

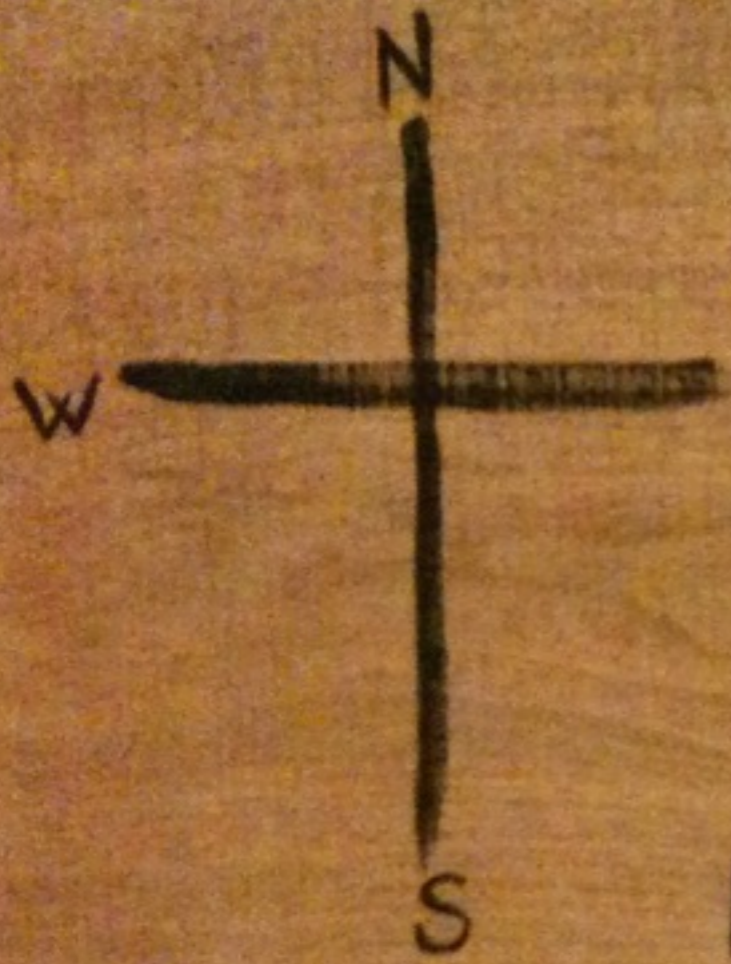


# Market Gardening

Why are We Here? True Education!!!

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Eastward Gardens





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Hardinsburg - Indiana



## Chapter 2—The Eden School

*“Happy is the man that findeth wisdom.”*

The system of education instituted at the beginning of the world was to be a model for man throughout all aftertime. As an illustration of its principles a model school was established in Eden, the home of our first parents. The Garden of Eden was the schoolroom, nature was the lesson book, the Creator Himself was the instructor, and the parents of the human family were the students. {Education p.20}



Our ideas of education take too narrow and too low a range. There is need of a broader scope, a higher aim. True education means more than the pursual of a certain course of study. It means more than a preparation for the life that now is. It has to do with the whole being, and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world and for the higher joy of wider service in the world to come. {Education p.13}



The training of John was not to be in accordance with the ordinary customs of society. He was to be instrumental in giving new direction to the thoughts of the people of his day, and awakening them to the necessity of a nobler type of manhood. God would have the character of his servant moulded after the Divine Model. The wilderness was his schoolroom, the mountains his familiar haunts. There he learned to deny himself, and to cultivate simplicity of diet and of dress. His habits of life were so pure and natural that his ideas were not perverted, and his character was not warped by the wrong influences which he was afterward called to meet.

The great book of nature, with its inexhaustible stores, was open before the prophet. He was fitted through privation and hardship to control his physical and mental powers, that he might stand among the people as unmoved by surrounding circumstances as the rocks and mountains of the wilderness. The world's Redeemer said of John, "Verily I say unto you, Among them that are born of women, there hath not risen a greater than John the Baptist." {GH p.11}



The number who responded to the call to leave Babylon, was disappointingly small. Ezra had expected that a large number would return. But many of those who had acquired houses and lands, had no desire to sacrifice these possessions. They loved ease and comfort rather than hardship and privation, and were well satisfied to remain. Their example proved a hindrance to many who might otherwise have chosen to cast in their lot with God's people, and advance by faith. {R&H p.3974}



In the movement of 1844, when we believed the coming of Christ was at hand, night after night, when bidding goodnight to those of like faith, we would grasp their hands, feeling that we might not clasp them again until we should meet in the kingdom of glory. Thus it will be again as we draw near to the close of time. I urge our people to make it their life work to seek for spirituality. Christ is at the door. This is why I say to our people, Do not consider it a privation when you are called to leave the cities and move out into country places. Here there await rich blessings for those who will grasp them. By beholding the scenes of nature, the works of the Creator, by studying God's handiwork, imperceptibly you will be changed into the same image. {Ms85-1908.17}



Thus it is with the Christian warfare. We have an enemy that we must meet, who is never off his guard one moment. The claims of our country are not higher than the claims of God. If hardships are borne and trials are endured by our soldiers fighting in behalf of their country to obtain the mastery and bring to obedience the rebellious, how much more willingly should the soldiers of Christ endure privation, self-denial, and taxation for His sake! {ST. p. 2510}



I saw that unless there is an entire change in the young, a thorough conversion, they may despair of heaven. From what has been shown me, there are not more than half of the young who profess religion and the truth who have been truly converted. If they had been converted they would bear fruit to the glory of God. Many are leaning upon a supposed hope without a true foundation. The fountain is not cleansed, therefore the streams proceeding from that fountain are not pure. Cleanse the fountain, and the streams will be pure. If the heart is right, your words, your dress, your acts, will all be right. True godliness is lacking. I would not dishonor my Master so much as to admit that a careless, trifling, prayerless person is a Christian. No; a Christian has victory over his besetments, over his passions. There is a remedy for the sin-sick soul. That remedy is in Jesus. Precious Saviour! His grace is sufficient for the weakest; and the strongest must also have His grace or perish.

I saw how this grace could be obtained. Go to your closet, and there alone plead with God: "Create in me a clean heart, O God; and renew a right spirit within me." Be in earnest, be sincere. Fervent prayer availeth much. {1T p.158}



I saw that many are fair in their profession, while within is corruption. Deceive not yourselves, falsehearted professors. God looks at the heart. "Out of the abundance of the heart the mouth speaketh." The world, I saw, is in the heart of such, but the religion of Jesus is not there. If professed Christians love Jesus better than the world, they will love to speak of Him, their best Friend, in whom their highest affections are centered. He came to their aid when they felt their lost and perishing condition. When weary and heavy-laden with sin, they turned unto Him. He removed their burden of guilt and sin, took away their sorrow and mourning, and turned the whole current of their affections. The things they once loved, they now hate; and the things they hated, they now love.

Has this great change taken place in you? Be not deceived. I would never name the name of Christ, or I would give Him my whole heart, my undivided affections. We should feel the deepest gratitude that Jesus will accept this offering. He demands all. When we are brought to yield to His claims, and give up all, then, and not till then, will He throw around us His arms of mercy. But what do we give when we give all? A sin-polluted soul for Jesus to purify, to cleanse by His mercy, and to save from death by His matchless love. And yet I saw that some thought it hard to give up all. I am ashamed to hear it spoken of, ashamed to write it.

Do you talk about self-denial? What did Christ give for us? When you think it hard that Christ requires all, go to Calvary, and weep there over such a thought. Behold the hands and feet of your Deliverer torn by the cruel nails that you may be washed from sin by His own blood! {1T p.158}



Those who feel the constraining love of God do not ask how little may be given in order to obtain the heavenly reward; they ask not for the lowest standard, but aim at a perfect conformity to the will of their Redeemer. With ardent desire they yield *all*, and manifest zeal proportionate to the value of the object of which they are in pursuit. What is the object? Immortality, eternal life.

Young friends, many of you are sadly deceived. You have been satisfied with something short of pure and undefiled religion. I want to arouse you. The angels of God are trying to arouse you. Oh, that the important truths of the word of God may arouse you to a sense of your danger, and lead you to a thorough examination of yourselves! Your hearts are yet carnal. They are not subject to the law of God, neither indeed can be. These carnal hearts must be changed, and you see such beauty in holiness that you will pant after it as the hart panteth after the water brooks. Then you will love God and love His law. Then the yoke of Christ will be easy and His burden light. Although you will have trials, yet these trials, well borne, only make the way more precious. The immortal inheritance is for the self-denying Christian.

I saw that the Christian should not set too high a value, or depend too much, upon a happy flight of feeling. These feelings are not always true guides. It should be the study of every Christian to serve God from principle, and not be ruled by feeling. By so doing, faith will be brought into exercise, and will increase. I was shown that if the Christian lives a humble, self-sacrificing life, peace and joy in the Lord will be the result. But the greatest happiness experienced will be in doing others good, in making others happy. Such happiness will be lasting. {1T p.158}



## The Third Angel's Message

The present truth, the special message given to our world, even the third angel's message, comprehends a vast field, containing heavenly treasures. No one can be excusable who says, "I will no longer have anything to do with these special messages; I will preach Christ." No one can preach Christ, and present the truth as it is in Jesus, unless he presents the truths that are to come before the people at the present time, when such important developments are taking place. — Manuscript 33, 1897. {VVS p. 325.2}