy rest. For persons of sedentary habits, late suppers are particularly harmful. With them the disturbance created is often the beginning of disease that ends in death.*

*In many cases the faintness that leads to a desire for food is felt because the digestive organs have been too severely taxed during the day. After disposing of one meal, the digestive organs need rest. At least five or six hours should intervene between the meals, and most persons who give the plan a trial will find that two meals a day are better than three.*

## ***Wrong Conditions of Eating***

*Food should not be eaten very hot or very cold. If food is cold, the vital force of the stomach is drawn upon in order to warm it before digestion can take place. Cold drinks are injurious for the same reason; while the free use of hot drinks is debilitating. In fact, the more liquid there is taken with the meals, the more difficult it is for the food to digest; for the liquid must be absorbed before digestion can begin. Do not eat largely of salt, avoid the use of pickles and spiced foods, eat an abundance of fruit, and the irritation that calls for so much drink at mealtime will largely disappear.*

*Food should be eaten slowly and should be thoroughly masticated. This is necessary in order that the saliva may be properly mixed with the food and the digestive fluids be called into action.*

*Another serious evil is eating at improper times, as after violent or excessive exercise, when one is much exhausted or heated. Immediately after eating there is a strong draft upon the nervous energies; and when mind or body is heavily taxed just before or just after eating, digestion is hindered. When one is excited, anxious, or hurried, it is better not to eat until rest or relief is found.*

*The stomach is closely related to the brain; and when the stomach is diseased, the nerve power is called from the brain to the aid of the weakened digestive organs. When these demands are too frequent, the brain becomes congested. When the brain is constantly taxed, and there is lack of physical exercise, even plain food should be eaten sparingly. At mealtime cast off care and anxious thought; do not feel hurried, but eat slowly and with cheerfulness, with your heart filled with gratitude to God for all His blessings.*

*Sometimes the result of overeating is felt at once. In other cases there is no sensation of pain; but the digestive organs lose their vital force, and the foundation of physical strength is undermined.*

*The surplus food burdens the system and produces morbid, feverish conditions. It calls an undue amount of blood to the stomach, causing the limbs and extremities to chill quickly. It lays a heavy tax on the digestive organs, and when these organs have accomplished their task, there is a feeling of faintness or languor. Some who are continually overeating call this all-gone feeling hunger; but it is caused by the over-worked condition of the digestive organs. At times there is numbness of the brain, with disinclination to mental or physical effort.*

*These unpleasant symptoms are felt because nature has accomplished her work at an unnecessary outlay of vital force and is thoroughly exhausted. The stomach is saying, "Give me rest." But with many the faintness is interpreted as a demand for more food; so instead of giving the stomach rest, another burden is placed upon it. As a consequence the digestive organs are often worn out when they should be capable of doing good work.*

*Cooking on the Sabbath should be avoided; but it is not therefore necessary to eat cold food. In cold weather the food prepared the day before should be heated. And let the meals, however simple, be palatable and attractive. Especially in families where there are children, it is well, on the Sabbath, to provide something that will be regarded as a treat, something the family do not have every day.*

*Those upon whom rest important responsibilities, those, above all, who are guardians of spiritual interests, should be men of keen feeling and quick perception. More than others, they need to be temperate in eating. Rich and luxurious food should have no place upon their tables.*

*Every day men in positions of trust have decisions to make upon which depend results of great importance. Often they have to think rapidly, and this can be done successfully by those only who practice strict temperance. The mind strengthens under the correct treatment of the physical and mental powers. If the strain is not too great, new vigor comes with every taxation. But often the work of those who have important plans to consider and important decisions to make is affected for evil by the results of improper diet. A disordered stomach produces a disordered, uncertain state of mind. Often it causes irritability, harshness, or injustice. Many a plan that would have been a blessing to the world has been set aside, many unjust, oppressive, even cruel measures have been carried, as the result of diseased conditions due to wrong habits of eating.*

*Here is a suggestion for all whose work is sedentary or chiefly mental; let those who have sufficient moral courage and self-control try it: At each meal take only two or three kinds of simple food, and eat no more than is required to satisfy hunger. Take active exercise every day, and see if you do not receive benefit.*

*Strong men who are engaged in active physical labor are not compelled to be as careful as to the quantity or quality of their food as are persons of sedentary habits; but even these would have better health if they would practice self-control in eating and drinking.*

*Some wish that an exact rule could be prescribed for their diet. They overeat, and then regret it, and so they keep thinking about what they eat and drink. This is not as it should be. One person cannot lay down an exact rule for another. Everyone should exercise reason and self-control, and should act from principle.*

*Our bodies are Christ's purchased possession, and we are not at liberty to do with them as we please. All who understand the laws of health should realize their obligation to obey these laws which God has established in their being. Obedience to the laws of health is to be made a matter of personal duty. We ourselves must suffer the results of violated law. We must individually answer to God for our habits and practices. Therefore the question with us is not, "What is the world's practice?" but, "How shall I as an individual treat the habitation that God has given me?"<sup>41</sup>*

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<sup>41</sup> *The Ministry of Healing*, pp. 295-310



## Recreation

In order to provide for relaxation and physical exercise, regular recreation periods are scheduled. All the students are encouraged to attend each recreation.

- All students are to participate or be sent back to the dorm and if you must send them back, you need to notify the dean that you are sending them back.
- When a student arrives for recreation they should plan to stay the duration of the recreation period.
- If you have a language or social problem, a repeated dress code problem, or they are not participating, please inform the dean immediately.
- Recreation should be over no later than 9:00 p.m.
- While a simple game of ball is worthwhile, the elements of competition so often associated with sports should be avoided.
- Rough games, such as tackle football, should not be played or they should be played in such a way that will not be harmful.

### *Hiking*

- One staff is the leader of the hike. No persons are to pass the leader at any time.
- Another staff is to be the tail of the hike. No persons are to fall behind the tail.
- The leader is to stop often enough to compress the length of the group, and to ensure the safety of all students.
- The leaders of the hike may take time for a nature nugget, personal experience or singing half way through so that it breaks up the hike.
- If students choose to not participate in the activities hike, they are to remain in the dorm and not take "personal" hikes or walks.
- Students who show up for the hike should plan to go on the hike.
- Under no circumstances should students leave the group or lag way behind.
- Every participant is paired with another. Buddies stay together, monitor each other, and alert the leaders if either needs assistance or is missing.

### *Biking*

- One staff is the leader of the ride. No persons are to pass the leader at any time.
- Another staff is to be the tail of the ride. No persons are to fall behind the tail.
- The leader is to stop often enough to compress the length of the group, and to ensure the safety of all students.
- Obey traffic signs and signals - Bicycles must follow the rules of the road like other vehicles.
- Never ride against traffic - Motorists aren't looking for bicyclists riding on the wrong side of the road. State law and common sense require that bicyclists drive like other vehicles.
- Follow lane markings - Don't turn left from the right lane. Don't go straight in a lane marked "right-turn only."
- Don't pass on the right - Motorists may not look for or see a bicycle passing on the right.
- Scan the road behind you - Learn to look back over your shoulder without losing your balance or swerving.
- Keep both hands ready to brake - You may not stop in time if you brake one-handed. Allow extra distance for stopping in the rain, since brakes are less efficient when wet.
- Always wear a helmet.
- Dress for the weather - In rain wear a poncho or waterproof suit. Dress in layers so you can adjust to temperature changes. Wear bright colored clothing.

## Standards Handbook

- Use hand signals - Hand signals tell motorists and pedestrians what you intend to do. Signal as a matter of law, of courtesy, and of self-protection.
- Choose the best way to turn left – There are two choices: (1) Like an auto: signal to move into the left turn lane and then turn left. (2) Like a pedestrian: ride straight to the far side crosswalk. Walk your bike across.
- Look out for road hazards - Watch out for parallel-slat sewer grates, gravel, ice, sand or debris. Cross railroad tracks at right angles.

## Music

*I was shown that the youth must take a higher stand and make the word of God the man of their counsel and their guide. Solemn responsibilities rest upon the young, which they lightly regard. The introduction of music into their homes, instead of inciting to holiness and spirituality, has been the means of diverting their minds from the truth. Frivolous songs and the popular sheet music of the day seem congenial to their taste. The instruments of music have taken time which should have been devoted to prayer. Music, when not abused, is a great blessing; but when put to a wrong use, it is a terrible curse. It excites, but does not impart that strength and courage which the Christian can find only at the throne of grace while humbly making known his wants and with strong cries and tears pleading for heavenly strength to be fortified against the powerful temptations of the evil one. Satan is leading the young captive. Oh, what can I say to lead them to break his power of infatuation!*<sup>42</sup>

*Rightly employed, music is a precious gift of God, designed to uplift the thoughts to high and noble themes, to inspire and elevate the soul.*

*As the children of Israel, journeying through the wilderness, cheered their way by the music of sacred song, so God bids His children today gladden their pilgrim life. There are few means more effective for fixing His words in the memory than repeating them in song. And such song has wonderful power. It has power to subdue rude and uncultivated natures; power to quicken thought and to awaken sympathy, to promote harmony of action, and to banish the gloom and foreboding that destroy courage and weaken effort.*

*It is one of the most effective means of impressing the heart with spiritual truth. How often to the soul hard-pressed and ready to despair, memory recalls some word of God's--the long-forgotten burden of a childhood song, --and temptations lose their power, life takes on new meaning and new purpose, and courage and gladness are imparted to other souls!*

*The value of song as a means of education should never be lost sight of. Let there be singing in the home, of songs that are sweet and pure, and there will be fewer words of censure and more of cheerfulness and hope and joy. Let there be singing in the school, and the pupils will be drawn closer to God, to their teachers, and to one another.*

*As a part of religious service, singing is as much an act of worship as is prayer. Indeed, many a song is prayer. If the child is taught to realize this, he will think more of the meaning of the words he sings and will be more susceptible to their power.*

*As our Redeemer leads us to the threshold of the Infinite, flushed with the glory of God, we may catch the themes of praise and thanksgiving from the heavenly choir round about the throne; and as the echo of the angels' song is awakened in our earthly homes, hearts will be drawn closer to the heavenly singers. Heaven's communion begins on earth. We learn here the keynote of its praise.*<sup>43</sup>

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<sup>42</sup> *Testimonies for the Church*, vol. 1, p. 497

<sup>43</sup> *Education*, pp. 167, 168

## Building Rules

### *School Building Rules*

- Students may not chew gum in the buildings, school vehicles, or during any meetings, chapels, or religious services. (\$5 fine)
- Students may not eat in the school building and may only drink water.

### *Cafeteria Rules*

- **Health laws** require that the exterior cafeteria doors be used only during meal times. Staff and students are to use the gym doors or the office doors outside of meal times.
- **Health laws** require that no one but authorized personnel be permitted in the kitchen. Please do not go behind the counter unless on duty.
- Students must be in dress code to enter the cafeteria.
- When finished eating, students will deposit their trays and dishes in the clean-up area.
- Consideration for others should be evident by keeping noise, talking, and laughter to a 'table-level'.
- Food, dishes, silverware, etc. are not to be removed from the cafeteria.
- All students should be in the cafeteria only during authorized times.

### *Library*

- Students are to be quiet. No talking in the library except with permission from the supervisor and then only in a low voice or whisper.
- No library books are to leave the library without first being checked out.
- Newspapers, current magazines and reference materials are not to be removed from the library.
- Lost or overdue book fines are to be PAID IN CASH to the Business Office. Overdue book fines are \$.25 per day per book.
- No writing in or disfiguring of library books, magazines or furniture. A fine of \$25 will be assessed per incident plus replacement cost of the book.
- Students may be assigned to certain seats for study halls in the library.
- The library is open for use to those who are here to use it properly. All should study quietly and not disturb others. Those who fail to respect these rules may be assigned "special seats" or may even lose their library privileges.  
Students are not to be in the library without a supervisor.

### *Auditorium Rules*

- Students participating in recreational activities must wear athletic shoes.
- Students may be in the auditorium only in the presence of a supervising staff member.
- Students are expected to display good sportsmanship during games.
- Inappropriate behavior will result in the loss of recreation privileges.

## Building Character for Eternity

*I have a deep interest in the youth, and I greatly desire to see them striving to perfect Christian characters, seeking by diligent study and earnest prayer to gain the training essential for acceptable service in the cause of God. I long to see them helping one another to reach a higher plane of Christian experience.*

*Christ came to teach the human family the way of salvation, and He made this way so plain that a little child can walk in it. He bids His disciples follow on to know the Lord; and as they daily follow His guidance, they learn that His going forth is prepared as the morning. You have watched the rising sun, and the gradual break of day over earth and sky. Little by little the dawn increases, till the sun appears; then the light grows constantly stronger and clearer until the full glory of noontide is reached. This is a beautiful illustration of what God desires to do for His children in perfecting their Christian experience. As we walk day by day in the light He sends us, in willing obedience to all His requirements, our experience grows and broadens until we reach the full stature of men and women in Christ Jesus.*

*The youth need to keep ever before them the course that Christ followed. At every step it was a course of overcoming. Christ did not come to the earth as a king, to rule the nations. He came as a humble man, to be tempted, and to overcome temptation, to follow on, as we must, to know the Lord. In the study of His life we shall learn how much God through Him will do for His children. And we shall learn that, however great our trials may be, they cannot exceed what Christ endured that we might know the way, the truth, and the life. By a life of conformity to His example, we are to show our appreciation of His sacrifice in our behalf.*

*The youth have been bought with an infinite price, even the blood of the Son of God. Consider the sacrifice of the Father in permitting His Son to make this sacrifice. Consider what Christ gave up when He left the courts of heaven and the royal throne, to give His life a daily sacrifice for men He suffered reproach and abuse. He bore all the insult and mockery that wicked men could heap upon Him. And when His earthly ministry was accomplished, He suffered the death of the cross. Consider His sufferings on the cross,—the nails driven into His hands and feet, the derision and abuse from those He came to save, the hiding of His Father's face. But it was by all this that Christ made it possible for all who will to have the life that measures with the life of God.<sup>44</sup>*

### *A Faithful Friend*

*When Christ ascended to the Father, He did not leave His followers without help. The Holy Spirit, as His representative, and the heavenly angels, as ministering spirits, are sent forth to aid those who against great odds are fighting the good fight of faith. Ever remember that Jesus is your helper. No one understands as well as He your peculiarities of character. He is watching over you, and if you are willing to be guided by Him, He will throw around you influences for good that will enable you to accomplish all His will for you.*

*In this life we are preparing for the future life. Soon there is to be a grand review, in which every soul who is seeking to perfect a Christian character must bear the test of God's searching questions: Have you set an example that others were safe in following? Have you watched for souls as those that must give an account? The heavenly host are interested in the youth; and they are intensely desirous that you will bear the test, and that to you will be spoken the words of approval, "Well done, good and faithful servant; . . . enter thou into the joy of thy Lord."*

*Let the youth remember that here they are to build characters for eternity, and that God requires them to do their best. Let those older in experience watch over the younger ones; and when they see them tempted, take them aside, and pray with them and for them. The Lord would have us recognize the great sacrifice of Christ for us by showing an interest in the salvation of those He came to save. If the youth will seek Christ, He will make their efforts effectual.<sup>45</sup>*

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<sup>44</sup> *The Youth's Instructor*, November 21, 1911

<sup>45</sup> *The Youth's Instructor*, November 21, 1911

## Appendix

### 1) E. G. White, Testimonies for the Church, vol. 1, pp. 124, 125

*I saw that all heaven is interested in our salvation; and shall we be indifferent? Shall we be careless, as though it were a small matter whether we are saved or lost? Shall we slight the sacrifice that has been made for us? Some have done this. They have trifled with offered mercy, and the frown of God is upon them. God's Spirit will not always be grieved. It will depart if grieved a little longer. After all has been done that God could do to save men, if they show by their lives that they slight Jesus' offered mercy, death will be their portion, and it will be dearly purchased. It will be a dreadful death; for they will have to feel the agony that Christ felt upon the cross to purchase for them the redemption which they have refused. And they will then realize what they have lost--eternal life and the immortal inheritance. The great sacrifice that has been made to save souls shows us their worth. When the precious soul is once lost, it is lost forever.*

*I have seen an angel standing with scales in his hands weighing the thoughts and interest of the people of God, especially the young. In one scale were the thoughts and interest tending heavenward; in the other were the thoughts and interest tending to earth. And in this scale were thrown all the reading of storybooks, thoughts of dress and show, vanity, pride, etc. Oh, what a solemn moment! the angels of God standing with scales, weighing the thoughts of His professed children--those who claim to be dead to the world and alive to God. The scale filled with thoughts of earth, vanity, and pride quickly went down, notwithstanding weight after weight rolled from the scale. The one with the thoughts and interest tending to heaven went quickly up as the other went down, and oh, how light it was! I can relate this as I saw it; but never can I give the solemn and vivid impression stamped upon my mind, as I saw the angel with the scales weighing the thoughts and interest of the people of God. Said the angel: "Can such enter heaven? No, no, never. Tell them the hope they now possess is vain, and unless they speedily repent, and obtain salvation, they must perish."*

*A form of godliness will not save any. All must have a deep and living experience. This alone will save them in the time of trouble. Then their work will be tried of what sort it is; and if it is gold, silver, and precious stones, they will be hid as in the secret of the Lord's pavilion. But if their work is wood, hay, and stubble, nothing can shield them from the fierceness of Jehovah's wrath.*

*The young, as well as those who are older, will be required to give a reason for their hope. But the mind, designed by God for better things, formed to serve Him perfectly, has dwelt upon foolish things, instead of eternal interests. That mind which is left to wander here and there is just as well able to understand the truth, the evidence from the word of God for keeping the Sabbath, and the true foundation of the Christian's hope, as to study the appearance, the manners, the dress, etc. And those who give up the mind to be diverted with foolish stories and idle tales, have the imagination fed, but the brilliancy of God's word is eclipsed to them. The mind is led directly from God. The interest in His precious word is destroyed.*

*A book has been given us to guide our feet through the perils of this dark world to heaven. It tells us how we can escape the wrath of God, and also tells of the sufferings of Christ for us, the great sacrifice that has been made that we might be saved and enjoy the presence of God forever. And if any come short at last, having heard the truth as they have in this land of light, it will be their own fault; they will be without excuse. The word of God tells us how we may become perfect Christians and escape the seven last plagues. But they took no interest to find this out. Other things diverted the mind, idols were cherished by them, and God's Holy Word was neglected and slighted. God has been trifled with by professed Christians, and when His Holy Word shall judge them in the last day, they will be found wanting. That word which they have neglected for foolish storybooks, tries their lives. That is the standard; their motives, words, works, and the manner in which they use their time are all compared with the written word of God; and if they come short then, their cases are decided forever.*

### 2) E. G. White, Testimonies for the Church, vol. 1, p. 392

*Children would be saved from many evils if they would be more familiar with their parents. Parents should encourage in*

*their children a disposition to be open and frank with them, to come to them with their difficulties, and when they are perplexed as to what course is right, to lay the matter just as they view it before the parents and ask their advice. Who are so well calculated to see and point out their dangers as godly parents? Who can understand the peculiar temperaments of their own children as well as they? The mother who has watched every turn of the mind from infancy, and is thus acquainted with the natural disposition, is best prepared to counsel her children. Who can tell as well what traits of character to check and restrain, as the mother, aided by the father?*

*Children who are Christians will prefer the love and approbation of their God-fearing parents above every earthly blessing. They will love and honor their parents. It should be one of the principal studies of their lives, how to make their parents happy. In this rebellious age, children who have not received right instruction and discipline have but little sense of their obligations to their parents. It is often the case that the more their parents do for them, the more ungrateful they are, and the less they respect them. Children who have been petted and waited upon, always expect it; and if their expectations are not met, they are disappointed and discouraged. This same disposition will be seen through their whole lives; they will be helpless, leaning upon others for aid, expecting others to favor them and yield to them. And if they are opposed, even after they have grown to manhood and womanhood, they think themselves abused; and thus they worry their way through the world, hardly able to bear their own weight, often murmuring and fretting because everything does not suit them.*

**3) E. G. White, Testimonies for the Church, vol. 2, p. 236**

*The young are in great danger. Great evil results from their light reading. Much time is lost which should be spent in useful employment. Some would even deprive themselves of sleep to finish some ridiculous love story. The world is flooded with novels of every description. Some are not of as dangerous a character as others. Some are immoral, low, and vulgar; others are clothed with more refinement; but all are pernicious in their influence. Oh, that the young would reflect upon the influence which exciting stories have upon the mind! Can you, after such reading, open the word of God and read the words of life with interest? Do you not find the book of God uninteresting? The charm of that love story is upon the mind, destroying its healthy tone, and making it impossible for you to fix your mind upon the important, solemn truths which concern your eternal interest. You sin against your parents in devoting to such a poor purpose the time which belongs to them, and you sin against God in thus using the time which should be spent in devotion to Him.*

*It is the duty of the youth to encourage sobriety. Lightness, jesting, and joking will result in barrenness of soul and the loss of the favor of God. Many of you think you do not exert a bad influence upon others, and thus feel in a measure satisfied; but do you exert an influence for good? Do you seek in your conversation and acts to lead others to the Saviour, or, if they profess Christ, to lead them to a closer walk with Him?*

**4) E. G. White, Testimonies for the Church, vol. 2, p. 248**

*You have fallen into the sad error which is so prevalent in this degenerate age, especially with women. You are too fond of the other sex. You love their society; your attention to them is flattering, and you encourage, or permit, a familiarity which does not always accord with the exhortation of the apostle, to "abstain from all appearance of evil."*

*You do not really understand yourself. You are walking in darkness. You have had something to do with matchmaking. This is most uncertain business; for you do not know the heart and may make very bad work, thereby aiding the great rebel in his work of matchmaking. He is busily engaged in influencing those who are wholly unsuited to each other to unite their interests. He exults in this work, for by it he can produce more misery and hopeless woe to the human family than by exercising his skill in any other direction.*

*You have written many letters, which has greatly taxed you. These letters have dwelt somewhat upon the subjects of our faith and hope; but mixed with this have been close inquiries and guesses in regard to whether this one or that one was about to marry, and suggestions relative to marriage. You seem to know considerable about anticipated marriages, and write and talk upon these things. This only causes dearth to your soul. "Out of the abundance of the heart the mouth speaketh." You have done great injustice to yourself in permitting your mind and conversation to dwell upon love and marriage. You have not been happy, because you have been seeking after happiness. This is not profitable business. When you seek earnestly to do your duty, and arouse yourself to minister unto others, then you will find rest of spirit. Your mind dwells upon yourself. It needs to be drawn away from yourself by seeking to lighten the cares of others; and in*

*making them happy, you will find happiness and cheerfulness of spirit.*

*You have a diseased imagination. You have thought yourself diseased, but this has been more imaginary than real. You have been untrue to yourself. You have conversed with young men, and permitted a freedom in your presence which should only be permitted in a brother. I was shown that your influence at \_\_\_\_\_ was not what it might have been. You permitted your mind to take a low level. You could chat, and laugh, and talk cheap talk unworthy of a Christian. Your deportment was not as it should have been. You appeared like a person without a backbone. You were half reclining upon others, which is a wrong position for a lady to occupy in the presence of others. If you had only thought so, you could have walked as well, and sat as erect, as many others. The condition of your mind leads to indolence and to a dread of exercise, when this exercise would prove one of the greatest means of your recovery. You will never recover unless you lay aside this listless, dreamy condition of mind and arouse yourself to do, to work while the day lasts. Do, as well as imagine and plan. Turn your mind away from romantic projects. You mingle with your religion a romantic, lovesick sentimentalism, which does not elevate, but only lowers. It is not yourself alone who is affected; others are injured by your example and influence.*

**5) E. G. White, Testimonies for the Church, vol. 2, p. 380**

*B is not capable of taking care of a family. He cannot sustain one as it ought to be sustained, and should never have had one. His marriage was all a mistake. He has made a life of misery for his wife, and has accumulated misery by having children born to them. Some of them exist, and that is about all.*

*Those professing to be Christians should not enter the marriage relation until the matter has been carefully and prayerfully considered from an elevated standpoint to see if God can be glorified by the union. Then they should duly consider the result of every privilege of the marriage relation, and sanctified principle should be the basis of every action. Before increasing their family, they should take into consideration whether God would be glorified or dishonored by their bringing children into the world. They should seek to glorify God by their union from the first, and during every year of their married life. They should calmly consider what provision can be made for their children. They have no right to bring children into the world to be a burden to others. Have they a business that they can rely upon to sustain a family so that they need not become a burden to others? If they have not, they commit a crime in bringing children into the world to suffer for want of proper care, food, and clothing. In this fast, corrupt age these things are not considered. Lustful passion bears sway and will not submit to control, although feebleness, misery, and death are the result of its reign. Women are forced to a life of hardship, pain, and suffering because of the uncontrollable passions of men who bear the name of husband-- more rightly could they be called brutes. Mothers drag out a miserable existence, with children in their arms nearly all the time, managing every way to put bread into their mouths and clothes upon their backs. Such accumulated misery fills the world.*

**6) E. G. White, Testimonies for the Church, vol. 2, p. 458**

*My sisters, avoid even the appearance of evil. In this fast age, reeking with corruption, you are not safe unless you stand guarded. Virtue and modesty are rare. I appeal to you as followers of Christ, making an exalted profession, to cherish the precious, priceless gem of modesty. This will guard virtue. If you have any hope of being finally exalted to join the company of the pure, sinless angels, and to live in an atmosphere where there is not the least taint of sin, cherish modesty and virtue. Nothing but purity, sacred purity, will stand the grand review, abide the day of God, and be received into a pure and holy heaven.*

*The slightest insinuations, from whatever source they may come, inviting you to indulge in sin or to allow the least unwarrantable liberty with your persons, should be resented as the worst of insults to your dignified womanhood. The kiss upon your cheek, at an improper time and place, should lead you to repel the emissary of Satan with disgust. If it is from one in high places who is dealing in sacred things, the sin is of tenfold greater magnitude, and should lead a God-fearing woman or youth to recoil with horror, not only from the sin he would have you commit, but from the hypocrisy and villainy of one whom the people respect and honor as God's servant. He is handling sacred things, yet hiding his baseness of heart under a ministerial cloak. Be afraid of anything like this familiarity. Be sure that the least approach to it is evidence of a lascivious mind and a lustful eye. If the least encouragement is given in this direction, if any of the liberties mentioned are tolerated, no better evidence can be given that your mind is not pure and chaste as it should be, and that sin and crime have charms for you. You lower the standard of your dignified, virtuous womanhood, and*



*give unmistakable evidence that a low, brutal, common passion and lust has been suffered to remain alive in your heart and has never been crucified.*

**7) E. G. White, Testimonies for the Church, vol. 2, p. 460**

*Satan controls the minds of the youth in general. Your daughters are not taught self-denial and self-control. They are petted, and their pride is fostered. They are allowed to have their own way until they become headstrong and self-willed, and you are put to your wit's end to know what course to pursue to save them from ruin. Satan is leading them on to be a proverb in the mouth of unbelievers because of their boldness, their lack of reserve and womanly modesty. The young boys are likewise left to have their own way. They have scarcely entered their teens before they are by the side of little girls of their own age, accompanying them home and making love to them. And the parents are so completely in bondage through their own indulgence and mistaken love for their children that they dare not pursue a decided course to make a change and restrain their too-fast children in this fast age.*

*With many young ladies the boys are the theme of conversation; with the young men, it is the girls. "Out of the abundance of the heart the mouth speaketh." They talk of those subjects upon which their minds mostly run. The recording angel is writing the words of these professed Christian boys and girls. How will they be confused and ashamed when they meet them again in the day of God! Many children are pious hypocrites. The youth who have not made a profession of religion stumble over these hypocritical ones and are hardened against any effort that may be made by those interested in their salvation.*

**8) E. G. White, Testimonies for the Church, vol. 2, p. 564**

*Keep clear of the boys. In their society your temptations become earnest and powerful. Put marriage out of your girl's head. You are in no sense fit for this. You need years of experience before you can be qualified to understand the duties, and take up the burdens, of married life. Positively guard your thoughts, your passions, and your affections. Do not degrade these to minister to lust. Elevate them to purity, devote them to God.*

*You may become a prudent, modest, virtuous girl, but not without earnest effort. You must watch, you must pray, you must meditate, you must investigate your motives and your actions. Closely analyze your feelings and your acts. Would you, in the presence of your father, perform an impure action? No, indeed. But you do this in the presence of your heavenly Father, who is so much more exalted, so holy, so pure. Yes; you corrupt your own body in the presence of the pure, sinless angels, and in the presence of Christ; and you continue to do this irrespective of conscience, irrespective of the light and warnings given you.*

*Remember, a record is made of all your acts. You must meet again the most secret things of your life. You will be judged according to the deeds done in the body. Are you prepared for this? You are injuring yourself physically and morally. God has enjoined upon you to preserve your body holy. "Know ye not that your body is the temple of the Holy Ghost, . . . and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." Will not God judge you for debasing to lust the passions and affections when He claims the wealth of your affections and your entire being to be devoted to His service?*

*Again I warn you as one who must meet these lines in that day when the case of everyone shall be decided. Yield yourself to Christ without delay; He alone, by the power of His grace, can redeem you from ruin. He alone can bring your moral and mental powers into a state of health. Your heart may be warm with the love of God; your understanding, clear and mature; your conscience, illuminated, quick, and pure; your will, upright and sanctified, subject to the control of the Spirit of God. You can make yourself what you choose. If you will now face rightabout, cease to do evil and learn to do well, then you will be happy indeed; you will be successful in the battles of life, and rise to glory and honor in the better life than this. "Choose you this day whom ye will serve."*

**9) E. G. White, Testimonies for the Church, vol. 3, pp. 44, 45**

*The lack of firmness and self-denial in your characters is a serious drawback in obtaining a genuine religious experience that will not be sliding sand. Firmness and integrity of purpose should be cultivated. These qualities are positively necessary to a successful Christian life. If you have integrity of soul you will not be swayed from the right. No motive*

*will be sufficient to move you from the straight line of duty; you will be loyal and true to God. The pleadings of affection and love, the yearnings of friendship, will not move you to turn aside from truth and duty; you will not sacrifice duty to inclination.*

*If you, my brother, are allured to unite your life interest with a young, inexperienced girl, who is really deficient in education in the common, practical, daily duties of life, you make a mistake; but this deficiency is small compared with her ignorance in regard to her duty to God. She has not been destitute of light; she has had religious privileges, and yet she has not felt her wretched sinfulness without Christ. If, in your infatuation, you can repeatedly turn from the prayer meeting, where God meets with His people, in order to enjoy the society of one who has no love for God and who sees no attractions in the religious life, how can you expect God to prosper such a union? Be not in haste. Early marriages should not be encouraged. If either young women or young men have no respect for the claims of God, if they fail to heed the claims which bind them to religion, there will be danger that they will not properly regard the claims of the husband or of the wife. The habit of frequently being in the society of the one of your choice, and that, too, at the sacrifice of religious privileges and of your hours of prayer, is dangerous; you sustain a loss that you cannot afford. The habit of sitting up late at night is customary; but it is not pleasing to God, even if you are both Christians. These untimely hours injure health, unfit the mind for the next day's duties, and have an appearance of evil. My brother, I hope you will have self-respect enough to shun this form of courtship. If you have an eye single to the glory of God you will move with deliberate caution. You will not suffer lovesick sentimentalism to so blind your vision that you cannot discern the high claims that God has upon you as a Christian.*

**10) E. G. White, Testimonies for the Church, vol. 3, pp. 125, 126**

*I was shown that the two younger sons of Brother X were naturally goodhearted, conscientious young men, but that Satan had blinded their perception. Their companions were not all of that class which would strengthen and improve their morals or increase their understanding and love for the truth and heavenly things. "One sinner destroyeth much good." The ridicule and corrupt conversation of these companions had had its effect to dispel serious and religious impressions.*

*It is wrong for Christians to associate with those whose morals are loose. An intimate, daily intercourse which occupies time without contributing in any degree to the strength of the intellect or morals is dangerous. If the moral atmosphere surrounding persons is not pure and sanctified, but is tainted with corruption, those who breathe this atmosphere will find that it operates almost insensibly upon the intellect and heart to poison and to ruin. It is dangerous to be conversant with those whose minds naturally take a low level. Gradually and imperceptibly those who are naturally conscientious and love purity will come to the same level and partake of and sympathize with the imbecility and moral barrenness with which they are so constantly brought in contact.*

*It was important that the associations of these young men should change. "Evil communications corrupt good manners." Satan has worked through agents to ruin these young men. Nothing can more effectually prevent or banish serious impressions and good desires than association with vain, careless, and corrupt-minded persons. Whatever attractions such persons may possess by their wit, sarcasm, and fun, the fact that they treat religion with levity and indifference is sufficient reason why they should not be associated with. The more engaging they are in other respects, the more should their influence be dreaded as companions, because they throw around an irreligious life so many dangerous attractions.*

**11) E. G. White, Testimonies for the Church, vol. 3, pp. 191, 192**

*How few earnest prayers have been sent up to God in faith for those who worked in the office who were not fully in the truth! Who has felt the worth of the soul for whom Christ died? Who have been laborers in the vineyard of the Lord? I saw that angels were grieved with the trifling frivolities of the professed followers of Christ who were handling sacred things in the office. Some have no more sense of the sacredness of the work than if they were engaged in common labor. God now calls for the fruitless cumberers of the ground to consecrate themselves to Him and center their affections and hopes in Him.*

*The Lord would have all connected with the office become caretakers and burden bearers. If they are pleasure seekers, if they do not practice self-denial, they are not fit for a place in the office. The workers at the office should feel when*

*they enter it that it is a sacred place, a place where the work of God is being done in the publication of a truth which will decide the destiny of souls. This is not felt or realized as it should be. There is conversation in the typesetting department which diverts the mind from the work. The office is no place for visiting, for a courting spirit, or for amusement or selfishness. All should feel that they are doing work for God. He who sifts all motives and reads all hearts is proving, and trying, and sifting His people, especially those who have light and knowledge, and who are engaged in His sacred work. God is a searcher of hearts and a trier of the reins, and will accept nothing less than entire devotion to the work and consecration to Himself. All in the office should take up their daily duties as if in the presence of God. They should not be satisfied with doing just enough to pass along, and receive their wages; but all should work in any place where they can help the most. In Brother White's absence there are some faithful ones; there are others who are eyeservants. If all in the office who profess to be followers of Christ had been faithful in the performance of duty in the office, there would have been a great change for the better. Young men and young women have been too much engrossed in each other's society, talking, jesting, and joking, and angels of God have been driven from the office.*

*Marcus Lichtenstein was a God-fearing youth; but he saw so little true religious principle in those in the church and those working in the office that he was perplexed, distressed, disgusted. He stumbled over the lack of conscientiousness in keeping the Sabbath manifested by some who yet professed to be commandment keepers. Marcus had an exalted regard for the work in the office; but the vanity, the trifling, and the lack of principle stumbled him. God had raised him up and in His providence connected him with His work in the office. But there is so little known of the mind and will of God by some who work in the office that they looked upon this great work of the conversion of Marcus from Judaism as of no great importance. His worth was not appreciated. He was frequently pained with the deportment of F and of others in the office; and when he attempted to reprove them, his words were received with contempt that he should venture to instruct them. His defective language was an occasion of jest and amusement with some.*

*Marcus felt deeply over the case of F, but he could not see how he could help him. Marcus never would have left the office if the young men had been true to their profession. If he makes shipwreck of faith, his blood will surely be found on the skirts of the young who profess Christ, but who, by their works, their words, and their deportment, state plainly that they are not of Christ, but of the world. This deplorable state of neglect, of indifference and unfaithfulness, must cease; a thorough and permanent change must take place in the office, or those who have had so much light and so great privileges should be dismissed and others take their places, even if they be unbelievers. It is a fearful thing to be self-deceived. Said the angel, pointing to those in the office: "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." A profession is not enough. There must be a work inwrought in the soul and carried out in the life.*

**12) E. G. White, Testimonies for the Church, vol. 3, pp. 455, 456**

*I have given up all hope of doing anything for the church in ----- while you are a stumbling block to them. You once loved the truth, and had you followed on in the pathway of truth and holiness you would now have been an ambassador for Christ. You will have a fearful account to give in the great day of God for your talents which have been unimproved. You had good abilities. God lent these talents to you for you to put to good account, but you have abused these gifts. Had you used the ability that God had given you, on the right side, you would have done much in winning souls to Christ, and you would see in the kingdom of heaven souls saved through your instrumentality. But you have scattered abroad instead of gathering with Christ. Your brethren have been discouraged from trying to rise and advance, because you, like an opposing body, counteract the good they would do.*

*The heart of God never yearned toward His earthly children with deeper love and more compassionate tenderness than now. There never was a time when God was ready and waiting to do more for His people than now. And He will instruct and save all who choose to be saved in His appointed way. Those who are spiritual can discern spiritual things and see tokens of the presence and work of God everywhere. Satan, by his skillful and wicked strategy, led our first parents from the Garden of Eden--from their innocence and purity into sin and unspeakable wretchedness. He has not ceased to destroy; all the forces which he can command are diligently employed by him in these last days to compass the ruin of souls. He seizes every artifice that he can use to deceive, perplex, and confuse the people of God.*

*He has used you as his agent to scatter darkness and confusion, and he finds that you work admirably in his hands. You are the very instrument that he can handle with good effect to hurt, discourage, and tear down. You are not zealous to put your shoulder under the load with the people of God; but when they would move, you throw yourself as*

*an additional load to prevent them from doing what they might do in advancing in the right direction. Satan is at work with those who keep the commandments of God and have the faith of Jesus. The most bitter hatred exists within him against all who are loyal to God and who obey His commandments. He sleeps not; he does not abate his vigilance for one moment. Would that God's professed followers were half as wise, diligent, and persevering in the work of God as Satan is in his work.*

*Had you, Brother B, followed on when you first set your hand to the plow, and not looked back, you would now have been a messenger of light to bear the truth to those in darkness. But God could not use you to His glory until you should learn to counsel with your brethren and not to think you knew all that was worth knowing. Satan has succeeded in keeping you from doing good. You did run well for a season, but Satan's temptations overcame you. You loved to be first and to be flattered. You loved the power which money gives. Satan understands the weakness of men. He has the knowledge which he has accumulated for ages and is an experienced hand at his work. His cunning and devices are well matured, and are too often successful because God's people are not as wise as serpents.*

*Satan frequently appears as an angel of light, arrayed in the livery of heaven; he assumes friendly airs, manifesting great sanctity of character and high regard for his victims, the souls whom he means to deceive and destroy. Perils lie in the path which he invites souls to travel, but he succeeds in concealing these and presents the attractions only. The great Captain of our salvation has conquered in our behalf, that through Him we might conquer, if we would, in our own behalf. But Christ saves none against their choice; He compels none to obedience. He made the infinite sacrifice that they might overcome in His name and His righteousness be imputed unto them.*

**13) E. G. White, Testimonies for the Church, vol. 4, p. 209**

*Order should be maintained in our different institutions at----. Insubordination should be overruled. None should be retained in the office who have been instructed by Sabbath-keeping parents and have been privileged to hear the truth yet rebel against its teachings. No persons should be connected with the sacred work of God who speak lightly of it or treat our holy faith with disrespect. Those who have been connected with the office for quite a length of time and have had ample opportunity to become acquainted with our faith, yet manifest opposition to the truth, should no longer be retained in the office. Their influence is against the truth if they continue to neglect the light and slight salvation. This very indifference has a chilling influence upon the faith of others to draw them away from God. These impenitent, unimpressible ones should not occupy positions that might be filled by persons who will respect the truth and yield to the influence of the Spirit of God by being so closely connected with this sacred work.*

*The influence of our young people in the office is not what it should be. A and B have virtually worked against the cause. The influence of their conversation and deportment has been such as to disgust unbelievers and turn them from our faith and from Christ. The young who heed not the warnings of the word of God and slight the Testimonies of His Spirit can only be a living curse to the office and should be separated from it.*

*The youth whose influence is demoralizing should have no connection with our college. Those who are possessed of a lovesick sentimentalism, and make their attendance at school an opportunity for courting and exchanging improper attentions, should be brought under the closest restrictions. Authority must be maintained. Justice and Mercy are twin sisters, standing side by side.*

**14) E. G. White, Testimonies for the Church, vol. 4, pp. 432-434**

*Professors and teachers should reflect upon the best means of maintaining the peculiar character of our college; all should highly esteem the privileges which we enjoy in having such a school and should faithfully sustain it and guard it from any breath of reproach. Selfishness may chill the energies of the students, and the worldly element may gain a prevailing influence over the entire school. This would bring the frown of God upon that institution.*

*Those students who profess to love God and obey the truth should possess that degree of self-control and strength of religious principle that will enable them to remain unmoved amid temptations and to stand up for Jesus in the college, at their boardinghouses, or wherever they may be. Religion is not to be worn merely as a cloak in the house of God, but religious principle must characterize the entire life. Those who are drinking at the fountain of life will not, like the worldling, manifest a longing desire for change and pleasure. In their deportment and character will be seen the rest*

*and peace and happiness that they have found in Jesus by daily laying their perplexities and burdens at His feet. They will show that there is contentment and even joy in the path of obedience and duty. Such will exert an influence over their fellow students which will tell upon the entire school. Those who compose this faithful army will refresh and strengthen the teachers and professors in their efforts by discouraging every species of unfaithfulness, of discord, and of neglect to comply with the rules and regulations. Their influence will be saving, and their works will not perish in the great day of God, but will follow them into the future world; and the influence of their life here will tell throughout the ceaseless ages of eternity. One earnest, conscientious, faithful young man in school is an inestimable treasure. Angels of heaven look lovingly upon him. His precious Saviour loves him, and in the Ledger of Heaven will be recorded every work of righteousness, every temptation resisted, every evil overcome. He will thus be laying up a good foundation against the time to come, that he may lay hold on eternal life.*

*The course pursued at the college by Brother C, in seeking the society of young ladies, was wrong. This was not the object for which he was sent to Battle Creek. Students are not sent here to form attachments, to indulge in flirtation or courting, but to obtain an education. Should they be allowed to follow their own inclinations in this respect, the college would soon become demoralized. Several have used their precious school days in slyly flirting and courting, notwithstanding the vigilance of professors and teachers. When a teacher of any of the branches takes advantage of his position to win the affections of his students with a view to marriage, his course is worthy of severest censure.*

*The influence of the sons of Brother D and of several others from Iowa, also that of Mr. E of Illinois, has been no benefit to our school. The relatives and friends of these students have sustained them in casting reflections upon the college. The sons of Brother D have ability and aptness, which is a source of gratification to the parents; but when the ability of these young men is exerted to break down the rules and regulations of the college, it is nothing that should excite pleasure in the hearts of any. The paper containing that apt and sharp criticism concerning one who teaches in the college will not be read with such gratification in the day when every man's work shall pass in review before God. Brother and Sister D will then meet a record of the work they did in giving their son poorly concealed justification in this matter. They must then answer for the influence they have exerted against the school, one of God's instrumentalities, and for making the colored statements which have prevented youth from coming to the college, where they might have been brought under the influence of truth. Some souls will be lost in consequence of this wrong influence. The great day of God's judgment will unfold the influence of the words spoken and the attitude assumed. Brother and Sister D have duties at home which they have neglected. They have been drunken with the cares of this life. Work and hurry and drive are the order of the day, and their intense worldliness has had its molding influence upon their children, upon the church, and upon the world. It is the example of those who hold the truth in righteousness which will condemn the world.*

**15) E. G. White, Testimonies for the Church, vol. 4, p. 587**

*In our institutions, where many are laboring together, the influence of association is very great. It is natural to seek companionship. Everyone will find companions or make them. And just in proportion to the strength of the friendship, will be the amount of influence which friends will exert over one another for good or for evil. All will have associates, and will influence and be influenced in their turn.*

*The link is a mysterious one which binds human hearts together, so that the feelings, tastes, and principles of two individuals are closely blended. One catches the spirit, and copies the ways and acts, of the other. As wax retains the figure of the seal, so the mind retains the impression produced by intercourse and association. The influence may be unconscious, yet it is no less powerful.*

*If the youth could be persuaded to associate with the pure, the thoughtful, and the amiable, the effect would be most salutary. If choice is made of companions who fear the Lord, the influence will lead to truth, to duty, and to holiness. A truly Christian life is a power for good. But, on the other hand, those who associate with men and women of questionable morals, of bad principles and practices, will soon be walking in the same path. The tendencies of the natural heart are downward. He who associates with the skeptic will soon become skeptical; he who chooses the companionship of the vile will most assuredly become vile. To walk in the counsel of the ungodly is the first step toward standing in the way of sinners and sitting in the seat of the scornful.*

**16) E. G. White, Testimonies for the Church, vol. 4, pp. 589, 590**

*The associations chosen by the workers are determining their destiny for this world and the next. Some who were once conscientious and faithful have sadly changed, they have disconnected from God, and Satan has allured them to his side. They are now irreligious and irreverent, and they have an influence upon others who are easily molded. Evil associations are deteriorating character; principle is being undermined. "He that walketh with wise men shall be wise: but a companion of fools shall be destroyed."*

*The young are in danger; but they are blind to discern the tendencies and result of the course they are pursuing. Many of them are engaged in flirtation. They seem to be infatuated. There is nothing noble, dignified, or sacred in these attachments; as they are prompted by Satan, the influence is such as to please him. Warnings to these persons fall unheeded. They are headstrong, self-willed, defiant. They think the warning, counsel, or reproof does not apply to them. Their course gives them no concern. They are continually separating themselves from the light and love of God. They lose all discernment of sacred and eternal things, and while they may keep up a dry form of Christian duties they have no heart in these religious exercises. All too late these deceived souls will learn that "strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."*

*Words and actions and motives are recorded; but how little do these light, superficial heads and hard hearts realize that an angel of God stands writing down the manner in which their precious moments are employed. God will bring to light every word and every action. He is in every place. His messengers, although unseen, are visitors in the workroom and in the sleeping apartment. The hidden works of darkness will be brought to light. The thoughts, the intents and purposes of the heart, will stand revealed. All things are naked and open to the eyes of Him with whom we have to do.*

**17) E. G. White, Testimonies for the Church, vol. 5, pp. 88, 90**

*All are in constant danger. I warn the church to beware of those who preach to others the word of life but do not themselves cherish the spirit of humility and self-denial which it inculcates. Such men cannot be depended on in a crisis. They disregard the voice of God as readily as did Saul, and like him many stand ready to justify their course. When rebuked by the Lord through His prophet, Saul stoutly asserted that he had obeyed the voice of God; but the bleating sheep and lowing oxen testified that he had not. In the same manner do many today assert their loyalty to God, but their concerts and other pleasure gatherings, their worldly associations, their glorifying of self, and their eager desire for popularity all testify that they have not obeyed His voice. "As for My people, children are their oppressors, and women rule over them."*

*That is a high standard which the gospel sets before us. The consistent Christian is not only a new but a noble creature in Christ Jesus. He is an unfailing light to show others the way to heaven and to God. He who is drawing his life from Christ will have no desire for the frivolous, unsatisfying enjoyments of the world.*

*Among the youth will be found great diversity of character and education. Some have lived in an element of arbitrary restraint and harshness, which has developed in them a spirit of obstinacy and defiance. Others have been household pets, allowed by overfond parents to follow their own inclinations. Every defect has been excused, until their character is deformed. To deal successfully with these different minds the teacher needs to exercise great tact and delicacy in management, as well as firmness in government.*

**18) E. G. White, Testimonies for the Church, vol. 5, pp. 109, 110**

*Should you, my brother, go to our college now, as you have planned, I fear for your course there. Your expressed determination to have a lady's company wherever you should go shows me that you are far from being in a position to be benefited by going to Battle Creek. The infatuation which is upon you is more satanic than divine. I do not wish to have you disappointed in regard to Battle Creek. The rules are strict there. No courting is allowed. The school would be worth nothing to students were they to become entangled in love affairs as you have been. Our college would soon be demoralized. Parents do not send their children to our college or to our offices to commence a lovesick, sentimental life, but to be educated in the sciences or to learn the printer's trade. Were the rules so lax that the youth were allowed to become bewildered and infatuated with the society of the opposite sex as you have been for some months past, the object of their going to Battle Creek would be lost. If you cannot put this entirely out of your mind and go there with the*

*spirit of a learner and with a purpose to arouse yourself to the most earnest, humble, sincere efforts, praying that you may have a close connection with God, it would be better for you to remain at home.*

*Should you go you ought to be prepared to withstand temptation and to hold up the hands of professors and teachers, letting your influence be wholly on the side of discipline and order. God designs that all who work in His cause shall be subject one to another, ready to receive advice and instruction. They should train themselves by the severest mental and moral discipline, that by the assisting grace of God they may be fitted in mind and heart to train others. Fervent prayer, humility, and earnestness must be combined with God's help, for human frailties and human feelings are continually striving for the mastery. Every man must purify his soul through obedience to the truth, and with an eye single to God's glory he must abase self and exalt Jesus and His grace. By thus continually advancing toward the light he will become acquainted with God and receive His help.*

*Some of those who attend the college do not properly improve their time. Full of the buoyancy of youth, they spurn the restraint that is brought to bear upon them. Especially do they rebel against the rules that will not allow young gentlemen to pay their attentions to young ladies. Full well is known the evil of such a course in this degenerate age. In a college where so many youth are associated, imitating the customs of the world in this respect would turn the thoughts in a channel that would hinder them in their pursuit of knowledge and in their interest in religious things. The infatuation on the part of both young men and women in thus placing the affections upon each other during school days shows a lack of good judgment. As in your own case, blind impulse controls reason and judgment. Under this bewitching delusion the momentous responsibility felt by every sincere Christian is laid aside, spirituality dies, and the judgment and eternity lose their awful significance.*

*Every faculty of those who become affected by this contagious disease--blind love--is brought in subjection to it. They seem to be devoid of good sense, and their course of action is disgusting to all who behold it. My brother, you have made yourself a subject of talk and have lowered yourself in the estimation of those whose approval you should prize. With many the crisis of the disease is reached in an immature marriage, and when the novelty is past and the bewitching power of love-making is over, one or both parties awake to their true situation. They then find themselves ill-mated, but united for life. Bound to each other by the most solemn vows, they look with sinking hearts upon the miserable life they must lead. They ought then to make the best of their situation, but many will not do this. They will either prove false to their marriage vows or make the yoke which they persisted in placing upon their own necks so very galling that not a few cowardly put an end to their existence.*

**19) E. G. White, Testimonies for the Church, vol. 5, pp. 115-116**

*The injunction of the Captain of their salvation was, "Take ye heed, watch and pray," "lest ye enter into temptation;" but it was too much trouble to faithfully guard the soul, and the deceptive power of Satan and the deceitful heart allured away from Christ. If these young men and young women had considered the words of the apostle, "Ye are not your own, for ye are bought with a price," they would not have felt at liberty to keep back from God that which He had purchased at an infinite cost.*

*There is not one youth in one hundred who feels his God-given responsibility. Every physical and mental capability should be carefully preserved and put to the best and highest use to advance the glory of God. Those youth who permit their powers to be perverted, thus abusing God's gifts, will be called to strict account for the good they might have done had they availed themselves of the provision made through Jesus Christ. God claims the working of every faculty.*

*There are youth in the church who should be cultivating the grace of Christian steadfastness and growing up to be men of faith. They should become firm, unwavering, rooted and grounded in the truth. The church needs the very help which God designed they should give. Those professing His name have not consecrated their powers fully and entirely to Him, but have yielded them, in a measure, to the service of Satan. Such have been, and still are, robbing God. Like the unfaithful steward to whom were entrusted talents, they have hid the gifts of God in the world.*

**20) E. G. White, Counsels to Parents, Teachers and Students, p. 88**

*It would be well could there be connected with our college, land for cultivation, and also workshops, under the charge of men competent to instruct the students in the various departments of physical labor. Much is lost by a neglect to*

*unite physical with mental taxation. The leisure hours of the students are often occupied with frivolous pleasures, which weaken physical, mental, and moral powers. Under the debasing power of sensual indulgence, or the untimely excitement of courtship and marriage, many students fail to reach that height of mental development which they might otherwise have attained.*

**21) E. G. White, Counsels to Parents, Teachers and Students, pp. 98-101**

*Those students who profess to love God and obey the truth should possess that degree of self-control and strength of religious principle that will enable them to remain unmoved amid temptations and to stand up for Jesus in the college, at their boarding houses, or wherever they may be. Religion is not to be worn merely as a cloak in the house of God; religious principles should characterize the entire life. Those who are drinking at the fountain of life will not, like the worldling, manifest a longing desire for change and pleasure. In their deportment and character will be seen the rest and peace and happiness that they have found in Jesus by daily laying their perplexities and burdens at His feet. They will show that in the path of obedience and duty there is contentment and even joy. Such ones will exert an influence over their fellow students which will tell upon the entire school.*

*Those who compose this faithful army will refresh and strengthen the teachers by discouraging every species of unfaithfulness, of discord, and of neglect to comply with the rules and regulations. Their influence will be saving, and their works will not perish in the great day of God, but will follow them into the future world; and the influence of their life here will tell throughout the ceaseless ages of eternity.*

*One earnest, conscientious, faithful young man in a school is an inestimable treasure. Angels of heaven look lovingly upon him, and in the ledger of heaven is recorded every work of righteousness, ever temptation resisted, every evil overcome. He is laying up a good foundation against the time to come, that he may lay hold on eternal life.*

*Upon Christian youth depend in a great measure the preservation and perpetuity of the institutions which God has devised as a means by which to advance His work. Never was there a period when results so important depended upon a generation of men. Then how important that the young should be qualified for this great work, that God may use them as His instruments! Their Maker has claims upon them which are paramount to all others.*

*It is God who has given life and every physical and mental endowment that the youth possess. He has bestowed upon them capabilities for wise improvement, that they may do a work which will be as enduring as eternity. In return for His great gifts He claims a due cultivation and exercise of the intellectual and moral faculties. He did not give them these faculties merely for their amusement, or to be abused in working against His will and His providence, but to advance the knowledge of truth and holiness in the world. In return for His continued kindness and infinite mercies He claims their goodness, their veneration, their love. He justly requires obedience to His laws and to all wise regulations which will restrain and guard the youth from Satan's devices and lead them in paths of peace.*

*The wild, reckless character of many of the youth in this age of the world is heartsickening. If the youth could see that in complying with the laws and regulations of our institutions, they are only doing that which will improve their standing in society, elevate the character, ennoble the mind, and increase their happiness, they would not rebel against just rules and wholesome requirements, nor engage in creating suspicion and prejudice against these institutions.*

*With energy and fidelity our youth should meet the demands upon them, and this will be a guarantee of success. Young men who have never made a success in the temporal duties of life will be equally unprepared to engage in the higher duties. A religious experience is gained only through conflict, through disappointment, through severe discipline of self, through earnest prayer. The steps to heaven must be taken one at a time, and every advance step gives strength for the next.*

*Association With Others*

*While at school, students should not allow their minds to become confused by thoughts of courtship. They are there to gain a fitness to work for God, and this thought is ever to be uppermost. Let all students take as broad a view as possible of their obligations to God. Let them study earnestly how they can do practical work for the Master during*



*their student life. Let them refuse to burden the souls of their teachers by showing a spirit of levity and a careless disregard of rules.*

*Students can do much to make the school a success by working with their teachers to help other students, and by zealously endeavoring to lift themselves above cheap, low standards. Those who co-operate with Christ will become refined in speech and in temper. They will not be unruly and self-caring, studying their own selfish pleasure and gratification. They will bend all their efforts to work with Christ as messengers of His mercy and love. They are one with Him in spirit and in action. They seek to store the mind with the precious treasures of God's word, that each may do his appointed work.*

**22) E. G. White, Counsels to Parents, Teachers and Students, pp. 221, 222**

*It has been truly said, "Show me your company, and I will show you your character." The youth fail to realize how sensibly both their character and their reputation are affected by their choice of associates. One seeks the company of those whose tastes and habits and practices are congenial. He who prefers the society of the ignorant and vicious to that of the wise and good shows that his own character is defective. His tastes and habits may at first be altogether dissimilar to the tastes and habits of those whose company he seeks; but as he mingles with this class, his thoughts and feelings change; he sacrifices right principles and insensibly yet unavoidably sinks to the level of his companions. As a stream always partakes of the property of the soil through which it runs, so the principles and habits of youth invariably become tinctured with the character of the company in which they mingle. Students should be taught to resist firmly the allurements to evil which come through association with other youth. Compassed as they are by temptation, an indwelling Christ is their only safeguard against evil. They must learn to look to Jesus continually, to study His virtues, to make Him their daily pattern. Then truth, brought into the inner sanctuary of the soul, will sanctify the life.*

*They must be trained to weigh their actions, to reason from cause to effect, to measure the eternal loss or gain to the life given to serve the purposes of the enemy or devoted to the service of righteousness. They should be taught to choose as their companions those who give evidence of uprightness of character, those who practice Bible truth. By association with those who walk according to principle, even the careless will learn to love righteousness. And by the practice of right doing there will be created in the heart a distaste for that which is cheap and common and at variance with the principles of God's word.*

**23) E. G. White, Counsels to Parents, Teachers and Students, pp. 225, 226**

*The student who has a conscientious regard for truth and a true conception of duty can do much to influence his fellow students for Christ. The youth who are yoked up with the Saviour will not be unruly; they will not study their own selfish pleasure and gratification. Because they are one with Christ in spirit, they will be one with Christ in action. The older students in our schools should remember that it is in their power to mold the habits and practices of the younger students; and they should seek to make the best of every opportunity. Let these students determine that they will not through their influence betray their companions into the hands of the enemy.*

*Jesus will be the helper of all who put their trust in Him. Those who are connected with Christ have happiness at their command. They follow the path where their Saviour leads, for His sake crucifying the flesh, with its affections and lusts. They have built their hopes on Christ, and the storms of earth are powerless to sweep them from the sure foundation.*

*It rests with you, young men and women, to decide whether you will become trustworthy and faithful, ready and resolute to take your stand for the right under all circumstances. Do you desire to form correct habits? Then seek the company of those who are sound in morals, and whose aim tends to that which is good. The precious hours of probation are granted that you may remove every defect from the character, and this you should seek to do, not only that you may obtain the future life, but that you may be useful in this life. A good character is a capital of more value than gold or silver. It is unaffected by panics or failures, and in that day when earthly possessions shall be swept away, it will bring rich returns. Integrity, firmness, and perseverance are qualities that all should seek earnestly to cultivate; for they clothe the possessor with a power which is irresistible-- a power which makes him strong to do good, strong to resist evil, strong to bear adversity.*

**24) E. G. White, Counsels to Parents, Teachers and Students, pp. 332, 333**

*The Duties of Parents*

*The dangers of the young are greatly increased as they are thrown into the society of a large number of their own age, of varied character and habits of life. Under these circumstances, many parents are inclined to relax rather than redouble their own efforts to guard and control their children. Thus they cast a tremendous burden upon those who feel the responsibility. When these parents see that their children are becoming demoralized, they are inclined to find fault with those who have charge of the work, when the evils have been caused by the course of the parents themselves.*

*Instead of uniting with those who bear the burdens, to lift up the standard of morals, and working with heart and soul in the fear of God to correct the wrongs in their children, many parents soothe their own consciences by saying, "My children are no worse than others." They seek to conceal the glaring wrongs which God hates, lest their children shall become offended and take some desperate course. If the spirit of rebellion is in their hearts, far better subdue it now than permit it to increase and strengthen by indulgence. If parents would do their duty, we should see a different state of things. Many of these parents have backslidden from God. They do not have wisdom from Him to perceive the devices of Satan and to resist his snares.*

*Every son and daughter should be called to account if absent from home at night. Parents should know what company their children are in and at whose house they spend their evenings. Some children deceive their parents with falsehoods to avoid exposure of their wrong course. There are those who seek the society of corrupt companions and secretly visit saloons and other forbidden places of resort in the city. There are students who visit the billiard rooms, and who engage in card playing, flattering themselves that there is no danger. Since their object is merely amusement, they feel perfectly safe. It is not the lower grade alone who do this. Some who have been carefully reared, and educated to look upon such things with abhorrence, are venturing upon the forbidden ground.*

**25) E. G. White, Messages to Young People, p. 436**

*"A prudent wife is from the Lord." "The heart of her husband doth safely trust in her. .... She will do him good and not evil all the days of her life." "She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband also, and he praiseth her," saying, "Many daughters have done virtuously, but thou excellest them all." He who gains such a wife, "findeth a good thing, and obtaineth favor of the Lord."--"Ministry of Healing," pp. 358, 359.*

*Choice of Companions*

*Great care should be taken by Christian youth in the formation of friendships and in the choice of companions. Take heed, lest what you now think to be pure gold turns out to be base metal. Worldly associations tend to place obstructions in the way of your service to God, and many souls are ruined by unhappy unions, either business or matrimonial, with those who can never elevate or ennoble. Never should God's people venture upon forbidden ground. Marriage between believers and unbelievers is forbidden by God. But too often the unconverted heart follows its own desires, and marriages unsanctioned by God are formed.--"Fundamentals of Christian Education," p. 500.*

**26) E. G. White, Messages to Young People, pp. 449, 450**

*One of the greatest errors connected with this subject is that the young and inexperienced must not have their affections disturbed, that there must be no interference in their love experience. If there ever was a subject that needed to be viewed from every standpoint, it is this. The aid of the experience of others, and a calm, careful weighing of the matter on both sides, is positively essential. It is a subject that is treated altogether too lightly by the great majority of people.*

*Take God and your God-fearing parents into your counsel, young friends. Pray over the matter. Weigh every sentiment, and watch every development of character in the one with whom you think to link your life destiny. The step you are about to take is one of the most important in your life, and should not be taken hastily. While you may love, do not love blindly.*

*Examine carefully to see if your married life would be happy, or inharmonious and wretched. Let the questions be raised, Will this union help me heavenward? will it increase my love for God? and will it enlarge my sphere of usefulness in this life? If these reflections present no drawback, then in the fear of God move forward.*

*But even if an engagement has been entered into without a full understanding of the character of the one with whom you intend to unite, do not think that the engagement makes it a positive necessity for you to take upon yourself the marriage vow, and link yourself for life to one whom you cannot love and respect. Be very careful how you enter into conditional engagements; but better, far better, break the engagement before marriage than separate afterward, as many do.*

**27) E. G. White, Messages to Young People, p. 452**

*Boys and girls enter upon the marriage relation with unripe love, immature judgment, without noble, elevated feelings, and take upon themselves the marriage vows, wholly led by their boyish, girlish passions. . . .*

*The Danger of Early Attachments*

*Attachments formed in childhood have often resulted in very wretched unions, or in disgraceful separations. Early connections, if formed without the consent of parents, have seldom proved happy. The young affections should be restrained until the period arrives when sufficient age and experience will make it honorable and safe to unfetter them. Those who will not be restrained will be in danger of dragging out an unhappy existence. A youth not out of his teens is a poor judge of the fitness of a person as young as himself to be his companion for life. After their judgment has become more matured, they view themselves bound for life to each other, and perhaps not at all calculated to make each other happy. Then, instead of making the best of their lot, recriminations take place, the breach widens, until there is settled indifference and neglect of each other. To them there is nothing sacred in the word home. The very atmosphere is poisoned by unloving words and bitter reproaches.--"A Solemn Appeal," pp. 11, 12 (Edition: Signs Publishing Company Limited).*

**28) E. G. White, Messages to Young People, p. 460**

*Seeking Divine Guidance*

*If men and women are in the habit of praying twice a day before they contemplate marriage, they should pray four times a day when such a step is anticipated. Marriage is something that will influence and affect your life, both in this world and in the world to come. A sincere Christian will not advance his plans in this direction without the knowledge that God approves his course. He will not want to choose for himself, but will feel that God must choose for him. We are not to please ourselves, for Christ pleased not Himself. I would not be understood to mean that anyone is to marry one whom he does not love. This would be sin. But fancy and the emotional nature must not be allowed to lead on to ruin. God requires the whole heart, the supreme affections.*

*The majority of the marriages of our time, and the way in which they are conducted, make them one of the signs of the last days. Men and women are so persistent, so headstrong, that God is left out of the question. Religion is laid aside, as if it had no part to act in this solemn and important matter. But unless those who profess to believe the truth are sanctified through it, and exalted in thought and character, they are not in as favorable a position before God as the sinner who has never been enlightened in regard to its claims.--Review and Herald, September 25, 1888.*

**29) E. G. White, Fundamentals of Christian Education, pp. 62, 63**

*A few weeks since, I visited College City (California), to speak, by invitation, upon the subject of temperance. The church was tendered for the occasion, and there was a good attendance. The people of this place have already taken a praiseworthy stand upon temperance principles. In fact, it was upon this condition that a college was established here. The land upon which the college building stands, with a large tract surrounding it, was donated to the Christian Church for educational purposes, with the stipulation that no saloon should ever be opened within three miles of the college. This agreement seems to have been faithfully kept. We would feel that the youth were much safer in attending school in such a town than where there are saloons open day and night on every street corner.*

*The rules of this college strictly guard the association of young men and young women during the school term. It is only when these rules are temporarily suspended, as is sometimes the case, that gentlemen are permitted to accompany ladies to and from public gatherings. Our own College at Battle Creek has similar regulations, though not so stringent. Such rules are indispensable to guard the youth from the danger of premature courtship and unwise marriage. Young people are sent to school by their parents to obtain an education, not to flirt with the opposite sex. The good of society, as well as the highest interest of the students, demands that they shall not attempt to select a life partner while their own character is yet undeveloped, their judgment immature, and while they are at the same time deprived of parental care and guidance.*

*It is because the home training is defective that the youth are so unwilling to submit to proper authority. I am a mother; I know whereof I speak, when I say that youth and children are not only safer but happier under wholesome restraint than when following their own inclination. Parents, your sons and daughters are not properly guarded. They should never be permitted to go and come when they please, without your knowledge and consent. The unbounded freedom granted to children at this age has proved the ruin of thousands. How many are allowed to be in the streets at night, and parents are content to be ignorant of the associates of their children. Too often, companions are chosen whose influence tends only to demoralize.*

*Under the cover of darkness, boys collect in groups to learn their first lessons in card-playing, gambling, smoking, and wine or beer sipping. The sons of religious parents venture into the saloons for an oyster supper, or some similar indulgence, and thus place themselves in the way of temptation. The very atmosphere of these resorts is redolent with blasphemy and pollution. No one can long remain in it without becoming corrupted. It is by such associations that promising youth are becoming inebriates and criminals. The very beginnings of the evil should be guarded against. Parents, unless you know that their surroundings are unexceptionable, do not permit your children to go into the streets after nightfall to engage in out-door sports, or to meet other boys for amusement. If this rule be rigidly enforced, obedience to it will become habitual, and the desire to transgress will soon cease.*

*Those who are seeking to shield the youth from temptation and to prepare them for a life of usefulness, are engaged in a good work. We are glad to see in any institution of learning a recognition of the importance of proper restraint and discipline for the young. May the efforts of all such instructors be crowned with success.--Signs of the Times, March 2, 1882*

**30) E. G. White, Fundamentals of Christian Education, pp. 105, 106**

*True love is a plant that needs culture. Let the woman who desires a peaceful, happy union, who would escape future misery and sorrow, inquire before she yields her affections, Has my lover a mother? What is the stamp of her character? Does he recognize his obligations to her? Is he mindful of her wishes and happiness? If he does not respect and honor his mother, will he manifest respect and love, kindness and attention, toward his wife? When the novelty of marriage is over, will he love me still? Will he be patient with my mistakes, or will he be critical, overbearing, and dictatorial? True affection will overlook many mistakes; love will not discern them.*

*The youth trust altogether too much to impulse. They should not give themselves away too easily, nor be captivated too readily by the winning exterior of the lover. Courtship, as carried on in this age, is a scheme of deception and hypocrisy, with which the enemy of souls has far more to do than the Lord. Good common sense is needed here if anywhere; but the fact is, it has little to do in the matter.*

*If children would be more familiar with their parents, if they would confide in them, and unburden to them their joys and sorrows, they would save themselves many a future heartache. When perplexed to know what course is right, let them lay the matter just as they view it before their parents, and ask advice of them. Who are so well calculated to point out their dangers as godly parents? Who can understand their peculiar temperaments so well as they? Children who are Christians will esteem above every earthly blessing the love and approbation of their God-fearing parents. The parents can sympathize with the children, and pray for and with them that God will shield and guide them. Above everything else they will point them to their never-failing Friend and Counselor, who will be touched with the feeling of their infirmities. He who was tempted in all points like as we are, yet without sin, knows how to succor those who are tempted, and who come to Him in faith.--Review and Herald, January 26, 1886.*

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