

No.
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***"IF YE THEN BE RISEN WITH CHRIST, SEEK THOSE THINGS WHICH
ARE ABOVE, WHERE CHRIST SITTETH ON THE RIGHT HAND OF GOD."***
COL.3.1

EDUCATION
ACCORDING TO SCRIPTURE.

An Address (revised)

At Forest Gate, E,

14th Jan. 1918

by
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EDUCATION ACCORDING TO SCRIPTURE.

An Address by Mr. P.W. Heward,
At Forest Gate, 14th Jan. 1918.

JOSHUA 1.1-9 read.

I want to ask prayer again very definitely. The address is not altogether an easy one. The subject of education according to Scripture is a vast subject, and then the suggestions and arrangements for the extension of the Bible School usefulness are physically overpowering when they begin, because I realise I have to deal with those of all ages, all conditions mentally and spiritually; and how to try and look after them all and to prevent any getting despondent while I am seeing to the needs of some, how to fit in all the fresh arrangements without neglecting the boys and girls, this causes one's mind to feel the need of the Lord's "staying" power (Isa. 26.3,4). So I shall value very definite prayer at the beginning of this meeting. Will one or two brethren lead in prayer?

It is deeply important that as to everything we should have a right standpoint. From a wrong STANDPOINT we may see nothing. The standpoint of a believer should be God's standpoint. We desire to look at earth, at necessities, at sin, at salvation, at everything, from the view point which God marks out. If we take any other position we shall have distortion. Last evening some of us noticed those precious words, "Seek ye first the kingdom of God, and His righteousness, and all these things (the necessities of this life) shall be added unto you". The majority of people who profess the Name of the Lord Jesus take quite a different attitude. They seek first the necessities of this life, and desire that God would add "His" blessing, that He would add the spiritual things. Nay, God there makes known that He will add the physical necessities when we put that which is spiritual in the right position. Those who are without Christ, naturally and continually say, "What shall we eat? what shall we drink? wherewith shall we be clothed?" In the words of Ecclesiastes they are occupied with that which is "under the sun", and Solomon's wisdom declares that to a man under the sun there is nothing beyond whatever concerns merely earthly life. "Go thy way, eat thy bread with joy, and drink thy wine with a merry heart... let thy garments be always white, and let thy head lack no ointment". "A man hath no better thing under the sun, than to eat, and to drink, and to be merry; for that shall abide with him of his labour the days of his life which God giveth him under the sun." The deep, underlying instruction in such words is very real. It is plain that God is not encouraging men to enjoy themselves in the things of this life and neglect His truth; but God has arranged for this record of Solomon's failure to find anything which satisfies under the sun. And so he says that study is a weariness, and in wisdom there is sorrow; and therefore if the man is "under the sun", whatever he does is linked with disappointment. Let him simply eat and drink. Thus the record of that which appears wise from the standpoint of "under the sun" is made a background to show how utterly empty is everything of earth without Christ, and to lead God's dear people to be more than ordinarily grateful for the wonderful love which has given them a heavenly position, a heavenly calling, with heavenly riches, and heavenly hopes, and heavenly delights, amid a ruined world. We pity those who are only "under the sun", and we rejoice in all who have been made to sit together in heavenly places in Christ Jesus, that in fellowship with God they may enter into the truth, and know what it is to pass through this world as God's strangers and pilgrims, - using the world, but not using it to the full; doing the tiniest details of daily life, whether they eat, or whether they drink, or whatever they do, - all to the glory of God. God has brought His people to a NEW standpoint. I desire to take that standpoint to-night with respect to education.

I want that those of us who can truthfully say we have passed out of death into life, and are a new creation in Christ Jesus, - that those of us who can truthfully confess this, should mount up above the circumstances which would depress, mount up above all the opinions which would entangle, and enjoy a clear view of the will of God for His people with respect to their homes, and the education of children, and their own further education, and use of all the powers which God has so graciously given. "Present your bodies a living sacrifice", says the Scripture. ALL the members are to be given as instruments of righteousness. Is the brain to be omitted? "Ye are not your own, ye are bought with a price". The brain is to be used for the Lord. Blessings are always near to dangers. The tree of life was the centre of the garden, but close to it was the tree of knowledge of Good and evil. It is very easy to misuse the brain; but it is very easy to misuse the body, and to make the physical frame an idol. Beloved friends, though speaking of education I do not want anyone to think that the brain is the all-important part of the man, "Keep thy heart with all diligence, for out of it are the issues of life". We dare not boast of our brains; but if God has given us minds they are to be USED for Him, to be occupied with thoughts of Him, to be stored with knowledge of Him, - not boasted knowledge. "If any man think that he knoweth anything, he knoweth nothing yet as he ought to know". It is well to be humbled, it is well to be praiseful: - but perhaps we are anticipating. We want to be clear at the outset what education is. I noticed the following description, "Bringing up,

as of a child; nurture; discipline; instruction; the art of developing, and cultivating the physical and intellectual and moral faculties; the formation of manners, and improvement of the mind, especially in youth". Another dictionary says, "Bringing up, or training, as of a child; instruction; strengthening of the powers of body or mind". The literal meaning of the word in "to lead out". Education, therefore, signifies a bringing out. But I want to use the term in a rather wider sense. You cannot bring out what is NOT THERE. It is quite true that education includes the bringing out of the mental powers which God has placed that they may grow, but I want us to be concerned as to how we are to feed those mental powers, and to look on the mind, not only as something from which we are to bring out, but to remember it contains rooms into which many precious things may be put. God has given to us powers of absorbing, powers of thinking, powers of remembering, powers of reproducing. There are some who have great ability for learning, but not at present, much ability for thinking. There are others who have developed their thinking, but they do not like exact learning. I am concerned that there should be a Scriptural view of the right way of storing knowledge, the right knowledge to store, the right meditation, the right reasoning as distinct from human reasoning in accord with fallen nature, and the right reproducing at the right time of that with which the mind, as the Lord's appointed storehouse, has been filled.

The Earlier Scriptures show us God's stress upon godly education in the home. Deut. 6 is clear in this matter. Indeed there is a special stress on the home throughout the books of Moses. "Hear, O Israel; the Lord our God is one Lord; and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. I take it this passage contains three very important thoughts. First the value of unconscious education. A child who is brought up in the atmosphere of emphasising the things of God is trained thereby. I dare say you have sometimes come across those who have been unconsciously educated by living in a home where there was grammatical exactness, where there was definiteness with respect to many details of earthly knowledge, - the child has been unconsciously educated by everything from earliest infancy. Secondly, this passage lays a stress upon definiteness. When we are sitting in the house we say, Ah, a little time now is our own. When we are walking by the way, - it is rather difficult to collect the mind for any particular conversation. "When thou liest down", - one feels rather tired then. "When thou risest up" - there are all the responsibilities of the new day's work. And yet the Scripture has laid a stress upon the conversation as to the things of God at all these times. This verse always seems to me to contain a reproof, - a reproof which cuts against all of us; at least, I feel it personally. It is so easy to have a measure or reaction from hard STUDY, and to be unwilling for truly profitable CONVERSATION. The Lord seems to have laid a stress upon a definiteness of character, and a purpose of heart that there should always be a willingness to talk about His truth. I should delight to have some children trained in such an atmosphere brought to the Bible School this term. If you can find some of them, beloved friends, bring them along. I am afraid the homes of the 20th century are behind what God has appointed in this matter; but believers should be concerned that their homes should be schools, and they will find that while they are seeking to teach others they are learning themselves. The third thought is this, "Thou shalt teach them diligently, (marg. "sharpen them") unto thy children". I think Eccl. 12 helps to explain this. "The words of the wise are as goads, and as nails that are fastened". I sometimes feel after saying a few words concerning the truth that nothing has been DEFINITE enough. On other occasions I believe the Lord enables something that is fixed, or shall I say "engrafted". But it is my desire that at every meeting there might be many points and nails, (if I might so put it) which will stick in the minds and memories of the Lord's people. I am quite aware that nails which impress you may be sufficiently sharp to pain you, and that we all learn much via pain. But here we have the Divine thought of sharp words, - I do not mean angry words. There are some parents who use sharp words in their homes which ARE goads, but they are not educational goads by any means. A parent has a right to reprove, but a parent has no right to be cross. A parent has an authority to maintain, but a parent loses authority if he loses his temper. Authority must always be linked with godly self-restraint. Sharp words are unprofitable, but the precious sharp words here brought before us are like to those of the book of Proverbs. There you have expressions that you cannot forget. I am convinced of this that many a child could be put to learn certain verses in the book of Proverbs, for example those concerning the sluggard, and could remember them very quickly because of the ox-goad and nail-manner in which they are written. They are made as goads, and they are meant to goad; and the education in the home is to be in such "sharp" words, so they will be remembered and also "sharp" words so that they will keep and stir up the child from being lazy. Education is largely to hinder the natural laziness to which every child is prone, and which sometimes remains with children of an older growth. We need to have that which will stimulate us on. The thought of a goad at once brings to my mind, as you will have noticed, - the ox, - the ox-goad, and this is not without a meaning, because the Hebrew word for an "ox" is associated with the word "to learn", implying that you cannot learn without a yoke, and that you cannot learn without a goad, and that if you learn there will be a real usefulness is serving. Yes, the Lord will be obeyed if we learn rightly. For there is no true learning till one has been brought to Christ. The mind can only have

"knowledge" till there is the fear of the Lord which is the beginning of WISDOM. You cannot obtain wisdom before its beginning, and unless there is the fear of the Lord which is by His grace, there can be no true wisdom at all. The cleverest man of earth is uneducated unless he knows Christ. Everything precious centres round Christ; but, beloved friends, you see here the training in the home was with pointed statements, both to help the children to remember, and to spur them on. Here then we have God's description of training from earliest childhood by the parents. 'Tis no easy task for parents. If a parent seeks to obey verse 7 AFTER obeying verses 5 and 6, that parent must be living very near to the Lord. Verse 7 will weary a man out unless he is spiritual. Just as an unsaved sinner would feel utterly miserable in heaven, so those who are unspiritual would feel utterly miserable in seeking to carry out this verse. We need to have a right standpoint, a right attitude, if we would obey the Lord's will. We notice, further, that when Israel returned from captivity, and the Scriptures were read, there was a stress upon the "little ones". As far as I can see, it was taken for granted that the children would be with their parents, and that the parents would want them to become acquainted with the Scriptures from earliest life, and the Scriptures were in a very real sense, the text-book, and centre of education. Let me remind you of the words near the end of Deuteronomy; "And Moses commanded them, saying; At the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles, when all Israel is come to appear before the Lord thy God in the place which He shall choose, thou shalt read this law before all Israel in their hearing. Gather the people together, men, and women, AND CHILDREN, and thy stranger that is within thy gates, that they may hear, and that they may learn to fear the Lord your God, and observe to do all the words of this law: and that their children which have not known anything, may hear, and learn to fear the Lord your God as long as ye live in the land whither ye go over Jordan to possess it."

I have sometimes thought to myself, What is the value of THIS or THAT? For the present, it does not matter what the "this" or "that" may be. You can put a number of things to be included in those two terms "THIS - THAT". Perhaps some form of knowledge comes before one, - "I should like to have knowledge of this science, I should like to be acquainted with that language". But what is the value of it? Oh, some will say, it has a commercial value; you can turn the knowledge into money. And into what can you turn the money? What is the value of "this" or "that"? I think if you have tasted that the Lord is gracious you will be brought to realise that nothing is any value in ITSELF. That which has a value has a value as it centres round CHRIST. In accord with that thought we find here a stress on education, "That they may learn and fear the Lord your God". Let a man be educated in an earthly sense; - he becomes proud of his education, he looks down on those who know less. What has he gained? What is the advantage of the further information? His greater knowledge makes him more definitely accountable, and brings a heavier judgment upon him from a righteous God. The training God appointed was for a practical purpose, - that men might learn to fear the Lord. I feel a concern in this matter as to our very Bible School. I do not want to train children that they may become more manifestly responsible (if I might so word it), and more heavily judged because their knowledge of truth is larger. I long that they might be brought to KNOW the Lord. Otherwise what is the value of mental acquaintance of Scripture if it is linked with forgetfulness of God, and, actually a defiance of Him? "That they may learn to fear": such an object is before us to His glory.

A few words respecting education in Israel's subsequent history. The Jewish people have usually been enthusiasts for learning. The book of Proverbs shows a right enthusiasm, searching for wisdom as for hid treasure. There we have wisdom crying without, and the reproof to the sluggard, and the reproof to the simple one. Oh how keen are these reproofs. But what did the nation do? The nation missed the mark. The nation did not realise that Christ was the Wisdom of God. They did not realise that the fear of the Lord was the beginning of wisdom. A good understanding have all they that DO. But they sought knowledge for the sake of knowledge, and for the exaltation of the man who had the knowledge. That was Israel's mistake. We find that very quickly after the times of the Old Testament, eleven words sprang up to describe a school. It was "a house of learning", "a house of books", "a house of a master", "a seat", and "vineyard". You know perhaps how the Talmud said that the town in which there was no school must perish, and that Jerusalem was destroyed because the training in the schools was neglected. The regulations were interesting. When there were 25 children there was to be a teacher; when there were 40 children there was to be a teacher with an assistant. A child was to go to school at six. Up till that time a child was to be trained at home. I do not mean taught to play at home, - I mean to be trained, and I mean that the child should even now be well-educated before going to school at six, - a Christian parent will surely understand this thought. There is an interesting record of a famous man among Israel hearing his little son say the verses that had been taught. I trust there will be those who are not learned men among Israel, but who by grace are instructed among the Israel of God, who will hear their little sons and daughters say verses, - and who will know them first that they may know if there is any mistake. The child was supposed to learn the Bible at five years of age. At ten and fifteen there was the adding of the Mishna and the Talmud. Alas, poor Israel emphasized their own books as being more advanced than the Bible. Some of us will agree as to the Bible at five, but continue the Bible at ten, the Bible at fifteen, the Bible at fifty; yea, the Bible throughout. The things of God are indeed precious. The "Mishna" means the "second", and we will put everything of man in a very secondary place. The Talmud means the "learning". In God's book we have our

Talmud means the "learning". In God's book we have our Talmud. The Bible is our Talmud.

It is full of advanced learning, and we desire by grace to be acquainted with it more and more.

The history of education among Gentiles has interested me. But I think it has elements of SADNESS. True there have been some encouraging features. We think of the old Waldensian servants of God, (as doubtless many of them were?, though living in less comfortable times than those which we have now reached; before they were sent forth to preach they had to learn books of Scripture by heart. We find some of the old missionary centres in days when there was far less knowledge of the Truth than we are privileged to have now, laying a somewhat similar stress on the Scriptures. I recollect reading of some who were not allowed to go forth until they knew the whole book of Psalms, - some of us found the 119th a measure of difficulty. There was one real advantage when there was no printing. The mind was tested more and trusted more, and there was doubtless more earnestness. If you could only see a Bible when you came to the meeting you would want to learn the verses and ponder them at home more; but everything is so "easy" to-day that we are apt to lose many blessings. Oh let us not misuse the privilege of having an OPEN Bible in our HANDS. Think, beloved friends, those of you who have three or four or five Bibles of your own; those of you who have English Bibles, Greek & Testaments, Hebrew copies, and so forth; - think of the dear children of God in the same family as that in which you are found by grace, dear children of God hundreds of years ago, and everything they wanted to possess they had to write out for themselves. Ah, we have everything so easily now; we are apt to become superficial. We forget to be grateful, because we are so used to our blessings. Let us praise God for everything we have received, and ask Him to help us use it rightly. Sin took occasion by the law. Every advantage we have sin will seek to make a weapon against the Lord.

Two special systems of education stand out before me. In the later middle ages, that of Jansenism, and that of Jesuitism. Jansenism is one of the saddest, yet most interesting, features in history. It shows men who were concerned as to grace, and the doctrine of grace, and yet sought to retain a fellowship with those who denied it. The Jansenists never left the church of Rome, they lived in darker times than ours in some respects, it is true. I do not mean that the days are spiritually improving, but God has emphasized much of His truth upon His people especially of late. These men did not have our privileges, but perhaps they had some evidences of zeal as to the Scriptures which would even put us to shame. They laid a stress on learning with regard to the education of children, enforcing its true and right value because of that which was learnt. They depreciated the thought of emulation or rivalry; whereas the Jesuits worked everything on rivalry, and emphasized this attitude on the children they instructed. I have often thought of these two things. I have often been concerned that nothing in our Bible School should awaken the envy of one child against another, or any striving for a "first" place which would damage the character. Yet I have felt that, in its right place, the Scripture itself has laid a stress on striving. But surely it was right to call attention to the value of that which was learned, for whatever is not valuable should not be learnt. It was fitting that the children they had under their care might be encouraged to have an enthusiasm to know, provided there were not the craving for knowledge shown in Gen. 3. The Jansenist teachers took a PERSONAL interest in their scholars. I plead with workers here to take a personal interest in the boys and girls. I am persuaded that oftentimes those who are younger lose enthusiasm because the worker has, in measure, lost enthusiasm first. If to us the Scriptures are so precious, if we delight in them, we shall find that there is a measure of contagion of the right kind. I am not now ignoring the fact that we want something deeper than mental zeal, and that the children can never "catch" our spiritual enthusiasm till grace makes them one with us in Christ. Yet I feel that we often misrepresent our Lord to the younger ones by not being concerned enough to show our delight in Him; that we often misrepresent the Scriptures by learning them ourselves in a slipshod way, and misrepresent their true value by studying them half-heartedly. What can be said of those who say to the children, "Now learn your verses", and they do not learn them themselves; who say, "Get on with your work", and yet the children never, or at least but rarely, see their parents studying the Scriptures. Let us have a zeal that will affect our whole life, and they will see God's word is to us INFINITELY and not only indefinitely precious. Suppose the child sees the parents more concerned about getting money than the knowledge of the Truth, where is the testimony? "Sweeter also than honey and the honeycomb" - But suppose the child sees the parents very glad when they have a good meal, and very careless as to the spiritual meal; very concerned when they cannot get food, willing to spend an hour in a queue, and unwilling to spend an hour in the Bible School. Beloved friends, there is need for a concern in those things. We need to realise that enthusiasm for the Lord must go THROUGH the whole of our life, if there is to be any power with the children. Do you wonder that the children often grow up very careless, and indifferent as to the things of God? Why are we not overflowing with our zeal if we have tasted that the Lord is gracious! It is when any HAVE TASTED that they can say to others, "O taste and see that the Lord is good".

The present-day ideas of education are manifold. But they contain much which would sadden the thoughtful believer. There is the classical idea which includes particularly the learning of ancient languages, and would therefore reckon important, books

which are in part untranslatable in their iniquity, books which are steeped in idolatry, and filled full with wickedness. The classical idea is the reverse of attractive to the humble believer. There are others who would plead for a stress on that which is scientific. But much that is scientific in human language sets aside real facts for unproven theories. That which is against Scripture is often embraced. The natural man receiveth NOT the things of the Spirit of God. The current of scepticism in science is more real than we are apt to realise. There are others who plead for a "modern" education; and why? They are concerned as to its commercial value. "The kingdom of God is not meat and drink". Children are not to be trained for this world. Eternity is infinitely longer, vaster, and more real. The present day principles of education which have been developed from the kindergarten and which are so much approved at the present time, are, I find, very often associated with the theory of natural goodness in the children. Perhaps the latest and most famous method of dealing with infant training developed originally in Italy shows this most fully, (Montessori). The child is not regarded as a sinner with a sinful heart, but rather there is the encouragement to that self-activity and that development along one's own lines of choice which can only mark a disregard of what Scripture has set forth. Indeed as one looks around on the prevalent theories of education, one feels they have all missed the mark. Man is being trained for his own enjoyment of cleverness, or that he may feed upon the works of man, or that he may gain in this world, that he may develop himself, and God is largely in the background. God is forgotten. By the grace of God we have been brought to take a different standpoint.

We come to the Later Scriptures, and we find there that the Lord Jesus Christ took an interest in children; and in the epistles also we have a stress upon the children. I think we have a hint of a school in 1 Tim. 3. The deacon is to stand well before children. Our English Version adds "Ruling THEIR children", but it is an addition to what God says. He is to stand well in front of children. It would seem most natural in accord with what the synagogues had, that the early Christian assemblies soon arranged for a school. This would, moreover, be the working out of a Divine principle, the Divine principle to do all things to the glory of God, and to seek to avoid doing evil that good might come. Indeed so many Divine principles centre round true concern for the children. One longs that there may yet be in these days Scriptural schools attached to Scriptural assemblies. But they need Scriptural teachers, and the teachers must be trained before they can train. Is anything too hard for the Lord? He can work suddenly. At the present time parents have a grave responsibility with their children in the existing schools. In accord with the law of the land they must seek to fall in with certain arrangements, whenever they can with a good conscience. But they should remember the principle of Moses when dealing with the bringing forth of Israel, - "We will go with our little ones"; and they should, with Ezra, seek a right way for their little ones. It is not right that parents who claim their children for the Lord should allow that their children are mixed up with things which they would not permit themselves. A parent is losing his or her rightful position if that parent allows the children to be instructed in a God-denying, man-made science. A parent is forfeiting the right authority if the child is ALLOWED to peruse the novel which on the other hand he or she would rightly REFUSE to read. I have had this brought very definitely before me of late. A parent attending our meetings told me of the way in which one of his children was being associated with things which pained his heart. The path is quite clear. The parent must refuse at all costs, not giving the child to bear the brunt, but taking up the matter himself, or herself. The parent should know WHAT the child is learning, and what arrangements are made at the school. I may perhaps be permitted to look back to my own history. I recollect that in a secondary school with about 300 pupils, I was the only one who was not present at the Theatricals. This was arranged by my parents, - a definite arrangement with the head-master of the school. I suppose that there were many who were associated with nominal Christian homes, but doubtless the majority thought because some of the theatricals were Greek and Latin, there was the educational aspect, and that the acting did not matter so much. It is so easy to overlook things when they are associated with education. But the parent must take a firm stand. Some of us had a difficulty just recently with respect to children had a difficulty just recently with respect to children being taught that which was entirely against Scripture regarding Christmas. It was important to act firmly at once. It is important to act oftentimes before the problem comes. Nor could we forget the way in which children are taught in the schools to regard themselves as children of God without being born from above, and to share in worship which can only belong to Christians. I would repeat it - a parent should take a firm and definite stand in this matter. It is cruel to the child, and cruel to all, to allow the sin to continue. Only those who are in Christ Jesus can say, "Our Father, Which art in heaven". Oftentimes unsaved teachers, careless as to the things of God, and manifestly so, link themselves with the leadership of nominal prayers. It can only be an abomination in the sight of God, with which a believing parent cannot rightly allow his children to be associated. The prayer of the upright is God's delight. Those who are quickened can pray; but an imitation prayer must dishonour the Name of the Lord. I suppose that which I am suggesting shows the path is very difficult; yes, the path of pleasing God is not easy. We must be prepared to be misunderstood. We must be prepared to suffer for the sake of Him Who suffered not only man's wrath, but Divine wrath in our place! What wondrous love! Is it TOO costly to suffer for Him?

But perhaps you ask me, If there were to be a Scriptural arrangement of education to-day, what would it include? I believe that the Bible would be the special Text-Book. I am concerned that the Scripture should have its rightful place in all our lives. The language of Scripture will meet the child's need for language. It is the only exact language which exists, (Ps 12.6): the Holy Spirit never misuses or misplaces one word. The logic of Scripture will train the mind. The history of Scripture, should have a larger share. The geography ^{of Scripture, including the geography} of prophecy, is as important as other geography, and more so. I find, moreover, that God, when dealing with Job, implied it was well that one should know something of His works in nature, and realise the limitations of knowledge. This has been much on my mind of late, and personally I should seek to bring the study of God's work in nature very definitely before children if there were a Scriptural school. God illustrates many things in Scripture by allusion to things in nature. Some of us yesterday were pondering the pearl in the parable of the pearl. In a few days we shall be thinking of leaven. Now leaven is a deeply interesting subject, I do not profess to know anything about it to the extent I desire to know; but some little research has interested me, and I should delight for our younger friends, as well as for those who are older, to be well acquainted with the workings and arrangements of leaven, for God has used this to give spiritual teaching. And so is it with many things in nature which are quite overlooked, unless the facts of nature are known. To me it seems that children should be trained in these matters, particularly in that which Scripture has emphasized. It is on that account that we are using the microscope with respect to the Bible School. If there were an all-day school for children to be trained from earliest life, my own belief is that the microscope should be largely used, and possibly a telescope as well. The work of God in the tiniest things, and also in the largest things should awaken a sense of awe, and the wonderful fact that He Who is so majestic, yet thinks of guilty, helpless, sinners. The child should notice, moreover, the structure of Scripture. I have sometimes thought in connection with the use of a microscope, - In this little speck of dust there is such beautiful arrangement when it is enlarged sufficiently. May it not be that some parts of Scripture which men think look like specks of dust have HIDDEN structures? I believe every word of Scripture is arranged in such a way that the whole book is a palace; if only we could see it from God's standpoint we should be amazed at its beauty. Sometimes we catch a glimpse of the structure of a verse, but only a glimpse. Yet I would encourage the children to see the glimpses. Let them try and work out the structure of a psalm. They will find it deeply profitable. The Bible, furthermore, contains a large amount of arithmetic. We have the reckoning up oftentimes with respect to Israel. It appears to me that in modern education, arithmetic, and other forms of mathematics, are the least open to question. They do not seem to have been so corrupted by man; and I feel that children should be well able to handle the "sums" of Scripture, and thus be well able to deal with figures generally, and so forth. For the glory of God it is important that a child trained in a Scriptural school should not be behind others, but considerably in advance of them, yet free from the many taints associated with the methods and the atmosphere of present institutions. We can only cry unto God for the granting of such a school. He may do a thing suddenly, especially when His people pray. We remember the words of Heb. 13; - the apostle beseeched prayer the rather that he may be restored the sooner. The power of prayer is very great. But meanwhile let every Christian parent say, I will not allow anything in the education of my child which grieves my heart; and let those who have responsibilities of homes realise that Timothy from a babe knew the sacred letters; that his mother, it would seem, instructed him. I suppose that 2 Tim. 3.15 refers to knowledge of the Hebrew Scriptures in the Hebrew. Certainly it implies that Timothy could read as a babe, and that he knew much of the Scripture as a baby. The mother is the first teacher, and she must be taught that she may teach. She must have the teaching from God and be well acquainted with His truth, and spend TIME UPON THIS LABOUR, that God in all things may be glorified. Oh, beloved friends, I would say as to the training of the children, begin the education earlier. Remember LITTLE things make an impression. Emphasize the Scriptures by the enthusiasm of your LIFE in the power of the Holy Spirit. Do not be concerned for a child's cleverness, but that a child may know the Lord, and the things of the Lord; and when those committed to your care are found in any ordinary schools, exercise a watchful supervision that nothing may take place which, through your indifference, will be leading them away from the Lord, and into the things of the world more definitely.