

CHRISTIAN EDUCATOR

A SCHOOL AND HOME MAGAZINE

MARCH

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THE CHRISTIAN EDUCATOR

A School and Home Magazine

Edited by FRANK WILLIAM HOWE.

VOL. III.

MARCH, 1899.

No. 7.

GEMS FOR THOUGHT.

[From the author of "Christian Education."]

No tears are shed that God does not notice.

WE can not obtain wisdom without earnest attention and prayerful study.

CHILDREN are what their parents make them, by their instruction, discipline, and example.

GOD never designed that one human mind should be under the complete control of another human mind.

THE inquiry of every father and mother should be, "What shall we do unto the child that shall be born unto us?"

CLOSE reasoners and logical thinkers are few, for the reason that false influences have checked the development of the intellect.

THE searching of all the books of philosophy and science can not do for the mind and morals what the Bible can do, if it is studied and practised.

To perform every duty as unto the Lord, throws a charm around the humblest employment, and links the workers on earth with the holy beings who do God's will in heaven.

NOTES.

THIS is our long-delayed March number,—smaller than usual, but indicative of better things to come. We wish every reader not to miss the "Special Announcement" which begins inside the first cover. Read it, with all between the covers, and then send your renewal order.

PERHAPS these few specimen pages of the CHRISTIAN EDUCATOR may come to one who has not previously been acquainted with the full 32-page illustrated magazine. Send for a free sample copy of the April number. Better still, send in your year's subscription in accordance with the special terms explained inside second cover.

OUR correspondent in the "Eye-to-Eye Talks" (page 191) closes his contribution with three interesting questions. The EDUCATOR hopes to receive some contribution toward answering one or more of these questions in the April number. Perhaps the third one will be sufficiently answered if the first two are carefully considered. Send forth the light that is in you.

In order to put the "Educator" immediately within the reach of every one, the Publishers have decided to make a special offer for a limited time. Those who take advantage of this at once will save fifty per cent. on the subscription price. See Special Coupon inside second cover.

THE illustrations used in the article on "School Surroundings," as well as some of the language, are borrowed from a leaflet issued by the Agricultural Department of Cornell University. The subject will be continued in the April number.

TAKE the time to read the index for Vols. I and II. The publishers of the EDUCATOR are prepared to supply a limited number of complete files of these volumes, unbound and post-paid, both for fifty cents. Orders should be sent at once to make sure of securing the files complete. If bound volumes are wanted, the price will be one dollar for the two. Single copies will be sent (as long as they last) at the rate of five cents each.

WE present in this number some interesting extracts from *The Training-School Advocate*, and *The Practical Educator*. The first is a handsome monthly devoted to the interests of Battle Creek College, and the other is issued for a similar purpose from the Union College press. These local school papers are not designed to circulate outside the territory of their own school district, but the EDUCATOR purposes to reprint extracts from them that are of general interest. Special clubbing rates for both the EDUCATOR and the local school paper in any district may be had by writing to the head of the particular college or academy represented by the local paper.

SOME DEFINITIONS.

THE article in another column, entitled "Eye-to-Eye Talks," has suggested the importance of a clear understanding of the meaning of fundamental terms used in educational discussion. The editor of the EDUCATOR believes that we should all find ourselves much more in harmony than we suspect, perhaps, if we should take the pains to see that we have the same understanding concerning what we mean by the words we use. We constantly run the risk of raising needless objections — at least of wasting valuable time — by failing to make our thought clear to *ourselves* first, as a necessary condition of hoping to make it clear to others.

Nothing is more common than to use a large variety of general terms that are left undefined with reference to the special subject considered, and yet are liable to a great variety of interpretation by persons looking at them from different points of view. Dr. O. W. Holmes offers a striking illustration of the way misunderstandings are developed under such circumstances. He says, substantially, that there are *six* persons concerned in every conversation between John and Tom: There is the *real* John, which neither he himself nor Tom knows clearly; there is John's *ideal* of himself, and Tom's ideal of John — three different persons; then we must add the real Tom, Tom's ideal Tom, and John's ideal Tom, — three more, six in all. Is it remarkable that these six sometimes fail to agree on a certain subject?

The principle here illustrated has a clear application to our educational discussions during the last few years, and it is by no means certain now that we see the same things in the same words. It would seem that one of the most direct ways of "clearing the ground" would be to define clearly the sense in which we agree to use the common and

necessary terms of our study together as educators. When we *know* what we *mean* in the use of certain words, perhaps we shall discover that the truth of the whole subject is at once illuminated. Accurate definition is a necessary condition of clear understanding.

Perhaps we are already agreed that the dictionaries do not give us satisfactory definitions for certain educational terms in the particular sense in which we wish to use them. Perhaps, also, we may see that we have entertained a needless prejudice against certain words in common use. In either case, we can certainly agree, by unanimous consent among ourselves, to attach certain definite meanings to certain words that we have frequent occasion to use. In this way we can certainly reduce internal friction to the minimum. So, merely in the interest of mutual convenience and clearness of thinking, the EDUCATOR offers some definitions for adoption or improvement by general consent.

Suppose we begin with certain terms already used in this article, — *definition*, *education*, *interpretation*, *discussion*, and *prejudice*. Let us agree that a *definition* is a concise statement of the real meaning of a word. An *interpretation* is my statement of the meaning *I see* in a word or a number of words. If I see the *truth*, my statement of it may still be only an *interpretation* to the one who does not see as much as I do. I can not be sure that I state all the truth until my interpretation is intuitively accepted by all others as a complete *definition*. A *discussion* is an examination of the truth or error in a certain subject of study. It does not mean a *debate* or *argument*, necessarily. Let us agree to use it only in the mild and edifying sense. A *prejudice* is a pre-judgment, formed before one has investigated the merits of a question. A prejudice may be *for* or *against*; it is equally pernicious in either case, and always springs from ignorance of some important factor or principle that ought to be known before judgment is rendered.

This simply introduces the subject. We have left the term *education* till the last. It is a good one to study. The EDUCATOR is open to additional contributions in this line, and suggests the following queries for next month: —

What is the best meaning of education, instruction, text-book, course of study, graduate, manual training, etc. These are terms that we use constantly, yet in a somewhat special sense. Let us have unanimous consent, if possible, as to their meaning *for us*. Send in your answers or additional questions to the EDUCATOR for next month.

THE NEED OF CHURCH SCHOOLS.

MRS. E. G. WHITE.

SPECIAL talent should be given to the education of the youth. Few have the necessary instruction in religious lines. Few understand distinctly what they must do to be saved. If the instructors themselves have a religious experience, they will be able to communicate to the students that knowledge of the love of God which they have received. These lessons can be given only by those who are themselves truly converted; and this is the noblest missionary work that any man or woman can undertake. Teachers must love the children because they are the younger members of the Lord's family. The Lord will inquire of them as of the parents, "What have you done with my flock, my beautiful flock?"

There is earnest work to be done for the children. Before the overflowing scourge shall come upon all the dwellers upon the earth the Lord calls upon all who are Israelites indeed to serve him. Gather your children into your own houses; gather them in from the classes who are voicing the words of Satan, who are disobeying the commandments of God. Get out of the cities as soon as possible. Establish church schools. Gather in your children, and give them the Word of God as the foundation of all their education. Had the churches in different localities sought counsel of God, they would not need to be thus addressed on this point.

When the children of Israel were gathered out from among the Egyptians, the Lord said: "For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord. . . . And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side-posts with the blood that is in the basin; and none of you shall go out at the door of his house until the morning. For the Lord will pass through and smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side-posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. And ye shall observe this thing for an ordinance to thee and thy sons forever." Any one of the children of the Hebrews who was found in the Egyptian habitations was destroyed. The blood upon the lintel of

the door symbolized the blood of Christ, which alone saved the first-born of the Hebrews from the curse.

We have a special work to do in educating and training our children that they may not, either in attending school or in associating with others, be influenced by those of corrupt habits. "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

The education that is generally given in the schools of the world is not that which can be accepted as true education. Educators of youth should be Christians, who are themselves under the discipline of God. They will then have a sense of their responsibility, which, as Christians, they will maintain under all circumstances and provocations, never displaying a passionate or an arbitrary spirit. They will reveal sound principles, unswerving integrity, pure sentiments. These are the high thoughts which will draw the youth to the higher education. . . .

Establish schools for the children wherever there are churches. Where there are those who assemble to worship God, let there be schools for the children. Work as if you were working for your life to save children from being drowned in the polluting, corrupting influences of this life. Schools should have been placed in different localities instead of centering so many large buildings in one vicinity. Various places should have representatives of the truth in their midst, that character might be given to the work of the Lord. We are far behind what the Lord would have us do in this matter. There are places where our schools should have been in operation years ago. Let these now be started under wise directors, that the

children and youth may be educated in their own churches. It is a grievous offense to God that there has been so great neglect to make provision for the improvement of the children, when Providence has so abundantly supplied us with facilities with which to work.

Can we wonder that the children and youth drift into temptation, and become educated in wrong lines, when they are continually associating with other neglected children? These children are not wisely educated to use their minds and muscles to do a helpful work. There is a world to receive the light of truth, and workers must be educated. Schools which will provide for the education of children and youth must be opened in places where they are so much needed. In the last days, children's voices will be heard proclaiming the message. As Christ in the temple solved the mysteries which priests and rulers had not discerned, so in the closing work of this earth, children in their simplicity will speak words which will be an astonishment to men who now talk of "higher education." Then let the church carry a burden for the lambs of the flock in its locality, and see how many can be educated and trained to do service for God.

HOME TRAINING OF THE WESLEYS.

GEO. A. IRWIN.

Now, while so much is being said and so much interest taken concerning the proper training of children and youth, both in the home and school, anything that will throw light upon the subject is received and read with interest, especially if the theory advanced has been wrought out in practical life, and has become a matter of record that none will undertake to dispute.

Not long ago, there fell into my hands an abridged life of John Wesley, in which two pages were devoted to Mrs. Wesley's method and rule for raising children, by which Charles and John Wesley (than whom no two men of modern times stand higher in ecclesiastical history, or who did more to set in operation a church reform that has been blessed of God, and felt to earth's remotest bounds) were reared. Believing that these same rules, if put in practise by God-fearing mothers of to-day, would result in the development of similar lives, I think it my duty to give them a wider circulation through the medium of the EDUCATOR.

By Mrs. Wesley, infantile life was governed by rule—sleep, meals, and manners being all under control and subject to law, even from earliest days.

At the end of the first year of life, crying must be done by the children "softly." Their wills, as unruly by nature as those of Adam's other children, were mastered at once, "the sooner the better." "I insist," she wrote, "upon conquering the will of children betimes, because this is the only strong and rational foundation of a religious education." Habits were formed, and only those which need not afterward be broken. Every act of wilful disobedience or wrong was strictly punished, save upon confession and promise of amendment: and every act of obedience, "especially if it crossed the child's own inclination," was commended, and frequently rewarded. Her rule, one of absolute authority, was unquestioned; yet it was not a reign of terror, but of love.

At five years of age, not before, the children began to learn to read. The day before the first lesson was given the house was set in order, and every one's work appointed, and a charge given that no one should intrude into the school-room during the six school hours—from 9 to 12, from 2 to 5. One day only was the time allowed the child wherein to learn its letters,¹ and each of them mastered the task in that time except two, who were a day and a half. The following day the Bible was opened, and the young scholar began at the first verse, spelling and reading it over and over again till it was mastered. School duties opened and closed with the singing of a psalm. All proceeded according to method. There were fixed times for fixed duties which nothing was permitted to disturb. The occupation of every child for every day came under rule.

Conduct toward others was carefully ordered. Respectful treatment of each other and of servants was required. Moral obligations were taught; fidelity in promises, strict and honorable regard of each other's possessions, even to the utmost trifle, enforced. Before their lips could declare, they were taught by signs to recognize their food to be a gift from God. Becoming behavior at family worship, with retirement for private prayer and reading, were inculcated.

As they grew up, they were led to the study of the essentials of religion, and for their use their diligent mother prepared three treatises, "A Manual of Natural Theology," "An Exposition of the Leading Truths of the Gospel," and "A Practical Exposition of the Ten Commandments." These were made her text-books.

She who had learned in youthful days to school herself into spending no more time in recreation than in private religious duties, would know how to be firm in the matter of diversion also. Here is one of her rules: "Would you judge of the lawfulness or unlawfulness of pleasure, of the innocence or malignity of actions? Take this rule: Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things; in short, whatever increases the strength and authority of your body over your mind, that thing is sin to you, however innocent it may be in itself."

But religious duties were further pressed home by

¹It should not be inferred from this that it is necessary or best to require a child to learn the alphabet *before* learning to read words intelligently. The child always learns oral words before it learns their elements; so modern experience proves that the child easily learns written words without *previously* learning the letters of the alphabet as such.—ED.

private personal conversation, once a week, with each child in turn. "Jacky's" day was Thursday, of which long afterward he wrote, "If you can spare me only that little part of Thursday evening which you formerly bestowed upon me in another manner, I doubt not it would be as useful now for correcting my heart, as it was then for forming my judgment."

Mrs. Wesley was almost their sole instructor until they left home; for this she had singular abilities and endowments, and she made the training and culture of her children the supreme duty of her life.—*Life of John Wesley*, by Rev. R. Green.

THE WHOLE GOSPEL.

THE mere theologian can construct syllogisms like an Aristotle or a Bacon. He knows how to state the major premise and the minor premise, and get the conclusion as straight as a plummet, and how to twist the terms of his syllogisms into every possible shape, and he can ferret out a fallacy with the unerring certainty of a counterfeit detector; but he does not know the first principles concerning the business of the bile, nor the causative relation between bad digestion and bad conduct, between hearty dinners and heartaches, between stomach cyclones and soul storms, nor the correlation between griddle-cakes and godlessness, between foul air and mental impurity, between beefsteak and original sin. What the theologian ought to know most about, he knows the least about, yet he is brimful of those things which are of the least consequence, and has an overwhelming desire to fill up everybody else with them, looking with contempt upon those things which pertain to present, everyday, bodily experience.

The true minister is one who knows how to feed a hungry body as well as a hungry soul; who is capable of understanding all human needs, and who, as a soldier of the cross, moving in the midst of humanity and among all sorts and conditions of men, is able to draw out of his gospel knapsack a balm for every woe.

What the world needs is the whole gospel. The crying need of the hour is for men and women with large souls, great enough to take in every principle of righteousness recognized in the great decalogue which regulates the whole conduct of man in his relations toward God, toward his fellow men, toward himself; a thorough comprehension of the great fundamental truth that God dwells in every human form; that there is an incarnate Christ in every son and daughter of humanity; that the life energy manifested in our bodies from moment to moment, from hour to hour, is continually replenished by a stream of life, vigor, divine

energy, pouring into our mortal frames from the great Source of all life, and might, and power.

When we recognize and fully comprehend this truth in all its phases,—moral, mental, physical,—life becomes a divine, sacred thing. Every function of life is illuminated by a divine light. We see in the food we take, in the air we breathe, in the water we drink, not only divinely appointed agencies by which the vital fires within are kept ever burning, but we see God himself and his eternal life placed at our disposal, to be used to his glory, or to be abused to our own eternal ruin.

The day is past when the world demands mere preachers, talkers, word-venders. What the world needs is teachers,—men who have laid down their lives upon the altar of service to humanity; men whose eyes have been opened to see God and Christ in their fellow men, and who find the holiest service and the highest worship and blessing in serving their fellows; men whose fingers have touched the hem of the Master's garment, and have felt the healing virtue come into their own souls; men whose lips have been touched with a live coal from the fire ever burning in the presence of the Eternal. In such men there burns a flame fed by ever-flowing streams of oil from the sacred olive trees, and shining out in life and character like a beacon ray, to enlighten multitudes of darkened minds, and rescue thousands of perishing souls who are daily sliding down the hill of life into the pit of everlasting ruin. These are the men and women the world needs.—*Dr. J. H. Kellogg, in the Training School Advocate.*

THE BEGINNING.

E. J. WAGGONER.

THE reason why so many people fail in what they undertake is that they do not begin at the beginning. A young man starts in business, but instead of being content to begin at the bottom of the ladder, he wishes to make as great a show as the millionaire, and consequently he never achieves success, even if he does not soon meet utter failure. Thousands of people are wandering about in this world, groping in utter darkness, unable to solve the difficult problems of life that they must continually meet, simply because they have never learned first principles. As a Danish writer has aptly said, the beginning is not that which one begins with, but that which one comes to, and that one usually comes to it backward.

Few people accomplish anything great, because they despise the day of small things. In seeking

an education it is absolutely essential that one start at the beginning, if he would succeed; yet very few do.

What is the beginning? The Bible saves us all trouble by giving the answer plainly. Christ, "in whom we have redemption through his blood, even the forgiveness of sins; who is the image of the invisible God, the first-born of every creature;" the one in whom all things were created, both in heaven and in earth, visible and invisible; who is before all things, and in whom all things hold together, is the one "who is the Beginning, the first-born from the dead; that in all things He might have the pre-eminence." (Col. 1:14-18.)

All are familiar with the opening words of John, that "in the beginning was the Word, and the Word was with God, and the Word was God;" "all things were made by Him; and without Him was not anything made that was made;" but this text tells us, what few think about, that Christ was not only in the beginning, but that He *is* the Beginning. "In the beginning God created the heavens and the earth." This means more than that the heavens and the earth were created at a certain period called the beginning. It means that, and more. Christ is the beginning, and "in Him were all things created."

Do not lose sight of the fact that Christ "is the Beginning." Too many leave Christ far away in the past. They give Him credit for starting things, but they forget that "in Him all things hold together." They do not realize that nothing can be rightly begun except in Him, and that nothing can be rightly ended that is not rightly begun. Christ is the door to all success. He is not simply the beginner, but He is the Beginning.

In nothing is it more essential that this truth be recognized than in efforts to obtain an education. Christ is "the wisdom of God" (1 Cor. 1:24), wisdom so great that all the wisdom of this world is utter foolishness in comparison. As such He was the beginning of the way of God. Prov. 8:22. His Spirit is "the Spirit of knowledge and of the fear of the Lord" (Isa. 11:2), so that "the fear of the Lord is the beginning of wisdom," and is also the sum of it. (Prov. 1:7; Job 28:28.) At no point in a proper course of study can one depart from Christ, for in Him "are hid all the treasures of wisdom and knowledge." (Col. 2:2, 3.)

The thoughtful person will see from these scriptures that in a successful career, no matter what its kind, we can never get away from the beginning. Do you say then that that is no career, because there can be no advancement? Then you are mis-

taken: for Christ is not only the beginning, but He is also the ending. This is why He knows the end from the beginning. The only way we can really make advancement is to keep close to the beginning. The farther we get from the beginning, the farther we are from the end.

This is so much of a paradox that to the worldly mind it is foolishness. The simplicity of Christ is altogether too simple for the world, and it looks with undisguised contempt upon "Christian education." The idea that in Christ alone the highest wisdom is to be obtained, is to the world absurd. That is because it does not know the Lord. Sad to say, many professed followers of the Lord, who do really love Him, have so limited a knowledge of Him that they accept the world's low estimate of Him as the beginning and end of education. They do not know that in so doing they are really depreciating Christ as the Saviour of men.

Christ says, "I am Alpha and Omega, the beginning and the ending, the first and the last." (Rev. 22:13.) Alpha and Omega are the first and last letters of the Greek alphabet. Christ embraces the entire alphabet, "from A to Z;" that is, the whole range of learning—"all the treasures of wisdom and knowledge"—is found in Him. The beginning contains the end, when we have the correct beginning.

In Christ "all fulness" dwells, and we are made full in Him. (Col. 1:19; 2:10.) The highest possible wish for us is that we "might be filled with the knowledge of His will in all knowledge and spiritual understanding." Think of it! How such knowledge, "all knowledge," even the knowledge of God, must expand one's mind, and enlarge the capacity to attain. Would you obtain this knowledge, the fulness of which only prepares the mind for infinitely greater attainments? Then enter the school of Christ. Determine to know nothing save Christ and Him crucified. Do not be deterred by the world's idea that in resolving to know nothing but Christ, you are throwing away great opportunities. Accept the Spirit of Christ, and you will "know the things that are freely given to us of God," even "all truth," everything that is worth knowing, so that even the world will be compelled to say of the people that have this knowledge, "surely, this great nation is a wise and understanding people."

— — — — —
 "God is the foundation of everything. All true science is in harmony with his works; all true education leads to obedience to his government."

THE SPIRIT OF TEACHING.

FREDERICK GRIGGS.

THE eternal purpose of God for man was that he should know nothing save truth. All truth is saving—has life in it. Much, however, that goes under the name of truth is not truth nor life. Facts are often mistaken for truth. Facts are not truth, but are only visible forms or events through which truth may manifest itself.

Error may also be manifested through facts. But truth is a *principle*, and may be compared to the spirit of life which Christ said could no more be seen than the wind. We may, however, see its work as clearly as the work of the wind.

This being true, the teaching of mere facts can not be the ultimate work of the teacher. Instead, it must be the teaching of the truth which underlies facts. And only such facts as have truth for their foundation, or which are a visible manifestation of truth can be taught by the teacher who would be a teacher of truth.

When Christ was about to leave this earth, he told his disciples that the Holy Spirit, which was to be sent in his name, should teach them and guide them into all truth. The work of the Holy Spirit is to testify of truth. How, then, can a teacher teach truth unless the Holy Spirit is working through the teacher himself? It is manifestly impossible; for man, having lost the Spirit of truth through disobedience to God, can not teach in that Spirit unless it again works through him. The teacher is not to work through the Spirit of truth, but the Spirit of truth is to work through him.

This means that the teacher must yield himself to the Spirit. As an ax which would "boast itself against him that heweth therewith" can not be used by the hewer, so this Spirit of truth can not use a teacher who is not submissive to it,—submissive to the extent that every high thing and every thought is brought into captivity to the obedience of Christ. In no other way can the wisdom and knowledge of God be taught. So it is not the teacher which teaches, but the Spirit.

Not every one is able to teach, nor should he attempt it, for teaching is a gift of the Spirit, and there are diversities of gifts. "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues." The one to whom God has given the gift of teaching, who so relates himself to God that his Spirit can work through him to teach truth, and only truth, is a mighty channel of good. He is standing between the living and the dead, giving life;

and by him "the depth of the riches both of the wisdom and knowledge of God" are taught. But it is God who is teaching,—and "who teacheth like him"?

THE DISTINCTIVE FIELD OF THE CHURCH SCHOOL.

THE chief end of our children's training is, of course, their salvation. We take them out of the public school in order that they may be given, in our own, the religious instruction that the state can not of right give. Moreover, the ordinary public school does not attempt manual training; or, if it does, not such training as best fits for practical usefulness and helpfulness in life.

Now if there exists such reasons for our having separate schools, can we best succeed by imitating the schools from which our children have been withdrawn? What I mean is this, Can we obtain what we seek for by taking the books, subjects of study, and methods of teaching that are found in the public school, and then adding to these our own religious and industrial training?

Will there not be this danger that even a partial imitation of the public schools will lead us into a closer and closer imitation of them, until the church school loses its own peculiar character? If we use the same plans, books, grades, and courses of study, even in part, we shall find ourselves, or somebody else, comparing the progress of the two kinds of schools in the things that are common; and if the children in the public school put in all their time under the strong pressure that is brought to bear upon them constantly, on the ordinary school studies, while the children of the church school can devote only part of their time to the same studies, is it not easy to foresee what the results will be?

Our disappointment and feeling of emulation will lead into a closer conformity to the public school, more of its spirit will be brought into the church school, religious and industrial training will be relegated to a subordinate position, and we shall be only a more or less imperfect copy of that which we imitate. And further, the nearer we conform to the public school to please the children, or such parents as desire it, the less will they see the need of separate schools. And to this is just what such a course of compromise will lead. Instead of its increasing the patronage and strength of the church school, it will ultimately close the doors.—*Prof. E. D. Kirby, in the T. S. Advocate.*

THE SCHOOLROOM

SCHOOL SURROUNDINGS.

WHEN a new schoolhouse is to be built in a rural district, it is generally located where the cheapest spot of ground can be had. A quarter of

more than a box. The same amount of money might be so expended as to produce a thing of beauty and a joy forever among the influences that help to shape the life and character. Even a railroad company erects handsome stations wherever possible, though they may accommodate no more people than ugly ones, and at best make only a passing impression on the traveler. How much more should it be considered important to provide attractive conditions during the most potent period in the lives of our children.

Note the contrast between the buildings in Fig. 1 and Fig. 2. The first is desolate, unlovely, painful; the other is cheerful, airy, well-lighted, artistic. And the one need not cost any more than the other; or if it should, the value of the added investment can not be reck-

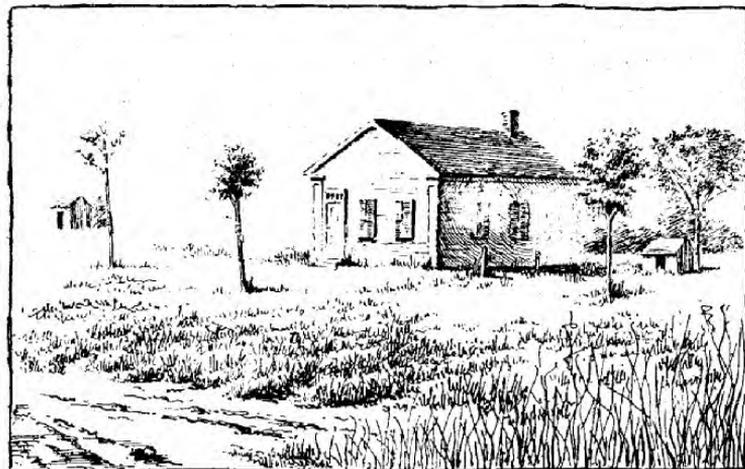


FIG. 1.

an acre of ground might raise four or five bushels of wheat, which might sell for three or four dollars a year. It appears to be a question whether such valuable property should be devoted to the use of children. It seems much cheaper to plant the schoolhouse in a swamp, on a sand-hill, or a treeless waste. But it should be remembered that an attractive school-ground will do much more than a wheat crop to keep the child on the farm. In many a country child there is born an antipathy to the farm life before he is old enough to reason on the subject. The surroundings of the child are much more potent than is generally supposed in fixing his ideals of life. The boy or girl whose school environment is beautiful and harmonious will not be beset by a longing to go to the cities or elsewhere out of contact with the charm of nature.

Not only should the location of the schoolhouse be pleasant and inspiring, but the building itself should harmonize with the child's love of the beautiful. The ordinary country schoolhouse is little

on in dollars and cents. In the case of buildings already erected, much can be done in improving the surroundings. Fig. 3 shows a schoolhouse and grounds that make up a picture not only bare, harsh, and repellent, but actually in-

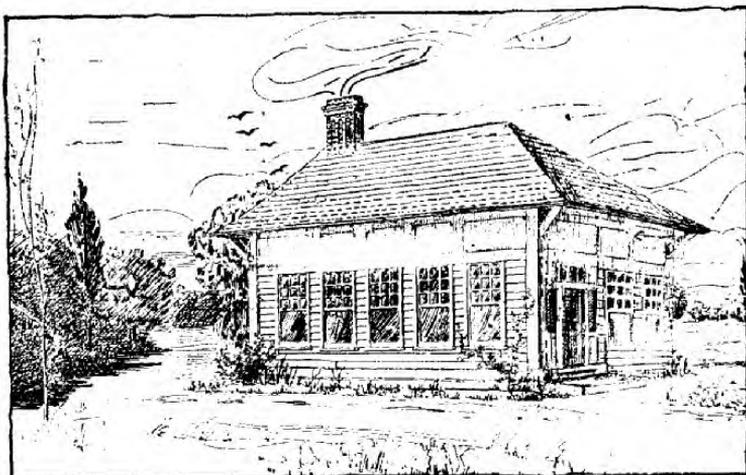


FIG. 2.

decent. Fig. 4 shows the same situation as improved by the judicious planting of natural shrubs and foliage trees.

When the sanitary, artistic, and moral possibili-

ties of such an improvement can be once understood by the patrons of a school, the whole neighborhood can be enlisted to bring about the change. The teacher may have to take the lead; but there

THE BIBLE THE STANDARD IN PRIMARY LANGUAGE WORK.

THERE is a general inquiry among our teachers as to how the Bible can be made the standard in teaching the different branches. The question is an important one, and demands a clear, satisfactory answer.

No one who believes that the text-books used "should be in harmony with the Bible" (because that is the standard), and "that the Bible should hold the first place in the education of children and youth," can afford any delay in finding a true answer to the question.

It is not within our province to answer the general question in this article, but we submit that a clear view of how to teach language in harmony with the Bible, or make the Bible the standard in language work, will give light on the general question.

It is obvious that to be in harmony with the Bible, making it the standard in teaching, does not imply that no other text-book is to be used; but it is clear that in order to harmonize with the Bible so as to make it the standard, the teaching must be of a character as to fully agree with the Bible in sentiment and purpose, thus adapting the teaching of one to the other, so as to make a con-

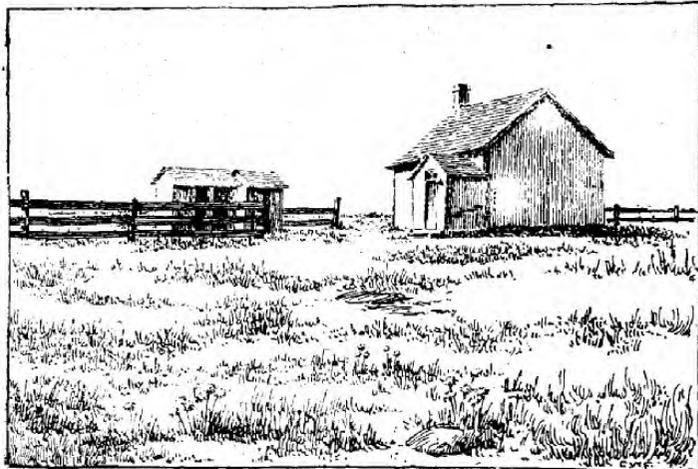


FIG. 3.

are always one or two other persons in every community who will gladly help to form sentiment and effect results.

In its next number the EDUCATOR will offer some further suggestions as to how to begin such a reform, how to lay out the school ground, and how to make the improvements needed. In the meantime we should like to hear from every teacher and parent who is interested in taking up this work of beautifying the child's school surroundings. Send in your questions and suggestions at once. Let us co-operate for mutual advantage and improvement in this as well as other lines. Our schools ought to be models in every respect.

Who knows the joy a bird knows
When it goes fleetly?
Who know the joy a flower knows
When it blows sweetly?
Bird wing and flower stem,—
Break them who would?
Bird wing and flower stem,—
Make them who could?

IN all our churches, and wherever there is a company of believers, church schools should be established; and in these schools there should be teachers who have the true missionary spirit.—
E. G. White.

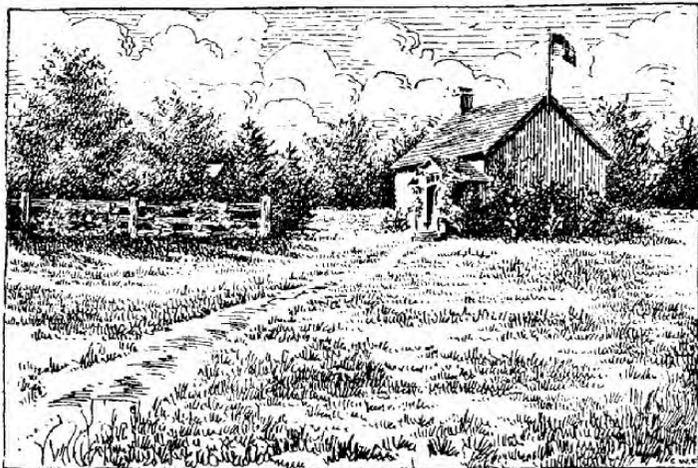


FIG. 4.

nected whole. The Bible, which is the standard, is truth, hence the teaching must be true in sentiment, and pure in purpose.

To parents as well as teachers is the command, "Feed my lambs." To harmonize in this respect with the Bible, one must use not only simple and

correct expressions, adapted to the understanding of the child, but the expressions must be elevating and ennobling in character.

Primary ideas are taught objectively, hence only objects and subjects proper in character may be discussed. From this standpoint criticizing and holding up the faults of others is not permissible. "Baby talk" is excluded. There is as much reason for feeding children a mass of indigestible matter before meal-time, and then using the stomach pump in order to make way for wholesome food, as to teach a list of silly and untrue words, all of which must be unlearned in order to establish the true. It is misleading and extravagant to teach children to use such expressions as "tum" for "come," "gog" for "dog," and the long list of silly and false "baby expressions." It requires less time for a child to learn the true word than first to learn and then unlearn a false one.

What is true of parents in their teaching is also true of the teacher of the day-school. Neither parent nor teacher has a right to present any expression that is untrue, no matter how well it might otherwise serve a purpose in language work. — *N. W. Kauble, in the Practical Educator.*

SCHOOL ORGANIZATION.

ONE of the most perplexing problems for an inexperienced teacher in an unclassified school of twenty or thirty pupils, is to plan the daily work so as to secure the greatest economy of time and effort. On the face of it, the problem looks easy. Thirty pupils with, say, an average of six pupils in a class, constitute only five classes; and surely any competent teacher ought to "handle" five classes in a day. Many school patrons can remember that the old-time country teachers used to have from fifty to seventy pupils, and they were said to "teach a good school, too."

It will be worth while to look into this question with some care. The ideal plan would be to teach each pupil as a class by himself. This would give each exactly what he individually needs, without either promoting or holding him back at the expense of other pupils. This is the kind of teaching that should prevail in the home school, with a difference of one or two years in the ages of the children. It is certainly the best of all plans where it can be actually carried out.

Suppose, then, that each pupil receives instruction in reading, writing, and arithmetic, only. In a school of thirty pupils this would mean ninety recitations per day — a number far beyond the pos-

sibilities of any one-teacher school, if the teacher does all the instructing. But "the three R's" are by no means sufficient for the proper instruction of children. It is commonly considered that the child should have besides these, good instruction in drawing, music, geography, grammar, history, and physiology, with other branches later on. To these there should also be added the study of Bible, and several forms of practical manual training. To provide for all this through the medium of individual instruction for each pupil as a class by himself, is of course impossible. The theory of individual instruction is feasible only in a school composed of very few pupils.

How, then, can the inexperienced teacher provide for all the instruction and drill needed in a school of thirty or forty pupils? The first requisite is a thorough organization of the school itself; and it may be remarked that every school *is* organized in some way. The following types of school management may be suggested: (1) The "No-Plan" system, in which the teacher is supposed to begin the day's work with no knowledge or concern as to what direction the effort of himself and pupils may take, or what results it may bring forth. (2) The "Lecture Plan," in which the teacher's time is mostly spent in pouring out information upon the school as a whole or in classes; this may be varied by catechizing his auditors on previous lectures, or by himself answering questions interjected by them. (3) The "Assignment Plan," in which the teacher designates a certain number of pages or problems for the next lesson, and then examines the students on the work assigned. (4) The "Graded Plan," in which the pupils are rigidly classified according to attainment and ability, and are then taught as separate classes even where only one or two constitute a grade. (5) The "Flexible Plan," in which the preceding system is modified to fit the circumstances and to economize the teacher's time. It may include (6) The "Monitorial Plan," in which some instruction is given to younger students by pupil-teachers who are themselves under the supervision of the regular teacher.

The EDUCATOR suggests these types of school organization in connection with these questions: What are the advantages and disadvantages of each of these plans? Which one, or a combination of which ones, is best adapted to a small or large church school with only one teacher? What are the lessons of practical experience that have thus far been learned on this subject? Send in your responses in time for presentation in our April number.

"EYE-TO-EYE" TALKS.—I.

[This series of contributions to the EDUCATOR is designed to afford a medium for that kind of face-to-face study—question and answer—that should lead to greater unity of educational thought and action. The purpose is not argument or discussion for the sake of discussion, but candid interrogation and response for the sake of light and clearness and practical application; not to see "eye through eye," but to see truth mirrored in our brother's eye. This column is free to all seekers. Send in your questions and contributions. As truth only is the object of search, the question of personality is of no importance; so the matter under this title will be published unsigned.—ED.]

TAKING advantage of the editor's invitation, I will venture to raise a few questions and offer a few observations upon the present status of our educational work. I understand from the "Correspondence" Department in the last [February] number, that the EDUCATOR is now to be really a representative general organ of the school work carried on by us. So it seems to me that the first thing to be done is to clear away the ground, find out just "where we are at," and then build up a solid and symmetrical system of education from foundation principles.

For one, I am glad that the time has come—if it has come—when we can look each other in the eye, not as accuser and accused, but with fraternal confidence in each other's motives and efforts. So far as I can see, no one has yet acquired a monopoly of all the educational light, nor is able to tell "the other fellow" just what should be done and how to do it. This being the case, would it not be well for a time to lay aside the habit of wholesale public condemnation of our schools and teachers? It is a good deal easier to condemn than to rectify; much easier to see and to say that the other man is wrong, than to get right ourselves so that we can show him in a practical way how to improve his work. It is a good deal easier to run a school on the floor of a convention or in a committee room, than it is to do it in a schoolroom. If it is right to denounce our schools and teachers, or any other branch of work, in a public way, why is it not also proper for the denouncee to expose and parade the short-comings of the denouncer? We shall never make progress by *finding fault with others*. Our mission is not to tear down, but to build up.

So I trust we have gone by the era of wholesale castigation, and have entered upon a brighter period of co-operation. I believe that our teachers are *ready to be helped* and to help themselves. There has been much of distrust and discouragement;

perhaps three fourths of the teachers in our schools would be glad for the opportunity to go to farming or into any other kind of quiet, self-supporting work that would not subject them to public flogging. But if we are now to pull together, the hearts of all will be uplifted and warmed into unity.

It is not pleasant to dwell on past difficulties, but it is eminently proper to put all difficulties into the past; and so it is sometimes necessary to grapple with them in the present. There are some questions that need yet to be considered carefully, in order to clear the way and give the schools and teachers an opportunity to do the work that God intended *them* to do. And so I hope that the EDUCATOR will be a medium for studying some practical questions such as these:—

What is the right relation between the Christian teacher and the Christian minister?

What is the right relation between the school board and the school faculty?

How can the schools best perform their distinctive line of work?

A. B. C.

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SPECIAL ANNOUNCEMENT.

(Continued from second page of cover.)

papers, contributions from teachers, and such special instruction on the educational work as may be received from time to time. A special effort will be made to give encouragement and assistance in the establishment of home and church schools, and in solving the difficult problems of organization and management that arise in them. A considerable department in the magazine will be used as a teachers' and parents' institute for the study of these particular subjects. Special instruction and help will be offered to fathers and mothers in the home training of children. Some of our best writers will be enlisted in this field.

In addition to matter of this nature, the EDUCATOR will present a special line of Bible study designed to illustrate the use of the Scriptures as the foundation in all branches of true education. Those who are recognized as our leading teachers have engaged to contribute regularly to this department. It is also expected to present extended extracts from the forthcoming revision of "Christian Education." All of this will be fresh and timely, and will probably not appear in any other periodical.

The illustrated articles will be continued in the

interest of the manual training and industrial work in our schools. In each number that form of industrial work in which some school has attained excellent results will be fully described and illustrated; the object being not to advertise the particular school, but to give all the others the benefit and encouragement of its experience and success. Thus, it is hoped, this important phase of Christian education may receive the attention and development that it deserves.

In short, it is agreed that the EDUCATOR is now to be such a paper as must go to every Christian minister, teacher, parent, and advanced student, in order to reach them with the information and touch of fellowship that will unify and organize our educational work for better results than we have ever yet seen in the home, school, and church. We wish every one to get a copy of our April number, which will *illustrate* our new plans better than they can be *described* in advance. If you have not been reading the EDUCATOR during the last few months, please send us your name and address *immediately* for a free sample copy of the next number. We wish the names of your friends who would be interested.

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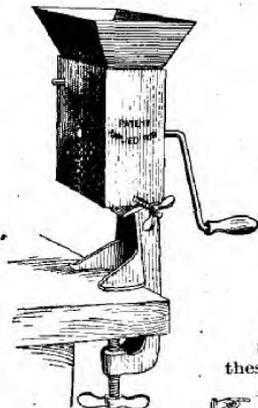
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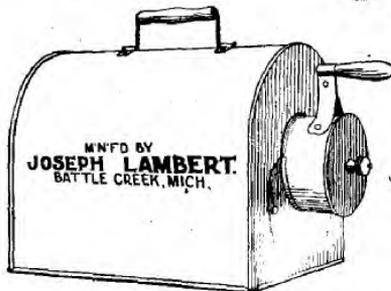
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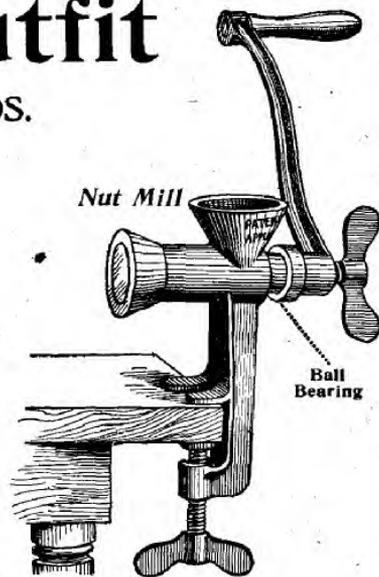
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