

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

# THE CHRISTIAN EDUCATOR

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EDITED BY  
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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.

THE Christian alone can make the right use of  
knowledge.

GOD has linked old and young together by the law  
of mutual dependence.

CHILDREN may be trained for the service of sin or  
for the service of righteousness.

WHAT God intends to do with those apparently  
uninteresting youth, you do not know.

How few schools are to be found that are not gov-  
erned by the maxims and customs of the world!

THE fear of the Lord is fading from the minds of  
our youth, because of their neglect of Bib'e study.

HE is a Christian who aims to reach the highest  
attainments for the purpose of doing others good.

It is the degree of moral power pervading the  
college that is the test of its prosperity.

STUDENTS must be impressed with the fact that  
knowledge alone may be, in the hands of the enemy  
of all good, a power to destroy them.

GOD-FEARING parents will be more concerned in  
regard to the *characters* their children bring home  
with them from college, than in regard to the success  
and advancement made in their studies.

## TRUE EDUCATION.

EDUCATION, as it is conducted in the schools of  
to-day, is one-sided, and therefore a mistake. As  
the purchase of the Son of God, we are his property,  
and every one should have an education in the school  
of Christ. Wise teachers should be chosen for our  
schools. Teachers have to deal with human minds,  
and they are responsible to God to impress upon those  
minds the necessity of knowing Christ as a personal  
Saviour. But no one can truly educate God's pur-  
chased possession unless he himself has learned in  
the school of Christ how to teach.

I must tell you from the light given me by God,  
I know that much time and money are spent by  
students in acquiring a knowledge that is as chaff to  
them; for it does not enable them to help their fellow  
men to form characters that will fit them to unite  
with saints and angels in the higher school. In the  
place of crowding youthful minds with a mass of  
things that are distasteful, and that in many cases

will never be of any use to them, a practical education should be given. Time and money are spent in gaining useless knowledge. The mind should be carefully and wisely taught to dwell upon Bible truth. The main object of education should be to gain a knowledge of how we can glorify God, whose we are by creation and by redemption. The result of education should be to enable us to understand the voice of God. <

The earth is corrupt and dark and idolatrous, but amid the darkness and corruption a pure, divine light, the word of God, is shining. But although we have known the truth for many years, little advancement has been made by those who have been given light. Whose plan was it to produce that class of books that have been patronized in our schools? It was largely the plan of men who did not have the experience of Moses and Joshua and Daniel, and the other prophets and apostles, who endured the seeing of Him who is invisible. Seeing God by faith, gives a conception of the divine character, the perfection of heaven. But to place in our schools the books that have been placed there as standard books, is an offense to God. In this age, as never before, when the two great forces of the Prince of Heaven and the prince of hell have met in decided conflict, our youth need instruction in Bible principles. Like the branches of the True Vine, the word of God presents unity in diversity. There is in it a perfect, superhuman, mysterious unity. It contains divine wisdom, and that is the foundation of all true education; but this book has been treated indifferently.

Now, as never before, we need to understand the true science of education. If we fail to understand this, we shall never have a place in the kingdom of God. "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." If this is the price of heaven, shall not our education be conducted on these lines? Christ must be everything to us. "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of Peace." What a foundation is here laid for the faith of those who shall live in all ages. When Christ ascended to heaven, he ascended as our advocate. We always have a friend at court. And from on high Christ sends his representative to every nation, kindred, tongue, and people. The Holy Spirit gives the divine anointing to all who receive Christ.

This is the great subject that underlies all true, sanctified education. When this is made the theme of our conversation, no idle, common talk will fall from our lips. Jestings and joking are heard because the soul temple is un sanctified and unholy.

God, the everlasting Father, gave his only begotten Son to the world that all who come to him might have everlasting life. And in this gift he opened to us a channel of the richest and most inexhaustible treasures. This sacred theme should be the food of our minds. With this bread of life we should satisfy our soul-hunger. If we do this, we cannot hunger for worldly excitement or grandeur. Our religious experience is of exactly the same quality as the food we give our minds. . . .

The truths contained in the Scriptures are grand, elevating, uplifting, ennobling. If the lost image of God is restored in this world, these truths must be cherished. They are graced with such simplicity that they could not possibly have originated in any human mind. A sower from a higher world went forth to sow the world with the seeds of truth. Only this higher phase of education is able to prepare students for the higher school, where Christ and God will be the teachers, and where, throughout eternity, we shall learn how best to magnify and glorify God's name.

Men who are not burdened to learn Greek and Latin may yet possess a most earnest zeal to prepare in this life to receive life eternal, and enter the higher school, taking with them the result of their studies in this world. When they reach the heavenly school, their education will have advanced just in proportion as in this world they strove to obtain a knowledge of God and the world's Redeemer. And just in proportion to the advancement they have made in seeking God and his righteousness will they be rewarded in the future immortal life.

The scheme of redemption is not a common study. Had it been so, many souls would not have been disloyal to God. Commencing with the apostasy and the gospel presented to Adam and Eve in Eden, and tracing down prophetic history, the word of God unfolds the plan of redemption, gathering fresh and increased evidence, until the fulness of the time came, and then Christ made his advent into the world. In Christ the deity was represented. He was the great instructor in divine philosophy. He came without display, having no outward glory to stimulate mere admiration, and possessing no earthly riches. . . .

But as a golden treasure, truth was entrusted to the

Jewish nation. The Jewish economy, bearing the signature of heaven, was instituted by the great teacher, Jesus Christ. In types and shadows, important truths and mysteries that needed an interpreter, were veiled. The shadow pointed to the substance; and when Jesus came to our world, it was to let spiritual light shine forth. Hear, O heavens! and be astonished, O earth! The appointed instructor was no less a personage than the only begotten Son of God. God was revealed in Christ. He made plain the treasures of truth. He displaced the rubbish that had been piled on the Sabbath of the fourth commandment, declaring himself the Lord of the Sabbath. He who made the world and made man, also made the Sabbath, and gave it to man to keep holy.

God's standard of character is his law. Satan said, I will tear down this standard, and will plant my own standard in its place. This he has tried and is still trying to do, that God's standard may be eclipsed or seen through a glass darkly. The Jews did not see it, and that is why they crucified Christ. The Christian world do not see it, and that is why they refuse to acknowledge the law of God. In so doing they make themselves accountable for the sins that destroyed the inhabitants of the old world by a flood, that brought fire and brimstone upon Sodom, and that destroyed the Jewish nation. Shall those to whom God has given wonderful opportunities and great light follow in the tread of those who rejected light to their ruin? Shall those to whom God has entrusted wonderful truth remain on the low level of the teachers of this generation?

MRS. E. G. WHITE.

WILLINGNESS and obedience are the only conditions upon which God imparts knowledge. "He that willeth to do, shall know." The devotee of books says, "I must read and study and pore and burn oil at midnight, then I shall get knowledge." The anchorite says, "I must withdraw myself from the world and scourge my body and purge my soul by prayer and fasting, then I shall know the life of the Spirit." The philosopher says, "I must ponder and meditate, I must formulate and systematize, thus shall I learn wisdom's way." God says, "Do, and you shall know." So the Christian teacher sees more than human wisdom in "learning by doing."

EVERY student should devote a portion of each day to active labor.

## OUR CONTRIBUTORS

### THE PERILS OF THE SCHOOL.

ONE of the perils of a child's life in a public school is the knowledge which is demanded in literature. No sooner has a child entered the first grade in many a public school than he is told the fabulous tales of "Red-Riding Hood," "Jack and the Bean Stalk," the "Three Bears," and many other stories, in beautiful and glowing words, such as will help to hold the child's attention. These charm their minds and fever their imaginations, and they soon become fascinated with this kind of mental food. As a consequence, other simple stories lose their relish.

As the child gradually advances in school, these fairy tales give place to myths and fables. Indeed, mythology forms a very prominent part in the education of to-day. Soon a list of books is given the pupil to read, consisting of books of travel, biographies, poems, and many and various works of fiction, the influence of some of which is positively evil. These are considered to be the best literature to be found in order to give cultivated taste and breadth of mind.

In the light of this practise and tendency, what Christian parent cannot but feel that his own privilege and authority is being usurped by this demand? Can we afford to permit our children to yield to these requirements? Is it not the duty of parents to regulate the children's reading — their book companions?

But a still worse evil has arisen within the past year. It is the proposition to introduce into the public schools the military drill; to organize "Boys' Brigades," and require all boys (and possibly girls — if the "new woman" finds her coveted place) under eleven years to drill in military tactics. This will fill our youth with the war spirit as nothing else could. Already we may discern this spirit in the rising generation. This craze for military drill has spread all over the world like wild-fire, manifesting itself in England, Scotland, and other lands. The child who refuses to take part in this drill will be called "unpatriotic," a "despiser of the flag," and "a traitor." The children are required to give this salute to the flag, — "We give our hands and our hearts to our country. One country, one language, and one flag."

The plea urged in favor of the military drill is that it gives the boy "a manly, erect, and graceful bearing, and makes him more self-respecting. It teaches discipline, and therefore submission to lawful authority. It teaches him to be a good and loyal citizen, who loves his country, and is ready, if need be, to die in her defense; in giving him self-control and command of himself, and therefore valuable for its effect upon the mind as well as on the body, it makes him strong, active, and brave."

Dear parents, do you realize what all this means? Is it not a part of the fulfilment of the prophecy in Joel, "Prepare war"? Can we allow our children in this solemn and eventful time to be filled with a spirit of war, and a thirst for blood, when the spirit of the gospel of our Lord Jesus Christ was, "Peace on earth, good will to men"? Can we allow them to pledge their hands and their hearts to a country which may require them to obey man rather than God?

No. It is not the spirit of war, but the spirit of peace with which we should be filled. It is not to an earthly country nor to a flag that we owe our first allegiance, but to Christ. And what would make a boy more a hero than daring to stand alone for principle in the face of sneers and being called a "coward"? What will give him an erect and manly bearing like being able to look up into the face of his God with a consciousness of having stood loyally for the right. This is true heroism.

Still another fearful danger is looming above the moral horizon. It is one of the storm-clouds that are fast gathering, and which will soon overwhelm the world. It is coming coincident with the fast-approaching demand for universal legislation. The demand for a religious education in our public schools is world-wide, and is fast becoming dominant. The religion taught will be the religion established by law. Our children will be taught that the "Christian Sabbath" is the mark of our "Christian nation." If they are taught otherwise at home and do not agree with the teaching at school, there will follow reproach, perhaps punishment; and if they prove loyal to principle, it will be deemed best to remove them from us, or us from them. In that time both we and our children need such an education from God as will stand the test.

Other perils in our country schools, not so prevalent in our cities, perhaps, might be spoken of, such as the free and evil companionship of vicious and licentious boys and girls, with no watchful teachers'

or parents' eye upon them. These things demand faithful home instruction, and should be counted as one of the perils which beset the child as he goes out from the home to the public school.

These are some of the perils which menace us in the public schools. And in all these things we see that the dividing line is being drawn. Whether we would or not, our children must soon choose upon which side they will stand. Are we calmly and quietly, and *perseveringly* preparing for these events? As we stand, so will our children stand.

MRS. M. C. WILCOX.

Oakland, Cal.

### WHICH SCHOOL?

In a certain rural district lived two boys who had been carefully reared under Christian influences. Upon their young minds and hearts were early impressed the simple truths of God's word. There was no book that they loved to read so well as the Bible. At the age of sixteen, they gave their hearts to God, and were always glad to go to Sabbath-school and attend the prayer-meeting. God impressed upon their minds that they should become workers in his cause; and many times they talked over together their desires to become ministers of his word. At the age of eighteen years, these two boys completed the work done in the district school, and their parents began to devise plans for their further education.

In a city about three miles from their home was an institution of learning which was considered equal to any in the State, being well equipped with a large library, and modern laboratories for the carrying on of philosophical and scientific investigation. The parents of the boys had nearly decided to send them to this school, when John's father received through the mail a calendar of another institution about one hundred miles distant.

He and the mother read it through carefully, and found some features in which they were much interested. In the first place, the study of the Bible constituted a very important part of the curriculum. It was the standard by which all truth was to be tested. While not regarded as the text-book in scientific and philosophical investigations, as to all their details, it was found to contain certain fundamental principles which, if closely adhered to, would keep the student from falling into error. The morals and character of the students were also carefully guarded. They immediately decided to send John to this school, al

though they knew it would require much sacrifice on their part. But the influences in this school were such as their boy had been surrounded with at home.

Their decision was at once communicated to James' parents, but though the latter were well-to-do, and thought the school a good one for their boy, yet they did not feel willing to have him separated from them, especially when a "good school" was so near home. So James went to school in the city three miles away, while John, bidding his father and mother and companions good-by, did not expect to return until he had completed his course.

The boys corresponded with each other, and found that the two schools were much alike except in one particular. They were equally equipped with good teachers, libraries, and apparatus. But the plans of work were different. John, in one of his letters, wrote: "We begin with the first chapter of Genesis to lay the foundation for the study of the sciences; and we find some wonderful truths are developed in the study of trigonometry and analytic geometry in connection with physics and astronomy, which show the wonderful power and wisdom of God in constructing this universe."

James wrote to John, just before completing his course, and said: "By the study of science, I have come to the conclusion that the Bible is not an infallible guide: for I can show by geology that the earth's crust proves the earth to be more than six thousand years old,—it is many millions at the least estimate. Then by the study of zoology it is plain that all the animals were not created within six days of twenty-four hours each, but that all the higher forms, even man, were evolved from lower forms of animal life. I think from my study of physics, that matter always existed, and instead of the world's being spoken into existence, I believe that matter previously existed in a nebulous condition. The world and all the celestial bodies were formed by the cooling and contracting of nebulous matter. I have outgrown some of those foolish notions that I used to have, and, to tell the truth, I haven't much use for the old Bible any more."

The years rolled on, and John and James completed their education. James' parents were much troubled over their boy, now a young man. He was seldom seen with the Bible in his hands. He had entirely lost his desire to be a minister of God's word, and never attended religious service, unless out of curiosity. His parents had wished a thousand times that James had gone with John to school.

John returned home, but felt that he must make only a short visit with his parents and relatives. His desire to be a preacher of the gospel had been strengthened each year; and now he hears the call to go to Japan as a missionary, and he gladly responds to it. His parents thank God that they made the sacrifice, and rejoice to know that the Lord has a place for their son in his work.

Which school is *your* child attending?

M. E. CADY.

*College View, Neb.*

## WHO SHOULD ATTEND OUR SCHOOLS?

In the *Review and Herald* of July 27, I considered the question, "Where shall our young people be educated?" In that article special attention was called to our colleges and academies,—the advantages and opportunities they hold out to our young people, and why *just at this time* every school in the denomination should be filled with *earnest* young men and women, anxious to fit themselves as quickly as possible for the closing work of the everlasting gospel which is now going to the world. A brief comparison was also made between our schools and those of other denominations, and of the schools of the world in general.

But "*just who should attend our schools*" is a question of vital interest to the school managers themselves, as well as to the parents or the young people who expect to attend. The question is an important one to those in charge of the schools, from the fact that these schools have all been founded with a definite object in view. As stated in the various calendars, the purpose of these schools is to provide places where the youth of both sexes may receive a Christian education under influences favorable to the development of Christian character.

The moral tone of these schools must therefore be kept elevated in order that those who attend may have every opportunity for the development of true Christian character and moral worth. To grant admission to those who are vicious and immoral, who are addicted to strong drink and the use of tobacco, or who seek to disseminate atheistic or infidel ideas, would not only be inconsistent on the part of the managers, but a positive injustice to those who attend expecting to receive the greatest benefit possible.

So the question as to who ought to attend our schools, deserves more than simply a passing notice. In the first place let me emphasize my belief in the con-

fiction that every young man or young woman who is a member in good standing of a Seventh-day Adventist church, who has any ability, and who is ambitious to improve and desirous to become a worker in the cause of God, should begin to plan at once to enter one of our institutions at the opening of the coming school year. It matters not what branch of work he may desire to enter,—whether it be the ministry, teaching, medicine, Bible work, canvassing, or business,—there is no place where a knowledge of these subjects can be gained so thoroughly and so economically as in our own schools. Here, too, the student is associated with fellow students and teachers who are in full sympathy with his plans, and ever ready to lend encouragement and help in all his right endeavors.

Many of our laborers who occupy high positions of trust in the denomination, would to-day be practically unknown were it not from the fact that a few years ago they decided to take a course in one of our schools. Here, while gaining their education, they became acquainted with, and are known by, the members of committees and boards who have in hand the management of the work, and who are constantly looking for suitable persons to fill positions both in this country and in foreign lands.

Then there is a class of young people who have never made a profession of religion, but who are honest, industrious, and of good principles. If these persons are ambitious to become educated and trained that they may lead useful lives, attain high ideals, and establish firm characters, they will find the doors of our schools ever open to them, and a hearty welcome extended by both teachers and students.

Again: there are many young persons, members of churches other than those of our own denomination, who can find in these schools just the advantages they are seeking and most need. Here they will find the true principles of religious liberty taught and lived out. The religious convictions of every one are respected, and no one will be under embarrassment because of a difference of views. These are cordially invited to pursue their studies with us, and they will be given every encouragement so long as they do not attempt to hinder the progress of the work for which the institution was established.

Besides the classes already mentioned, there are persons who are older in years, who in the past have not enjoyed the educational advantages now offered by our schools. Many of them would be greatly benefited by even a short stay in school, "brushing up" on some line of study, and coming in touch with the

spirit and enthusiasm of the work. In these schools are frequently found parents and children studying together, perhaps in the same classes, and no notice is taken of it except to commend it. In fact, no one should feel that he is too old or not sufficiently advanced to attend one of our schools. These institutions are ordained by God to train laborers who are anxious to enter his work; and these, whether old or young, who feel their need of a better education should plan at once to enter one of our schools.

*Graysville Academy.*

W. T. BLAND.

## WHY SHOULD OUR YOUTH BE TAUGHT IN CHRISTIAN SCHOOLS?

THE children of Israel were instructed to educate their children to take their place in the church and carry out the great plan of God for the Hebrew people. The children of Israel understood from the instruction given them by God that it would be impossible for them to be free from the influences of heathen nations, unless the family and church had the exclusive right of teaching the young. Whenever they became lax in the training of their children, and failed to keep God before them, and allowed them to be taught by unchristian teachers, then they became entangled with the nations round about.

The Israelites had become so contaminated with heathen philosophy when Christ came that they could not discern their own Creator. The early Christians would not consent to have their children educated by teachers who were not in sympathy with their faith. As long as they adhered to this, they were a power in dispelling pagan darkness. But the early Christians, like the children of Israel, did not remain true to their trust, but gave the heritage to the heathen. The result was a flood of worldliness in the church.

It is a recognized truth that the lives of men and women are largely molded by the training received during the first twelve years of their lives. If worldly-minded teachers are entrusted with the children of Christian parents, it will be found that an influence is exerted upon the children that the parents cannot counteract. It takes years to unlearn the lessons so firmly impressed upon the plastic minds of the young. Can Christian parents afford to have their children cast in the mold of the world, just to save themselves a little inconvenience and expense? The neglect of Christian education has been the great cause of the decline of true religion in the church and in the world.

E. A. SUTHERLAND.

## THE BASAL PRINCIPLES OF CHRISTIAN EDUCATION.

It is hardly needful to prove the importance of forming an accurate idea of education. The possession of the true ideal, as a means to successful attainment, is an obvious necessity. Without it, even earnest and persistent effort is unavailing, for it is misdirected. It is only the arrow aimed straight at the mark that quivers in the bull's-eye.

The purpose of this article is to set forth, in close compass, the ideas of Christian education. It will be found based on principles that vitally touch and involve every human being. These principles are five in number, and may be stated as follows:—

1. Man was originally created in the image and likeness of God.

2. That image is now defaced in him, and well-nigh obliterated.

3. The disfigurement was caused by man's seeking for, and obtaining, the wrong kind of knowledge.

4. The image of God is to be restored to the soul.

5. The restoration is effected on man's part by seeking for, and obtaining, the right kind of knowledge.

Let us examine these principles briefly in the light of the word of God, and then offer a definition of education based upon them.

1. *Man was originally created in the image and likeness of God.*

“And God said, Let us make man in our image, after our likeness. . . . So God created man in his own image, in the image of God created he him; male and female created he them.” “Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.” “What is man, that thou art mindful of him? . . . For thou hast made him a little lower than the angels [the Revised Version reads, “but little lower than God”], and hast crowned him with glory and honor.”

Consider also the following extracts, where the same thoughts are amplified in order:—

“In the beginning, God created man in his own likeness. He endowed him with noble qualities. His mind was well balanced, and all the powers of his being were harmonious.” “Man was to bear God's image, both in outward resemblance and in character. Christ alone is the express image of the Father, but man was formed in the likeness of God. His nature was in harmony with the will of God. His mind was capable of comprehending divine things. His affections were pure; his appetite

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, and he gave him noble traits of character, with no bias toward evil. He endowed him with high, intellectual powers.” “Their intellectual power was but little less than that of the angels.”

These citations amply prove the proposition that man originally possessed God's image in mind and heart and soul, as well as in body.

2. *The image is now defaced in him, and well-nigh obliterated.*

“And the Lord God said, Behold, what has become of the man, who was as one of us?”—words uttered in the tenderest compassion, as God saw the wreck sin had wrought in his “masterpiece.” “For all have sinned, and come short of the glory of God.” The glory of God is his goodness, his character, himself; hence, Conybeare and Howson translate this passage: “For all have sinned, and none have attained the glorious likeness of God.” And further, “Sin has marred and well-nigh obliterated the image of God in man.”

In accordance with these definite statements, every enlightened conscience testifies to the same disastrous fact,—the present defacement and almost complete obliteration of the divine likeness in man.

3. *The disfigurement was caused by man's seeking and obtaining the wrong kind of knowledge.*

It was the tree of knowledge of “good and evil” of which Adam was commanded not to take the fruit and eat. In other words, he was forbidden knowledge linked with, and hence vitiated and poisoned by, evil. But that was precisely the kind coveted to make him as God. In the temptation, the serpent said, “Ye shall be as gods, knowing good and evil.” And hence we read, as the crowning motive inducing the sin, “When the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat.”

And then what was the result of this wisdom?—“Thy wisdom and thy knowledge, it hath perverted thee.” From the knowledge of good only, which they possessed before the fall, the human race was quickly perverted to the knowledge only of evil. So that of man in the antediluvian world we read “that every imagination of the thoughts of his heart was only evil continually;” and of the chosen of God in the days of Jeremiah, “For my people are foolish, they have not

known me; they are sottish children, and they have none understanding; they are wise to do evil, but to do good they have no knowledge." And Paul assigns as a reason for the corruption of the whole Gentile world the fact that, "When they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man (and to birds, and fourfooted beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts). . . . And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness," etc.

From all these texts it becomes clear that it was the wrong kind of knowledge, a knowledge of evil, a knowledge apart from God, contrary to God, and forbidden by God, that induced the fall and ruin of mankind.

H. C. LACEY.

*Cooranbong, Australia.*

(Continued in next number.)

**THE** habit of alert and constant self-criticism, persistently maintained, will go far to correct wrong methods of speech, manner, and life. Advantage should be taken of every means of improving all one's powers for usefulness. Every young man or woman should be always observing, questioning, and "truing up" his own thought and practise. Keep always with you a note-book (better in the memory than in the pocket), in which to set down everything you see or hear that is at variance with your own custom. Then, at the earliest opportunity, consult the best authority obtainable, and settle the question as to which is right. Never settle the matter off-hand, without investigation, as this is fatal to all improvement. Prove all things.

**THE** vanity of education begins when a given system is established with such conventional fixity that it ceases to move with the times, perpetuates a traditional formula, and becomes an object of reverence in itself. The idols of the school are no more worthy than those of the church or the marketplace. A people must frankly and freely seek new means for new ends—a new education to meet the requirements of modern conditions. — *Selected.*

# PARENT AND TEACHER

## A PRACTICAL LITERARY EDUCATION.

A THOROUGHLY practical literary education is not so common as many suppose. The students of our schools and colleges have what seems to be an elaborate course of training,—one, at least, that covers a number of precious years. They study grammar, rhetoric, and the history of our literature; read authors, write essays, and deliver orations; and yet there are many of them whose literary acquirements do not enable them to prepare a piece of manuscript for the press, even though they may have written the article themselves. They have not acquired a true literary taste. To the real scholar, their high-sounding productions appear wordy, vapid, and destitute of originality. There is a lack of unity, sequence, and cumulative force. Yet earnest work has been bestowed upon these young people, and their teachers have not been deficient in intellect or technical knowledge; but the result has been disappointing. True, there are some who acquit themselves creditably and rise to distinction; but how is it with the majority? Can nothing better be done for them? Most of this rank and file have fairly good minds, and ought to develop into useful workers. An occasional literary genius is sent into the world to hold high the torch of truth, and encourage men to press toward the light; but geniuses are few, and cannot be manufactured. The bulk of the world's work always has been done, and always will be done, by people upon whom nature has bestowed no higher gifts than good practical common sense, and a genius for hard work. Such minds are our main dependence, and we must find a way to train them.

For our partial failure in developing intellectual workers there must be causes; and in searching for these causes, may it not be asked whether in the rush and excitement of the present generation we have not partially lost sight of fundamental principles, which, theoretically, we hold to be true? for instance, that we learn by doing; that practise makes perfect; that example is more powerful than precept; that true education is a development—a growth,—and not a manufacture or an accretion; that ability can neither

be borrowed nor lent; that strength and skill come through exercise, and not by imitation.

In pursuance of these principles, the learner from childhood up should be kept forever doing. New ideas or principles of truth should be introduced by examples and illustrations. The Bible is a remarkable demonstration of this method of teaching. In it, God has given thousands of object-lessons and examples from life, to show the principles of his government and their application to men.

If a lesson is to be given in the wonders of nature, the object employed — plant, insect, mineral, or whatever it may be — must be present for the learner's inspection; and when he understands it, he should search for others like it; and having found his specimens, he should point out the characteristics by which he distinguishes them.

If it is a lesson in language that is to be taught, it should also be introduced through examples, and the learner should show how completely he understands the construction or principle by selecting and making illustrations of the same thing. When he can do this readily, another construction or peculiar use of words may be introduced and made familiar in the same way. Then the two should be combined, and in like manner made a part of the learner's practical attainment and experimental knowledge. Soon he will be able to write short descriptions of things and scenes that interest him. He may have had some earlier experience in such work, but he can now, after having completed his description, note the forms and groups that he has had occasion to use. Thus he makes practical everything he learns, and does so as fast as he learns it.

As the learner advances, the same principles hold, and the same practises should prevail. He should observe and select and construct until all the representative groups and constructions in language are so familiar to him that he can recognize them at a glance, in whatever connection they may occur, or however complicated they may be. And it is not enough simply to recognize them; he must notice their peculiar appropriateness for the place they fill. All this requires a close study of the ever-varying lights and shades of thought, and of the forms of expression best adapted to the coloring intended. Thus the discriminating faculties are brought under constant discipline, and the intellectual culture so derived is of inestimable value.

Every true educational development is a process of growth. A mineral grows, or increases in bulk, by

accretion — the mere adding on of particles; but everything that has life grows by and through its own action. The mind, too, must grow by its own action. In no other way can it gain strength, skill, and versatility. The mere accumulation of technical knowledge is like the accretion of dead matter, or like the laying up of adipose tissue: the one may furnish food for plants, and the other may serve as fuel to sustain the heat of the body; but in themselves, the former is mere bulk, and the latter is a burden. Knowledge merely "barreled up" is like food that has not been digested or assimilated. It is as powerless to move the machinery of the mind as coal in the crib is to move an engine. The coal must be acted upon by fire before it can exert any force, and it is equally true that crude knowledge must be acted upon by the reflective and reasoning powers before it can impart intellectual energy.

Instead of working away for years in storing up knowledge for use in later life, the learner should put all his gains to immediate use. It is the only way to make them available at any time of life; for knowledge not used, is soon forgotten, or becomes so remote and obscure that it is never ready for use when wanted. If properly invested, and kept employed, it will bear compound interest from the first. It is by use that knowledge is converted into power and becomes a part of the mind and character — the individuality — of the man.

A youth should be taught to dig and coin his own gold, and not to depend upon borrowing. No one ever became truly great by studying the lives of distinguished men, and trying to imitate them. There is but one true Pattern, — but one ideal on which it is safe to mold mind or character. Neither can one become a good writer by trying to remember the forms of expression by which this or that author brings out his thoughts. Each has his own individuality, and what is suited to his habits of thinking and reasoning may not be appropriate to those of another. The writings of noble men are useful, since they stimulate to noble endeavor; but the Creator has given to every human being peculiar gifts — a personality — which must be developed on lines not wholly identical with those best adapted to the training of other minds. Let each, then, have room to be original; let him develop his own individuality, and thus fill his appointed place in God's great plan.

To this end, let every beginner write concerning the things which he has seen, or with which he has become familiar by his own experience. Let him

Describe objects that he has handled with his own hands and examined with his own eyes. Let him write about the scenes he admires, and the little life histories in which he has had a part. Above all things, encourage him to study nature, and to write of his discoveries therein. Urge him to add to his descriptions the thoughts and feelings awakened in him by such discoveries. This will lead to habits of reflection, than which nothing can be more important. He should put some of himself into everything he writes—modestly, but not cringingly. Do not set him to studying up a subject from books for the purpose of writing upon it,—at least not until his originality has been thoroughly established. Teach him to think for himself, to observe for himself, to decide for himself.

A boy or girl trained according to these principles, and having a fair opportunity, is almost sure to acquire a practical literary education, if willing to work for it, and give himself time to develop in a natural and healthy manner. G. H. BELL.

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### LAWS OF TEACHING.

1. **THERE** is no school unless the father, the mother, the teacher, and the pupil keep school together.

2. Know thoroughly the subject to be taught, and explain to the pupil why you teach it.

3. Gain and keep the attention of the pupils. Excite their interest.

4. In your teaching use language that your pupils understand.

5. Begin with the known and go by easy steps to the unknown. Take the whole class with you.

6. Excite self-activity in the pupils, and lead each to discover truth. Show the class how to study.

7. In each lesson let a halt be made, and then have pupils fix points already made, the conclusion reached, and the premise upon which the conclusion is based.

8. The teaching must touch the whole nature of the child and stimulate to higher action and more industrious habits of work, of silence, of obedience, honesty, and truthfulness. Three fourths of education is a habit of work. — *J. M. Greenwood, in Kansas Industrialist.*

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MEMORY is a net. One finds it full of fish when he takes it from the brook, but a dozen miles of water have run through it without sticking. — *O. W. Holmes.*

### THE BIBLE AS A TEXT-BOOK.

THIS expression has been frequently used in our recent educational discussions, and has given rise to an unanswered query in many minds as to its exact significance. It has been asked, for example, "How can we make the Bible a text-book in botany, mathematics, chemistry, American literature?" etc. We shall only attempt to suggest the line along which such questions may be answered.

It does not seem probable that the intention of such statements is that we should collate and systematize all the incidental references that may be found in the Bible on the subjects mentioned, and use these exclusively as an outline for teaching science, mathematics, and language. Still less would it be proper to search out and classify the texts that are supposed to have such a reference, or that may be so manipulated as to seem to have, and use them in a similar way. It appears obvious that the Bible contains no direct reference to the subject of grammar or modern languages and literature, and many other subjects of study in the schools; though it may be very advantageously used as furnishing subject-matter and vocabulary for language study.

On the other hand, it is by no means necessary to learn all the "ologies" and "osophies" that are taught (?) in the modern schools, in order to be thoroughly and symmetrically educated for the highest usefulness in life. The Bible is certainly not to be rejected as a text-book on the ground that it does not recognize, or is not recognized by, the various departments and courses of the great universities.

We conceive that the Bible is properly used as a text-book in much the same way as it should be used by the Christian minister. Christ did not always take his texts from the Bible of his day, but most frequently took them from nature, the budding fig-tree, the grain of wheat, the clinging vine, and the ripening harvest. The preaching of our modern ministers would be much more effective if they studied nature more and books less; and so with the teacher.

The Bible was written "for instruction in righteousness," rather than in science, mathematics, or language. Its references to these subjects are merely incidental, or rhetorical, not as special treatises, and only for the purpose of illustrating spiritual truth. The point and force of these illustrations are often unperceived or misunderstood by the Bible reader who is not also a diligent student of nature and of mankind. The Bible cannot interpret itself to one who

does not understand the *meaning* of the language of interpretation. How, then, can one learn science or mathematics from the Bible when he does not perceive that the Bible is teaching a scientific or mathematical fact?

The Bible is "profitable for doctrine [teaching]" precisely in consequence of the fact that it teaches the *truth* concerning every subject included in its pages. So it is of the utmost importance to every teacher to know all it does teach concerning his own special line of work, and then teach that *truth* rather than the speculations and surmises of "science falsely so called." Having faith in the truth he finds in the Bible, the student may enter realms of knowledge that are as yet undreamed of in the philosophy of the skeptic and the agnostic.

It has been said that the Bible always strikes, not a direct, but "only a glancing blow" at science and other subjects not directly related to salvation; but it chips off a piece here and there through which we get a glimpse of the glories to be revealed to him who devoutly studies. And it is the privilege and duty of every Christian student to accept all these gracious invitations to learn more of the works of God in nature, in mathematics, in history, in man, and in his best gift to man—the understanding and use of articulate language.

The Christian mathematician should, and *must*, see that the Bible is full of mathematical truth, because mathematics is the form in which God thinks and acts. Kepler understood it. The Christian scientist—who is rightly entitled to the name—must likewise see that the Bible is the storehouse of scientific facts and principles, because it is full of knowledge. The Christian philosopher sees the Bible full of wisdom. The Christian linguist sees in the Bible the divinest models of literary excellence. And the Christian teacher sees in the Bible the revelation of the methods and pedagogy of the Great Teacher.

And by all this is meant not that all teachers must use the Bible, or any other printed book, exclusively as a text-book; but that all their teaching and personal influence must be positively in harmony with the Bible. And when this is characteristic of all our schools and teachers, the Bible will have become "the leading text-book."

F. W. H.

# EARLY EDUCATION

## THE MOTHER'S SCHOOL.

THE home and the school should agree in faith and doctrine. Disagreement among its teachers engenders doubt and unbelief in the mind of any child. I fully believe that the child should be taught at home until he is old enough to go to the church college, which college should be in harmony with the home faith. The parents are supposed to believe the things which they profess as Christians, and are bound by every consideration to see that the truth as they know it is taught their children; and time is now too short to spend in educational experiments.

As an aid to fathers and mothers there could be connected with every church a parents' school, with one session a week, in which simple, practical, normal studies might be conducted, such as can be used in the home teaching just as given, or upon which the parents can improve according to their time and ability.

In the home there should be a blackboard, with a box of crayons, and an assortment of letters of the alphabet on cards. It is better to let the first lessons grow from small beginnings, under the eyes of the children, on the board, than to put a printed card, or book, or a whole lesson before them at once. Eyes and mind are easily confused if many characters are thrust upon them at the same time, and the effort required to concentrate either upon any one of the many points is too great. The children will become tired, and when that happens, the lesson must stop, or be very unprofitable both to teacher and child. Begin with a clean board, and add words one by one as the first are thoroughly mastered.

Any child will learn a whole word more quickly than one letter; he will learn letters as parts, or fractions, of the word; will take his first lessons in numbers, addition and subtraction, by counting and comparing these parts of words; he will learn analysis and combination by rearranging letters so as to form other words. If the parents are conscientious, love the truth, and have an appreciation of the importance of their work, these little home lessons may be made gospel vehicles all the way.

It is the privilege, the duty, and the glory of the Christian college to demonstrate the divine ideal of education to the waiting world.

I have been asked to prepare for the CHRISTIAN EDUCATOR a series of lessons for this home teaching, such as a busy mother or father can reproduce; and we will begin with the first lesson in reading, spelling, writing, numbers, and *truth*—all in one. We will suppose that we have a clean blackboard.



“I” has been written or printed on the board, or the printed letter on cardboard has been stuck in place with a pin; and the mother says:—

“This is the first word of our reading lesson. How many parts are there in it?”

If the child has been taught to count, he will answer, “One.”

“Yes, and its name is ‘I.’ Did you ever say ‘I,’ or hear it said? That is the way it looks in a book, or when it is written. Now what is its name?”

The first answers will vary according to the children; one may quickly grasp what you mean, and answer, “I,” while another may not be able to separate yourself from the pronoun, and so will say, “You.” But do not become impatient with the child’s dullness; that would bring a dark cloud over any lesson.

When the child knows this “I” so well that he can find it anywhere (use the Bible, his own large-typed Bible, with every lesson), then give him the next word,—



and say,—

“Now we have a new word. Is it just like the first word?”

“No, it is bigger; it is made different.”

“How many parts has it?”

“Two.”

“How many more than the first word?”

“One more.”

“If we want it to have only one part like the other, what will we have to do to it?”

“Take one of the parts away.”

“Would that make it just like the other? We will try and see. I will subtract one of the parts. When I say ‘subtract,’ it means *take away* one part.”

[Erase from the board.]



“Now are they alike?”

“No; each is just *one*, but they are different.”

“How many more were in the second word when I first wrote it?”

“One more.”

“Now we will add on again that part which we subtracted,—



and I will tell you the name of this word; it is ‘am.’ Can you tell me what it is now?”

“Am.”

“Did you ever say ‘am,’ or hear any one say ‘am’?”

Here will follow probably a conversation, which will develop how much the child remembers of the word which it has been in the habit of using.

“How many parts has this word?”

“Two parts.”

“Now I will tell you the names of these parts; this one is ‘a,’ and this one is ‘em,’ and ‘a’ and ‘em’ when they stand just like that together always make ‘am’ wherever you find them.”

In the same way go on until the child has learned to read, spell, write, and count the difference in numbers, or parts, of all the words in the following lesson and can find them in the first chapter of Genesis and of Matthew:—



Teach him the connection between all these words and the truth they represent, in such a way as to identify him in his own little life with that truth. You will do well to have on the board only the words actually in use, and let them be added as they are needed. Let those which have been studied remain until all have been added and the lesson is completed. The lesson should be short, not more than one new word each day at first.

MRS. S. M. I. HENRY.



# NOTES FROM THE SCHOOLS

PROFESSOR AND MRS. LYNDON are visiting relatives and renewing old acquaintances "up the Tennessee" during vacation.

GRAYSVILLE ACADEMY has still on hand a few Announcements, which will be sent to any one addressing the Principal for a copy.

UNION COLLEGE is circulating a Fall Announcement calling special attention to matters the student should remember just before leaving home.

PROFESSOR LAWRENCE has turned architect, and is doing valuable work in designing some of the neat cottages that are going up this summer at Graysville.

APPLICATIONS have already been granted to more students than can be accommodated in the Industrial Academy Home at Keene, Tex. Provision is being made in private homes for the rest. All will be cared for.

PROFESSOR BELL's article is very timely when it is considered how many graduates from the schools, and how many men in public life, have not been educated in such a way as to give them a practical command of their mother tongue. There is room and need for great improvement along the line of this article.

THE Editor recently had the privilege of attending the Michigan general camp-meeting at Owosso, in the interests of the CHRISTIAN EDUCATOR and his own spiritual life. The meeting was a grand success from every point of view. The educational work in our homes, Sabbath-schools, and colleges was made very prominent and instructive. A marked revival in the religious experience and education of the people was accomplished through the blessing of God upon the labors of the ministry and other workers. We are pleased to add that the close of the meeting found nearly every family on the ground taking "our new educational journal" and the *Review*.

FAILING health compels Elder St. John to retire from the Healdsburg faculty. Miss Myrtle Harris has been offered a position.

ELDER KAUBLE has been sending out to the churches in his district a very effective letter on the importance of educating their children and young people.

PROFESSOR HAUGHEY has returned to South Lancaster, visiting the New York camp-meeting at Syracuse on the way, in the interests of the academy.

A LETTER from Professor Hibbard indicates that the heavy wheat crops in the West, with the recent advance in price, have greatly improved the financial prospects of school patrons. Walla Walla College expects a large attendance.

ELDER R. S. OWEN is stirring up the people of California through the State paper, to send their young people to Healdsburg College. Recent improvements in the Home and grounds will add greatly to the attractiveness of the school.

READERS of the *Review and Herald* will note that steps have been taken for the purchase of eighty acres of land for the use of Battle Creek College. Each acre is represented by a share, or certificate, costing \$56.25, which may be purchased by one individual or by several uniting. About one half of the shares have already been sold. The farm will be equipped as far as possible by donations of cows, sheep, poultry, plows, wagons, horses, etc. Why can not some of our other schools adopt this plan?

PROFESSOR M. E. CADY, of Union College, has been giving a very interesting series of lessons in the Sanitarium Summer School on the subject of nature study. Beginning with the Bible account of creation, the primary forms of matter, light, air, water, earth, plants, the heavenly bodies, water animals, air animals, and land animals, are successively studied with their characteristics and uses, each with its predecessors being considered in the order of creation as necessary conditions for the forms that came later. Last of all, man is studied in his physical and mental constitution, his relations to the lower animals, to fellow men, and to his Creator. This outline of the general plan will be more fully developed in a series of articles which Professor Cady expects soon to write for publication.

## QUESTIONS FOR ENTRANCE EXAMINATIONS.

It is important and necessary that some kind of examination should be made at the beginning of a school year to determine the intellectual attainments and abilities of students who present themselves for enrolment. The student should never regard this with dread, nor as a hardship. If he cannot do himself justice in the first attempt, teachers are always glad to promote him as soon as he shows sufficient competency to enter higher classes than those to which he was first assigned. Any one who has been in school knows that *some* kind of an examination is necessary before he can be assigned to *any* class; and the kind of examination prescribed by the teacher is usually the best possible to enable that teacher to classify his own pupils. Students who cheerfully and confidently enter upon such examinations always arrive at successful results.

But in addition to these intellectual examinations, it is also important to the teacher to know, and important to the student that the teacher should know, some other facts that materially affect the student's success in school. For example, if the student has defective hearing or eyesight, or is not in robust health, it is important to both that the teacher should know how he may be so seated at study and recitation as to give him as little disadvantage as possible. When such facts are known concerning all the members of the school, the wise teacher is prepared to conduct the work to the greatest advantage of all.

Some years ago Dr. J. H. Kellogg suggested a series of questions and tests that have been adopted for such examinations, and are herewith printed for the use of all schools and teachers who appreciate the importance of the subject.

### HEALTH QUESTIONS.

1. Full name and address.
2. Age, reckoning to nearest birthday.
3. Nationality.
4. Are you in good health? If not, mention any disease or disability from which you are suffering. Or, if you prefer to do so, report the matter, in person, to the principal or preceptress.
5. Have you any special hereditary tendency to consumption, or rheumatism, or any nervous disorder? If so, what?
6. Are you subject to headache? If so, how frequently and under what circumstances?
7. What is your weight in health? and what is your present weight?

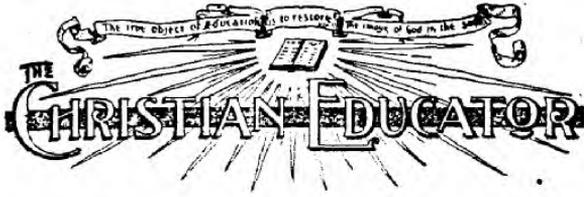
8. Do you suffer from indigestion?
9. How many hours of sleep do you obtain regularly?
10. Are all the functions of the body, as far as you know, properly performed?
11. Have you good eyesight?
12. Do you suffer from headache, pain in the eyes, or blurring of vision when using the eyes in reading or fine work?
13. Have you good hearing?
14. Are you subject to earache?
15. Have you ringing or other sounds in your ears?
16. Have you had measles, scarlet fever, German measles, whooping-cough, diphtheria, typhoid fever, or other contagious diseases?
17. Have you any skin disease?
18. Have you suffered from sore eyes?
19. Have you been accustomed to active physical labor?
20. What kinds of manual labor are you most proficient in? In what kinds least proficient?

### PHYSICAL AND PSYCHOLOGICAL TESTS.

1. For heart: Count pulse and respiration at rest, and after gentle and violent exercise.
2. For strength of muscles: Count times one can lift himself up by the arms, and rise upon tips of toes.
3. For quickness of muscles: Count number of dots made in five seconds.
4. For quickness of vision: Cover letters on the blackboard and note greatest number that can be named after a single glance.
5. For acuteness of vision: Test with given sized letters at measured distances; for color blindness, classify colored worsted.
6. For hearing: Watch or tuning fork, at measured distances.
7. For mental concentration: Mentally adding and multiplying two numbers of three figures each. Note time.
8. For memory: Write all that can be remembered of a one-hundred-word prose paragraph of new matter, after seeing it one-half minute on the blackboard. Also another paragraph of matter unrelated to the first, after hearing it plainly read once during half a minute.
9. For sense of location: With eyes closed walk a measured distance, six or eight feet, and touch a designated object. (Count the successful efforts in five attempts.) With eyes closed, face north, and turning slowly round, indicate *in this order* east, west, south, and north.
10. For self-control: Note whether the individual is easily startled by an unexpected bell tap or other alarm at a measured distance behind him.

It is hoped that many teachers will make use of these questions. A circular letter containing full instructions for conducting these examinations without embarrassment to student or teacher, will be sent free to all who apply with a stamped envelope enclosed.

F. H. W.



THIS is a special number of the CHRISTIAN EDUCATOR, designed to emphasize the importance of the work done in our colleges and academies. May it be carefully read by every parent and young person who is in search of the best education.

NOTICE the clubbing rates on page 38. Many churches, Sabbath-schools, and missionary societies can by this arrangement easily supply the paper to families who could not afford to subscribe for it alone.

SOME excellent answers have been sent in response to our "Queries for Students," but as this number follows the first so closely, we have decided to wait for the third one, in order to give all our students an equal opportunity to send in their answers before publication.

IT should be understood by our subscribers that the first few numbers of the EDUCATOR are mailed from the *Review* list. As soon as our own list is completed, the mailing label will indicate the date to which your subscription is paid. In the meantime all who get the paper regularly should feel satisfied.

WE begin in this number a series of articles by Mrs. S. M. I. Henry, designed to assist parents in the home teaching of their children. We trust that many parents who may have been neglecting or postponing this important duty will follow out this series from the beginning, and report results for the encouragement of others. It will interest our readers to know that upwards of twenty years ago Mrs. Henry published an excellent series of books on this subject, planned to direct the education of the child at home until he should be prepared to enter a Christian college.

ONE of our contributors says, "A youth should be taught to dig and coin his own gold." Let our younger readers apply that energy to "digging out" the answers to our "Queries." They all grow out of the articles in this number, and there is some gold below each one. Don't "give it up," but ask father, mother,

older brothers or sisters, Sabbath-school teachers, ministers, or any one else who can tell you — if you have n't books from which you can study it out yourselves.

IT should not be understood that Mrs. Henry's lessons ought to be taught to the youngest children who might be made interested in them. Artificial or book education should never be prematurely urged upon the child. "Many children have been ruined for life by urging the intellect, and neglecting to strengthen the physical powers. . . . Their minds have been taxed with lessons when they should not have been called out, but kept back until the physical constitution was strong enough to endure mental effort." But when that time has come, the mental development should not be neglected or postponed. But do not send the child away from home to learn to read,—and do not waste time, and outrage reason, by trying to teach him his "A B C's" before he can see the *use* of "his letters." The child grasps wholes, not fractions, in his mental development.

THE order in which nature was created is clearly the most natural order in which nature should be studied. The mind of the student thus sees each new subject of study as a precedent and necessary condition for the understanding of all the subjects that follow, instead of seeing these subjects as isolated fragments of an unseen whole. True education always develops the philosophic spirit that discerns unity in variety.

The order of creation thus suggests a Biblical foundation for the entire curriculum to be pursued in our schools. Through physics, botany, astronomy, chemistry, and mineralogy is the natural introduction to mathematics and the other exact sciences. Language study, drawing, and handicraft, are a necessary means and accompaniment of all the other studies, and the whole field of human interest and endeavor is embraced in history, sacred and secular.

Such a concept of education gives a **unity and purpose** to teaching and study that is discoverable in few, if any, of the world's great schools. In such a system there would be nothing forced, artificial, arbitrary, unrelated, superfluous, or merely ornamental. It would systematically and symmetrically develop all the useful powers of the individual, repress display and selfishness, and cultivate the spirit of devoutness and service. In short, it would educate *for life, through life, and throughout life, here and hereafter.*

