

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

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SANCTIFICATION does not close the avenues of the  
soul to knowledge; but it comes to expand the mind,  
and to inspire it to search for truth as for hid treas-  
ures.

## CHRIST THE MODEL TEACHER.

THE educator who wishes to lead the children and  
youth to the highest ideal needs to conduct his work  
on Christ's methods. There is no example above  
Christ's, and it is an all-sufficient one. No conditions  
or circumstances can arise in the work of parents and  
teachers, as educators, which can not be met in wis-  
dom, if these educators have studied Christ as a  
teacher, and are possessed of the spirit which he is  
ready to impart.

The attitude which the public schools have properly  
taken in divorcing religion and education will not give  
those who wish their children to be earnest Christians,  
erroneous ideas upon this matter. In the minds of  
such, religion and education can not be separated.  
Education is given that the child may better know  
how to make use of his environment,—of all that with  
which he comes in contact. Religion is given for the  
same purpose, and without it, education becomes purely  
selfish. To the Jews, religion had become a form, and  
thus was not related to daily life. Christ came to  
break down this form. He taught in lines which were  
opposed to those of the most popular teachers of his  
time; and so refreshing was the change that multi-

tudes hung upon his words. He gave them knowledge not for its own sake but for what it would do for them. He took the people where he found them, and adapted his teaching to them. And in order so to adapt his teaching he had to know the needs and conditions of the people.

If the purpose of Christ had been to give the people knowledge, simply that they might be well informed, and pass for educated people, he could have far outdone all the other teachers of his time or since; for he had a knowledge of all things in the material universe, because he had created all things. But no, he did not teach on these lines, but gave simple lessons, easily comprehended by all, because these lessons were from their life and the objects before them.

Now, this is an exceedingly important principle, which Christ has thus demonstrated. We should teach that which is related to the life of the pupil at the time he is being taught. It makes no difference what the age of the pupil may be, there is plenty of material to draw upon which is directly connected with his daily experiences. The educational period of life is too much regarded as a preparation for what the individual is to do at a later time; or, perhaps better stated, educators do not highly enough regard the principle that the best preparation for what we are to do in after-life is to do what is before us at this time. Christ taught the unlearned men in just this way. They learned by doing the work of each day, and from the conditions of life, and the objects which were before them. This idea that education is a storing up of knowledge, and thus acquiring a power of work in one line which we are going to use in another, is an illusive one. The person so taught is likely never to reach the time when he is to begin his work. He is prone to think that there are new fields of thought which will give him greater power, and which he must first compass, so that he may do his work better. Observe that I do not say that the period of life usually devoted to acquiring an education is not a preparation for future life, but that the best way to secure this preparation is from a study of the conditions of life which surround the individual at the given time, and from doing the work which is given to do at that time. And this is the correct principle, if we are to follow the example of the greatest Teacher. Christ said but little to his disciples about what they were going to do when he should have left them, but much more about what they were to do while he was yet with them. And after he had departed, they remembered those things.

That individual has the greatest power who has the greatest sympathy; and the one who has the greatest sympathy is the one who has most fully experienced the things which demand sympathy. Christ had a knowledge of the condition of man before he came to dwell with him, but he could not have the sympathy with man which he did have, until he had experienced the condition of man. The knowledge that is of value is not the knowledge *about* a thing but *of* a thing. History is valuable because through a knowledge of the successes and failures of men of past times we may avoid their mistakes and be inspired by their successes. But the lessons from history which we would have the child learn are generally unlearned because we fail to show him that the principles which have made history are within himself; that his acts of to-day become history to-morrow; that the same powers which ruled in the good and ill of every nation, is ruling in himself *now*. History becomes a living thing when he sees this, and when he sees beneath the movements of armies and the acts of men great in history, principles which caused these movements and acts.

This idea of a *preparation* for some work in the future which does not take into account the necessity of *working* along the line of that for which we are preparing is an evil one. But this is the notion held by the majority of the world. Men are looking into the future for happiness. They go on long journeys to distant lands and endure great hardships, in order that they may perhaps obtain gold. They strive for honors ever before them; they are looking for a kingdom to come, failing to find the one in and around them; in short, they seek an enjoyment in some thing or work of the future, while neglecting the present contentment which comes of a present work well performed in preparing for the larger work of the future.

To summarize: these three principles, as seen in the teachings of Christ, enter into true education, and must be taken into account by the Christian educator: first, the teacher must know the conditions of life which surround his pupils so fully, that he can adapt his teachings to their needs; second, the knowledge which the pupils are led to receive must not be given for its own sake, but for the effect which it will have upon their lives at the time when it is given; and third, that education which prepares for future duties is found in a faithful performance of present ones.

FREDERICK GRIGGS.

## OUR CONTRIBUTORS

### THE BASAL PRINCIPLES OF CHRISTIAN EDUCATION.

(Concluded.)

CONSIDERING the propositions in our foregoing article as sufficiently established, we will notice :—

4. *The image of God is to be restored in man.*

In the language of Scripture, "as we have borne the image of the earthy, we shall also bear the image of the heavenly." "For whom he did foreknow, he also did predestinate to be conformed to the image of his son." Nor is this change to be wrought only at some distant date, at the coming of Christ. Says the apostle: "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." It is a present, progressive work with every believer. "We are to look at his life, study his character, and copy the pattern. What Christ was in his perfect humanity we must be, for we must form characters for eternity."

5. *The restoration is to be obtained by seeking for, and obtaining, the right kind of knowledge.*

For proof of this, we may read the apostle's doctrine of the "new man, which is renewed in knowledge after the image of him that created him." And again: "Be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." That is, put on the new man, created in the righteousness and the holiness of the truth, and renewed in knowledge after the image of him that created him. Here is the divine-human process and product,—God creating by his truth, man renewing through his knowledge, the image of the Creator in the human soul.

Omitting here the consideration of the divine part in this process, let us notice further the part played by man. "Renewed in knowledge" is the statement. But knowledge of what?—Evidently of the "truth," through the righteousness and holiness of which God creates him anew. What then is the "truth"?—"I am the truth," says Jesus. "In whom are hid all the treasures of wisdom and knowledge," adds Paul. Then the knowledge, through which the "new man" is renewed, and the likeness to God attained, is the

knowledge of Jesus. But as Jesus was the brightness of the Father's glory, the express image of his person, and as those who saw him, saw the Father, who was manifest in him, it is ultimately the knowledge of God the Father that works this wondrous change. To know God, God as revealed in Christ, and wherever else he has revealed himself in the universe, *this* is man's great and glorious part in the divine-human process of education. Yes, it is more than a part, it is a factor in that process; it is the very foundation itself. "The great work of life is character building; and a knowledge of God is the foundation of all true education."

Seeing, then, the essential importance of possessing this knowledge, let us reverently inquire, "How shall I obtain it?" "Where has God revealed himself, that I may learn to know him?" "God has revealed himself to us in his word and in the works of creation. Through the volume of inspiration and the book of nature we are to obtain a knowledge of God." "The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." And this power is manifested not only in the original work of creation, but also in his constant providential care for all his creatures.

Crystallizing these statements, we learn that God reveals himself through three channels, or, more properly, perhaps, through one great threefold channel,—his word, his works, his providences. And therefore he who would know God, in order to have restored in his soul the image of the Creator, must learn of him in this threefold way,—by the study of the Scriptures, of nature, and of the divine dealing with mankind.

We have now examined the basal principles of a Christian education. We have found that man originally possessed, has now lost, but may regain, the image and likeness of his Creator. And we have learned that God may be known through his word, through his works, and through his providences.

We are then in sight of the ideal. Nothing more than a simple statement of it is now needed for our perfect comprehension. What is Christian education?—It is that divine-human process by which the image of God is restored to the soul of man.

How, then, is that process carried on, that education gained?—By a reverent, prayerful, spiritual study of God as revealed in the Bible, in science, and in history.

H. C. LACEY.

Cooranbong, Australia.

## THE WORKING WORD.

THE word of God contains all knowledge worth the name. Therefore it contains all the knowledge of science, philosophy, mathematics, or any other branch of learning.

Knowledge is the clear perception of truth. It is impossible to separate truth from knowledge; for truth is the very soul of knowledge. "Ye shall know the truth,"—that is knowledge. God has made every provision to teach his children knowledge. But so long as God is God, that knowledge must consist in knowing truth. The knowledge of truth is a saving knowledge; and this is the knowledge that the word contains. All else that can enter men's minds is not knowledge; and if so named, it is falsely so named,—it is "knowledge falsely so called."

Paul says that to him was given to make "all men see what is the fellowship of the mystery." But to what intent was he to make them see it?—"To the intent that now unto [to the same extent as] the authorities and powers in heavenly things might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord."<sup>1</sup> It is God's constant purpose to all eternity that his church may know as do "the authorities and powers in heavenly things" his "much-variegated wisdom." Christ himself said, "Unto you it is given to know the mystery of the kingdom of God."

Now this kingdom of God exists wherever God reigns. It covers all the things of earth as well as the things of heaven. It has to do with even the rocks and stones about us. Said Jesus, on his triumphal entry into Jerusalem, "If these should hold their peace, the stones would immediately cry out." The stones would not disown their Lord, though men might. "By him all things consist." He is the cohesion of the rocks; and when he died, "the rocks were rent." Even the rocks belong to the kingdom of God. Even the mysteries of mineralogy are for the church to understand. God has purposed that the church should fellowship with him in knowing his mysteries. But how slow the church has been to appreciate its privileges of wisdom and knowledge.

The Word made all things. Then all things are but the word made manifest. When we study the works, we study that which the word made. Any meaning that we gather from the works is the meaning of the word that made them. So viewed, true

science is the variously written meanings of the word. Hence in this sense, science is a part of the word. And when as Christians we take that working word into our own hearts, we find that still it works; for it does in us the works of God. Thus, knowing and doing, and doing and knowing, are indissolubly connected.

But thus to study the works of God it is necessary ever to remember that they are the works of God. How many have hidden God from sight by that misnomer, "nature," and, the "laws of nature"! How many sounding, senseless scientific terms have men invented in order to hide God from their thought,— "structureless structure," "principle of life," and "vital principle," "differentiated protoplasm," "atomicity," and all the rest!<sup>2</sup>

"There are none so blind as those who will not see; and no man searches honestly for that which he is afraid to find. And there are multitudes who have no greater fear than that they will sometime in their history stand unveiled in the presence of an almighty God, more holy than the purest instincts of their being, which they have disregarded, and more clear-sighted than their highest intuitions, which have ever disquieted them in their evil ways. . . . Man trembles at the voice of God; and as the ostrich hides its head to shut out the sight of its pursuers, so men bury their heads in 'nature' and 'science,' and 'law,' and say, 'There is no God; all is chance, everything is governed by law, and nature is supreme.'" "But what is this 'nature,' of which people speak so fluently? What are the laws of nature? Who gave these laws, and who enforces and executes them? These are questions which skepticism never answers, but goes its way and leaves us sitting in the darkness, under the shadow of an everlasting 'somewhat,' without joy or hope."<sup>3</sup>

To view the world and the universe as the manifestation of God and as the working of his all-powerful word, is to view them truly, scientifically. The church is not to be less scientific, but more so than they all. Where the wisdom of the world stops in its research, there the church should see but the be-

<sup>2</sup> We do not understand that the writer objects to scientific terms in general, but only to those which imply or substitute some unknown power for that of God. Every science, every art—even religion itself—has its special vocabulary of technical terms. The progress of human knowledge has been through the process by which all "knowledge shall be increased;" that is, by the discovery of new things, held fast by new names. Our words are simply the tools with which we do an artist's work,—a work that can be understood and appreciated by every other artist.—Ed.

<sup>3</sup> "Atheism and Arithmetic."

<sup>1</sup> Literal translation of Eph. 3:10, 11

ginning of infinitely greater things. When the world, peering into the things of God and seeing him not, searching until its search is vain, stands groping, striving in vain to pierce the darkness, crying out into the vast unknown, and hearing nothing in answer but the echo of its wailing call,—there the church of God, walking in the clear light of his effulgent glory, sees the unutterable and the unsearchable, and begins to learn of the height and depth and length and breadth of his immeasurable love and wisdom. There are no limitations to the powers of a ransomed soul. All things belong to it. From the highest heights of the heavens to the deepest depths and the widest widths of space, and to the farthest lengths of unending ages,—all are yours, and ye are Christ's, and Christ is God's.

L. A. REED, D. D. S.

*Jacksonville, Ill.*

### FIELD FOR CHRISTIAN TEACHERS IN THE ARGENTINE REPUBLIC.

ARGENTINE is a large country, extending from Cape Horn to Brazil, and from the Atlantic Ocean to the Andes Mountains. The national language is Spanish. The population numbers about five or six million, many of whom are foreigners. Among these the Italians predominate, though there are also many German, French, and English speaking peoples.

Conscientious English teachers are in great demand for private schools and also as tutors on the English *estancias*, or cattle farms, of which there are many scattered throughout the country. The writer recently noticed an advertisement for a teacher in the second city of the republic, offering a salary of \$50 a month with residence furnished.

This shows that any one desiring to do missionary educational work can engage in teaching English, while learning the Spanish, which is one of the easiest languages to acquire. When the language is learned, there are numerous openings for gospel work on all sides, while the teacher may continue to be self-supporting. There is also opportunity for immediate work of this kind to be done in the German language.

There is an increased desire among the native inhabitants to learn English, as they see the commercial advantage of a knowledge of the language. One of the presidents, Sarmiento, having become acquainted with American educational systems while consul to the United States, has introduced the nor-

mal school under the direction of a staff of North American lady teachers.

But there is a crying need of distinctively Christian teaching all over the land. A few teachers from the United States, who had no previous knowledge of Spanish, by studying on the voyage down have been able immediately on their arrival to begin teaching simple gospel lessons in that language.

Who will seek God to know whether it is not his privilege to go to this needy field, and help to hold up the light of Christian education?

L. BROOKING.

### AMONG THE BLIND.

It is not many years since the blind had no schools or associations that took any interest in their advancement and education. But in the advancement of this and the preceding century, much has been done to improve the condition of the blind as well as that of other classes. Now, in nearly every State of our Union, as well as in nearly all the large cities of Europe, there are schools established where blind people are taught in nearly all the lines of study carried on in other schools, colleges, and universities.

The object which such schools are working to attain is to fit the blind girl and boy of the present day to meet the world as other people meet it, and to be self-supporting. Before any effort was made to educate the blind, many, if not nearly all, blind people obtained their living by begging on the street corners in our large cities. It is true that this has not yet been entirely abolished, and probably will never be so long as people are ready to give money instead of practical assistance and instruction toward self-support.

It has occurred to the writer that there yet remains a great work to be performed for this very needy class of our population. Blind people are different from other people only in that they can not see what other people do with their eyes. They are, therefore, much shut up to themselves and the inner world of thought, musing over the things that come within their narrow field of observation. In our schools for the blind, the teachers strive to break up the habits which have been formed in earlier life, and to make their students appear as natural as possible. These habits are formed by the blind as a means of passing away the time which hangs so heavily on their hands. One reason for such monotony of life is that their parents or guardians think that it is so unfortunate to

be blind that it would be "too bad" to ask them to do anything about the house or barn, as it would be so hard for them to get around. So, through a false idea of kindness to the blind, they are often left to sit around the house, and never allowed to go anywhere alone.

Such persons must find something to do to occupy their time. If nothing could be found, they would go insane. They are like the man who was confined in a solitary cell, and had only three pins left. He occupied his time by throwing the pins away into the darkness, and then hunting until he found them. In this simple way he was enabled to preserve his mind through a long period of imprisonment.

There are some cases, however, in which a wiser plan of employment for the blind is followed. I was fortunate enough to be raised in a family where it was thought that there was something that every one could do if he but set himself to the work with a will. After I had lost my sight, my father told me one day, for I was somewhat inclined to shirk my daily duties, that I was not to be excused from work because I was blind, but that I could do the work which was set for me as well as if I had my sight. I therefore had my regular work to perform, and thus my mind was occupied so completely that I did not have time to fall into the habits so noticeable in some blind people. I wish to request, in this connection, that those who read this article will interest themselves enough in the comfort, enjoyment, and welfare of the blind, to encourage them to do all the work that is possible whereby to occupy their time, and prepare them better to appreciate and use the privileges of our institutions to which they may be admitted in after years. If this is not done in early life, much time will have to be taken from that which should be spent in further education, to break up the habits which have been formed in the earlier years.

If we will take hold of this matter and accustom ourselves to the idea that most blind people can do nearly all kinds of work performed by other people, we shall then be able to help in solving the problem of the life employment of the blind. The reason why our educated blind people find it so difficult to get any employment in the world, is because of the deep-rooted idea that a blind man or woman can not do anything. I shall be glad to write, at some future time, something about the kinds of work which can be successfully carried on by the blind.

A. O. WILSON.

*I. T. and M. S., Battle Creek, Mich.*

## MISSIONARY TEACHING.

As an example of what can be done in philanthropic and missionary lines while engaged in teaching we are glad to be able to give our readers an account of the work in connection with the J. G. Lamson Private School, which was established a little more than one year ago in West Bay City, Mich.

The principal and proprietor of this school, Professor J. G. Lamson, who was formerly principal of one of the city ward schools for three years, is an ex-member of the board of examiners, and an active worker in the county teachers' association. With this range of acquaintance and influence, his school was organized first as a select summer school; but at the beginning of September, 1896, several patrons requested that the school be continued throughout the school year, and it was decided to do so. The attendance was all that could be expected; and, beginning with the first winter, a well-patronized night-school was held for six months, and was open three nights each week.

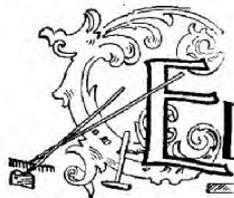
Last summer the school offered a teachers' normal course, and the attendance required the services of two additional teachers,—ex-County Commissioner Hitchcock and Miss Mary E. Lamson, the latter conducting a class of grade students who were making up work for the public schools. There was a total enrolment of twenty-five teachers and twelve in the grades.

In addition to his school work, Principal Lamson finds time to carry on an extensive line of missionary and pastoral work. About twenty-five hours are spent each week in the day-school; seven hours in Bible teaching, from six to sixteen hours in missionary and pastoral visits, in addition to one or two sermons during the week.

To prepare the lessons for this work leaves no idle moments; and yet a literary society which meets twice a month, the publication of a small monthly journal, and some other like work is "sandwiched in," as Professor Lamson says, "to make a variety." Bay City, West Bay City, and Essexville have about sixty thousand inhabitants, and so the missionary society has all the Christian Help work that it can do, and more.

This school and the work connected with it is a self-supporting enterprise that seems to be carrying on the right sort of missionary Christian education. Why can not a good many more of our Christian teachers do likewise?

F. W. H.



# Physical EDUCATION

## VITALIZED SCIENCE OF THE BODY.

MUCH of the scientific teaching of the present day, especially in the anatomy and physiology of the human body, comes short of interesting the student in the practical, every-day usefulness of the facts learned. His time and effort are occupied in memorizing, classification, or even in laboratory investigation, without begetting any conviction that he is responsible for knowing how to use, and then using, the living truths of real science.

An illustration may help to clarify the subject. Suppose that we should introduce ourselves to the "valley of dry bones," described by the prophet Ezekiel. Imagine the bones lying scattered about in a promiscuous and disorderly manner. If we have the true "scientific spirit," we would at once begin to classify them; for science in a general way may be defined as classified knowledge. We would probably sort out all the skulls and lay them in a row by themselves; we would do likewise with the ribs, and perhaps make minor subdivisions from the different classes of ribs; and so on, until we had assorted all these different bones. Perhaps the order and uniformity of the various assortments would be above criticism. We might even secure first-grade certificates of proficiency during all the time we were doing this, and a diploma when we were through, certifying that the smallest and most minute bones had been laid away in the proper place; and yet the essential thing would be lacking. What would be needed would be to have the spirit of life, which is the spirit of God, breathed upon these bones that they might live. Naturally, if they should live and become active, they would somewhat disturb our classification, and leave the location in which we had placed them with such care; but we would find that they now assume harmonious and beautiful relations with each other, and with actual life.

To a person who knew nothing about bones in a useful and practical way, in the human body, who had only learned to handle them when they were dead, it would seem as if his cherished ideas of science must be sacrificed; but, if he were a true stu-

dent, he would be willing to sacrifice his preconceived and false ideas of science for the sake of living truth. If he were not, he would use his influence, perhaps in an unconscious way, to hinder the Spirit of God from coming upon these bones, so that he might not have to give up his cherished ideas and opinions. "Knowledge and science must be *vitalized* by the Spirit of God in order to serve the noblest purpose."

What is true in this illustration is true of every study we take up, even of the Bible itself. The subject-matter may be handled and classified, placed in this form and that, but unless the vitalizing breath of life is imparted, the student's soul is not touched, and the study does not fit him for practical social efficiency in the world. This is true in a special sense of all phases of physical education; for the human body should be regarded a wonderful structure, formed by the Infinite Designer, and given in our charge to keep in vigorous, harmonious action. Until our educational work provides for adequate instruction in the mechanism and functions of the body, students will fail to recognize the connection between biological science and Christian character, between the opportunities for physical knowledge and their personal responsibility to God for desecrating the temple of his Holy Spirit.

Is it not time that the vitalizing breath of heaven was imparted to the study of the human system, and that educators became deeply stirred to put our educational system upon such a basis that it will serve to develop not only the mental, but the physical, powers to the fullest extent? **DAVID PAULSON, M. D.**

## EDUCATIONAL NEED OF MANUAL TRAINING.

THE history of the trades and arts is a history of progress, hindered by conquest and robbery without, and superstition and ignorance within. The insecurity of government did not offer inducement to launch out into the unknown seas of invention. Priestcraft stood ready to smite the man who had the courage to seek improvement over the past. Yet the course of industrial progress has been steadily onward. Rising feebly out of the hazy shadows of myth and tradition, its culmination lies before us in the well-regulated industries of the nineteenth century.

Yet, notwithstanding all that has been accomplished, the past is a period of waste and havoc; the present, a moment of almost total indifference as to the

real basis of material and national prosperity. Repeatedly has the prophetic voice of history declared that when a nation ceases to promote her productive industries, her end is near at hand. Revelry among the rich and rioting among the poor are sure precursors of destruction to the vital power of even the strongest nation. It was so with Babylon, Medo-Persia, Greece, and Rome; and it will be so with any nation that squanders its resources of permanent wealth.

This is especially true of the nation's agricultural resources. The lack of proper methods of agriculture quickly defertilizes the richest fields, and the country is thus shorn of the basis of national wealth. This has been the course over which the nations of the past have traveled. To-day all Europe groans because of its unproductive soils. Over a hundred years ago England became alarmed at the fast-approaching sterility of its soil. Her large shipments of agricultural products to other lands shut off the possibility of returning the mineral residue to her own fields, that they might again be clothed with the elements which sustain animal life. It was by the same process that Rome and Babylon ruined their agricultural provinces. And we of America have been guilty of the same waste. The early New Yorker declared that his soil was too rich for cultivation. He was careful to construct his barns near streams, in order that he might easily dispose of the barn residues. To-day he pays for his folly by receiving eight bushels of wheat where he formerly got forty. Our good wheat fields have rapidly passed to the West, and even there they will soon be a thing of the past.

Is it unavoidable that civilization should leave a desert in its wake? That cultivation need not defertilize the soil is proved by chemical laws. This is also proved by actual field experience in China and India, where the soil has been cultivated from time immemorial, and is yet good, productive soil. To him who would declare that, if time enough should be given, the earth would become so sterile that the people must starve, I cite the beautifully worded promise made to Noah: "While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

Nothing can be more sure than that the laws of God have made it possible that no nation need lose its material or created forms of wealth. But history records it otherwise. Look at the melancholy course over which Babylon passed, and you have a panoramic view of every nation since her time. Similar methods insure similar consequences.

But what has all this to do with the value of manual training in education?—It has this to do with it, that ignorance and folly have been the causes of the results mentioned; and education, which ought to have banished these evils, has stood haughtily refusing to correct them. Agriculture is the foundation, and manufacture the superstructure, of national prosperity. Education, then, which next to the individual's own good should seek that of the community and the state, ought to see to it that these primordial factors are not neglected.

But it could never have occurred to either ancient or medieval education that any possible relation should exist between manual labor and education; for religion and philosophy dominated educational methods till near the close of the seventeenth century, and both of them were engaged in far too lofty speculations to stoop to a consideration of practical affairs. Such education did little to advance the civic relations of man.

But the civic phase of education is gradually forcing itself upon our attention. To-day there is a demand for men who are capable of applying their talents in practical ways. The skilled mechanic usually receives better wages than the college graduate. This is an age of mechanics, engineers, chemists, and metallurgists,—terms which are peculiar to our own time. Technical schools where both head and hand could be educated are the natural result of modern demands. And many of our leading national educators have not been slow to see that manual training methods could be advantageously employed even in the common schools. Already many high schools have coupled shop methods with their other courses of study.

Yet, as was said, the present is still a period of much indifference. In fact, many recognized educators look with contempt upon any attempt to make the college graduate capable of applying himself to any trade. Education is expected to give ornament and ease of manners rather than practical fitness for actual life. The result is that many young men leave college with the idea that they are to live by their dignity rather than by their integrity and real worth.

The remedy that still needs application to our educational ills, is a readiness to appreciate and utilize the fundamental principles of the true relationship between labor and study. In a future article some suggestions will be offered as to the best practical manner in which mental and manual training may be made reciprocally helpful toward a useful modern education.

LUTHER J. HUGHES.

## WHY FARMING SHOULD BE TAUGHT IN COLLEGE.

As a first reason for such instruction, the best interest of the farm itself demands it. At present the farm sends many of its brightest and most promising young men and women to the college; the college receives them, trains them, but most frequently does not return them to the farm; and thus those who might do most toward benefiting and uplifting the farm are lost to it, and go to swell the migration to the cities.

This is due to the character of the average college training. While in school the student's farm life is broken off, and so, far from adding to, or improving, his knowledge of it, he forgets in some measure what he knew about it when he entered. But there are other and much stronger reasons for this. The superiority of mental labor over physical is usually so emphasized that manual labor becomes almost synonymous with menial labor. "Our country cousins" are looked upon as being necessary indeed to raise our wheat, potatoes, and such things, but also as being somehow inferior to men and women of culture. Usually, too, a much better chance to get money, office, and honor seems to be offered in some other and easier way than by farming. If the merchant, physician, lawyer, or minister should feel as absolutely sure as the farmer may when sending his boy to college, that he was sending him out of his own life, would he do it?

But can the farm offer inducements to the student to return to it after leaving school? — This will depend upon the student himself and the kind of training he has received. If he can go out from the school with such scientific and practical knowledge that he can farm better than others, then there is no more certain way to competence, influence, and honor. If he knows more about the different kinds of soils and what crops can best be grown upon them; if he knows how to improve or reclaim poor lands; how to graft and bud and prune and spray — in short how to have good fruit when others do not, and how to have most of that kind of which his neighbors have least; if he knows how so to plan for variety of crops that he shall not risk everything on one crop; and how to keep a businesslike account of all outlays and returns, so that he knows whence are both his profits and his losses, — if he knows all these things and many more, toward the acquisition of which the college can help him, then he can look upon the farm as being the surest possible investment.

But closely connected with this thought is another; namely, that the farmer needs such intelligence and influence that when he has good stock, good crops, and good fruit, he shall have some voice in the freights, the taxes, the tariffs, the trusts, and all other agencies that may save to him what he has produced, and increase its value, or through which, on the other hand, his honest earnings and savings may be consumed. What can be more inconsistent than for a county or State full of farmers to choose as lawmakers or other officials men who know nothing about farming.

Let us so train our young people in the college that at least many of them will return to the farm. Then the farmers themselves will have the intelligence and influence that will help them to control where their own interests are involved. Out of this, too, will come a wholesome influence on the moral tone of society. More of the simplicity, frugality, and industry of the farm life will be infused into the general social and political life, to the great good of the latter.

This will also correct the foolish and hurtful feeling on the part of farmers themselves, that somehow they are not quite the equals of city people, and of educated people. And will it not help the father and mother to see that the son and the daughter who have returned from school, so far from being entitled to be waited upon, should themselves be all the better fitted to take upon their own young, strong shoulders the burdens that their patient parents have hitherto borne?

Then John can farm better than his father; and Mary can make better bread than her mother, can cut and fit dresses as even the village dressmaker can not, and can care for the sick so well that she is a veritable angel of mercy in the household and neighborhood. Both son and daughter have the culture of the head and hand enriched and sanctified by the superior culture of the heart that shall make them feel that it is more blessed to give than to receive, and to find their truest joy when they stand and serve.

E. D. KIRBY.

A PURE life, a sound body, and a trained mind, — these are the towers of strength which all successful education is engaged in building. In designing the temple of a worthy life, no one of these towers can be left out without endangering the stability of the whole structure.

# PARENT AND TEACHER

## THE DUTY OF HOME DISCIPLINE.

PARENTS should feel the responsibility of educating their children. Mothers are not to be given up to the following of fashion, but to be queens in their households. They are to train their children to be obedient to all the statutes and commandments of the Lord, keeping before their tender minds the fact that the sin of Adam and Eve opened upon our world the flood-gates of disappointment, sorrow, and suffering as the result of disobeying God's requirements.

In the old dispensation the significance of the typical sacrifices was often brought before the minds of the children, for they prefigured the great sacrifice that was to be made for the redemption of man. The same lessons are essential in our time, that a foundation may be laid for prosperous households. "And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

If parents had always followed the directions of God, and had aimed to reach the high standard of life and character which is presented in the law of God, we should have altogether a different world, and should breathe in a holier, purer atmosphere. Parents should educate their children, teaching them that the law of the Lord is perfect, converting the soul, that each member of the household might say, "I will walk in mine house in a perfect way, I will behave myself wisely." The reason why the world is so wicked, and the earth is defiled under the inhabitants thereof, is that there is so little respect for the law of the Lord. The reason there is so little respect for the Lord God

of Hosts is that children are brought up to have little respect for their parents. All family government is to be shaped after the direction given by Jesus Christ, through Moses to the heads of households. In homes where children and parents are followers of Jesus Christ there will be the doing of his word, that they may receive the blessings promised to the obedient, and avoid the curse that is the sure result of disobedience. If there is not a law in the household after the similitude of the law of God, there will be dissension, selfishness, and unhappiness. The Lord will work with parents as they work with him to be doers of his will.

There should be no disorder, no haphazard work in the family; for those who profess to be followers of Christ are to reveal the fact to the church, to the world, and to the heavenly universe. There are a great many families under the displeasure of God, because they follow their own imperfect way, and do not obey the words of Christ given for the instruction of parents in the Old Testament. "That thou mightest fear the Lord thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged. Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the Lord God of thy fathers hath promised thee, in the land that floweth with milk and honey. Hear, O Israel: the Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thine house, and on thy gates."

MRS. E. G. WHITE.

Do not scold, do not censure too severely; be firm, be broad, be Christlike, pitiful, courteous.

WORK bravely and patiently. Fear no crosses. Spare no time or labor, no burdens or sufferings. The future of your children will testify to the character of your work.



# NOTES FROM THE SCHOOLS

GRAYSVILLE ACADEMY opened on October 13 with an attendance nearly double that of last year. Nearly all the old students have returned. Mrs. N. W. Allee is matron and preceptress.

ONE of the latest additions to the private missionary school family is the Columbia Academy, located at Kettle Falls, Wash., with I. C. Colcord as principal. Its fall term begins November 10. Send to the principal for further information.

WE take the following from the October *Student*:—

Professor Sutherland has been released from all the literary or scholastic work of Battle Creek College, having been chosen President of the Board of Directors. His time and strength will now be largely spent in upbuilding the financial and industrial interests of the school. Professor P. T. Magan has been placed in charge of the work from which Professor Sutherland was released, his office being equivalent to that of the dean in many colleges.

BATTLE CREEK COLLEGE was favored a few weeks ago by a visit from Professor C. D. Smith, director of the experimental station connected with the Michigan Agricultural College. He gave one or two talks to students and teachers, and some excellent advice concerning the laying out and operation of the industrial farm. The College Faculty expects soon to accept an invitation received from President Snyder to visit the Agricultural College in a body. Professor Smith has promised to mail free, to all our teachers whose names are furnished him by the EDUCATOR, a set of lessons on Nature Study, that are being issued by the United States government.

THE first year of the Avondale School for Christian Workers, in Cogramong, Australia, is drawing to a close. There are now forty-six boarding students in the home, including a native prince of Tahiti, and one who has served as government translator in Raratonga. The virgin forest still closely surrounds

the school. It is not an unusual thing to see a kangaroo go leaping across the space reserved for a future year.

## CLAREMONT COLLEGE.

[WE are very glad to publish in full, the following letter from South Africa. It is the first received directly from the college since the publication of the EDUCATOR began.—ED.]

After a long but very pleasant voyage we reached Cape Town in safety, and found it a very pleasant place. As a location for a school, a more ideal place could not have been found. It would seem that it is rightly called the "Garden Spot of Africa." Nature has done much for the country here, and thus affords many privileges for the school established amid such favorable circumstances.

When we reached here, the school year was half over, so we are now completing the year. One term has already passed, and we are beginning another. Thus far we have enjoyed the work very much, and we look forward with pleasure to the coming year. The future outlook for the school is good if proper steps are taken. In arranging our future work, the faculty felt the need of making a special study of the light that has been given us on the subject of education. We accordingly planned our work so as to meet four times a week as a class, and make a study of different lines of education. Our first lessons were on Bible teaching; following this, we spent some time in child culture; now we are making a study of nature as connected with Bible study. I will send you a set of questions that we are now considering. I think that nature study when properly connected with Bible study will add new interest to each.

We have recently started a missionary class to prepare workers for the field; in the past, quite a number of the young people have been sent to America for their education; but it has been thought that it would be much more satisfactory to educate them in their home field, and thus they could vary their work to fit their local needs. We have also started manual training in the school: for the younger students sloyd work; for the older boys the use of carpenter tools; and for the girls sewing and cooking. We find they take a lively interest in the manual training; and though it has been in operation only one term, we notice some real progress.

There are now seventy-three students in the school, and, besides myself, the following teachers: Miss

Sarah Peck, Miss Grace Amadon, Miss Van Pelt, Mrs. Shaw, and Miss Austen. All are united in seeking to make the school what it should be. We find all that we can do, and are really in need of more help.

We are much pleased with the first copy of the CHRISTIAN EDUCATOR, which came in the last mail. We shall look forward with interest to its monthly visits, and will gladly contribute our mite to the journal.

Yours sincerely,

J. L. SHAW.

### BATTLE CREEK COLLEGE WINTER SCHOOL.

THE Battle Creek College winter school is designed to meet the wants of a very large class who are limited by time and means in preparing for missionary work. We have been told that there are scores of people who would be greatly benefited by "a few months of preparation." This is the object of the winter school: to give the best possible fitting-up for missionary work that can be given in twelve weeks.

A special study of the books of Daniel and the Revelation, will be conducted by Elder A. T. Jones. The studies will not lead into the mazes of history, but will be confined to the books themselves, so that the common people will be given a thorough knowledge of these prophecies. Dr. J. H. Kellogg and Dr. David Paulson will carry on a line of work in health studies, and how to do Christian Help work in the slums of our large cities and in the highways and hedges. Classes in cooking and sewing will be conducted by experienced teachers. By the kindness of its managers, the magnificent cooking laboratory of the Sanitarium has been thrown open for use to the students of the College. Instruction will also be given in the care of the body in health as well as in sickness. Time will be devoted to the subject of church schools and the relation which we should sustain to them. Classes will be opened in all the elementary branches,—reading, writing, spelling, arithmetic, etc., and a special course in bookkeeping, shorthand, and typewriting will be conducted for the benefit of those who wish to do tract society work or other lines of missionary business.

Announcements of the course, which opens December 8, will be ready in a few days. Those wishing copies should send in their applications immediately with a one-cent stamp for postage.

### THIRD ANNUAL OPENING OF THE AMERICAN MEDICAL MISSIONARY COLLEGE.

THE American Medical Missionary College held its opening exercises on Wednesday, November 2. This college, which has been in existence only two years, now has ninety-two students, of whom thirty-four are in the freshman, twenty-five in the sophomore, and thirty-three in the junior year. The meeting was presided over by the president, Dr. J. H. Kellogg, and Dr. David Paulson delivered the opening address, which will be printed in full in the *Medical Missionary*. He dwelt upon the thought that God's power is manifested both in health and in disease. The greatest scientists can not explain the simplest processes of life. The Creator alone has a complete knowledge of the human organism. It is exceedingly important, then, that the physician should be in touch with God, and enjoy continually the divine guidance. Medical science, as well as all other science, must be vitalized by the Holy Spirit.

Elder A. T. Jones followed with appropriate remarks, dwelling especially on the need on the part of the students of cultivating a love for hard work, and a willingness cheerfully to serve the cause of truth under all circumstances, though it should be in the humblest capacity.

After other members of the faculty had spoken briefly, the president took up the history of the enterprise, showing how the providence of God had wrought in its behalf from the very beginning. The College opened within three months after the time when it was first conceived, with commodious rooms, good facilities, and a full corps of competent instructors. Referring to the quality of the work done, he made the following statement: "I think I may say that so far as scientific training is concerned, there is no school of the kind in the United States which affords better opportunities than this. In fact, there is no medical school that I know of where there is so much medical science actually acquired. Students who have finished our course in chemistry have taken a longer and more complete course than that required in any other medical school I am acquainted with."

No one present at the meeting could fail to be impressed with the thought that this is a missionary college indeed, and that its teachers and students are of one heart and one soul in the determination to spend their lives in the service of Him who "went about doing good."

M. E. OLSEN.

## ANSWERS TO "QUERIES."

OUR best answers to the Queries for Students have been received from S. S. Scheidler, of Kalamazoo, Mich., Mrs. J. H. Parsons, of Villa Grove, Colo., and Mrs. K. Gibson, of Denmark, Mich. One of these signs herself as a "farmer's wife, not young in years, but so anxious to improve that I study on these questions and try to write the answers." Another lady in Vermont aged seventy-seven, writes that she still delights to study. All honor to the gray-haired students. We are glad to enroll them in the CHRISTIAN EDUCATOR family.

The following is a summary of the answers to the questions that have appeared in our first numbers:—

## JULY NUMBER.

1. In the text-book method of instruction, definite lessons are assigned from some standard treatise and mastered by the student, to be afterward reproduced in class recitations. In the lecture method, the information is read or addressed to students from manuscript, notes, or *extempore*. The class is then periodically "quizzed" on the subject-matter thus presented. In the laboratory method, the student, under the direction of an instructor, discovers truth by original investigation and experiment with apparatus, "material," etc. In the seminary method, the lessons are assigned by topic only, the student collecting his facts from the library or any other sources, and the class holds occasional "conferences" with the instructor in which each individual reports progress and receives directions and suggestions for continuing the study. Each method has its special advantage for special subjects; but the best teachers blend and combine them more or less in all their work.

2. A *skeptic* is one who doubts divine revelation. An *infidel* is one who is decidedly opposed to any accepted religion. (Both the Crusaders and the Mohammedans called each other "infidels.") The *agnostic* denies either that we do or can know whether there is a God, but does not absolutely deny his existence. (The term "agnostic" is from the Greek. The Latin equivalent is *ignoramus*.)

3. The word is sometimes misspelled and mispronounced, "genealogy," and frequently both misspelled and mispronounced, "geneology."

4. The river Rhine joins the Rhone below Lake Geneva.

5. The term *teacher* is of Anglo-Saxon origin, and in general use is equivalent to both *instructor* and *educator*, which are of Latin derivation. Strictly, however, to *teach* is simply to communicate knowledge; to *instruct* is to impart knowledge with special method and completeness; and to *educate* is to draw out or develop harmoniously the mental and moral powers. A teacher is a general and practical tutor of students, an instructor is something of a specialist in teaching, an educator is one especially versed in educational principles, methods, and practical results. (The distinction between the latter two may be further illustrated by reference to the names, *Youth's Instructor*

and *CHRISTIAN EDUCATOR*. The former furnishes a particular kind of excellent instruction for the young; the latter endeavors to use such instruction in a way to develop its value in bringing out and building up the mental and moral powers of children and parents.)

A *pupil* is one who is under the close personal supervision and instruction of a teacher, or who is attending any school below the academic (collegiate) grade. A *student* is one studying in an academy, college, or other high-grade school. A *scholar* is a thoroughly schooled, accomplished person, master of all that the schools can teach. The student is one who is learning, the scholar is one who has learned, and hence is learn-ed. (See answer to question 3, Nos. 3, and 4.)

6. *Potsherds* are broken pieces of pottery. (Where is the term used in the Scriptures?)

The present relation between the Hawaiian Islands and the United States is "one of suspense." Nothing more can be said now, except that the public is expecting annexation of the islands as soon as it can be done without raising serious difficulties with Japan.

7. *Lobsters breathe forward*. (Now will some one explain further? Catch one, and see whether you can detect where the current of water enters, and whence it issues. By the way, why is it wrong to say, "from whence" and "from thence"?)

8. A syllogism is an argument put in the regular logical form, of two *premises* and a *conclusion*. The best example in No. 1, is on page 7, in the article, "The Teacher and the Text-Book," by A. T. Jones:—

"In Christ are hid all the treasures of wisdom and knowledge." (*Major premise*.)

The Bible is the revelation of Christ. (*Minor premise*.)

[Therefore—] In the Bible are hid all the treasures of wisdom and knowledge. (*Conclusion*.) (We cannot forbear adding that logic is an exceedingly important subject. The work of many teachers and ministers is defective because they have never studied how to present facts in a natural, progressive, and rational order. Many appeal only to feeling and sentiment, and not to the reason. Their presentation of thought is not logical, and hence will not "hold water" when cold. But logic has reference only to correct form. One who is "logical" only would better fill up his form with something alive.)

9. The New Testament of the Revised Version was published in May, 1881, the Old Testament in May, 1885. Its main advantages over the Authorized Version are embraced in a careful revision of all the texts for the purpose of determining the better of two or more possible renderings, eliminating ambiguities and obsolete words, and making uniform the quotations found in the various books. Marginal notes and explanations have been carefully revised, also the use of italics, the punctuation, and the form of quotations in the New Testament from the poetical books of the Old Testament. Probably the most conspicuous difference between the old and new versions is the discarding of the old numbered "verses" and arbitrary chapter divisions, and arranging the matter in the form of longer or shorter prose paragraphs.

The Septuagint is the oldest Greek version of the Old Testament and the Apocrypha. The Vulgate is the cor-

responding Latin version. The term *Septuagint* (Greek *septuaginta*, seventy) is derived from the fact that the translation was made by seventy (two hundred and seventy) Jews of Alexandria. The term *Vulgate* (Latin *vulgata*, common) signifies that this translation was the common version in Latin-speaking countries.

The Diaglott (two-tongued) version of the New Testament is one in which the original Greek and an English translation are put side by side on the same page. It is an excellent book for those who have studied New Testament Greek.

An "authorized" version, or edition, of any book is one that is authorized by the original author or publisher.

10. A monk is a religious recluse, usually a member of a fraternity living in a monastery. A nun is a "sister" living in a convent.

*Monachism* is equivalent to *monasticism*, meaning the life of celibate (unmarried) religious seclusion, whether of monks or nuns.

Perhaps the majority of our readers failed to see any connection between the preceding question and the one on "antimony." Draper, in his "Intellectual Development of Europe," Vol. II, p. 156, is authority for the following explanation: Basil Valentine, an alchemist of the sixteenth century, was the first to introduce the metal "antimony" into the practise of medicine. He observed that some swine that had been fed with a mixture of it, grew fat with surprising rapidity. "There were certain monks in his vicinity, who, during the season of Lent, had reduced themselves to the last degree of attenuation by fasting and other mortifications of the flesh. On these, Basil was induced to try the powers of the metal. To his surprise, instead of recovering their flesh and fatness, they were all killed; hence the name popularly given to the metal 'antimoine,' because it does not agree with the constitution of a monk. [That is, it was *anti-monk*.] Up to this time, it passed under the name 'stibium.'"

Draper also alludes to the fact that antimony is an ingredient used in making type-metal. The monks had no use for types and newspapers; hence he wittily adds: "Administered internally, or thus mechanically used, this metal proved equally noxious to ecclesiastics."

#### AUGUST NUMBER.

1. A practical education is one that best develops the highest powers for the highest usefulness,—an education that its possessor can use, and that does use him, in the service of God and humanity. A practical education is *not* one that is limited to the best technical training for earning one's daily bread; for man can not live by bread alone. Beasts can be *trained* to "earn their keep," but only man can be *educated*, because he only has God-given powers that can reflect the image of his Creator.

2. The terms *advocate*, *attorney*, *barrister*, and *counsel* are all synonymous with *lawyer*, but with slight shades of difference in meaning. *Advocate* is the term mostly used in those countries that retain the *Lex Romana* as the common law, as in France, Scotland, and others. It is also the technical term used in the military and admiralty courts of England and the United States. In general, it means a lawyer as a *pleader* before a judge. An *attorney* is one who

is legally authorized to act for a client in business affairs. *Barrister* is the term used in England for the lawyer who conducts a case in court, while the *counsel* is simply one who gives advice to another lawyer, or to a client, in his own office.

3. These periods ( . . . ), when used in the body of a quotation, indicate the omission of a phrase, sentence, or even several paragraphs, from the original language of the quoted extract.

4. The most common meaning of *fiction* is that which embraces only the novel and the romance. The word has many synonyms that are discriminated in all the standard dictionaries. The meaning here given would not include the allegory, fable, or any other literary production designed to convey a wholesome moral or religious lesson.

5. The word *curriculum* signifies the general scheme, plan, or course, of studies pursued in schools of the academic rank.

6. *Anatomy* has reference only to the *structure* of the body, as to the articulation of the various bones, the positions of muscles, sinews, nerves, etc. *Physiology* refers only to the *function*, or vital action, of the various members and tissues of the body. Many careless people use the word *physiology* when they actually mean both *anatomy* and *physiology*. This is probably due to the fact that most school text-books on *physiology* include some preliminary instruction on what is properly *anatomy* only.

7. The proper meaning of the words *atheism*, *theism*, and *deism* can best be understood by defining the words from which they are derived. An *atheist* is one who denies the existence of God; the *deist* believes in God, but not in divine revelation; the *theist* believes in God and in divine revelation. And it may be added that the *pantheist* is one who believes that God has no independent personal existence, but manifests himself in every visible thing, and only thus. All of these words should be carefully distinguished and compared with those in Question 2 of the July number.

8. A "gospel vehicle," as used in the article referred to, means anything which *carries* the gospel. Thus a grain of wheat, a blade of grass, or a fig-tree may be a gospel vehicle in the hands of a skilful and devoted teacher. But a "gospel vehicle" *might* also be a large platform wagon from which the gospel is preached "in the streets and lanes of the city."

9. *Sequence* signifies the natural order, or *succession*, of facts, or events; as, the sequence of cause and effect. *Consequence* is that which comes *with* a sequence as an effect, or result. Thus in this sequence—gunpowder, spark, explosion—the explosion is the consequence of the spark following the gunpowder.

The distinction between *cumulative* and *accumulative* may be illustrated mathematically. *Accumulative* action proceeds by addition, *cumulative* action by multiplication; *accumulation* is by arithmetical progression, *cumulation* by geometrical progression. *Cumulative* voting (not "accumulative voting") is the process by which a voter multiplies or *cumulates* (not "accumulates") his votes on one or more candidates. Thus, if he is entitled to one vote for each of ten candidates, he may choose to multiply that one vote by ten, and cast the entire product for one person

whom he is particularly anxious to have elected. This process of voting in stock companies is sometimes the only resource a minority has against an unscrupulous majority who are endeavoring to "freeze out" all opposition. In most States such voting is legal, but it is never admirable in either faction.

10. *Accretion* means the "adding on of particles." *Quote* is pronounced as though spelled *kwote*, not like *coat*. Observe that the letter *q* is always followed by *u*, and at the beginning of a word always pronounced like *kw*.

11. The *principal* of a school is himself a teacher, who, in addition to his own class work, exercises some supervision over the work of other teachers. The *superintendent* of a school system is an officer who does little teaching, but gives the most of his time to supervision and general management. The expression sometimes heard, "He is the professor of the school," is very improper. A professor is a specialist in some distinct line of teaching. One may be a professor of history in a college, but not a non-descript professor of the college.

The term "principal of the college" is used only in England, or in schools that endeavor to ape the English usage. If the official is the chief executive of the college, his proper title is *president*; if he is the chief assistant of the president, or officiates in his absence, his proper title is *dean*, or *acting-president*. The president of a college is not merely the chairman of the faculty, but president of the *collegium*, or entire body of students, tutors, and teachers. In the most common usage, the president of a college is, *ex officio*, the secretary of the board of directors. It is unusual that a college president should be also the president of its board of directors; and, conversely, the president of the board of directors is not, thereby, also the president of the college. There is considerable looseness in the use of the terms noted in this question. If they are used at all, it should always be done in accordance with *the best usage*, as this is the only standard of accuracy and taste in language.

12. *Anchorite*, or in its more modern spelling *anchorite*, is a general term for hermit, particularly one who has withdrawn from the world into religious seclusion. Such a recluse always leads a solitary life, while the monk or nun usually lives in a community dwelling.

### EDITORIAL NOTES.

OUR paper is very crowded this month, so much that a considerable amount of matter has overflowed into the *Review and Hera'd*. Teachers are particularly urged to respond to the call made in the *Review* of November 9.

PROFESSOR LAMSON, of West Bay City, Mich., has promised to contribute later an account of his proposed preparatory school, to be conducted on board a vessel cruising about the Great Lakes. This novel proposal has attracted the favorable attention of many prominent newspapers and educators who commend a

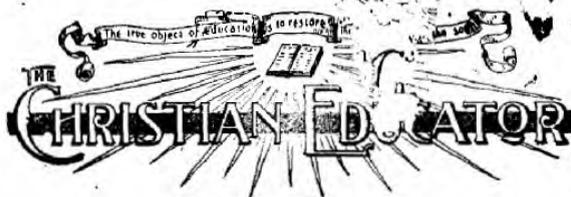
practical education instead of the mere study of books. The plan is being here can be secured

ived largely from work and observation until sufficient funds are secured to conduct it successfully.

ONE of our young ladies in Canada says: "The *Queries for Students* help us to study the articles better." Exactly: that is one of the chief reasons why we have them. No one is well educated who can not read the average newspaper intelligently; that is, knowing the exact meaning of every word, sentence, or allusion, the exact place in every geographical reference, and something about the history of the persons and questions considered. We had almost said that every intelligent reader ought to be able to *spell* all the words in the average newspaper. It is the fashion of some "practical" people to decry the importance of spelling, grammar, etc.; but you can take our word for it that any young man or woman who learns how to write and spell properly, has secured a practical accomplishment that will be worth dollars to him if he can not always have a stenographer in his pocket.

TRUE education begins in the home. Neglect of proper home training is the bane of American youth and of the world at large. That is the chief reason why the *EDUCATOR* is anxious to bring about, so far as it can, the inauguration of a Christian home university. That is also why we regard the article on page 76 as so timely and instructive. But such instruction is not to be merely "accepted with thanks;" it must be put to practical use. The home must become a school, co-operating with other schools, furnishing to the entire system its contributions of experience and suggestion, and receiving in turn its needed share of direction and assistance. That is what we mean by a home university, and that is the larger CHRISTIAN HOME EDUCATION FAMILY.

THOSE who are willing to remain in a narrow channel because God condescended to accept them when they were there, are very foolish; and yet there are hundreds who are doing this very thing. God has given them the living machinery, but it needs to be used daily in order for the mind to reach higher and still higher attainments. It is a shame that many link ignorance with humility, and that with all the qualities God has given us for education, so great a number are willing to remain in the same low position that they were in when truth first reached them. — C. E.



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FRANK W. HOWE,

Editor.

THE article from Professor Griggs is the beginning of a series which will prove very interesting and valuable to parents and teachers. The principles developed should be applied in connection with the "Home Lessons."

WE are unable in this number to present the usual "Home School Lesson" from Mrs. Henry, as she is in Toronto, attending the general convention of the W. C. T. U., of which for many years she has been one of the national evangelists. To avoid disappointment, this lesson will probably appear in the next *Review*. In the meantime, parents can easily apply and extend the lessons already given.

MR. A. O. WILSON, who writes the article on page 71, is now twenty-four years old, and has been blind from his early childhood. He has recently been engaged in preparing for publication several lines of religious literature for the blind, but has now gone to attend the State school for the blind in Iowa. His purpose is to prepare himself to take the direction of an industrial training-school for those who cannot see. We shall hear more of him.

THE last article in the *Cosmopolitan's* "Modern College Education" series is by Grant Allen, and is one of the most suggestive that has appeared. Next month the *EDUCATOR* expects to begin a review of this series, which began in the April *Cosmopolitan*, the chief purpose being to discover how far the trend of recent thought has been toward the ideal of the highest education to be offered to Christian students and the children of Christian parents.

## QUERIES FOR STUDENTS

1. WHAT is the difference between "criticism" and "faultfinding"? between "to propose" and "to purpose"? between "farther" and "further"? "salary" and "wages"?

2. Which is better—to be "raised in a family," or to be "reared in a family"?

3. Why would it be wrong to say, "The reason why . . . is because he did not obey"? Why wrong to say, "He looks as though he was sick," instead of "He looks as if he were sick"? Why is "I think I would better go," preferable to "I think I had better go"? Why is it wrong for a minister in the pulpit to say, "The Lord wants you and I to have this blessing"? Why wrong for a publisher to say, "Do not send money in the shape of bills or coin"?

4. Where is Raratonga? Tongataboo? Where is the *Cosmopolitan* published? Who is the president of the new "Cosmopolitan University"? and what is its plan of education? What is "stibium"?

5. Who is Grant Allen? Who was Neal Dow? (Lorenzo Dow?) George M. Pullman? Charles A. Dana? Henry George?

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