

VOL. 2.

MARCH, 1898.

No. 3.

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BATTLE CREEK, MICH., U. S. A.

YEARLY SUBSCRIPTION,
FORTY CENTS.

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.

STUDIES should generally be few and well chosen.

OBLIGATIONS between teachers and pupils are mutual.

EVERY day our obligation is proportioned to our ability.

THE health should be as sacredly guarded as the character.

No professor in an institution of learning can make your character.

THE youth must be impressed with the idea that they are trusted.

THE Holy Spirit does not work with men who love to be sharp and critical.

ALL true science is but an interpretation of the handwriting of God in the material world.

EDUCATION is but a preparation of the physical, intellectual, and moral powers for the best performance of all the duties of life.

THE poet and the naturalist have many things to say about nature; but it is the Christian who enjoys the beauty of the earth with the highest appreciation, because he recognizes his Father's handiwork.

CONSTANT IMPROVEMENT.

THE Lord has made provision that our minds may be elevated. Instead of allowing our thoughts to dwell upon small and unimportant matters, the nobler powers of the mind, which are adapted to the contemplation of exalted themes, should be trained for high pursuits. But instead of this, men pervert the higher faculties of the mind, and press them into the service of the earthly and the temporal interests, as if the attainment of the things of earth were of supreme importance. In this way the higher powers have been dwarfed, and have failed to develop so that men might be qualified for the duties of life that devolve upon them; for even in the performance of the obligations relating to this life, they fail to act with integrity, if the nobler powers of the mind are not cultivated. These high faculties of the mind should not become belittled and sensualized. It is not God's will that any one should yield the mind to the control of the evil one. He would have his children to be making progress in intellectual and spiritual pursuits.

There is a science of Christianity that must be mastered. There is to be growth in grace; that is, con-

stant progress and improvement. The mind is to be disciplined, trained, educated; for the child of God is to do service for God in ways that are not natural, or in harmony with inborn inclination. Those who become the followers of Christ find that new motives of action are supplied, new thoughts arise, and new actions must result. But they can make advancement only through conflict; for there is an enemy that ever contends against them, presenting temptations to cause the soul to doubt and sin. Besides this ever vigilant foe, there are hereditary and cultivated tendencies to evil that must be overcome. The training and education of a lifetime must often be discarded that the Christian may become a learner in the school of Christ, and in him who would be a partaker of the divine nature, appetite and passion must be brought under the control of the Holy Spirit. There is to be no end to this warfare this side of eternity; but while there are constant battles to fight, there are also precious victories to gain, and the triumph over self and sin is of more value than the mind can estimate. The effort put forth to overcome, though requiring self-denial, is of little account beside the victory over evil.

The life-work given to us is that of preparation for the life eternal, and if we accomplish this work as God has designed that we should, every temptation may work for our advance; for as we resist its allurements, we make progress in the divine life. In the heat of the conflict, while engaged in earnest spiritual warfare, unseen agencies are by our side, commissioned of heaven to aid us in our wrestlings, and in the crisis, strength and firmness and energy are imparted to us, and we have more than mortal power. But unless the human agent shall bring his will into harmony with the will of God, unless he shall forsake every idol, and overcome every wrong practise, he will never succeed in the warfare, but will finally be overcome. Those who would be conquerors must engage in conflict with unseen agencies; inward corruption must be overcome, and every thought must be brought into harmony with, and in subjection to, Christ. The Holy Spirit is ever at work seeking to purify, refine, and discipline the souls of men, in order that they may become fitted for the society of saints and angels, and as overcomers be able to sing the song of redemption, ascribing glory and honor to God and to the Lamb in the courts above.

As children of God, we should make earnest efforts to be overcomers, and as students seeking to honor and glorify God, we should study to show ourselves

approved unto God, workmen that need not to be ashamed. The workman for God should make earnest efforts to become a representative of Christ, discarding all that is uncomely and uncouth in speech and action. There is a large class who are careless in the way they speak, yet by careful, painstaking attention, they may become representatives of the truth. Every day they should make advancement and not detract from their usefulness and influence by cherishing defects of manner, tone, or language. Through close watchfulness, and earnest discipline, the Christian youth may keep his tongue from evil, and his lips that they speak no guile. Common, cheap expressions should be replaced by sound and pure words; and we should be careful also not to use an incorrect pronunciation in our words. There are many who in theory know better than to use incorrect language, yet in practise make frequent mistakes. The Lord would have us careful to do our best, making wise use of all our faculties and opportunities. The Lord has endowed us with gifts whereby we are to bless and edify others, and it is our duty so to educate ourselves that we may be best fitted for the great work committed to us.

Education comprehends far more than many suppose. Mind and body must both receive attention; and unless our youth are versed in the science of how to care for the body as well as the mind, they will not be successful students. It is essential that students exercise their physical powers in such a way that their physical strength shall not be disproportionate to their mental development, and therefore a judicious system of physical culture should be combined with school discipline, that there may be a harmonious development of all the powers of mind and body. Nothing that pertains to physical perfection should be looked upon as of little importance.

The brain is the citadel of the whole man, and wrong habits of eating, dressing, or sleeping, affect the brain, and prevent the attaining of that which the student desires,—a good mental discipline. Any part of the body that is not treated with consideration will telegraph its injury to the brain. There should be exercised much patience and perseverance in instructing the youth how to preserve their health. They should become well informed on this matter, that every muscle and organ may be so strengthened and disciplined that in voluntary or involuntary action, the best of health may result, and the brain be invigorated to sustain the taxation of study.—*Mrs. E. G. White, in "Christian Education."*



General Articles



PRACTICAL EDUCATION.¹

I KNOW there are prominent educators who claim that public-school education should be for culture only; that practical education — or “bread-and-butter education,” as they call it — should have no place in our public-school system. But as we come in contact with bread and butter three times a day, it certainly plays a too important part in the welfare of humanity to be summarily dismissed as unworthy of consideration in formulating and administering a great system of education for the masses. The great problem that most people have to struggle with in this world is how to get a respectable living. They must be assured of a living before they can enjoy many intellectual luxuries. Good food, good blood, good brain, pure, noble living, high thinking,—that is evolution. Education for culture only would reverse this order; high thinking, good brain, good blood,—all on an empty stomach. You might as well plant a tree top downward and expect growth and fruit as to expect such a system of education to bring forth the best results. No people have ever risen high intellectually who were not first successful commercially. Bodily wants must be supplied first, and if by better methods and more of practical knowledge these bodily needs can be well provided for by laboring half time, more time will be given to intellectual pursuits. Of course, a trained mind is worth more than a trained body, and a pure intellectual life is much more to be desired than a knowledge of how to make money, but in taking the people as a whole, we must first have thrift and enterprise before we can have culture, and as public education is for all, it should certainly first of all prepare people to provide for their actual needs; and when they are well prepared to do this, the intellectual culture will follow just as surely as the flower and fruit follow the healthy growth of the plant. This is proved by the history of every nation and every people. The body first and the brain afterward, and the better the body the better the brain.

I believe our education can be wonderfully improved by adding to our district schools practical work in botany, horticulture, entomology, and various phases of agriculture. No other work would be so thoroughly enjoyed by the pupils and of such value to

them in after life. Many district schools in this State have already planted flowers, and there is no reason why each should not have not only a flower garden but also a vegetable garden. The wealth of beauty and interest that surrounds the country child is marvelous, and if in school he could be taught to understand and appreciate these, the glare and bustle of the city would not have so many attractions for him.

The ordinary high-school course should be, to a great extent, an industrial course. Nine out of every ten pupils should, and will, pursue one of the ordinary callings of life. It should not be the aim of the high school to lead pupils away from the calling to which they naturally belong, unless that be a dishonorable one, but it should strive to prepare them to live a happy, useful, successful life in that calling.

In the primary grades children should be given a thorough course in form study and drawing. Color and form make the first impression on the infant mind, and from these he builds his ideal world. They are everything to the child, and have been potent factors in the development of the mind of each of us, although we may never have studied them as such, and may never have stopped to think what they were to us in our childhood days. Let this good work receive the loyal support of every teacher and every patron, and the results, while not, perhaps, making a very dazzling show on the surface, will be far-reaching and will repay many times over the cost of all the labor and outlay.

From the third grade to the seventh grade I would give the girls one lesson each week in sewing. With this training they will be able to do very neatly, mending and ordinary plain sewing. During the seventh and eighth grades they should have a practical course in cooking. This will take two hours a week from their other school work, but it is a recreation for them, and does not require outside study. This work should not be confined only to those pursuing seventh- and eighth-grade studies. Every girl over thirteen years of age should be given this work whether she is in the first reader or the fifth. The poor, neglected girl who has been kept home “to mind the baby” three days of the week, and comes late the other two, — in whose sad face you can read a tale of degradation and want, — is the one of all others who needs this work. In her school work she may never get beyond the second or the third reader, but this training she will carry into her home, and besides making it brighter and better, it will have an uplifting influence on her life ever afterward.

¹ Continued from the February number.

It is the experience of schools which have added this practical work that the pupils do just as much and as good work in their other studies as those who do not take such work. All this practical knowledge is clear gain so far as the pupil is concerned. The work as outlined has led through the eight grades. The main reason in placing the cooking in the seventh and eighth grades rather than in the high school, is because it will reach so many more pupils. I know that some people, with a pedagogical sneer, say that the science and theory should come first, and the practical application afterward; yet some of our great teachers give the practise first and the theory afterward. At any rate, the way to learn to cook is to cook, and the seventh- or eighth-grade pupil will grasp it very readily, perhaps as well as she would a few years later.

Now, after completing the eight grades, what should be the high-school course? First, it should be kept in mind that only about one pupil out of every ten will attend a college or a university after graduation from the high school, and also that about eight of the ten will soon marry and take charge of homes. Manifestly, the course should be arranged to suit the nine rather than the one, and also the eight rather than the other two. Hence, the course should be planned to meet the needs of the young woman who will receive all her education in the high school, and whose future life will be spent in presiding over a home and rearing a family.

The wife and mother certainly needs a well-trained mind,—a mind well stored with useful knowledge. But above all she should know how to conduct the work and every-day duties of her home wisely and economically. The founder of Pratt Institute said: "The man who earns ten dollars a week will have a more attractive and happier home with a wife trained in household economy than the man who receives twice as much whose wife has had no training in domestic economy and thrift."

In addition to other studies the young woman in her high-school course should receive a thorough training in domestic science and household economy. Let these studies come first, then add as much as possible of literature, mathematics, natural science, modern languages, music, and art.

The public which supports public-school education has a right to demand that this education shall be of the greatest good to the greatest number; that it should fit nine pupils for carrying on successfully the work of life rather than one for a higher institution.

But many a mother seems to be more interested in having her daughter acquire a little elocution, French, or painting, than she is to have her prepare to become a good wife and a good mother. This sort of gilded education is all right for her daughter, but let her son think of taking such a young lady as his wife, and the mother at once sees the whole affair from a different standpoint. She comes to her senses, as it were.

I plead not for less education for our girls, but for more. I would give them all the education possible; but in doing so I would not forget that in all probability each of these will some day be called upon to preside over and manage that most noble institution on earth—the home. It seems to me nothing more nor less than plain every-day common sense that she should above all things else so direct her life and her education as to be able to meet these responsibilities with confidence and intelligence when they come.

So much for the girls, but what shall we do with the boys? Beginning with the seventh grade, they should change from the free-hand drawing to the mechanical drawing, and at the same time take up shop work, spending about three hours each week at some form of light wood work. Solid work may be introduced with good results much earlier than this; but at least during the seventh and eighth grades several hours' shop work should be given each week. The question may be asked, Why not leave the mechanical drawing and the shop work until the pupil reaches the high school? The answer is that it should be given here for the same reason that cooking is given to the girls of the same grades, because it will reach so many more pupils.

Besides this there are also other good reasons why boys should take the work at this time. If a boy does not do any manual labor before he is fifteen years of age, he is usually anxious to escape it then. When pupils are in the seventh and eighth grades, they are very susceptible to influences, and instead of leading them away from work they should be trained to work. Boys are not lazy, and if kept in touch with labor, they will respect it; and when leaving school, instead of trying to find a position in a store or an office, at two or three dollars a week, where they can wear good clothes and keep their hands unsoiled, they will have an ambition to become mechanics, or in some other honorable way work for a living. The most useless class of citizens in the country is that great body of people who imagine that they are just a little too good for manual work, yet who in reality are not fitted for any other position in life.

This class are of all people the most miserable. They look with commiseration upon the mechanic, and for the farmer they have both contempt and pity. They have a very difficult time in keeping up appearances and "making both ends meet;" but they imagine that all this is because their real worth and attainments are not understood and appreciated, and that if they had some influential friends to help them into a good position, they would be all right ever afterward. Manual training in our public schools would have a tendency to lessen this class of citizens.

This industrial work begun in the seventh grade or below should be carried clear through the four years of high-school work. If the high school can offer only one course, let this course give a thorough training in the natural sciences, and such forms of industrial work as will suit the needs of the greatest number. Let this be provided for, and let the industrial work for the lower grades be provided for, then offer such courses as the city can afford to those who expect to complete their education at a higher institution of learning.

J. L. SNYDER,

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CHRISTIAN AND SECULAR EDUCATION.

THE free common schools are in no sense connected with the contention between higher Christian and secular education. These lower schools should not be made responsible for the dangers of higher secular education, and whoever forces them into the issue will do them hurt without giving the other help. The problems involved in them are vastly different. It is not denied that higher state education and free common education are secular in their aims and methods. They get their existence from the same constitution which forbids the state in any of its institutions declaring in favor of any religion, or giving any religious instruction. The wisdom of this constitutional provision is vindicated by centuries of disaster growing out of state religions. The American States are limited to secular problems, and depend upon other than civil enterprises for the promulgation of religious doctrines and life. But it does not follow that the churches are antagonistic to the common schools of the state, because these can give no religious instruction.

These common schools rest upon the doctrine that a certain amount of education is necessary to the performance of civil duties, and out of the necessity logically come provisions for it. Higher education does not rest on this necessity, and it is nonsense to

make this claim for it. It is related to the higher realms of knowledge. Of necessity its patrons are limited. Mental inability for it excludes a large number, while indifference and want of money puts it beyond the large majority. Higher education, like a tour to the Holy Land, has been, and will be, the advantage of the minority. It may be carried on at the expense of all, but it is the privilege of the few. The civic bases of higher state education and the free common schools are not the same, and what holds good against the former has no application to the latter even in this respect.

But the real issue between Christian and secular education is religious, not intellectual. The church makes its demand for religious education, as well as intellectual instruction in secular knowledge. The church is afraid of a non-religious education, and its fears are founded upon the disasters of past experience and the growing evils of modern life. Yet this issue does not belong to the free common schools, but to higher education. The reasons are apparent.

The child in the common school is under the direct oversight of the home, and has parental protection and instruction. The social lines of the community are well established and fully known, so that social allegiances of a dangerous sort are not likely to be made, and even if made, parental authority can readily arrest them. Religious preferences are established, and in the home parents have ample opportunity to inculcate religious truths and to direct church attendance. The character and instruction of the teacher are under the direct scrutiny of the patrons, and any evil influences or instructions can be remedied.

College life has none of these vital safeguards. Patrons are at the mercy of the college for all that is most important in the education of their sons. The college student is beyond the protection and instructions of parents, and begins a new life among strangers gathered from various sections, and social affiliations are formed in the dark, and often this is but the beginning of a fearful disaster. The young boy entering college is left largely to his own resources of intellect and religious faith, and the crisis may prove too severe for his strength. Before, he was himself plus all that home could mean to him; now, he is himself minus home, and finds it easy to drift in wrong directions. Parents can not watch the influence of the college professor, nor can they protect their sons from false teachings. These considerations are of vital concern to any parent who knows the deeper meaning of parental love and duty.

But there remain other considerations that make the distinction of primary importance. The free common school while secular, is limited in its scope of study to those elementary subjects that do not involve questions of religious truth and faith or even moral ethics. The study of geography, facts of history, grammar, and lower mathematics occupy a field of thought outside of those problems that decide character and destiny. These subjects have no relation to such questions as the efficacy of prayer, the existence of the supernatural, divine providence, the inspiration of the Scriptures, the possibility of miracles, the immortality of the soul, the resurrection of the body, the incarnation of Christ, the immediate operations of the Holy Spirit, and the other cardinal doctrines of the Christian religion.

The college courses of study comprehend those problems that put to the test all these truths. Science, philosophy, literature, and the philosophy of history bring the young college student into the midst of the conflicts of the centuries. Infidelity and atheism have always fortified themselves in these realms of thought and research. There is enough in geology, biology, history, philosophy, and literature to demolish the faith of a young man in all the fundamental truths of Christianity; and the freshness of the young mind only increases the peril. The world, human nature, and all social issues are measured by secular and scientific standards, and solved by natural laws and forces.

The road to doubt is easy. The seas of higher education are full of reefs and sand-banks. If the Bible has any necessity, it must find a supreme one in this period of education. It must stand among all books, not only as the book of God, but as the God of books. Profound interpretations of it must be made, so that science shall become its ally, not its adversary. In the college it must claim its place, not as ancient literature and valuable history, but as the word of God, whose chief value is its doctrines of life.
—*The Christian Educator* (Durham, N. C.).

THE POWER OF CHARACTER AS A FACTOR IN TEACHING.

"As in water face answereth to face, so the heart of man to man."

No man can live unto himself. Each is, by an original law of his nature, his brother's keeper. Because I live, other souls are made stronger or weaker, nobler or baser, happier or sadder. A thousand

fibers connect me with my fellows, and along those fibers, as sympathetic threads, my thoughts, sentiments, and actions run as causes, and come back to me as effects. Every human being is a teacher, a fashioner of his associates, not formally, consciously, but nevertheless potently. He acts, and is acted upon; he gives, and he receives.

That in me which thus affects and disposes others, is what I essentially *am*—my character. What I radically *am* asserts itself through deed, tongue, eye, manner. This interactive force between me and my fellows, commonly called "influence," has been defined as the "exhalation of character." As the fragrance which a flower continually sheds upon the air, modifies the air, so every thought, emotion, or aspiration that, over the wires of sympathy, passes from me to my neighbor, alters my neighbor. "A good man does good merely by living." In the language of Phillips Brooks, "No man or woman of the humblest sort can really be strong, gentle, pure, and good, without the world being better for it, without somebody being helped and comforted by the very existence of that goodness."

How true that we are all architects of fate, building for others as ceaselessly as for ourselves. Is not this a momentous fact? Do we see that in it lie the glory, the peril, the responsibility of existence? From the deepest recesses of my life is ever issuing a stream that tends to revive and clarify or to deaden and darken the lives of others. The character of this stream and its consequent effects are determined, of course, by the character of its fountain-head. "Doth a fountain send forth at the same place sweet water and bitter?" Do we not, by our silent shining and by the Christlike tone of our practical lives, gather more truly and effectually with Christ than by our formal teaching? Is it not essentially in this sense that the disciples of Jesus are the salt of the earth, the light of the world? "Be you only whole and sufficient," said a noted moralist, "and I shall feel you in every part of my life and fortune, and I can as easily dodge the gravitation of the globe as escape your influence."

That the multitudes followed Jesus and hung entranced upon his words was owing as much to what he *was* as to what he said and did. The goodness (character) of God leads men to repentance. With everlasting kindness he draws us to him. We behold him, and are changed from character to character. Wherever and whenever we see goodness or character higher than our own, we are rebuked and lifted nearer to God.

We have been told that the most important object of our Christian schools is to effect the conversion of the young. The teachers are the chief instruments through which God can reveal himself to the unconverted in them. Hence the teacher must be in his life the Lord's epistle, known and read of all. His inmost life must reveal God. Jesus was sent of the Father to declare the Father to the world. Likewise Jesus has sent us, his servants, ministers, teachers, to declare him to the people. My only pledge of power as a teacher is Christ in me — Christ in me, the clean heart, the right spirit, converting sinners unto himself.

The divine magnetism of Jesus unerringly drew to him such as should be saved. The same power repelled the hopelessly sordid and self-willed, for we are told that such, because of the searching, uncompromising character of his doctrine, turned back and walked no longer with him. When we shall have realized in our educational institutions the schools of the prophets, when all our teachers and school officers shall by their lives declare the goodness and power of God, then will sinners in our schools be taught the ways of the Lord and be converted unto him; while those who *will* not yield themselves to God will be irresistibly impelled to withdraw from them. Questions of discipline will settle themselves when the influence of teachers and school is in accord with the Holy Spirit. Happy the teacher and school wherein the interactive influences of character-building tend toward the highest possible development of all.

Healdsburg College.

G. W. RINE.

THE MESSAGE OF BEAUTY.

I HAVE heard of nature being likened to a great church. The walls of this church are the green foliage of the trees; the roof is the over-arching heavens. There is no gaslight or flicker of candles — no "dim, religious light" — but instead the splendors of the sun by day, and the shining of the moon and countless stars by night. The songs, though not the songs of Zion, are for all that the songs of God, sung by a choir trained not by the rules and practises of men, but by the spontaneous teachings of nature. And when these singers pour forth their vocal melodies, their look, in thankfulness, is fastened heavenward, and their throats throb with the fulness of their praise. And the flowers, some say, are the sermons.

And truly the flowers of God do speak. But not from flowers alone, but from crypt and vaulted roof and towering dome, from floor and wall, from every

ray of light that gilds and gladdens, and in every note of song or service, in all and from all, there is a voice that speaks to the hearts of the children of men. Do we hear the message? Do we heed the voice? And the sermons of the flowers — do they speak to us their wondrous message of beauty, and purity, and power, and fulness of life? Truly they do speak; but oftentimes it is only to deaf ears and leaden hearts.

God sends to us in every flower a *message of beauty*. Some would ignore and disregard beauty. They care not for the lovely hues of the flowers, the exquisite tints of the clouds, or the wondrous splendors of sunset. But God loves beauty, else he had not expressed it; and beauty is but the expression of his love. God places *before* us the beautiful, and *in* us an appreciation of the beautiful. And the purpose of all this is the elevation and refinement of the soul. "As they make the book of nature their study, a softening, subduing influence comes over them." "In itself the beauty of nature leads the soul away from sin and worldly attractions, and toward purity, peace, and God." We are to cultivate beauty, and beauty is to cultivate us, until the soul is refined and purified by the in-dwelling God. It is God in the beautiful, and it is God making beautiful.

And we are to be so infatuated with beauty, and to love it so fully and completely, as to make it a part of our lives. We shall long to be beautiful in life and character. And this beauty of character the Bible calls "the beauty of holiness." The beauty of the flowers is given us by God as a fit type and emblem of the beauty of holiness; and the purity of the lily is the thing of earth most like the purity of the soul. Flowers are some of the words by which God has written out his goodness and mercy; and they are the words by which we read his own pure character.

And this beauty of character does not depend upon fine ribbons and gay clothing. Of itself it is transcendent with beauty, and needs no trappings of outward adornment to make its symmetry complete; and God, who makes beautiful the flowers, can thus make our souls radiant with his own beauty and glory. Then shall we "grow as the lily;" then shall our sons "be as plants grown up in their youth;" and our daughters as "corner-stones, polished after the similitude of a palace."

L. A. REED.

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BEAUTY of character is the premium God pays on duty well performed.

THE PLACE OF THE DEFINITION.

It is astonishing how ignorant the majority of men are concerning the common things with which they are surrounded. Wordsworth describes more than one man in Peter Bell:—

“The primrose by the river's brim,
A yellow primrose was to him,
And it was nothing more.”

Peter knew the name of the little flower, and that was all. It did not speak to him of a love and a life higher than his own. Why was it not different? Why might he not with reverence have plucked the flower, and contemplatively exclaimed:—

“Little flower,—but if I could understand
What you are, root and all, and all in all,
I should know what God and man is!”

There is a cause somewhere for this lack of understanding and appreciation of nature in all its various forms and manifestations. The cause must be found in the work of the school; for until the child comes into its domain, he is a very critical observer of all phenomena. And he is more than a critical observer,—he is an ardent admirer. The child comes to the teacher with a multitude of concepts, got from the observation of objects. This is knowledge in the full sense of the word. Any one who has observed a world during the first years of his life well knows the avidity with which he acquires information. If this means is so successful before he comes to the teacher, why not continue it under the teacher? But this is not generally done. When he begins school, his interest in observation usually declines; he lays aside the study of things, and begins the study of words, definitions, books. And after all, he does not study these—he memorizes them.

Do you remember when you began the study of geography? It was a little square book with green covers—Monteith's. The front cover was decorated with the picture of an Indian killing a white man. With great delight you began the study of this subject, notwithstanding the picture on the cover. You were studying something entirely new. You learned the definitions of hill, valley, plain, river, and creek. And on your way home you passed over the hill, through the valley, across the plain; you stood and watched the noisy little creek tumble into the broad, deep river, and become quiet; but all the things among which you moved were not connected in your mind with the definitions which you had learned from between the green covers of the little book. No, that

between the green covers was *geography*; but those hills, valleys, and rivers were—just earth.

This is a sad picture,—children learning words, words, words. Shall these words never cease to stand where the things themselves should stand? No wonder that it can be only too truthfully said of children so taught: “These children have gone through the routine of study mechanically, and they have not retained that which they learned. Many of these students seem almost destitute of intellectual life. The monotony of continual study wearies the mind, and they have but little interest in their lessons, and to many the application to books becomes painful. They had not an inward love of thought, and an ambition to acquire knowledge. They did not encourage in themselves reflection and investigation of objects and things.”¹

What is true in the illustration which I have given of geography teaching, is true of nearly all subjects taught the child in school. Definitions have their place. But that place is generally best found for them after the child has formulated them from personal observation and experiment. Definitions are needed to fasten in the mind of the child his experiences. They are further necessary in enabling him readily to take the knowledge which he has acquired by experience, and use it in fields of study wherein he can not ordinarily have experiences. They are needed also in the classification of all his knowledge. But wherever they can possibly be formulated from the experiences of the child, they should be so developed. There are few things, if any, in the experiences of the child about which he himself can not make himself understood; and after his own efforts have been made, he may be assisted by the teacher in obtaining a concise statement or definition of his knowledge. When properly used, definitions are not a substitute for experience, but a compact, precise, convenient record of knowledge already learned.

FREDERICK GRIGGS.

A PLEA FOR THE “COMMON BRANCHES.”

THE past half-century has witnessed the most remarkable increase of knowledge in arts, sciences, and inventions in all the history of the world. Almost everything has moved forward with gigantic strides; and in this hurry and rush to get into the “push”

¹ “Christian Education,” page 12.

and forefront of this rapidly marching procession, a certain feverish excitement has come in, inducing what is, in many respects, an unhealthy growth.

In this mad rush the schools have suffered along with other social interests. Boys and girls, anxious to secure the coveted college degree, have hurried by or skipped over those foundational studies that are the basis of all true advancement and ultimate success. Colleges and universities have sprung into existence all over the land, mainly to supply the demand of these overambitious boys and girls, until many of these institutions are positively *top-heavy*.

When a boy emerges from a college with a diploma and a degree, who is familiar with Vergil and Homer, who has give much attention to calculus and metaphysics, and yet who can not write a respectable business letter, or pass an examination for a second-grade certificate to teach in a common school, surely something is decidedly wrong. No structure can stand without a foundation, and the better the foundation, the more substantial the entire structure. If the curricula of our schools are *top-heavy*, the students that come from them will be like them.

Comparatively few ever have a practical use for the classics or the higher mathematics, but every boy and girl in the land ought to be thoroughly rooted and grounded in the practical, every-day "common branches." Not many ever find a knowledge of Vergil and Homer of much practical use, but every one should be able to speak and read, and write and spell, his native language intelligently. A few may find a use for higher mathematics, but it is a shame when students are graduated from "institutions of higher learning," and yet are unable to add a column of figures or reckon the interest on a note for thirty days. It is all well to be possessed of some of the higher accomplishments, but how aggravating to worry through a long letter from one of these "accomplished" persons, and then find the usual "P. S. Please excuse bad writing and a poor pen."

When our schools begin building at the foundation instead of at the top; when their best, most practical, and most experienced teachers are placed in charge of classes in reading, grammar, arithmetic, etc.; and when they are brought in daily touch with the masses of the students, and are able to give to them the proper mold and the right start, instead of confining their time and attention to the very few who form the small classes in the last years of the course,—then, and not till then, may we expect to see a change for the better.

W. T. BLAND.

The Mother's School

HOME SCHOOL LESSON.—NO. 7.

BLACKBOARD WORK.

And God said { Let the waters bring forth creatures that have life,
And fowl that may fly above the earth.

And God created { great whales
and
every living creature } after his kind.
and
every winged fowl.

And God saw that it was good.

And God blessed { Be fruitful,¹ and fill the waters
them saying { and let fowl multiply in the earth.

And the evening and { were the fifth day. Gen. 1 : 20-23.
the morning

And God said

Let the earth { the living creatures
bring forth { cattle
creeping things } after his kind.
beasts

And it was so,

And God saw that it was good. Gen. 1 : 20-25.

The mighty God hath spoken

And called the earth from the rising of the sun
Unto the going down thereof.

Hear, O my people, and I will speak :—

Every beast of the forest is mine ;

And the cattle upon a thousand hills.

I know all the fowls of the mountains.

And the wild beasts of the field are mine. Ps. 50 : 1, 10, 11.

Bless the Lord all his works,

In all places of his dominion. Ps. 103 : 22.

The Lord is good to all ;

And his tender mercies are over all his works. Ps. 145 : 9.

God is love. 1 John 4 : 8.

In this was manifest the love of God

That God sent his only begotten Son.

That we might live through him.

In him was life. John 1 : 4.

All things were made by him.

And without him was not anything made that was made.

John 1 : 3.

I wish to call especial attention to the fact that these lessons connect the Christ of the New Testament with the Creator of the beginning. I aim to keep this chain unbroken all the way through, and hope those who are using these studies will carefully follow this line of truth.

Also, you will notice that I have as yet allowed no hint of sin to come into the lessons, and I earnestly

¹ Read in connection with this John 15 : 1-5, and use the fruit-bearing vine as the basis of explanation. If the children ask any questions that you can not answer, send them to me. I will write you a personal letter if necessary. Let the little people know that, between us, all their questions shall be answered.

ask my Home School teachers to follow the lead of the lesson, and do not drag sin or its consequences in before the time. I desire the little pupil to get first an idea of the world and of Christ, the Creator, as it and he were before sin came. Let the children get one comprehensive, glorious view of the "perfect world by Adam trod," with our dear Lord's presence sanctifying it all.

This lesson is not as long as it looks, because it contains many old words and phrases which the children will at once recognize. A large portion of it is in the nature of a review.

I have taken a part of the sixth day's work into this lesson that I may have the next entirely for the creation of man. You can keep the work of each day distinct in the review which naturally follows.

MRS. S. M. I. HENRY.



FARM AND HOME HINTS.

(SELECTED.)

TREES, vines, and hedges should all be trimmed up, the brush and rubbish cleaned up and burned up, during the fine days of early spring, so that when plowing-time comes, you will be ready to plow.

A COMMON fault in setting strawberry plants is in placing them so close together that they grow up slender, soon coming together; and the fruit is thus too much shaded to develop size, color, or fine flavor.

THE cellar should be cleaned out thoroughly, particularly if located under the house. The festering masses of vegetable corruption that are to be met with in some cellars, even when warm weather is at hand, are the direct cause of much disease and death.

DEFECTIVE drainage is a prolific source of disease. Do not throw your slops and waste water into the back yard, to trickle back into the well and pollute it. Bad smells mean that decay is going on somewhere near, and the offensive particles floating in the air will produce sickness and death.

To clean carpets without taking them up: First, thoroughly sweep the carpet; then put four teaspoons of ammonia to a pail of water and scrub the carpet with a medium brush, and wipe it with a cloth exactly

as you would to clean an unpainted floor; change the water frequently. Leave the windows open to dry.

WHEN you start the fire to prepare the meal, fill a pot, or some vessel that can be set on the stove, full of water; and as fast as you get through with kneading board, bowl, pot, skillets, pan, and all articles used in preparing the meal, dip out some hot water in a pan, cleanse each one and put it in its proper place; and dish washing will be so much easier and more quickly done. Try it, and you will be pleased and surprised, and will hardly go back to the old way.

EVERY well-regulated farm has a good vegetable garden. Experience has taught me to gather and rake all dead weeds, grass, and rubbish, and the prunings from trees and vines and spread evenly over the garden just before plowing in the spring. I burn all up clean, and am always rewarded with an extra good crop of choice vegetables and melons; and the annoyance from insect pests is greatly lessened. Try it.

FOR AN EARLY START.

A HOTBED is necessary to give vegetables an early start in the spring. There are various ways of constructing hotbeds which vary in effectiveness and cost. Later on, cold frames or glass-covered receptacles may be used to protect the plants and hasten their growth until the danger of frosts is past. At this season of the year more heating material will be required than later. The most convenient way to make the bed is on the surface of the ground on the south side of a building. The manure having been prepared in the usual way, pack it three feet deep, and two feet wider and longer than the frame. Set the frame on, and bank all around with the heating material. Then put on the glass, and keep closed until heat is generated. On testing by plunging a thermometer into the heating material, the heat should run up to over 100 degrees. When it drops to about 90 degrees, soil to the depth of five or six inches should be put in the frame, when it will be ready for plants or seed. As soon as the seed is in, or the plants set, cover at night with mats. The greatest care must be used at this time to prevent frosting. Air must be given during the day, and care taken that the heat does not run up too high. Great care should also be exercised in watering. It is best to use water that has the chill taken off; the young plants are so tender that a slight chill might kill them.— *The Farmers' Union and Agricultural Review.*

SMALL FRUIT ON THE FARM.

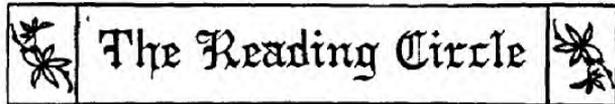
HUNDREDS of articles have been written on the advisability of farmers' raising small fruit for their own use; but there is room for more articles if they will in any way have a tendency to bring about this desirable end. As a rule, farmers live well, but their tables show little variety, and they rarely have any of those delightfully wholesome subacid fruits, even during the hot summer months, when such fruits are most craved. In the fall and winter they have apples, and occasionally there is a farm that has a few pear-trees and peach-trees; but where one farmer has strawberries and currants and gooseberries, there are two that do not. If the children are too small to be of much use on the farm, they are sent after huckleberries and blackberries, and the older members of the family eat them with a relish that ought to be an inducement for them to have fruit of their own. But as soon as the berries are gone, they go back, apathetically, to their diet of bread and meat and milk, in its various combinations.

To a certain extent the apple-trees and pear-trees and peach-trees take care of themselves, but the small fruit is not quite so accommodating. It is ready to yield an abundant return; but it must be understood and have some care. Perhaps the best method for strawberries is to let them bear once, and then plow them up. I have tried most of the methods advocated and like this best: Set the vines in the spring, and keep them hoed the first year, going over them three or four times if necessary. It will not take more than half an hour to hoe a bed large enough to raise fifteen or twenty bushels. The next spring take some of the fresh runners and set a new bed, and, after the old one is through bearing, plow it up. It is easier than keeping the grass out, and, I am convinced, gives better results.

A half day's work in preparing ground and setting plants, and another half day in hoeing, and the compensation is all the delicious strawberries your family can possibly eat, and a generous quantity for your neighbors, or to sell, if you so wish.—*Frank H. Sweet, in the Agricultural Epitomist.*

HE that observeth the wind shall not sow; and he that regardeth the clouds shall not reap.

The plowman shall overtake the reaper, and the treaders of grapes him that soweth seed; and the mountains shall drop new wine, and all the hills shall melt.



"THEORY AND PRACTISE."

QUESTIONS ON CHAP. IX AND SEC. I-III OF CHAP. X.

WHAT principles should be appealed to in exciting an interest in study?

What is the distinction between *emulation* and *ambition*? Which should be encouraged?

What are the five objections Page urges against prize-giving? Are they valid? Does not God offer rewards?

What are the five "proper incentives" to good school work?

What six "requisites in the teacher for good government" are explained in Chapter X?

Recall the topics in Section II.—First Impressions, Suspiciousness, Regular Employment, Few Rules.

Distinction between reproof, rebuke, warning, threatening? Which are legitimate?

How do you "wake up mind" in your school and neighborhood? Do you give credits?

Is grammar ever taught nowadays as Page describes it in Section VIII?

Define punishment. What are proper and improper punishments?

What right has a teacher to inflict any punishment on offending pupils?

A RAIN-GAUGE.

THE students in our schools may make observations upon the rainfall by means of the rain-gauge here described. Nail an ordinary milk-pan to the top of a stake set upright in the ground. Give the pan a slight inclination from the horizontal, and make a small hole in the bottom. Place an ordinary fruit-jar or wide-mouthed bottle underneath the hole in the pan, so that the water collected by the pan, may fall into the bottle. Now if the diameter of the jar be three inches, and that of the pan twelve inches, they will be in the ratio of one to four, and the collecting areas as one to sixteen. If then we measure the number of inches of water collected in the fruit-jar after a given time, that number will represent the number of sixteenths of an inch of rain falling upon the land surface during that time. Thus if five inches of water collect in the jar during one day, the apparatus shows that five sixteenths of an inch of rain has fallen during that day.—*The Teachers' Institute.*

BE broader than your profession; be deeper than your reputation.



School Notes



THE *California Missionary* is now printed by the students of Healdsburg College, as it was four years ago. This plan is of material assistance in developing the industrial work of the school, and also gives opportunity of keeping its work in other lines prominently before its patrons.

HEALDSBURG COLLEGE conducts six daily classes in Bible study, and every student is a member of from one to three of these classes.— *California Missionary*.

Query: Does the student who takes three of these daily classes also get thorough daily instruction in English, history, the sciences, mathematics, manual training, etc.? or does he get all these in the Bible study?

COLUMBIA ACADEMY.

THIS school is located ninety-six miles north of Spokane, in the town of Kettle Falls, Wash. Three minutes' walk will bring you to the banks of the majestic Columbia. The academy was opened Nov. 9, 1896, with thirteen students as charter members. At the close of four months, fifty-five names had been enrolled. The accommodations becoming inadequate, the work was transferred to the neighboring public-school building, which afforded more room. Here it was continued for three months longer, while an addition was made to the original building.

The current school year opened Sept. 15, 1897, with thirty-two students in attendance. We now have a registration of seventy-two. The faculty consists of three regularly employed teachers and one assistant.

This school was established especially to reach those who can not attend the Walla Walla College, and is practically a preparatory school for the latter. Families that live within a radius of thirty or forty miles, move here, and by boarding their children themselves, are able to educate them at small expense.

The academy is maintained and managed by a private corporation in the interests of the S. D. A. families in the northwestern part of Washington; but nearly two thirds of its patronage comes from other people, who appreciate the value of a Christian system of education. As one of the pioneer institutions engaged in this work, the academy deserves the support and sympathy of all whom it can benefit.

I. C. COLCORD, *Principal*.

THE PERLEN HOME.

It has been my privilege, and a great pleasure, to visit this school in Switzerland, and as little has been published about this institution, a few words may interest the readers of the EDUCATOR. It belongs to the world-family of institutions that are endeavoring to give the highest kind of Christian education.

The school was built after the style of an old castle. It is situated in the vineyard region, five miles from the city of Bienne, five minutes' walk from the village of Perles (Pieterlen, in German), and ten minutes' walk from the railway station. The grounds comprise thirty-two acres of good land, a pretty forest of pine, oak, and nut trees, besides four hundred young fruit-trees and a plantation of small-fruit trees. There is also an adjoining forest that helps to break the western wind, which is quite strong at times, but is very invigorating. Behind, at a distance of about two hundred yards, stands a high, rocky mountain, almost perpendicular, shielding from the northern wind. The view up and down the valley and on the Alps is magnificent. The climate is salubrious, dry, and temperate; the air is pure and wonderfully bracing.

The buildings comprise the castle, a farmhouse, a smaller house, a guard-house in the style of an old ruin, a wash-house, sheds, etc. Everything is substantially built. The castle has a very handsome and imposing appearance; the inside finishings even luxurious. It has large dormitories, smaller sleeping-rooms, sitting-rooms, recitation-rooms, bath-rooms, a kitchen, a large dining-room, store-rooms, cellars, etc. The halls and stairs are of stone, from bottom to top, and built in elegant style. There is room for about sixty children. At the present time nearly forty pupils are attending the school. The second story of the smaller house has been fitted up for a recitation-room for the older pupils. The farmhouse is cared for by a family who live in it.

The houses are supplied with good well water, through an independent water-works system. The sanitation is excellent, and every place and corner is kept scrupulously clean. There are fine walks and play-grounds, with grottoes, fountains, shady nooks, rustic seats, etc. I can assure you that the children find great comfort and pleasure in these; and the larger boys are adding every season new artificial beauties to the grounds. It is one of the prettiest, most restful places I ever visited. Taking everything into consideration,—the excellent climate, the

pure air, the fine location, the pretty grounds and surroundings, the quietness, the pine woods, and other advantages,—this is an ideal place for a school.

Mr. and Mrs. Chevigny and Mrs. Conod have charge of the school. Mrs. Chevigny also teaches the younger children. These persons are good, earnest Christians and natural teachers. Miss Conod, a fine, elderly lady, has the older pupils to instruct. It is a pleasure to see how all the children love and respect her. Besides getting mental knowledge, the pupils are brought up in the fear and love of the Lord. They are taught to take responsibilities on their shoulders, to be clean and neat in their habits, and to take good care of their bodies. They are required to take a sponge bath every morning and evening, and a full bath once a week. They are furnished with abundant food, but exceedingly simple, nourishing, hygienic, and well cooked. No meat is ever served, and from a health standpoint, this school could be a model to other schools. And it is a pleasure to look into the faces of these children, which shine with intelligence. Their skins are clear, their eyes are bright, and sickness is hardly known among them.

What an advantage and blessing this school is to parents and children. The latter seem to appreciate this to the fullest extent. They enjoy their school work so much that many of them prefer to stay here during the short recesses between terms, and all are anxious to return after the summer vacation. May God continue to bless our school in The Perlen Home.

ARNOLD ROTH.

Weierweg 48, Bâle, Suisse.

MR. LOUD AND THE COLLEGES.

IN the course of an article on "The Need of Postal Reform," printed in the *North American Review* for March, Congressman E. F. Loud says that "the incorporated college is in most instances a commercial concern, doing business for profit, and the periodical which it issues is for the purpose of attracting patronage to it."

This is an extraordinary statement to come from a man sufficiently well educated to write good, forcible English, as Mr. Loud does.

It is true that Mr. Loud went to sea at thirteen years of age, and was denied the advantages—whatever they may be—of a college education. But his extraordinary misconception of the attitude of our colleges is certainly not shared by the hundreds of thousands of other self-educated men who honor the country by their intelligence.

Many of our colleges are State institutions. Surely these are not "commercial concerns doing business for profit." The rest of them are endowed institutions, the creation of men who have given their substance to make this an educated nation. So far from "doing business for profit," they are usually "hard up" because of the lavish way in which they expend their incomes in educational work.

The *World* does not know of a single incorporated college in all this land whose entire course of conduct does not emphatically negative Mr. Loud's assumption.

Nor is that assumption true even of the individual men who conduct our colleges. They work always on very meager salaries, measured by the work they do and the qualifications they bring to bear upon it, and many among them who happen to have private means, give even their salaries in support of college work.

Obviously, Mr. Loud had need to inform himself as to American educational institutions before writing about them from the point of view of his forecastle impressions. — *The World*.



Observations



THE March number of the *New Crusade* will be a delight to all who are interested in child-study and the work of Mothers' Clubs. Suggestions for organizing and conducting Mothers' Clubs, together with the first half of a comprehensive, helpful course of study, planned to cover the first sixteen years of a child's life, from the pen of so eminent an authority in this work as Dr. Mary Wood-Allen, make it of great value. Wood-Allen Publishing Company, Ann Arbor, Mich.

THOSE who desire to get a practical idea of sloyd work that can be done at home, with simple materials, can not find a better guide than Martha Watrous Stearns's "School without Books." It offers to mothers and teachers an interesting and comparatively inexpensive means of developing constructiveness and individuality in their children. School boards are proverbially slow to make appropriations for any educational effort where the visible returns for the outlay are not as great as the visible deficit in the school purse. Thus many teachers are thrown on their own resources if they wish to educate anything but the heads of their pupils. For them, as well as for many families who feel the necessity of handiwork for the children, these informal lessons

ve been prepared, not as unvarying forms, but as suggesting ways of helping the children to an all-round education of the head, heart, and hand, and of developing in them that insight which "finds tongues in trees, books in the running brooks, sermons in stones, and good in everything." 194 pages, 27 full-page half-tone engravings, 16 patterns. Price, \$1.50. Review and Herald Publishing Co., Battle Creek, Mich.

— — —

WE believe that the rural school of the future will so educate its children that they will choose to remain on the farms of their fathers. The coming better teachers will so open their pupils' eyes that they will longingly see the riches ready to spring out at the intelligent upheaval of the soil. The farmers' sons and daughters will no longer look beyond their hills, and hear a free life calling them away; for loyal home attachments will be their freedom.—A. J. Scammel, in the *Teachers' Institute*.

— — —

"PRESTON PAPERS" is the title of a unique book that has become popular with teachers all over the country. It is as refreshing and aggressive as Page's illustrious work was when first issued. Put in the form of vivid, picturesque letters from "Miss Preston's Assistant" to her State Superintendent, it tells now "Miss Preston" taught Geography, Grammar, Penmanship, Spelling, Reading, Primary Arithmetic, Composition, and every other subject that concerns the daily work of the conscientious teacher. Its moral tone and stimulus are excellent, and its maxims practical and philosophic. In cloth, 144 pp., \$1.00. Star Publishing Company, Chicago.

— — —

OUR American public schools and colleges are not the worst in the world. While there are some defects, there are also many excellences in them, and those who criticize the loudest are often the ones who actually know little or nothing of the improved methods and results that have come to pass within the last score of years. There are probably many grown-up Americans who imagine that the common schools are conducted now on the same plan as when they got their own imperfect education,—who fondly suppose that children are now drilled for weeks and months on the "A B C's," the multiplication tables, or some other useless species of mechanical memorizing. Or, on the other hand, they condemn the schools because things are *not* done now as they were in the good old days. But no sensible man can be a pessimist all the

time. If the public schools, or any others, are not the best possible, let the teachers in our independent Christian schools and colleges set them a better example. Let us gird up our loins, "saw wood," till the soil, train the hand, head, and heart into the highest possible development of educated Christian usefulness,—and be not unduly concerned about other schools.

— — —

How narrow is the ordinary range of human interests! Probably with most people the main question is, How can I earn most easily the daily wage with which to buy my daily bread and comfortable shelter? What shall I put inside and outside? What need to learn anything beyond my trade, my church, and my school?—But "the life is more than meat, and the body is more than raiment." He only lives who has been educated into larger interests. And he only is an educated man who knows what he knows about everything—and who seeks with indomitable persistence to know everything good to be known.

— — —

THE ordinary system of grading and promotion in the schools is not a healthy stimulus to educational activity. Teachers are often led to feel that their success is measured by the number of pupils they promote to a higher grade. The result is that they concentrate their efforts upon drill in the things required for admission to the next higher class, and the truly educative part of their work is lost sight of. The child is sacrificed to the Moloch of knowledge, while the thing that ought to be done is to develop in him capability and executive strength.

The pupils, on the other hand, regard a rush through the elementary school course, and into the high school, and from there into the college, as the ideal of educational progress. Anything that will help them climb up higher on this artificial ladder is resorted to. The ingenuity expended in cribbing and other ways of deceiving the promoting powers is regarded as justifiable, and what is the ultimate? Will the pupil in later life strive to perfect himself in the position in which he is placed, humble though it may be, and thus qualify himself for higher work, or will he prefer to climb to a more remunerative, more genteel, more prominent place, even if it must be by hook or crook, or by way of the back window? There is nothing insignificant in what is done at school; and we can not use enough caution to have everything we do *root* at least in ethical soil.—*The Teachers' Institute*.

"THE EDUCATIONAL PROBLEM."

APROPOS of the suggestion made in our last number, that the complete carrying out of the EDUCATOR's proposed "Scheme of Education for the Christian College" involves a careful revision and definition of the student's course in the preparatory, primary, and home schools, there has come to our desk part of a newly proposed outline for the first sixteen years of a student's education.

This suggested course is offered in the March number of the *New Crusade*, as a study "for Mothers' Meetings and Child-Culture Circles." It has therefore a strong domestic rather than pedagogic flavor, which makes it none the less valuable in its suggestiveness on the true higher education. The EDUCA-

TOR offers the modified arrangement of the first half, as given below, to stimulate thought along the lines of the best home and school education preparatory to the "Scheme of Education for the Christian College."¹ Although these two outlines come from different sources, it is interesting to notice the relations that can easily be established between them.

Awaiting further contributions toward the solution of the "educational problem," the EDUCATOR hopes in its next issue to present a fuller and improved analysis of the best course of study for Christian schools and colleges.

¹ Any reader of this who has not received the January and February numbers of the EDUCATOR, containing this "Scheme," may have them, on request, for the purpose of comparison with the following schedule.

KNOWLEDGE ESSENTIAL TO BEST PARENTHOOD.

I. HEREDITY.

1. The Law of Heredity.
2. The Gospel of Heredity.
3. Hereditary Effects of Stimulants and Narcotics.
4. Sanitary Marriage.
5. Mind-Building.
6. Character-Building.
7. Relation of Psycho-Physiological Laws to the Development of the Individual.
8. Relation of these Laws to the Development of the Child.

II. PREPARATION FOR PARENTHOOD.

1. Constitutional Diseases.
2. Acquired Defects.
3. Overcoming Mental Defects.
4. Cultivating Natural Powers.
5. Right Relation to God.
6. Adherence to Moral Laws.
7. Self-Reverence and Pure Speech.
8. Study of General and Special Physiology.

III. PRENATAL LIFE.

1. The Physical Condition of the Mother.
2. The Mental Condition of the Mother.
3. Dress of the Mother.
4. Food of the Mother.
5. Exercise of the Mother.
6. Effects on the Physical Condition of the Child.
7. Effects on the Mental Conditions of the Mother.
8. Divinity of Fatherhood.
9. The Father's Care of the Mother.

THE FIRST THREE YEARS OF THE CHILD'S LIFE.

I. FIRST THINGS.

1. First Breath.
2. First Bath.
3. First Clothing.
4. First Bed.
5. First Food.
6. First Teeth.
7. First Exercise.
8. First Words.
9. First Habits.

II. THE HOME ATMOSPHERE.

1. The Family Voice.
2. Nurses and Nurseries.
3. Mother-plays and Lullabies.
4. Toys and their Moral Influence.
5. Bible Stories.
6. Family Worship.

III. PARENTS' MISTAKES.

1. Teaching Intemperance.
2. Teaching Tyranny.
3. Teaching Disobedience.
4. Teaching Retaliation.
5. Teaching Cruelty.
6. Teaching Fear.
7. Teaching Dishonesty.
8. Teaching Injustice.
9. Teaching Jealousy.
10. Teaching Gossip.
11. Teaching Vanity.
12. Teaching Invalidism.

IV. PHYSICAL CARE OF THE CHILD.

1. Healthful Dress.
2. Dress and Morals.
3. Care of the Teeth.
4. Care of Skin, Hair, Nails.
5. Proper Food and Drink.
6. Exercise and Sleep.
7. Illness and Emergencies.

FROM FOUR YEARS TILL NINE.

I. PHYSICAL TRAINING.

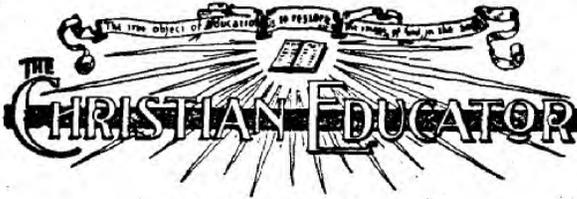
1. Physical Defects.
2. Attitudes.
3. Smell.
4. Taste.
5. Touch.
6. Hearing.
7. Sight.
8. Small Household Duties.
9. Outdoor Occupations.

II. MENTAL TRAINING.

1. Perceptives.
2. Apperceptives.
3. Conceptives.
4. Inductive Reasoning.
5. Deductive Reasoning.
6. Imitation.
7. Expression.
8. Retentiveness.
9. Imagination.
10. Esthetic Taste.

III. MORAL TRAINING.

1. Cheerfulness.
2. Contentment.
3. Pity.
4. Sympathy.
5. Hope.
6. Love.
7. Self-Respect.
8. Rights of Others.
9. Courtesy.
10. Self-Control.
11. Perseverance.
12. Order.
13. Patience.
14. Reverence for Authority.
15. Truthfulness.
16. Honor and Honesty.
17. Courage.



PUBLISHED MONTHLY AT

BATTLE CREEK, MICHIGAN, U. S. A.

PRICE, 40 CENTS PER ANNUM.

SEND BY POSTAL MONEY-ORDER.

FRANK W. HOWE,

Editor.

NOTICE!

Vol. XLVL FEBRUARY 10, 1896. No. 6.

THE YOUTH'S INSTRUCTOR AND CHRISTIAN EDUCATOR

AN ILLUSTRATED WEEKLY MAGAZINE



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ONE YEAR FOR**\$1.25.****? Queries for Students ?**

1. What is the distinction between "intellectual" and "spiritual"? Between body, soul, and spirit? Art, science, and philosophy?

2. What are "charter members"? What are "defective" persons? Degenerates? What is a "forecastle"? "Suisse"? "Weiherweg"?

3. How is "apparatus" generally mispronounced? How is a "half-tone engraving" made? How often do whales breathe? What other sea animals breathe likewise?

4. Difference between "comprehend" and "apprehend"? Between a newspaper and a "periodical"? What was the recently proposed "Loud bill"?

5. Where is *The World* published? Where is Pratt Institute? Who was its founder? Who was the author of the second triplet on page 138? Where are the two Scripture passages used on page 141? How is the second one usually misquoted?

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