

The true object of education is to restore the image of God in the soul.

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The Christian Educator

IS DEVOTED TO

The Thorough, Systematic, and Symmetrical Culture of
the Hand, Head, and Heart, in the Home,
School, and Church.

ISSUED MONTHLY.

Entered at the Post-office in Battle Creek, Michigan.

GOD works with human efforts.

CHRIST can be better glorified by those who serve
him intelligently.

THE early education of youth generally shapes their
character for life.

ANY effort that exalts intellectual culture above
moral training is misdirected.

It is the nicest work ever assumed by men and
women to deal with youthful minds.

If morality and religion are to live in a school, it
must be through a knowledge of God's word.

A CLEAR conception of what God is, and what he
requires us to be, will give humble views of self.

THE exercise of the muscles as well as the brain
will encourage a taste for the homely duties of life.

THE church is asleep, and does not realize the
magnitude of this matter of educating the children
and youth.

THE world is full of one-sided men and women, be-
cause one set of faculties is cultivated, while others
are dwarfed from inaction.

THE precepts and principles of religion are the first
steps in the acquisition of knowledge, and lie at the
very foundation of true education.

THE only schoolroom for children from eight to ten
years of age should be in the open air, amid the open-
ing flowers and nature's beautiful scenery.

TEACHERS AND TEACHING.

TRUE education means more than taking a certain
course of study. It is broad. It includes the har-
monious development of all the physical powers and
mental faculties. It teaches the love and fear of
God, and is a preparation for the faithful discharge
of life's duties.

There is an education that is essentially worldly.
Its aim is success in the world, the gratification of
selfish ambition. To secure this education many
students spend time and money in crowding their
minds with unnecessary knowledge. The world
accounts them learned; but God is not in their
thoughts. They eat of the tree of worldly knowl-
edge, which nourishes and strengthens pride. In
their hearts they become disobedient and estranged

from God; and their entrusted gifts are placed on the enemy's side. Much of the education at the present time is of this character. The world may regard it as highly desirable; but it increases the peril of the student.

There is another kind of education that is very different. Its fundamental principle, as stated by the greatest Teacher the world has ever known, is, "Seek ye first the kingdom of God and his righteousness." Its aim is not selfish; it is to honor God, and to serve him in the world. Both the studies pursued and the industrial training have this object in view. The word of God is studied; a vital connection with God is maintained, and the better feelings and traits of character are brought into exercise. This kind of education produces results as lasting as eternity. For "the fear of the Lord is the beginning of wisdom," and better than all other knowledge is an understanding of his word.

What shall be the character of the education given in our schools? Shall it be according to the wisdom of this world, or according to that wisdom which is from above? Will not teachers awake to their responsibility in this matter, and see that the word of God has a larger place in the instruction given in our schools?

Teachers are to do more for students than to impart a knowledge of books. Their position as guide and instructor of youth is most responsible; for to them is given the work of molding mind and character. Those who undertake this work should possess well-balanced, symmetrical characters. They should be refined in manner, neat in dress, careful in all their habits; and they should have that true Christian courtesy that wins confidence and respect. The teacher should be himself what he wishes his students to become.

Teachers are to watch over their students, as the shepherd watches over the flock entrusted to his charge. They should care for souls as they that must give account.

The true teacher will try by precept and example to win souls to Christ. He must receive the truth in the love of it, and let it cleanse his heart, and mold his life. Every teacher should be under the full control of the Holy Spirit. Then Christ can speak to the heart, and his voice is the voice of love. And the love of God, received into the heart, is an active power for good, quickening and enlarging the mind and soul. With his own heart warm with divine love, the teacher will lift up the Man of Calvary, not to

give the students a casual glance, but to fasten their attention until Jesus shall seem to them the "Chiefest among ten thousand," and the One "altogether lovely."

The Holy Spirit is an effective helper in restoring the image of God in the human soul, and its efficiency and power have not been appreciated in our schools. It came into the schools of the prophets, bringing even the thought into harmony with the will of God. There was a living connection between heaven and these schools; and the joy and thanksgiving of loving hearts found expression in songs of praise in which angels joined.

The Holy Spirit comes to the world as Christ's representative. It not only speaks the truth, but it is the truth—the faithful and true Witness. It is the great Searcher of hearts, and is acquainted with the characters of all.

The Holy Spirit has often come to our schools, and has not been recognized, but has been treated as a stranger, perhaps even as an intruder. Every teacher should know and welcome this heavenly guest. If the teachers will open their own hearts to receive the Spirit, they will be prepared to co-operate with it in working for their students; and when it is given free course, it will effect wonderful transformations. It will work in each heart, correcting selfishness, molding and refining the character, and bringing even the thoughts into captivity to Christ.

The great aim of the teacher should be the perfection of Christian character, in himself and in his students. Teachers, let your lamps be trimmed and burning; and they will not only be lights to your students, but will send out clear and distinct rays to the homes and neighborhoods where your students live, and far beyond into the moral darkness of the world.

MRS. E. G. WHITE.

IN the ancient cathedral of Lubeck, in Germany, there is an old slab with the following inscription:—

"Thus speaketh Christ, our Lord, to us,—

Ye call me Master, and obey me not;

Ye call me Light, and see me not;

Ye call me Way, and walk me not;

Ye call me Life, and desire me not;

Ye call me Wise, and follow me not;

Ye call me Rich, and ask me not;

Ye call me Eternal, and seek me not;

Ye call me Just, and fear me not;

If I condemn you, blame me not."

OUR CONTRIBUTORS

THE TRUE OBJECT OF EDUCATION.

In order to have any just idea of true education, we must have a broad view of the subject and a substantial foundation upon which to rest any conclusion which we may draw. Education is simply a means, not an end in itself, and it is to be adapted in its nature to the end which is sought. Education may be just as purely selfish as the feeling of the miser when he hoards up gold.

God created man in his own image. "The genealogy of our race, as given by inspiration, traces back its origin, not to a line of developing germs, mollusks, and quadrupeds, but to the great Creator. Though formed from the dust, Adam was the son of God."

"Man was to bear God's image, both in outward resemblance and in character. . . . "His mind was capable of comprehending divine things. His affections were pure, his appetites and passions were under the control of reason. He was holy and happy in bearing the image of God, and in perfect obedience to his will."

"God made man upright; he gave him noble traits of character, with no bias toward evil. He endowed him with high intellectual powers, and presented before him the strongest possible inducements to be true to his allegiance. Obedience, perfect and perpetual, was the condition of eternal happiness. On this condition he was to have access to the tree of life."

"The holy pair were not only children under the fatherly care of God; but students receiving instruction from the all-wise Creator. They were visited by angels, and were granted communion with their Maker, with no obscuring veil between. They were full of vigor imparted by the tree of life, and their intellectual power was but little less than that of the angels. The mysteries of the visible universe — 'the wondrous works of Him who is perfect in knowledge' — afforded them an exhaustless source of instruction and delight. The laws and operations of nature, which have engaged men's study for six thousand years, were opened to their minds by the infinite Framer and Upholder of all. They held converse with leaf and flower and tree, gathering from each the secrets of its life."

"So long as they remained loyal to the divine law, their capacity to know, to enjoy, and to love, would continually increase. They would be constantly gaining new treasures of knowledge, discovering fresh springs of happiness, and obtaining clearer and yet clearer conceptions of the immeasurable, unfailling love of God."

That gives us a glimpse, merely, of what man was. But how great was the change that came! Adam was the son of God, but by the fall he lost that standing in which he had the character of God, and after that he begat in his own likeness and his own image.

So we do not need to spend much time upon what man is; we have only to look about, to look at ourselves. "Sin has well-nigh obliterated the image of God in man." That is what man is.

All this loss and unhappiness was, and is, the result of sin. It is in the mind that sin begins. It is first the thought, then the single act, then the habit; and that fixes the destiny. Its progression is, thought, act, character, destiny. But it begins in the mind. No man ever commits an outward sin who does not consent to it with his mind first; and all the hosts of evil have not power enough to compel a man to decide to give his mind to evil when he persists in holding to righteousness. Sin begins in the mind, it is the thought. "The very thought of foolishness is sin," and the outward act is simply the expression of what the mind is; for "as a man thinketh in his heart, so is he."

"The mind of a man or woman does not come down in a moment from purity and holiness to depravity, corruption, and crime. It takes time to transform the human to the divine, or to degrade those formed in the image of God to the brutal or the Satanic. By beholding we become changed. Though formed in the image of his Maker, man can so educate his mind that sin, which he once loathed, will become pleasant to him. As he ceases to watch and pray, he ceases to guard the citadel, the heart, and engages in sin and crime. The mind is debased, and it is impossible to elevate it from corruption while it is being educated to enslave the moral and intellectual powers, and bring them in subjection to grosser passions. Constant war against the carnal mind must be maintained; and we must be aided by the refining influence of the grace of God, which will attract the mind upward, and habituate it to meditate upon pure and holy things."

But when God's plan is fulfilled, his image will

be restored in man. "What Christ was in his perfect humanity, we must be; for we must form characters for eternity." "He who guides the planets in their courses, and upholds the worlds by his power, has made provision for man formed in his image, that he may be little less than the angels of God while in the performance of his duties on earth."

As it was through seeking and obtaining a wrong kind of knowledge that the image of God was lost, so through seeking and obtaining the right kind of knowledge, the image is to be restored. That ought to stand out clearly now from these texts and quotations. Through seeking and obtaining, and therefore thinking upon and dwelling upon the wrong kind of knowledge,—the knowledge of evil, which originated with Satan,—the image was lost and has been well-nigh obliterated; but through seeking and obtaining the right kind of knowledge, which will be knowledge which comes from God, which is always the truth, that image which is lost will be restored.

"The true object of education is to restore the image of God in the soul." "This embraces more than merely having a knowledge of books. It takes in everything that is good, virtuous, righteous, and holy. It comprehends the practise of temperance, godliness, brotherly kindness, and love to God, and to each other. In order to attain to this object, the physical, mental, moral, and religious education of children must have attention." "The youth should be taught the importance of cultivating their physical, mental, and moral powers, that they may not only reach the highest attainments in science, but through a knowledge of God, may be educated to glorify him." The image of God was lost by seeking after and obtaining the wrong kind of knowledge; it is to be restored by seeking after and obtaining the right kind of knowledge. And the object of true education is to restore the image of God to the soul. That is character building; that is having Christ enthroned within, the hope of glory; that is being like Christ.

[Extracts from a chapel talk by Professor W. W. Prescott, November, 1893.]

WHOEVER worthily strives for education, seeks it not for adornment but for use.—*Youth's Instructor*.

THE one subject of the whole Bible is Salvation. Whatever other subject may be touched upon or dealt with in the Bible, it is always subordinate to the great subject of salvation.—*American Sentinel*.

THE CHRISTIAN TEACHER.

SINCE "education is but a preparation of the physical, intellectual, and moral powers for the best performance of all the duties of life," it follows that the mission of the teacher, and especially of the Christian teacher, is a most exalted one. When we consider that it is a training of the three great elements of our nature, the physical, intellectual, and moral, and that too for the best performance of all life's duties, surely a heavy burden of responsibility is placed on the one who is called to be an educator.

I say "called to be an educator," for I believe that no one should enter the work of teaching unless he has a natural fitness and inclination for the work; unless he feels that there are greater possibilities opened before him in this line of work than in any other; in short, unless he is willing to assume the great responsibility of one about to engage in so great a work, and feels assured that his call has been as direct and explicit as that of the gospel minister.

There are two ways of teaching—by precept and by example. Every teacher either consciously or unconsciously teaches according to both methods. There are, however, far more teachers who teach the technicalities of the various branches, than who mingle with the students, inspiring them with high ideals and exalted views of the possibilities and realities of life.

To accomplish these results the instructor must be firm yet patient, an object of respect to his pupils and yet one who does not show by his attitude that he feels himself above them; progressive and yet showing his moderation to all men; not given to viewing the dark side, but rather the bright side of life.

To enter more into detail, the teacher will need to be "firm in the right as God gives him to see the right." He will need to rebuke evil traits of character, indolence, and rudeness, but in no case should he give way to a feeling of anger. One angry word, one sarcastic remark, or a commanding tone may produce a result which neither time nor eternity could change. Whoever allows himself to use harsh words or employ sarcasm, either in class or out, thereby erects a barrier between himself and his pupils which no amount of pious talk will surmount. The life lived is more than the word spoken. Kindness will accomplish what force cannot. How beautifully this thought is expressed in Proverbs, "A word fitly spoken is like apples of gold in baskets of silver."—R. V. "A soft answer turneth away wrath."

The good teacher should embody a peculiar blending of dignity and humility. He will not have that species of false dignity, bred of shallowness of mind, which will keep him aloof from his students, and an object of fear to them; nor will he descend to engage in the follies of action or conversation which might characterize some of them. His attitude must be such that his pupils will feel free to come to him as to their dearest friend for counsel and advice.

Again: progressiveness will be a leading characteristic of the successful teacher. No teacher can arouse enthusiasm in students unless he first be a student himself. As to methods he will wisely follow the poet's advice:—

"Be not the first by whom the new is tried,
Nor yet the last to lay the old aside."

He will certainly not adopt a method of teaching by which his students are converted into mere vessels for the reception of his undisputed ideas. Such a plan would readily develop an educational papacy, in which the teacher would be the pope and the students his credulous subjects. The teacher who imagines that his opinions must be received without question and regarded as final on all questions has greatly mistaken his calling. A good principle for the teacher to follow in his relations with his pupils would be, "Come, let us reason together."

Young people are naturally full of life, and hopeful. They long for association with those of like tendencies. Those who teach them should be young at heart, if old in years. Those who cannot unite with them in their hopes and aspirations, or who fail to keep in mind the peculiar temptations incident to student life, must certainly fail, in a large measure, of accomplishing the work of a teacher.

Only a few of the many qualifications of the true teacher have been mentioned, but lastly and above all, "Teachers should copy the example of the Great Teacher, who from the familiar scenes of nature drew illustrations and simplified his teachings, and impressed them more deeply on the minds of his hearers. . . . He connected the visible works of the Creator with the words of life which he spoke, that whenever these objects should be presented to the eyes of his hearers, their thoughts might revert to the lessons of truth he had linked with them."

C. W. IRWIN.

College View, Neb.

SOME people consider themselves too old or too busy to correct their faults. They are usually too lazy.

CONSIDER THE DIMENSIONS.

By the evolutionists, the higher critics, and skeptics of various sorts, Bible Christianity and Christian education and apostolic Christian views are said to be "narrow," lacking in breadth and scope.

In the first place, much depends upon the viewpoint of the observer. To him who is in mid-stream the distance appears about the same to either shore as does the width of the entire stream to one on the banks. The same phenomenon is often manifest in looking across some of the great plains of the West to some mountain range beyond. The distance seems no greater across the entire plain than it does from its center to the mountains on either side.

So the skeptic is viewing the stream of Christian life and progress from the shore with certain fixed and defined views as to its limits. He never looks upon it as it is; for he does not know it. Generally he believes the fog banks of historic and traditional religion to be the other shore, when in fact the stream stretches far beyond, as clear, as full, as far, as deep, as that in view. Again he sees the current bridged by men-made creeds; but here, too, fancy and theory rule instead of fact; for no human creed can ever bind together the shores between which flows the stream of Christianity—God's life in Christ.

The Christian religion may be likened also to a fertile country of life and fruitage, and Christian education to the exploration of that country. On the other hand the skeptic views his own little desert with its pictured *flora* and *fauna*, its remains and fossils, its imitations of life, from the center, through ever-gathering and deceitful mists; and because he can see no end of the groundless and miasmatic speculations which have changed the land of life to the desert of death, he imagines it is vastly wide. But in truth its limits are well defined; at the most they are childhood and death.

In linear measure we have but one dimension,—length. In square or surface measure there are two dimensions,—length and breadth. In cubic measure there are the dimensions of length, breadth, and thickness. In material concerns it is well to take into account the dimensions.

Accepting the skeptic's estimation of the comparative breadth of the two ways, the Christian disciple or student need in no wise be discouraged. The skeptic's view takes in what seems to be broad in the *now*, but does not take into consideration the *then*. His view is all breadth, or length crosswise. It has

practically but the one dimension. Should the life of him who has discovered and comprehended a portion of its "breadth" be terminated to-day, at that very moment the field of his vision and education terminates. Science gives no promise of a future to him who dies. His life may bear future fruit; but he shares not in its store. The breadth of his life, multiplied by its infinitesimal length, even of a mortal lifetime, whose seconds may be easily numbered, gives as a product an exceedingly small surface. It is practically nothing.

But while the believing Christian is in the "narrow" way, it is of infinite length, and its breadth is ever increasing. Its broadness is limited only by the sweep of spiritual vision in cramped mortality; for God's "commandment is exceeding broad." Yet, taking the "narrow" view as multiplicand, an ever-increasing factor, it has for its multiplier the times of infinity. Its area is, therefore, infinity; for it broadens and extends into "the boundless ocean of infinite love and blessedness," or, to change the figure, "the unfenced fields" of the paradise of God—

For His "judgments are a great deep."

"Thy mercy, O Lord, is in the heavens, and thy faithfulness reacheth unto the skies."

"Thy mercy is great above the heavens, and thy truth reacheth unto the skies."

"For as the heavens are higher than the earth, so are My ways higher than your ways, and my thoughts than your thoughts."

"Do not I fill heaven and earth, saith the Lord."

"For it pleased the Father that in him should all fulness dwell."

"These [His children] are they that follow the Lamb whithersoever he goeth."

It will take endless plummets to sound the depths of God. It will take the character of the Infinite to compass its exceeding breadth. The "dynamical wings of angels" are insufficient to soar to the heights of its immensity. And eternity is endless.

The dimensions of Bible Christianity and Christian education are, therefore, limited only by the limitations of our faith and capacity. But faith will be strengthened, capacity increased, by the study and doing of God's word and works. If with the teachable heart of the Psalmist of old we will pray, "Teach me good judgment and knowledge," "Let my heart be sound in thy statutes," with him we may say, "I have more understanding than all my teachers; for thy testimonies are my meditation." "I understand more than the ancients, because I keep thy precepts."

He who knows not God will perish in his own wisdom. He who knows God will "understand righteousness, and judgment, and equity; yea, every good path," and is wise unto eternal life. He has not alone the promise of the life that now is, but of that which is to come.

It is well to consider all the dimensions.

M. C. WILCOX.

Oakland, Cal.

THE SOURCES OF EDUCATIONAL SYSTEMS.

From the southern end of Lake Geneva, Switzerland, flows the river Rhone. The water of this stream is in color a deep blue. Scarcely does it leave the lake before it is joined by another stream, a mountain torrent, whose source is the eternal snows of the higher Alps. This water is of a green hue. Both of these currents move with the swiftness of an arrow; and so for several hundred yards below their point of confluence, flow side by side in the same channel without uniting, the one blue, the other green. Farther down they become one — one foaming, dashing river, their waters freely commingling; and flowing on thus toward the sea.

In taking a view of education, looking backward to its very beginning, it seems appropriately represented by this strange, double river. Education has two sources — one high up among the pure principles of truth, whence flows the stream of true wisdom and divine power; the other low down among the forms and theories of error, out of which glides the dark current of evil and subtle delusions. These two systems of education were introduced at the very beginning of man's history. One proceeded from God; the other from the powers of evil.

God, man's Creator, and rightful instructor, established his system even before the existence of man. The great schoolhouse was built; the master teacher employed; the text-books prepared, printed, not upon paper with type and ink, but written upon leaf and flower and stone and star, by God's own hand, before man ever set foot in Eden. The central theme of this system was to be God; the lesson books, nature and the revealed word. In them was to be found all knowledge and wisdom, — everything that could strengthen the intellect, delight the mind, and purify the heart. It was designed that such knowledge should bring man to the highest state of development, and keep him in perfect union with his Maker.

The Great Teacher in this plan of education knew all truth because he was the Author of truth. The deepest problem in mathematics he had worked out, not with figures on a board, but with eternal worlds in the heavens. The greatest mysteries of science also, he had solved and made plain by the works of his own creation; and physical laws were but the result of his power. He never made a mistake and so could never teach error. His methods were not to deal with forms and theories, representations and speculative philosophy, full of doubt, but with facts and things, thus leading the mind to research, and to a thoughtful consideration of active forces and eternal principles. In brief, God so provided in the true system of education that man would of necessity be brought to the highest plane of thought and action, his heart be filled with an abundance of peace and joy, and his soul be kept from evil.

On the other hand, the second system of education was introduced by the originator of all evil. Scarcely had time begun before it was deceitfully thrust upon mankind. In this system the central theme was to be self; the text-books, unnumbered volumes filled with traditions and myths, theories, doctrines, scientific speculations, suppositions and vain philosophies. All these were intended to benumb the intellect, and lead away from a knowledge of God, thus bringing destruction to the soul.

This plan was cunningly and deceitfully to falsify truth, to substitute error for truth, and to beget in all a desire for position and power. It was designed to require the greatest amount of work and time for the least amount of knowledge. The mind was to be kept continuously engrossed with forms and rules, and questions of little worth, so as to leave no room nor time for subjects of vital and eternal importance. The object was not to enlighten and elevate mankind in reality, but in appearance only, thus presenting a dangerous counterfeit of the true.

Thus, then, these two great systems of education were founded not by man, but by higher powers; the first, true, ennobling, and divine; the other, false, selfish, and enslaving. How far, and by whom, they have been adopted and followed, the history of nations, both ancient and modern, plainly tells us. All methods of instruction ever arranged have been founded upon the principles of one or the other of these two systems; and strange to say, from the day of the first deceitful lesson in Eden until the present time, mankind has almost universally chosen the latter.

E. B. MILLER.

THE TEACHER AND THE TEXT-BOOK.

God has revealed himself to the world as a teacher. God was in Christ reconciling the world unto himself; and in him he says, "Take my yoke upon you and learn of me." When he thus calls us to take the place of *learners*, in that very call he himself occupies the place of *teacher*.

Again he says, "They shall be all taught of God." In this also he reveals himself as occupying the place of the teacher of men. "I am the Lord thy God, which teacheth thee to profit." And it is written that "none teacheth like him."

How could any teach like him? Is he not God? And as certainly as he is God, so certainly is he the greatest and best teacher there can possibly be. He is truly the Teacher of all true teachers.

How could any teach as can he who is "perfect in knowledge"? And again it is written: "Lo, I am with you alway, even unto the end of the world." "I will never leave thee, nor forsake thee." "He that is perfect in knowledge is with thee; he is with thee to teach, he is with thee evermore." Nothing but unbelief, then, can ever hinder anybody from being taught always in the perfection of knowledge.

God teaches by his Spirit. Therefore it is written, "The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things."

He teaches by his Spirit through his word. "The Spirit of truth will guide you into all truth. For he shall not speak of himself; but what he shall hear that shall he speak. . . . He shall take of mine and show it unto you. All things that the Father hath are mine; therefore I said, He shall take of mine and show it unto you."

God teaching, in Jesus Christ, by his Holy Spirit, through his word — this is Christianity, this is true education, this is Christian Education.

The Bible is the book of Christianity. It is the book of wisdom and knowledge of God, by which men are to be restored and made that which man was made to be. It is the book of the revelation of Jesus Christ, "in whom are hid all the treasures of wisdom and knowledge;" and in whom alone men can ever be complete.

As in Christ are hid all the treasures of wisdom and knowledge, and as the Bible is the revelation of Christ, it is perfectly plain that in the Bible are hid all the treasures of wisdom and knowledge.

In Christian education, then, the eternal Spirit is the great teacher; and the Bible is the great text-book.

Who that believes at all in the God and Father of our Lord Jesus Christ, can ever choose any other teacher in anything? Who that believes the Bible to be his word, can ever allow it to be second to any other book in any line of study?

How can any education, how can any school, be recognized as Christian, in which the Spirit of God as the one great teacher is not courted and deferred to by a living faith in Jesus Christ, and in which the Bible is not given the leading place in every subject and line of study?

A. T. JONES.

THE IMPORTANCE OF CAREFUL METHODS.

To the wide-awake teacher much interest attaches to the consideration of schoolroom methods. He is ever on the alert to ascertain how he can obtain the best results in the responsible work of shaping the minds of others.

Results must determine methods; but methods also determine results. Methods are always and ever must be a means to an end; and yet a means as far as possible valuable in itself independent of the end, if indeed the two can be thought of separately.

The manner of doing a thing largely determines the finished form of that thing. Aside from excellence of material, the form determines both usefulness and beauty. The potter, after securing clay that will cohere and harden, and after mixing it to the proper consistency, gives his undivided attention to making the object of his effort useful and beautiful—to molding; for upon this depend both of these qualities.

If the potter produces a misshapen vessel, he can either remold it or consign it to the potsherd. The teacher may remold; but may he consign to the potsherd? He may really do so, not knowing or intending it; but not purposely.

In remolding, the potter finds his material less plastic than in the first attempt; hence the importance of exceeding care at the outset, in respect both to the consistency and the manipulation of his material.

The material used by the teacher is the most delicate and plastic in all creation, and withal the most costly. It is already tempered to the proper consistency. So the production of a misshapen vessel in

the hands of the teacher will not be due to a lack of plasticity or excellence of material, but to a defective plan or a distorted mold. Just as the mold determines the destiny of the potter's vessel, so the method of the teacher in fashioning material furnished him by and belonging to another, may determine the destiny of the vessel produced, may constitute it "a vessel to honor" or "a vessel wherein is no pleasure."

These words are applicable to the teacher, of whatsoever persuasion he may be, whomsoever he may teach, or for whatever purpose. But they apply with special force to one whose work involves not only temporal but eternal interests. In truth every teacher's work involves both these interests to a greater or less degree, whether he so conceives it or not. But the teacher who professedly teaches for both time and eternity, greatly increases his own responsibility.

By the term "method" as used herein, I do not refer simply to orderly procedure or systematic arrangement of the mechanical or disciplinary part of school work; but rather to the principles upon which actual class work is based, and the quality of that work. The former must be drawn largely from experiment; the latter not so much. Though experience materially assists in discerning correct principles, yet principles in themselves exist independently of experience. Reason and common sense (which is the most admirable kind of reason) will often determine them; and the results of their application will always attest their correctness. Utility, in the broadest sense, is always the crucial test for results.

What are the best results, and the best means of reaching them, is the unsettled problem of education. Leading educators have essentially differed in their conception and method of solution; so much that in some branches of study two kinds of text-books have been used, based on almost opposite principles, yet seeking the same end.

It remains for the wise teacher not to choose between conflicting theories but to determine the true principles and how they may be most successfully applied.

W. E. HOWELL.

Honolulu, H. I.

THE agency of the Spirit of God does not remove from us the necessity of exercising our faculties and talents, but teaches us how to use every power to the glory of God.—*Christian Education.*

PARENT AND TEACHER

HOME SCHOOLING.

PARENTS do not always realize the far-reaching effects of home influence. The child is so constructed that a single impression upon the brain is sent consciously, or unconsciously, to every muscle, tissue, and fiber of the whole body; the circulation of the blood is affected, and every molecule of the child is changed, and it is a different person than it was a moment ago. This changing is going on continually during all the waking hours of a child's life. By beholding we become changed. Parents and teachers are architects. They superintend the building of the dwelling place of the Holy Spirit, or of the abode of Selfishness.

To illustrate how hard it is to teach children habits contrary to home influences, a familiar little parable will be given. A school of fish once noticed a bright little lobster which was swimming backward. They said, "Let us take the little fellow to school, to teach him some *advanced* work." The consent of the parents was readily obtained. A hard day's work was spent in teaching the young lobster to swim forward. They succeeded very well, and the little fellow returned home able to move in a straight-forward direction. He noticed, however, that his father and mother did not move as he had been taught, nor did his uncles and aunts, or even his aged grandfather. And so the little lobster soon fell back into the old habit.

↳ The moral is plain. It is very difficult to teach children how to advance when home influences tend in the opposite direction. Parents and teachers should work together in order to obtain the best results.

In order for parents and teachers to teach in harmony, the Bible should be taken as the guide in the methods of teaching. Parents and teachers should have the same object in teaching, if no injustice is done to the child. There has not been the intimate connection that should exist between our schools and the home. Nor has there been that sympathy for each other that is so necessary to complete success, or perfect understanding of purpose and plans.

The Lord's plan is that parents should be the only

teachers during the first eight or ten years of the child's life. There should be a regular systematic line of instruction given,—not text-book study as it is usually understood, but a natural and progressive training. How helpful it would be to the children, and also to the parents and teachers, if there could be frequent counseling between parents and teachers about the child's training. This could be done in several different ways. There could be personal talks; or if this is not convenient, it might be done through some such medium as our educational journal.

When the child has reached the age of eight or ten years he is generally placed in some school. Should a Christian parent send his child to a school taught by worldly teachers? Is it possible to do this and be consistent with his faith? What are usually the results of sending to worldly schools? We have been instructed that we should have a school in every church where there are six or more children to attend. If parents would co-operate with the Christian teacher of such a school the results would be far beyond the present results. The expense would not be great if the school should be conducted in the proper way. There is among us a large number of school-teachers of more than ordinary ability who are willing to offer themselves to do missionary teaching in our churches. Oftentimes a building could be procured for nothing, or a very small sum; also a piece of land where a model industrial school might be carried on. Such schools could give a good education in all the elementary studies. In physiology and Bible hygiene, Bible and history, healthful cookery, sewing, and some other lines, they could far excel the worldly schools of the same grade.

This system of education in the home and church, with the co-operation of parents and teachers, would train children in the fear of God and give a taste for the simple pleasures of life and a strong love for home. Foolish pleasures would have little attraction for them, and at the proper time such children would take their places as consistent and earnest workers in the church.

This was the plan of ancient Israel, who received it from the Lawgiver on Sinai. When Christ was here upon the earth, he again introduced the same educational system. The early Christians educated their children in this simple way. These principles have been before us for thirty years or more. It has been hard for us to believe them. But it will be impossible for the remnant people to gain the victory without accepting and practising these principles of education,

which embrace a careful system of home schools, church schools, and higher schools. This system will be victorious, and those who adopt it by faith will be translated. The remnant people need not create an educational system, because God has already given us a perfect one, and it has existed since the time of Adam. It has the power in it to develop a people who shall have minds like Christ, mouths without guile, and characters without fault.

E. A. SUTHERLAND.

TRUE EDUCATION.

WHY seek an education? Probably the majority of persons who take a college course, or pursue advanced study beyond the elementary branches, are led to do so by purely selfish considerations. An education is acquired purely as a matter of personal adornment. The average man seeks a college degree for the same reason that a lady buys a diamond ring or a sealskin cloak. Fashion demands, now-a-days, that a man shall have a few letters after his name as well as before it. An A. M., A. B., B. S., Ph. D., or some similar affix, is a sort of passport to social standing and distinction. This remark, of course, does not apply to the professions. The lawyer and the physician generally require a degree as an evidence of their fitness for their work, and this is also true of the teacher in some lines. But it would appear that the great mass of those who obtain a college degree have in mind almost solely the pictorial or decorative effect of the degree rather than the value of the training obtained as a preparation for life work.

The writer does not assume to say that such an object is an altogether unworthy one, but certainly there are nobler and better aims in education than this. The ideal life set before us in the work and teaching of the Master is a life devoted to God and humanity. It must, then, be apparent that the ideal education must be such as will render the man most capable of glorifying God and serving his fellow men.

The popular methods and aims of education stimulate competition and inspire the pupil with a desire to rise above his fellows, so that they may be compelled to do homage to his learning, his prestige, his social standing, his scientific attainments. The spirit of an educational system based upon the principles of the gospel, is service, not subjection. The inspiration of such an education must be to help, not to be helped, to serve, not to be served. Popular aims in education

stimulate the student to reach out after knowledge of many sorts, without the remotest idea of ever making practical use thereof. He wishes merely to be able to say that he has "gone through" this or that; and generally it is equally true that this or that has gone through him, leaving no other trace behind in the character of the man than the vain satisfaction of having acquired something which some one else has not. Nothing could be more appropriate as applied to much of the education in our popular system than the words of the Wise Man, "Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity."

It is gratifying to see evidences of progress here and there in the educational work. Now and then schools are to be found which are breaking away from the old ruts and holding up before the world a truer and nobler standard. We are glad to note that Battle Creek College and its sister institutions in different parts of the United States are rapidly taking a place in the foremost rank in educational reform. The young men and women who are so fortunate as to have the privilege of attending these schools during the coming year will enjoy superior advantages for obtaining correct ideas of education and the right kind of training to become noble men and women and efficient agents for advancing the cause of God and humanity in the world.

J. H. KELLOGG.

THE lesson I want to leave with you is that we must begin life as all other people begin. It is God's law and nature's law — and we cannot escape either — that every individual, every race must begin with that which is little and grow into that which is great. Perhaps the best in all history is the example of our Saviour himself, who was born in a manger under the most humble circumstances, who began life in the simplest, humblest manner, gradually spreading his influence over the world; and people of all races and nationalities and conditions take him as the highest and best example of human life. Be everything you seem to be in every avenue of your life. At the same time be more than you seem to be; and if you follow that rule you will never make yourself ridiculous, but you will lay a foundation on which you can rely and grow stronger and more useful each day of your life. — *Booker T. Washington.*

He who thinks most of self is the least happy. Therefore he who thinks most of self thinks least of self. — *Youth's Instructor.*

EARLY EDUCATION

CHILD TRAINING.

MUCH has been said about the influence of the home life in the training of children. But there is something else which enters so largely into the child's life that it is worthy of our careful consideration. From one fifth to one third of the waking life of the child is spent within the walls of the public schools.

That which gave rise to the public schools was doubtless because of the inefficiency or inability, or indifference of many parents properly to instruct and train their own children. For these reasons it seemed to observing, thinking people, that if the rising generations of the masses were educated at all, the state must do it. Following this came agitations over the matter, and the public school system and compulsory education was the result. And it is not too much to say that the public school has been a great blessing to many.

"Education," according to the Standard Dictionary, means "the direction of the feelings, the tastes, and the manners, by inculcation, example, experience, and impression; . . . by taking advantage of the law of habit, and by appealing to human interest and enthusiasm." The sense in which education ought to be held by all Christians, is training children to such views of God in Christ, to such habits and usefulness as will enable them to glorify God here, by being a benefit to humanity, and thus fitting themselves for the endless life beyond. To the Christian, such education includes moral and religious training.

It will also be noted that, as it is not the duty or the province of the state to exercise jurisdiction in the religious or moral realms, so it is not the right of the teachers of the state, of the public schools, to teach or train in that realm. The public school authorities have no more right than has the civil government to decide what religion is true or what is false; or who is properly qualified to teach religion.

The teaching of morals and religion must therefore be done in the home, and in the church if the parents choose. The training of the soul for immortality is a responsibility which God has placed upon parents.

It is well, therefore, for Christian parents to watch with jealous care the impressions their children are receiving in the schools. It is the early impressions that mold the habits and shape the character. It would be well for parents from day to day, as their children return from school, to question them in reference to what they are doing and learning. Listen carefully and patiently to all they have to say, and you will soon discover what is making the greatest impressions upon their minds. It is often well for parents to visit the school from time to time and observe for themselves the influences that are exerted.

We cannot afford to neglect these things, for they are of vital importance to those who are looking for the soon coming of the Lord. We have none too much time at best, and it is a difficult and discouraging work to try to undo that which has already been done, and build anew. If parents' work is as important and weighty as we have been taught, then surely, if our children are not saved, their blood will be upon us. It behooves us then to "watch for their souls as they that must give an account."

Much might be said in favor of public school education, but of this we will not speak. It is our purpose to warn of the evils that are creeping in, which promise to ensnare the unwary, and which are of special importance to Christian parents. Indeed, these evils are very significant to the faithful student of God's word, and it is time to awake. Our children should be taught that we have reached a crisis in the history of the world; that great questions are at issue, which will greatly affect our future welfare in this life; that we cannot join hands with the children of this age in everything, because our citizenship is not here; that this life is only the preparatory school for the immortal life. Do not think, dear parents, that it will throw a dark shadow over the lives of your children to talk to them freely and plainly about these things that threaten our country. Did we not know these things from the word of God, then indeed might we hesitate, hoping the dangers would pass by and better times would come? But we *know* whereof we speak. And while we picture to them the perils, let us also tell them with hearts full of faith of the glories that await the faithful, the satisfaction and peace that even in this life reward the loyal soldier in the service of Christ. Talk to them about Joseph in power and in prison, of Daniel in captivity, of Stephen the martyr, of Paul and Silas, of Peter, and the Lord Jesus, all of whom suffered for the sake of principles which were dearer to them than life.

Day by day as you send your little ones to school, impress upon their tender minds that they must not follow the children of this world. Teach them not to fear men, nor the opinions of men, but to fear God, who sees them always. Teach them that they have influence, and must use it to make others better, for that is our mission here.

The home school and the church school should be greatly preferred, because of their religious influence. We need to be like the Waldenses—to take the Bible for our text-book, and teach our children that all their powers belong to God, and that all are to be improved and developed for his service. They should be taught to bear responsibility, to be guarded in speech, and to understand the wisdom of silence, for before them lie severe trials and persecution.

May the Lord awaken parents to the solemn and important work entrusted to them, that when he shall appear, they may say, "Here am I and the children which thou hast given me."

MRS. M. C. WILCOX.

Oakland, Cal.

SERVICE ESSENTIAL TO HAPPINESS.

THE universal pursuit of mankind is happiness. Born in sin, every child is restless, dissatisfied, discontented, and therefore desirous of something he has not. Every one in his way is searching for what he deems to be the "one thing needful." He casts about, and sees some hurrying hither and thither for wealth, honor, or fame, and hastily concludes that the highest good may reside in these. Others he sees "full of bread and idleness," reclining, as it were, on softly-cushioned couches, and almost imagines himself being transported to a land of joy and bliss "on flowery beds of ease." Still others he sees full of the pride of life and of dress, the love of display and of amusement, or engaged in the wild chase, in the exciting race, in the match or pugilistic game, or in visiting the theater, the saloon, or the gambling den, and is confused to know what satisfying element may be extracted from any or all of these. Again he looks, and sees the recluse, the hermit, the miser, or the monk, who being dissatisfied with the rest of the world, have decided to live for themselves alone. Another glance reveals to him a world full of disappointment, misery, sorrow, and woe. He now begins soberly and wisely to reason from cause to effect. He sees in the world's manner and methods of secur-

ing happiness only vain philosophy and empty deceit. It is all a mirage in the desert or a castle in air. The way of the world is a broad and useless way. The house it builds is on the sand, and provides no security.

He casts about again for something real, satisfying and secure. He studies his origin and destiny with that of the race. He learns the cause and cure for sin,—the cause, Satan and the service of self; the cure, Christ and the service of others. In Christ, in the service of love, is found the long-looked-for secret; the divine source of all real happiness, of all pure and undefiled religion; the fundamental principle of all Christian growth, of all true education. Here is the *living* way to "that city which hath foundations, whose builder and maker is God." This is the only way back to paradise.

Adam before his fall was an unobstructed channel through which the spirit and love of God could flow. He had perfect control of all the powers of his being, and so was capable of rendering perfect obedience to the will of God. All his faculties were ever ready for healthful, harmonious action, and therefore his happiness was pure and unalloyed. In perfect obedience was perfect bliss. But he fell, and lost the power of obedience. Plunged into sin, he was in the gulf of misery. He ceased to be in the moral likeness of his Maker. The image of God must be restored in his soul before he can again glorify God in his spirit and body, or enjoy the bliss and happiness of paradise. He must be *educated* back to God. A work of transformation must take place in his soul. He must learn anew how to work the works of God. Christ comes in the likeness of sinful flesh to reveal the way. As in creation, so in redemption, "He went about doing good." He then says, "Follow me." "Without me ye can do nothing;" but in me you may say, "I can do all things through Christ which strengtheneth me." By ceasing to do good, and learning to do evil, man became miserable; by ceasing to do evil and learning to do well, man will again be happy.

Thus it is with every son and daughter of Adam. To be busy doing good is to be happy; to be busy doing nothing, or doing evil, which is less than nothing, is to be miserable. The service of love develops character, sweetens the entire life, and sheds a refining influence on all around. He whose powers are thus most highly developed and refined, is nearest to God, and is most happy. His joy is of the highest type. It is the joy of the saints in glory; it is the joy of the angels of light; it is the joy of the Lord

of our salvation. It may have required diligent study, persevering toil, and much denial of self; but the joy of others has become his own. Then let fortune smile or frown, it is the same to him; his peace is within; it is Christ enthroned, "the hope of glory."

To cultivate this spirit of helpfulness is the first work of the home. The spirit of helpfulness is the spirit of God. By precept and example the little child should be taught the lessons of loving obedience. The secret of its happiness is in seeing and making others happy. Loving smiles, gentle words, and kindly deeds will develop in it a life of usefulness. The spirit of self-forgetfulness on the part of every member of a family will sweeten the home, and go very far toward making it "a little heaven here below." Let the children be taught cheerfully to bear burdens as they are able, and they will develop strength to bear the heavier burdens and responsibilities of a Christian life; they will know that their God is the Lord, and will rely upon his strong arm; and when sent from home to continue their education, they will consecrate their physical, mental, and moral powers to the good of their fellow men, and use them to the glory of God. They will search out and help the widow and fatherless, the sick and afflicted, the poor and needy. They will live with a conscience void of offense toward God and man. They will hearken to the words, and walk in the ways of the Lord; and they shall "be in health;" for the words of the Lord "are life unto those that find them, and health to all their flesh." And their parents will be able to say, "Our sons shall be as plants grown up in their youth; and our daughters as corner stones hewn after the fashion of a palace;" for under the transforming power of divine grace, these sons and daughters are sure to become full-grown men and women in Christ Jesus, in full possession of a healthful and harmonious, free and happy development and use of all the faculties of their being.

South Lancaster, Mass.

J. H. HAUGHEY.

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THE new Avondale School for Christian Workers, near Newcastle, New South Wales, has begun its work with very encouraging prospects. Both wings of the main building are furnished, and sixty students were in attendance at the last report. The following is the faculty list: C. P. Hughes (*Principal*), History; H. C. Lacey, Science and Mathematics; Elder S. N. Haskell, General Bible; Mrs. Hughes, English and Elocution; Mrs. Haskell (*Matron*), Bible Doctrine; Mrs. Lacey, Primary Department.

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PROFESSOR W. W. PRESCOTT and Homer Salisbury arrived in Battle Creek near the end of last week. Professor Prescott will conduct some studies in the Sanitarium Summer School, and in about one month return with his family to England.

PROFESSOR HIBBARD is spending his vacation visiting churches and camp-meetings in the Walla Walla district — Professors Kay and Taylor are working in the North Pacific Conference in the interests of the school — Professor Andrews has been engaged in Bible work in Walla Walla with excellent success — Miss Paton and Professor Walter Sutherland are visiting relatives in the Middle States — Business manager Nichols and wife are spending a much-needed vacation at Medical Lake.

TWENTY-FOUR young men and women graduated in the last class at Battle Creek College. The annual sermon was preached by Elder G. C. Tenney, and the graduating address delivered by Professor G. W. Caviness. Of the graduates Mr. and Mrs. H. A. Henderson will connect with the faculty of South Lancaster Academy, Mr. J. A. L. Derby with Walla Walla College, and Mr. Will H. Jones will continue his studies in the Cooper Medical College, San Francisco. Many others of the class expect to engage in teaching or missionary work.

There is an earnest call for every consecrated student who graduates from our schools.

A GOOD many transpositions have occurred in our schools during the last few months. Professor E. A. Sutherland has succeeded Professor Caviness in the presidency of Battle Creek College, and was succeeded by Elder E. J. Hibbard at Walla Walla. Professor E. B. Miller has been followed by Elder N. W. Kauble at Union College; Elder R. S. Owen has become the head of Healdsburg College, and Professor C. C. Lewis, of the Keene Academy. Still other changes have been noted. Instead of being a disadvantage to the schools and students it is expected that all these changes will conduce to the improvement of our school work generally. So far as learned the prospects are more favorable than ever before for a prosperous year in all the schools.

PROFESSOR H. C. GILES, of South Lancaster Academy, has resigned to enter the ministry — Professor and Mrs. G. A. Droll have accepted a call to Healdsburg College from Walla Walla — Dr. F. B.

Moran and wife have removed from Healdsburg to the St. Helena Sanitarium — Elder J. A. Brunson has been elected to teach Bible in Union College — Mrs. J. R. Palmer will be preceptress at Walla Walla — Dr. Leadsworth will teach chemistry and physiology, and Elder H. A. St. John assists in history and Bible at Healdsburg.

THE following excellent list of subjects is in the hands of the faculty of South Lancaster for study during the summer vacation; it may be of interest to the teachers of our other schools:—

1. Personal as compared with public labor with students.
2. How to arrange the domestic work with the least friction.
3. Shall students choose their own companions indiscriminately.
4. Physical, mental, moral, and spiritual development.
5. Best method of securing order in the school and in the home.
6. Relation of sexes — our attitude toward their association.
7. How to secure punctuality at all exercises.
8. How to secure interest in religious exercises on the part of all.
9. How to secure good taste in regard to personal appearance and in the care of school property.
10. How to secure diligence in study and in all other work.
11. Why adopt the vegetarian diet, and what principles regulate the food supply.
12. Relation of science to the Bible.
13. " " history " "
14. " " language " "
15. " " mathematics to the Bible and to science.
16. Relative importance of Bible study.
17. How to study the Bible.
18. How far, and how, may students be placed "upon their honor."
19. Amusements, proper and improper.
20. Relation of the school to the third angel's message.
21. Qualification of teachers.
22. How to strengthen the young for bearing responsibility.
23. How to observe the Sabbath in a school home.
24. Relation of school to church and of church to school.

CHURCH SCHOOL.

THE Battle Creek church is aroused to the necessity of providing for the proper schooling of its children. For various reasons the College has decided that it can no longer provide for pupils below the sixth grade. The church has seen its opportunity to carry out the instruction that has been given in regard to the education of the child during the first eight or

ten years of its life, and a system of neighborhood or cottage schools has been inaugurated under a board of seven directors.

One teacher will meet with the pupils and mothers in several of these schools each day, and the whole system will be under the supervision of the College Preparatory Department. It is also proposed to maintain a few nursery schools for children whose parents are obliged to work all day away from home. These will be conducted as missionary enterprises throughout the city, and perhaps in other towns.

This movement, which some of our best teachers have been advocating for several years, ought to be very encouraging to other churches and colleges, where there is abundant territory for such schools. It opens a great field of usefulness to missionary teachers.

TEXT-BOOKS.

THE subject of text-books has received, and deserves, much attention from those who are interested in the highest success of our schools. Already a most excellent beginning has been made in four lines of study, — language, physiology and hygiene, history, and geography, — to provide books that are specially adapted to our own needs. Doubtless books in other lines will soon be needed, though there is no call to rush into an extensive publication of new and original text-books. When really needed, they should be written by our most experienced and competent educators after careful counseling with those who shall use them. Otherwise the need of the book may not be recognized, or its real merits may not be fully understood; and its publication in such cases, may prove to be a financial loss.

In order that our schools may study this important question together, and thus be able to carry out intelligently the instruction that has been given on the subject, we earnestly request all readers of this paper, whether engaged as teachers in our schools or not, to send to THE CHRISTIAN EDUCATOR as early as may be an answer to each of the questions appended: —

1. What are your preferred text-books in the following subjects? —

United States and English history; general history; English grammar; word analysis; rhetoric; literature. Physiology; physics; chemistry; botany; zoology; astronomy. Arithmetic; algebra; geometry, etc. Latin; Greek; Hebrew; modern languages.

2. Give reasons for your preference or criticism on text-books, citing editions and pages referred to.

3. State whether the teachings of these books seem to agree or to disagree with the word of God. (Citations.)

4. Please give your suggestions on the general subject of text-books.

5. Please add your address and occupation.

We are near the beginning of another school year, and it is hoped that many answers may be received in time to be of assistance in improving and unifying the work of our schools. If any are too busy to answer all the questions immediately, please answer the fourth and fifth as showing your interest in the subject; and — incidentally — we should be glad to know how you think the work of the EDUCATOR can be improved.

F. W. H.

A NEW DEPARTURE IN EDUCATION.

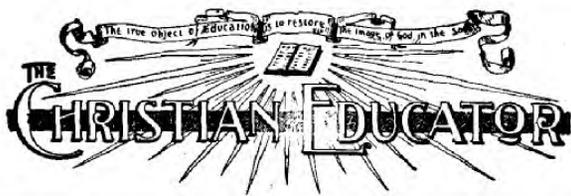
THE conducting of Health Schools is a new departure in education, the utility of which about fifty Sanitarium workers and medical students expect to demonstrate very shortly. These young men and women have been receiving special instruction for some time, and they will now in a few days start for their various fields of labor.

Three or four of these workers will go to a city, and make a house-to-house canvass of it. They will tell the people that they have come to organize a Good Health Club, and will take the names of all who wish to become members of it. The privileges of membership in the club will include a week's instruction in a "Good Health School," the latter to last one week, and include one lecture and two practical courses daily. The subjects taken up will be healthful dress, physical culture, diet in health and disease, hygienic cookery, home treatment of common diseases, etc.

The members of the club will be expected to subscribe to *Good Health* as a means of continuing the study of health principles after the week is past; and where the people desire it, and proper arrangements can be made, the lecture instruction may be prolonged.

It is hoped that these schools will be a means of introducing the principles of health reform in many new places. If any desire further information in regard to these schools, or wish to have one organized in their neighborhood, they should address the

GOOD HEALTH PUBLISHING COMPANY.



THE first number of our paper has been unavoidably delayed, not through any fault of our contributors, nor yet of the editor, — he may be allowed to say, — but because of a crowded condition of work in the publishing house. The next number will be issued as soon as possible.

THE article from Mrs. E. G. White is a reprint from the "Special Testimonies on Education," which, with "Christian Education," ought to be owned and studied by every reader of this paper.

OUR first-page notes are selected gems from *Christian Education*. We shall frequently follow this plan without further notice of credit, except occasionally the initials *C. E.*

WE are glad to announce that the next issue of the CHRISTIAN EDUCATOR will be largely devoted to advertising the facilities and advantages of the college or academy located nearest to each of our readers. The time is drawing near when our young people are completing their plans for the coming school year; and the next paper will give the latest information concerning your school. Be sure it reaches yourself and all your friends.

WE heard somebody recently say that all a parent has to do in order to educate his growing child at home is to answer its questions — and the remark is true. Let the "question" stand for every need of the child, consciously or unconsciously expressed, and the "answer" must include the whole course of its life education. Curiosity is the child's birth-right. He lives and grows by the divine right of interrogation. Happy the parent who has the patience and the wisdom, the benign, prophetic eye, to see the child's highest need and direct his questioning soul ever up to Him who said, "Ask, and ye shall receive." "Suffer the little children to come unto me, and forbid them not."

Don't shut the child away from God's answer.

It is earnestly hoped to make the EDUCATOR practically helpful in the improvement of the individual in every line that tends to the highest usefulness. A moment's reflection will remind us that there is nothing which all of us use more constantly than *words*. They are the tools of civilization. Yet how almost universally are they misused and abused. Some try to use a few cheap tools for all kinds of work. The chest is small and poorly arranged. They "have a place for everything, and *everything* in that place." Others, having a better assortment, use the wrong tool for the work, or use it in the wrong place. Still others try to use all their tools, especially the larger ones, on every piece of work. Few use their word-tools with propriety, accuracy, and precision. Still fewer acquire the art perfectly and rise from the grade of artisan to artist.

Solomon's declaration, "A word fitly spoken is like apples of gold in baskets of silver," must apply to manner, place, and time, as well as to matter. "The workman for God should make earnest efforts to become a representative of Christ, discarding all uncomely gestures and uncouth speech. O that the youth who are now forming their habits would seek to attain perfection! They should seek to use correct language, and though there are a large class who are careless in the way they speak, yet by careful, painstaking attention, they may become representatives of the truth. Every day they should make advancement and not detract from their usefulness by cherishing defects of manner, tone, or language." "There are men among us who in theory know better than to use incorrect language, yet in practise they make frequent mistakes. The Lord would have us careful to do our best, making wise use of our faculties and opportunities. The Lord has endowed men with gifts whereby they are to bless and edify others, and it is our duty to so educate ourselves that we may be best fitted for the great work committed to us."

These words of instruction encourage us to attempt making the EDUCATOR more useful to all its readers by the incidental questions and suggestions that may appear from time to time under the head of "Queries for Students." We hope our young people, whether in school or out, will have a lively interest in this effort toward self-education, and we shall publish in each issue the best answers that are received to the questions which appeared in the preceding number of the paper. Let all assist, either with answers or other questions. In one year each one's range of useful information may in this way be greatly extended.



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and many others.

QUERIES FOR STUDENTS

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What is a skeptic? an infidel? an agnostic?

How is "genealogy" frequently mispronounced?

What river joins the Rhone just below Lake Geneva?

What is the distinction between the terms teacher, instructor, and educator? Between pupil, student, and scholar?

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