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

THE CHRISTIAN EDUCATOR

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The Christian Educator

IS DEVOTED TO

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

ISSUED MONTHLY.

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THE whole work of the Christian is comprised in willing and doing.

LET no one imagine that he will drift into some position of usefulness.

THE curse of every church to-day is that men do not adopt Christ's laws.

AIM for mental discipline and the formation of right moral sentiments and habits.

INTELLECTUAL, physical, and moral culture should be combined in order to have well-developed and well-balanced men and women.

CHILDREN, for their own physical health and moral good, should be taught to work, even if there is no necessity so far as want is concerned.

IN view of what God has done, could his claims be less upon you?

GOD works through the calm, regular operation of his appointed laws.

IF the farmer fails to plow and sow, God does not work a miracle to undo the results of his neglect.

No one can fully appreciate the significance of hill and vale, river and sea, who does not look upon them as an expression of God's love to man.

AGRICULTURE IN EDUCATION.

MANUAL occupation for the youth is essential. The mind is not to be constantly taxed to the neglect of the physical powers. The ignorance of physiology and a neglect to observe the laws of health have brought many to the grave who might have lived to labor and study intelligently. The proper exercise of mind and body will develop and strengthen all the powers. Both mind and body will be preserved, and will be capable of doing a variety of work. Ministers and teachers need to learn in regard to these things, and they need to practise as well. The proper use of their physical strength, as well as of the mental powers, will equalize the circulation of the blood, and keep every organ of the living machinery in running order. Minds are often abused; they are goaded on to madness by pursuing one line of thought; the excessive employment of the brain power and the neglect of the physical organs create a diseased condition of things in the system. Every faculty of the

mind may be exercised with comparative safety if the physical powers are equally taxed, and the subject of thought varied. We need a change of employment, and nature is a living, healthful teacher.

When students enter the school to obtain an education, the instructors should endeavor to surround them with objects of the most pleasing, interesting character, that the mind may not be confined to the dead study of books. The school should not be in or near a city, where its extravagance, its wicked pleasures, its wicked customs and practises, will require constant work to counteract the prevailing iniquity that it may not poison the very atmosphere which the students breathe. All schools should be located, so far as possible, where the eye will rest upon the things of nature instead of clusters of houses. The ever-shifting scenery will gratify the taste, and control the imagination. Here is a living teacher, instructing constantly.

Many kinds of labor adapted to different persons may be devised. But the working of the land will be a special blessing to the worker. There is a great want of intelligent men to till the soil, who will be thorough. This knowledge will not be a hindrance to the education essential for business or for usefulness in any line. To develop the capacity of the soil requires thought and intelligence. Not only will it develop muscle, but capability for study, because the action of brain and muscle is equalized. We should so train the youth that they will love to work upon the land, and delight in improving it. The hope of advancing the cause of God in this country is in creating a new moral taste in love of work, which will transform mind and character.

Land has often been condemned which, if properly worked, would yield rich returns. The narrow plans, the little strength put forth, the little study as to the best methods, call loudly for reform. The people need to learn that patient labor will do wonders. There is much mourning over unproductive soil, when if men would read the Old Testament Scriptures, they would see that the Lord knew much better than they in regard to the proper treatment of land. After being cultivated for several years, and giving her treasure to the possession of man, portions of the land should be allowed to rest, and then the crops should be changed. We might learn much also from the Old Testament in regard to the labor problem. If men would follow the directions of Christ in regard to remembering the poor and supplying their necessities, what a different place this world would be!

Farmers need far more intelligence in their work. In most cases it is their own fault if they do not see the land yielding its harvest. They should be constantly learning how to secure a variety of treasures from the earth. The people should learn as far as possible to depend upon the products that they can obtain from the soil. Let the teachers in our schools take their students with them into the gardens and fields, and teach them how to work the soil in the very best manner. It would be well if ministers who labor in word or doctrine could enter the fields and spend some portion of the day in physical exercise with the students. They could do as Christ did in giving lessons from nature to illustrate Bible truth. Both teachers and students would have much more healthful experience in spiritual things, and much stronger minds and purer hearts to interpret eternal mysteries than they can have while studying books so constantly, and working the brain without taxing the muscles. God has given men and women reasoning powers, and he would have men employ their reason in regard to the use of their physical machinery. The question may be asked, How can he get wisdom that holdeth the plow and driveth oxen? — By seeking her as silver, and searching for her as for hid treasures. "For his God doth instruct him to discretion, and doth teach him." "This also cometh forth from the Lord of Hosts, who is wonderful in counsel, and excellent in working."

He who taught Adam and Eve in Eden how to tend the garden, would instruct men to-day. There is wisdom for him who holds the plow, and plants and sows the seed. The earth has its concealed treasures, and the Lord would have thousands and tens of thousands working upon the soil who are crowded into the cities to watch for a chance to earn a trifle; in many cases that trifle is not turned into bread, but is put into the till of the publican, to obtain that which destroys the reason of man formed in the image of God. Those who will take their families into the country, place them where they have fewer temptations. The children who are with parents that love and fear God, are in every way much better situated to learn of the Great Teacher, who is the source and fountain of wisdom. They have a much more favorable opportunity to gain a fitness for the kingdom of heaven. Send the children to schools located in the city, where every phase of temptation is waiting to attract and demoralize them, and the work of character building is tenfold harder for both parents and children. — *Ellen G. White, in "Christian Education."*

WHY THE COLLEGE SHOULD EDUCATE FOR THE FARM.

COLLEGE training and college ideals are especially needed on the farm, if for no other reason than to break up the weary round of raising "more corn to feed more hogs, to buy more land, to raise more corn, to feed more hogs." Such a routine of sordid materialism can not but stifle and destroy the higher and better aspirations of the human heart.

Give us a generation of college-trained fathers and mothers, and then a system of education will be possible on the farm that is impossible anywhere else. Under the instruction of father and mother, and under the influence and safeguards of home, children can be thoroughly taught concerning this wonderful world in which we live, their fellow beings of the past and present, and the wisdom, power, and love of their Creator and Redeemer. And while learning this, they can also have the labor in the house or field that will give health and vigor, train to habits of industry and usefulness, and give sturdy strength of character.

This plan of combining study with labor will also help parents to make their own life less a cheerless drudgery, and bring more sunshine and buoyancy of spirits into their souls. The wants of their whole being will then receive due attention. When parents become thus intelligent, independent, and self-respecting, the boys and girls will be trained up to be the same, and will not feel that the only way to get rid of the inherited taint of plebeian blood is to get away from the farm as soon as possible. When home-life on the farm is made attractive, the children will not be anxious to escape it as soon as possible; and when they go away to college, it will be to carry on to higher attainments a work that has been well begun at home.

But not only do the true interests of the farm demand the assistance of the college, but the true interests of the college demand also the support of the farm. The interests of the college are bound up with those of the people at large, and whatever benefits and elevates a large class like the farmers, will also help the college. But yet in a more direct way the college will be benefited by an increased patronage from the farm. To send a child to school will not then seem to be sending him away from the old farm to return no more. It will then be seen that a college training is exceedingly helpful, if not essential, to success on the farm, and that the money expended in sending a son or daughter to college for a few years is the best financial investment that could be made. Such students will go expecting to return, and will return more helpful because better trained, more interested because farming has become the chosen life-work, and more kind and sympathetic because of the broader culture received at college.

No longer, then, will there be the growing separation between the college and the farm. The college will train for the farm; the farm will send its sons and daughters to the college. Each will belong to the other, and so they will go hand in hand. And this will be a return to the ideal life of husbandry that was set before man in the beginning. E. D. KIRBY.

THE MISSION OF THE FLOWERS.

EVERY scientific truth discovered or discoverable by man is contained in some form in God's word. But that is not all. The word goes further and reveals just what bearing these truths should have upon our higher life. The word not only leads a man to the facts of science, but it associates the facts with the truth of God, and points the soul to its Creator. It opens up another field of study, hardly entered as yet, more rich with the transcendent glory of God than is any flower-crimsoned hillside that blooms beneath the sunlight of heaven.

Have you studied hitherto only the flowers themselves? Have you neglected to look for the message there from God? When your friend writes you a letter, do you care for nothing in it but the penmanship, or the spelling, or the number and arrangement of the letters and the words? Do you look for nothing beyond the general structure of the missive? Do you think only of the paper and the lines upon it?—No, far from it; you look for the message, you care only for the thoughts. Everything else about that letter is only the means to that end. You see the application I would make of these things to science study. The flowers are God's letters to his children. Do you study petals, and sepals, and ovaries, and seeds, and — nothing beyond this? They are but the parts of the flower; they make the flower, somewhat as the paper and ink make the letter; and they

but the means to an end. Upon and in the flower God has more truly expressed his thoughts than ever upon the paper man has talked with man. True, God's penmanship is exquisite, the spelling is faultless, the language noble; but the thoughts are beyond human expression. Have you caught his thoughts for the children of men? Have you heard the tender words of compassion and love? His thoughts toward us are thoughts of peace, and not of evil, to give us a happy future and a hope. Thoughts they are, grand as eternity, and deep as the mind of God. And they come with the wooings of the breath of summer, touching our souls with a benediction of heaven as gentle as the droppings of the dew.

"I have in my house a little sheet of paper on which there is a faint, pale, and not particularly skilful representation of a hyacinth. It is not half as beautiful as many other pictures that I have, but I regard it as the most exquisite of them all. My mother painted it, and I never see it that I do not think that her hand rested on it, and that her thought was concerned in its execution. Now suppose you had such a conception of God that you never saw a flower, a tree, a cloud, or any natural object, that you did not instantly think, 'My Father made it,' at a world would this become to you! How beautiful it would seem to you! How would you find that nature was a revelation of God, speaking as plainly as his written word!"[1]

And so it is, the Great Teacher has told us to consider the flowers, how they grow, that we might by such study know that God would do far more for us. But in attempting to draw such contrast, it is necessary first of all that we see how much God has done for the flowers. Therefore, "consider" them; this is botany study. But why so study them? — In order that we may learn something of what God will do for us. But just how much more he will do for us than he does for the flowers, does not yet appear. Christ, the Son of God, could not put in human language all the depths of God's intention toward his loved ones, but he left us the question, "If God so does for the flowers, how much more will he do for you?"

To dwell in a world flooded with light, and yet not to see; to dwell amid raphsodies of melody, and yet not to hear, to have the heart and mind dead to the impulse of God — surely this is not to live.

Jacksonville, Ill. L. A. REED.

[1] enry Ward Beecher.

CULTIVATION OF THE ESTHETIC IN OUR NATURES.

Of late there has been much written on the subject of "Christian education." There is a uniform agreement among these writers that children should early be taught to see in nature that which will lead them to its great Author. Parents and teachers are urged to take the children out into the fields, into the forest, and under the star-strewn heavens, and show them the handiwork of God. They are bidden to call the child's attention to the beauties of the budding flower, to the music of the birds, and the melody of the waterfalls. They are told to point out to him the bright and varied hues of Nature's great paintings, as seen in the blue of the sky and ocean, the crimson of the sunset, the green of earth's summer mantle, and the numberless shades of red and yellow made by the frost-touched vegetation in autumn.

The parents and teachers are exhorted to do all this, and yet how evident it is that most of them are completely unfitted for the task! Everybody knows that it is impossible for one to teach what he does not know, or to make others feel what he has never felt himself. It is not an exaggeration to say that three fourths of the people of this country show little or none of the poetic element in their natures. By "poetic" I mean the ability to appreciate the beautiful and the sublime in nature. And yet psychologists tell us that every individual is naturally endowed, to some degree, with this element. So we must conclude that the condition of affairs we see about us is the result of a wrong education — of an almost complete suppression of the esthetic nature, with an abnormal development of the practical, or utilitarian. The people have had their poetic natures starved out of them, or so dwarfed that they cannot be recognized.

Ask the ordinary individual what he sees of value in a tract of mountainous territory. He will tell you how much it is worth for cattle pasture, how many hogs the acorns will fatten, how much fuel or lumber its trees will produce. Ask him what he saw of interest in his drive across the country, through ten miles of forest and meadow. He will tell you he saw some fine cattle grazing in the meadows, some excellent fields of corn, a splendid location for a sawmill; that he saw an antelope, but unfortunately could n't kill it. Ask him about the scenery, he will tell you it was commonplace. Ask him about the sky, the clouds, the birds, the flowers, and he will tell you he really did not notice them.

Some people realize that there is nothing poetic in their make-up, and are proud of the fact. They despise all that is not practical. And by "practical" they mean whatever can be utilized in bringing to themselves wealth or notoriety. They regard good literature as effeminate, and good poetry as nonsense.

But there is another class who feel keenly their lack of appreciation of what is beautiful in nature and art. They would be intensely gratified if they could see God's goodness, beauty, and power in the things about them. But strive as they may, they cannot do this, and so conclude there is nothing esthetic in their natures. They have been taught that reading of any kind that appeals to the imagination is positively wicked, and they dare not read the poets, lest they absorb some error; and besides, they must read nothing but what is religious. And all that is religious is, in their estimation, included in the Bible and their denominational papers.

I believe such people as have just been referred to should be encouraged to set about developing their esthetic natures by the careful study of that kind of literature which is essentially esthetic in its purpose. I refer to good poetry. The poet will enable the most prosaic of natures to feel at least a part of what he himself has felt.

Let me prove this to be true. Come with me for a stroll on the mountainside. On our way we carelessly gather a handful of flowers. They are pretty; we admire their color, their fragrance. But how much deeper is their significance,— how much more they mean to us,— when we recall what our own "Household Poet" has said of them:—

"Wondrous truths, and manifold as wondrous,
God hath written in these stars above;
But no less, in the bright flowerets under us
Stands the revelation of his love.

"And the poet, faithful and far-seeing,
Sees alike in stars and flowers a part
Of the selfsame universal Being
Which is throbbing in his brain and heart."

We pass into the woods. They are cool and shady; yet they are more delightful when we recollect what the same poet has said of his experience there:—

"The green trees whispered low and mild;
It was a sound of joy!
They were my playmates when a child,
And rocked me in their arms so wild!
Still they looked at me and smiled,
As if I were a boy.

"Before me rose an avenue
Of tall and sombrous pines;
Athwart their fan-like branches grew,
And where the sunshine darted through
Spread a vapor soft and blue
In long and sloping lines."

We begin to appreciate what another poet felt when he said:—

"There is a pleasure in the pathless woods;
There is a rapture on the lonely shore;
There is society where none intrudes
By the deep sea, and music in its roar;
I love not man the less, but nature more,
From these, our interviews, in which I steal
From all I may be, or have been before,
To mingle with the Universe, and feel
What I can ne'er express, yet can not all conceal."

Nature is a marvelous teacher. She has something to teach us of God. This is how she taught another singer, and how she is willing to teach us:—

"And Nature, the good old nurse,
Took the child upon her knee,
Saying, 'Here is a story-book
Thy Father has written for thee.

"'Come, wander with me,' she said,
'Into regions yet untrod,
And read what is still unread
In the manuscripts of God.'

"And he wandered away, away,
With Nature, the dear old nurse,
Who sang to him, night and day,
The rhymes of the universe.

"And whenever the way seemed long,
Or his heart began to fail,
She would sing a more wonderful song,
Or tell a more wonderful tale."

Through the evening twilight we return home. The stars, one after another, are becoming visible. The poet's words come again:—

"Silently, one by one, in the infinite meadows of heaven,
Blossomed the lovely stars, the forget-me-nots of the angels."

But I need not go further in illustrating how poetry helps to change the homely into the beautiful. And if we thus see in nature something entertaining, something wonderful, something sublime, we are rich indeed. No calamity sweeps away such a fortune, we have always the sky above us, the earth beneath. And when we learn to read these "manuscripts of God" lying all about us,— then, and not till then, can we lead the children through nature to God, and enable them to see that nature's great story-book and the revealed word mutually supplement each other.

LEONARD T. CURTIS.

THOROUGHNESS IN TEACHING.

EDUCATORS of wide experience and extended observation have recognized at least two general principles of instruction: first, carry the student over much ground rapidly; second, condition his entrance into new territory on the thoroughness with which he has explored the old.

It is clear that these two principles will not apply with equal force to every branch of study; and it is probably for this reason that opinion is divided as to which shall take precedence in general application. It is thought that in the first, whatever is lost by lack of thoroughness in mastering every detail, is more than redeemed by more extended observation and experience later; in the second, that whatever is worth knowing at all is worth knowing well, and that no new morsel should be introduced into the mental system till the old has been well assimilated.

Physical and mental processes of growth may well be compared. Those who have most carefully studied the operation of natural law in the body, tell us that no food should be taken into the stomach until that which has been previously taken is entirely disposed of, — not when the stomach has already crammed itself with samples of each article of food, but when every particle of its contents has been absorbed into the system or passed on. They tell us also that a few articles of food well digested, are of much greater value as nourishment than many small portions of a greater variety.

The bearing of this illustration in its analogy to the mental process, is evident. Shall the student be conducted on a "flying trip" through regions as yet unexplored by him, getting but glimpses of the landmarks, or scarcely pausing long enough to read the mile-stones, or distinguish a guide-post from a specter? Or shall he be required thoroughly to work every mine before prospecting for another, hoping to find one nearer the surface? In the former case, will not any attempt to take his bearings result in bewilderment? and will he not fail in equipping himself with a working knowledge? In the latter case will he get any other than a *working* knowledge?

If a student's advancement be conditioned on thoroughness, he is not precluded from rapid progress toward the desired end. His ability to master will measure his speed. A student's own estimate of his educational standing is very likely to be based upon the ground he has passed over. If his work has been only a "passing over," instead of sinking his shaft for the hidden gems, he will be a disappointment. "Much in little" too often means a little nothing, for all practical purposes. The reason that hasty, superficial work, covering much ground in a short time, is popular, is because it is easy, and does not "put the mind to the stretch," except in the effort to stretch it over a great space. This makes the mind a mere web which will catch nothing but "flies."

Repetition forms the mental as well as the physical habit; and it can not be too often repeated that thoroughness is the most potent agency in reaching the *summum bonum* in education.

W. E. HOWELL.

THE SCHOLAR AND THE NATION.

PETRARCH has been justly called the "Father of the Renaissance." Struck by the beauty of Ciceronian cadences, even before he could understand the meaning of the sentences which he committed to memory, the study of the classic writers became an absorbing passion. Tireless in pursuit of hidden treasures, he visited every great city of Europe, and nearly every monastery. Volume after volume he brought to the light of day. His enthusiasm was boundless and infectious. The old masters of song and oratory lived again in every school. Vergil and Cicero, Horace and Seneca, became the daily companions of learned clerk and gowned ecclesiastic. Daughters as well as sons were made familiar with the wars of Troy, the woes of Dido, and the victories of Æneas. Academies were founded in which Latin became the language of familiar intercourse; and the members of these gave to themselves names from the old mythologies of Ida and Olympus. And what was the result of the new studies? — That Italy became pagan again, not in creed but in morals. . . .

No person, no nation, can accept its literature from one source, and its moral code from another. It was impossible to restore Zeus or Jove to his seat upon the throne of the world; but it was not impossible to substitute the license of Catullus for the self-restraint of Paul. . . . In the end, a nation always becomes what its scholars are teaching its youth. The creed of the university becomes the belief of the community at last, and the morals of the school become the morals of the home. One can not talk Plautus, and live St. Paul. . . .

In its study of pagan literature, Italy itself became frankly and avowedly pagan. Beauty, not duty, was the lord of the soul. Not to inform the conscience,

but to correct the taste, became the end of study. Bartolommeo, Bishop of Milan, eagerly sought after the works of Beccadelli, "which Martial might have blushed to own." The courts of every Italian capital were thronged with the illegitimate offspring of eminent ecclesiastics, and scoffing cardinals had taken the place of the Roman augurs, whom Cicero describes as secretly jesting amid and at their own sacred functions.

The history of the Renaissance makes it too sorrowfully plain that there may be achieved a high intellectual standard in the schools which are at the same time undermining the morals of the nation. One can not be fed upon the literature of unbelief and retain the virility of Christian convictions. . . . When the "purely secular" spirit dominates the educational training of the young, it will presently dominate the life of the people. One can not be an agnostic in college and a believer at home. No one who has watched the trend of educational theories in this country, is greatly surprised that at the center of our intellectual life, in the most beautiful library of the State, is set up not a statue of the Puritan Priscilla, but that of a lewd and leering Bacchante dancing in her naked drunkenness before the eyes of our astonished sons and daughters.

Of these sons and daughters there are now one hundred and five thousand in our colleges and their preparatory departments. This does not include our high schools at all. Of one of our institutions a student lately said to the writer of this: "Only three of our thirty teachers are Christians. The rest are skeptical, and some of them aggressively irreligious." In these universities and colleges there are over sixty thousand four hundred young people pursuing approximately the same course which the youth of Italy were pursuing when the humanists swept them into the vortex of a revived paganism.

It is the teacher and the text-book that create the nation. . . . What parent knows whether the philosophy presented to his boy in the university be Christian, deistic, or atheistic? But what is being taught in the college to-day will be lived in the home to-morrow. . . . Whatever the school is, the nation will be, in its literature, art, and ideals; and what ideals mold its character, will dominate its morals, be those ideals Christian or be they pagan. — *Interior.*

EDUCATION, like religion, is not something to come from without, but something to be developed from within. — *The New Education.*

Physical Education

THE EDUCATIONAL VALUE OF MANUAL TRAINING.

HEAT, light, electricity, and sound were applied in mechanical ways long before they were understood theoretically. The pressure of liquids, the latent power of steam, the lever, pulley, and screw, were in daily use before it dawned upon man what he was really using. Then men began to classify these forces, giving us thermodynamics, correlation of energy, equalization of forces, etc. Chemistry was used for centuries before the science of chemistry was understood. The same may be said of most of the sciences. Nor is all this strange. It is according to the laws of the mind. How could a man have evolved any theory of the power of steam or the principles of hydraulics, till he had seen them in daily use? We must pass from the known to the unknown; from the actual to the theoretical. It is for this reason that invention has always preceded science.

Now these facts should have taught our educators that experience in the shop should precede the study of physics; experience in horticulture and agriculture should precede the study of botany and zoology, etc. But it has largely been otherwise. The student who has received one hundred per cent. in physics, when taken to the shop often discloses a profound ignorance in regard to the tools and machinery found there. He has studied as a scientist, and did not expect to *do* anything.

The study of botany and zoology, as taught in many of the high schools and colleges, consists chiefly in finding the Latin names which have been given to various plants and animals. Such words as congenital, predisposed, atavism, reversion, hybrid, sport, etc., are often never heard of by the majority of science students. The far-reaching principles of plant and animal domestication are never mentioned. When such a feeble plan of teaching is followed, it is not to be wondered at that many educators aver that the classics possess more utility than the sciences.

When a student is heard to use such grammar as the following: "It ain't him," he is at once upbraided for the use of so ungrammatical an expression.

But the same student may study physics a whole year, and yet not be trusted so much as to raise steam in a boiler, or to do any other work, the principles of which he may have very thoroughly discussed in the class room. Manifestly here is a strange inconsistency. The college student is expected to use good diction and logic, because he has studied literature ; history causes him to be broad minded ; languages enable him to read or write in another tongue ; but science and mathematics he has studied mostly for mental discipline and culture, and for these reasons it can easily be seen why technical schools so often refuse credit to the graduates of other schools.

As much as educational methods have improved, there is yet much more to be done. Of late there has been an outcry against the classics ; yet the classics are taught on more approved methods of education than are most of the sciences. While educational systems have largely departed from the scholastic plan and added the sciences, science study has, to a great extent, aped the scholastic method, in that it has taken many of the same principles and compelled the student to study the sciences through them. The same Babylonish inattention to the obvious needs of the times is still characteristic of the educational world.

Yet a change is in progress. The feasibility and utility of manual training in the public schools, and its organic connection with the technical colleges, has established the fact that it is to become a part of the most approved course of study.

However, it is a mistake to suppose that any college is promoting manual training when it sets apart a special dignity for its professors of history, science, mathematics, etc., and closes the list with the names of two or three individuals who are to have charge of tinsmithing and blacksmithing. The one who is to teach the physical sciences is the one to have charge of mechanical work ; the mathematician should have charge of the drafting and modeling.

But it may be insisted that such individuals may not be practical enough to have charge of such work, and skilled men would better be secured. Then such teachers are not practical enough to teach physical sciences or mathematics, just as he who cannot use good grammar should not be engaged to teach literature.

Another and equally fatal mistake is to set forth the idea that the student is to receive remuneration for all manual labor. Manual training is educational. Then why should the student expect to receive wages for his time? How much does he expect for studying rhetoric or algebra? Let students know that proficiency and skill must precede profit. Of course every school can furnish labor which requires no especial skill, and in this way afford some of its students opportunity to earn a portion of their expenses. This is good ; but it should not be advertised as a part of the educational plan of the school.

There is little of educational value in hoeing, splitting wood, etc. Such work does not call for any mental power. It is good physical exercise, and demands pay as does any kind of menial labor. What is advocated is that all studies, the sciences and mathematics especially, be concretely *applied* in field and shop practise. Let the student be given a piece of mechanical work to perform, requiring accuracy of manipulation and close mental application. The mental discipline of such work is equal, if not superior, to that afforded by many mathematical problems. When this is done, body and mind are equally developed, and education is on a basis approved by a true psychology.

A false standard of measurement can do no other than give false values of the thing measured. The reason that most people think of books when education is mentioned, is that they have been educated to think that books contain all that is of educational value. By no means should the good of books be overlooked ; but by all means the inestimable value of that which is not found in books, and much of which can never be put into books, should never be neglected.

L. J. HUGHES.

HOW TO MAKE THE STUDY OF PHYSIOLOGY INTERESTING.

A FEELING of satisfaction steals over us as we look on the great masterpieces of famous authors or painters, for we instinctively feel that these are the highest expressions of the human mind that executed them. As man is the masterpiece of God's created works, is it not reasonable to suppose that the one who studies carefully the structure and physiology of the human body will see therein the highest expression of God's thoughts in the material universe?

When we have seen some contrivance which is the product of the human mind, we are never quite sure but that some improvement can be made which would serve the purpose better. But when we study the form and structure of the human body, we are sure that no improvement could possibly be suggested. Nothing better could be proposed than the peculiar

curve of the spinal column to serve its particular object; and so of the shape of the skull, the peculiar placing of the bones in the instep, and the arrangement of the nerve's reflex.

To teach physiology successfully, the teacher must have his mind saturated, as it were, with the greatness and grandeur of the subject before him — a subject so wonderful that any other subject, outside of the Bible, fades almost into insignificance as compared to it. The class hour in physiology can be made so fascinating that the students may leave the room feeling that they have almost stepped upon the threshold of the divine.

The study of physiology is one which should absorb the interest of the young people in our schools as it never yet has done. If taught correctly, there is scarcely any other science that does not in some way become related to it. To younger students those subjects of physiology which lead them to look upon the body as sacred, the habitation of God's Spirit, should be especially presented. As the child grows older, the work should be gone over again, but now with special reference to showing the hand of God in the wonderful adaptation of the various parts of the body one to another.

The most advanced work should be spent in applying physiological truths to the needs of every-day life. Committees of students should be sent away to study the system of ventilation in public buildings, if such exist in the vicinity, and report upon the same. Others should be set to work to devise original schemes for the practical ventilation of homes already constructed. They should be encouraged to perform original experiments in reference to their diet, weighing the amount of food that they eat for a definite period of time, experimenting with favorable combinations of food, and reporting the results to the class with reference to their effect upon their strength, weight, and general health.

In schools where there are facilities for taking strength tests in a scientific way, the members of the class should be encouraged to do so. They should also be encouraged to devise original exercise movements, and bring in from time to time actual statistics as to the benefits received from such exercises. In short, the teacher should use all the wisdom attainable to devise plans whereby the observation and thought of the students can be stimulated along all the lines that may give them a better understanding and appreciation of the beauty and sacredness of the body.

DAVID PAULSON, M. D.

SOME OBSERVATIONS ON A VISIT TO THE MICHIGAN AGRICULTURAL COLLEGE.

IT was the editor's recent privilege to pay a visit to the State Agricultural College near Lansing, Mich. As the pioneer agricultural school in America, this institution has stood for more than forty years one of the best exemplars of an educational system that combines labor with study. And the results of its work during this time bear positive testimony to the fact that "the exercise of the muscles as well as the brain will encourage a taste for the homely duties of life." The most valid criticism upon the non-manual systems of education is that they tend to educate *away* from the home and toward an unpractical ideal of life.

The Agricultural College is situated about three miles east of the city, and is easily reached by an electric car line. The school has its own bank, and a large post-office of the presidential rank. This large amount of postal business is explained by the fact that the school is flooded with letters from farmers and others all over Michigan and other States, asking for information and suggestions on the newer problems of farm practise. This is a practical demonstration that the College meets a recognized need in the educational system of Michigan. Its founders have builded more wisely than they knew.

Connected with the College is the Michigan Experiment Station, which is ably and genially administered by Professor Clinton D. Smith, who is also Superintendent of the Farm. Professor Smith holds his appointment, and receives his compensation, directly from the United States government, under an act of Congress providing for a fund apportioned to the various States, "To aid in acquiring, and diffusing among the people of the United States, useful and practical information on the subjects connected with agriculture, and to promote scientific investigation and experiments respecting the principles and applications of agricultural science."

Under this broad provision, the Station receives an annual appropriation of fifteen thousand dollars to be expended only in experiments and the publication of results. The Station issues a monthly *Bulletin* of information on the progress of these experiments, and in answer to questions received by mail. At the present time a very interesting series of experiments, the results of which are yet unpublished, are being carried on with a view to preventing or curing tuberculosis in cattle, sheep, and swine. Another inter-

esting line is in the direction of preventing the spread of a new disease which is attacking Michigan peach-trees. To assist in such experimental work, a branch horticultural station has been established at South Haven.

A visit to the barns and stock-yards, under the guidance of Assistant Professor Mumford, gives one an excellent opportunity to see the practical way in which the subject of live-stock husbandry is taught. The students are given personal direction in the care and feeding of stock and in judging their strong and weak points, until each is competent to handle, buy, or sell for himself. The college owns about seventy head of cattle of various breeds, among them a fine Holstein cow with a milk record of fourth in the United States. The actual figures are almost astonishing, when it is stated that she has yielded one hundred and six pounds of milk a day, from an udder measuring six and one-half feet in circumference. We were reassured and consoled, however, to learn that in this case, as in most others, quantity is always at the expense of quality.

The remainder of the day was most agreeably spent in visiting the various other departments under the escort of President Snyder, after sharing the hospitalities of his own board and fireside. "Comparisons are invidious," and space would fail to enumerate the advantages offered in the various laboratories for acquiring a practical education. But we must not omit a special mention of the sewing class and the cooking class, both of which seem to be reserved for the young women. Inquiry, however, developed the fact that some of the young men have expressed an earnest desire to take cooking lessons. And why not? Aside from the incidental advantages of coeducation in such a class, it seems to us decidedly appropriate that every unmarried man should know something of the principles and practise of good cookery. If every man who has started, or may yet start, for the Klondike, knew what kind of food to take and how to cook it properly, how much misery and death would be avoided. It may be argued that no education could provide against such emergencies; but life is full of emergencies, and one of the most important is the step that precedes all genuine home-making. If young men knew more about good cooking, they would at least know how to marry better than they often do, and so would the women.

Besides the Women's Course and the Agricultural Course, the College conducts an exceedingly practical Mechanical Course. The students are given a thorough training in farm carpentry, blacksmithing, pattern-making, molding and casting, wood and iron turning, mechanical drawing, and machine design. In all this work the theory taught is immediately put into practise; and in many lines the practical work precedes the theory, the latter being discovered from the former. The old idea was to inculcate the theory from text-book or lecture, and then *demonstrate* it in the laboratory. Our agricultural schools, and particularly Michigan's, have proved to a demonstration the efficacy of learning by doing. And this principle is not only good pedagogy, but good theology as well: "He that willeth to do shall know." The trouble with much of our education and our religion is that it is not in accord with the fundamental principles and needs of man's nature. And so the Christian educator should welcome everything that tends to fulfil the divine ideal of education.

One notices what seems to be conspicuous in this school, the happy, contentful spirit of fraternity and equality that prevails among students and teachers. The best education always equalizes, not by lowering all to the level of the lowest, but by lifting all up to the highest plane attainable in the community. When President Snyder puts his arm around one of these quiet, bashful farmer lads, the embrace becomes an inspiration to the best endeavor in reaching a higher manhood. And when Professor Smith calls his assistants "brother" and "sister," there is in the expression a friendly heartiness of spirit that makes all the rest of life worth living. These young men and women manifestly enjoy their student life. An average of two and one-half hours of daily manual labor, alternated with a program of study in which they are intensely interested, makes an almost ideal life of educational development.

The president told me that they found it practically impossible to overwork their students intellectually. None have ever broken down in this way, and sickness is a very unusual occurrence. The professors may sometimes assign more class work than the student can perform, but it never cripples him; the regular assignment of manual labor preserves the bodily functions in such excellent balance that when he has studied as long as he ought, he "just naturally" goes to sleep, and can't help himself.

How much more rational and desirable is such a system than one which makes, or excuses, football and other barbarities as the drawing card in the fame of a college. Even the military drill, which is required by the General Government as a condition of land

grants and other appropriations for the benefit of agricultural colleges, seems artificial and superfluous when superimposed on a system that is so natural and complete without it. It seems unquestionable that the teaching of militarism is inconsistent with the highest ideal of education that should obtain in a Christian nation. It is either wrong to fight, or else, as a nation, we have not yet all attained to a higher level than other "Christian nations" that occasionally come to blows with each other. But it can not be denied that infantry drill has a wonderfully good effect in making a young man straight up and down. Physical labor is not necessarily physical *training* in this respect; and some adequate system of disciplinary training is certainly needed.

We must close this account of a pleasant day's experience with a visit to one of the college dormitories at supper time. The students board in co-operative "clubs," at an expense that averages from $2 to $2.25 a week. Each club elects its own steward, who purchases all supplies and arranges for their cooking and serving. If he errs in judgment, or otherwise fails to give satisfaction, the remedy is applied by electing some one else to the honors and perquisites of the stewardship for the next term. The plan seems to be entirely self-regulating and satisfactory. The men's dormitories are unfurnished, except by the students, and are under daily military inspection. Presumably the women's building does not require such supervision.

There are many additional items of interest that should be mentioned; but the end must be reached soon. The total attendance at the college last year was four hundred and twenty-five. It is larger this year in all departments. The agricultural course always leads, the mechanical comes next, and the women's third. There are also a number of special six weeks' courses, designed for the benefit of farmers and others who can spend but a short time in study during the winter. The instruction is almost entirely gratuitous, special fees being charged for materials and incidentals. The average cost per year, including board and all fees, is about $125, with an additional charge of $15.50 for the men's uniforms. The calendar of the school may be had on application, and also all the *Bulletins* and other special information issued from time to time.

And thus we must close the account of so pleasant an editorial excursion that we hope to repeat it sometime, when the crops are growing, and no winter snowing over the fields of the great State Farm.

EARLY EDUCATION

HOME SCHOOL LESSON. — NO. 4.

God saw the light that it was good.
God called the light day.
The darkness he called night.
The evening and the morning were the first day.
Gen. 1 : 4, 5.
This was the first day of his work.
My Father worketh hitherto and I work. John 5 : 17.
The Son can do nothing of himself
But what he seeth the Father do. } John 5 : 19.
Blessed are the pure in heart for they shall see God.
Create in me a clean heart, O God. Ps. 51 : 10.

You can use a little bolder method of instruction by this time. Write the entire first line on the board, and ask the little pupil to find any familiar word and describe it. To describe it, he must count the parts, name them, tell what the word means, whether it is a noun or verb, adverb or adjective, article, conjunction, etc. You can begin to teach him to distinguish between the proper and the common nouns, the pronouns, the active and passive verbs, the definite and indefinite articles. It seems to me that some fathers and mothers who are using these lessons in the home school may have had so many things to think of that the grammar lessons of their school-days have been crowded too far to the rear in the memory, to be readily recalled. Such may be too busy to look up the old definitions, and so isolated as not to have access to any company who are studying together, and for their assistance I will give a few descriptions which they can pass on to the children.

Any word which is the name of anything is a *noun*.

There are two kinds of nouns, *proper* and *common*.

To simplify the lesson for the children, we will say that the names which begin with capital letters are proper nouns; all the other name-words are common nouns. Other distinctions can be made later.

Any word which stands in place of a noun is a *pronoun*.

Any word which expresses action is a *verb*.

Any word which qualifies a noun or a pronoun is an *adjective*.

Any word which qualifies a verb is an *adverb*.

It will be necessary to explain that the word "*qualify*" means to *tell something about* the noun or verb to which it refers; for instance, the word "good" in the first line is an *adjective*, because it tells something about (or qualifies) the noun "light." The word "first" is another, because it tells something about the word "day." Look through the lesson, and identify all the words which explain nouns and verbs, and talk them over with the children.

Find all the names of persons or things, and remember that they are nouns, proper or common. Find all the words that tell about doing anything, and remember that they are verbs. The pronouns to be found in this lesson are "it," which stands in the place of light; "he," which stands for God and Son; "his" in place of God; "my" instead of Jesus, who is speaking; "himself" in place of Son; "they," which stands for *all of us* who are trying to be pure and clean in heart; and "me," which stands for King David, who wrote the 51st psalm. "This" is also a pronoun. We use more pronouns than nouns in ordinary talking.

"And" is a conjunction, because it connects two parts of the sentence (like a *junction* on the railroad).

The spiritual truth of the lesson, our fathers and mothers will be able to find and teach, I am sure, just as well as I could tell them. The words should all be made plain to the children; tell them that "*hitherto*" means up to this place or time or knowledge, etc., and is an adverb because it shows *how* the Father worked.

Questions on these lessons will be in order if any arise in your minds. MRS. S. M. I. HENRY.

CHRIST TAUGHT FROM LIFE.

WHEN Christ said, "Consider the lilies of the field, how they grow," he gave expression to a method of study, and consequently of teaching. The way the lilies are to be considered is to study "How they grow." As a result of such study, the student comes to understand the care of the Life-giver for even the grass of the field, and his faith in God as a provider of his every want is increased. And this increase of faith should be the result of all study, and will be if the ever-present power of God is acknowledged as the cause of all growth.

Christ came that men might have life here, and that they might have it more abundantly hereafter. The religion which he gave to the world was a religion of life and deeds, instead of form and words. The popular teachers of Christ's time taught the people words and lifeless forms; but Christ led the multitude forth into the midst of growing nature, and most often taught them from their surroundings; and the crowds that followed him were in themselves a witness of the power of his methods of teaching.

All life produces change. Everything as it grows passes through different stages. When these changes and stages are noted and compared, the power of life is seen, and the wonderful workings of God are made known. But notice: for this power of life to be clearly seen by the student, a constant observation and comparison must be carried on. Within the environment of every child there are a multitude of objects undergoing changes. The child should be encouraged to study any in which he has an especial interest.

Take, for instance, the caterpillar: It may be placed in a screened box, and given leaves upon which to live. The first day of its life it will eat twice its own weight, and by the end of a month, it may have eaten thirty or forty thousand times its own weight. It grows rapidly, and has six new suits of clothes; when it wants a new suit, the old suit is split down the back, and shuffled off, and so on, through many changes, until it becomes a beautiful butterfly.

The child may observe and become familiar with every one of these changes, and likewise he may become acquainted with the changes of every form of life. I have known of children becoming intensely interested in a study of the different forms of snowflakes which they saw, and of which they made drawings during a whole winter.

We are altogether too anxious to have the child — particularly the little child — learn words and definitions; but we can not be too anxious to have him become acquainted with life in all of its various manifestations; for thereby he becomes acquainted with the wisdom and power of God.

FREDERICK GRIGGS.

WHATEVER may be his calling and its perplexities, let the father take into his home the same smiling countenance and pleasant tones with which he has all day greeted visitors and strangers.

THE mother's work is such that it demands continual advancement in her own life, in order that she may lead her children to higher and still higher attainments.

Note and Comment

REFERRING to the article quoted from the *Interior*, we are moved to add some words of comment. The article seems to hold classic literature and art responsible for all our modern decadence in morals. If the influence of the classics has led, and always must lead, to the results described, then they surely ought to be eliminated from the curriculum of every school that purports to be giving a Christian education.

But no criticism is justifiable or helpful that is merely destructive, and not constructive. The barrier to most reforms lies in the fact that most reformers are abolitionists, calling for the utter destruction of existing systems before they have devised new and superior ones to take their place. There are evils in every form of existing constitutional government, but they are not to be remedied by first annihilating all government. Anarchism in education may be as irrational as nihilism in government.

Some prejudice against the classics has arisen from a popular misapprehension of the meaning of the term "classic." In its broadest sense it signifies only the artistic perfection of *form* in which a thought is expressed. It is, as Lowell has so classically defined it, a something "which can be simple without being vulgar, elevated without being distant; something neither ancient nor modern, always new and incapable of growing old." No one could ask for a better description of our old English Bible than is found in this definition of a classic.

Time was when "the classics" of Greece and Rome molded all civilized educational systems. We may have something better now. Latin is not now "the language of familiar intercourse;" neither, unhappily, is good modern English. The best models must be *studied* if they are to influence beneficially our habits of thought and speech. And such study will always be provided in the schools. *Some* classic, that is some standard of artistic form, will always survive, because whatever has been expressed in the best possible form will always be most attractive, not only to the common mind, but also to the most scholarly thinker. We have no call to lament the beauty of classic expression. Rather let us use it to enhance the charms of high and noble thought, felicitously garbed in choicest diction. True beauty is the gift of God.

The educators of the present must determine what subject-matter shall have the dominant classic form for the future. With the waning of the ancient classics, the humanists and the artists are hardly the dominant influence in modern thought and life. The "Newer Renaissance" is pre-eminently and seductively *scientific* rather than literary. The demand in popular pedagogy is emphatically for a *practical* education. It calls for experiment and observation, for facts, and laws, and utilizable results. The utilitarian spirit is well-nigh so dominant that everything bearing the label "scientific" is seized and swallowed without discrimination. Indeed, this extreme devotion to the purely scientific interest threatens to work its own reaction, and bring about a new pagan renaissance worse than the first.

The most advanced scientists are beginning to discover that their widest generalizations were anticipated by the pagan Greeks. Science (with a big S) has not found the end of things, and has had to turn back upon itself. The nebular hypothesis was practically formulated by Democritus; and Spenser's formula of Evolution (note the capital E), as "an integration of matter and concomitant dissipation of motion, during which the matter passes from an indefinite incoherent homogeneity to a definite coherent heterogeneity, and during which the retained motion undergoes a parallel transformation," is only a modern version of the doctrines of Anaxagoras.

The language of this formula is harmless enough, and withal perspicuous enough to one who understands exactly what it means. Though these are not the words of familiar intercourse, they are nevertheless good English words, significantly related together. The only fault in the statement is that it scarcely differs from the ancient formula, except in omitting any allusion to supernatural agency. The fault with both the ancient paganism and the modern variety is that both leave God out of his universe, or else worship him only as the "unknown" and the "unknowable."

This is utilitarianism at its farthest extreme. Having no *use* for God in a universe run by Law, it has proceeded to argue him out of operative existence; and then it has the scientific assurance to affirm of a non-existent being that it knows enough about him to *know* that he is *unknowable*. It is surely time for the teaching of a newer positive philosophy that is consistent with itself and with common sense.

The first thought of every intelligent Christian will be, and ought to be, that the true philosophy of knowledge and of life is found in the Bible. But

the fact too often is that it is *not found* there, so readily and attractively as its opposite is found elsewhere. Christian educators have been at fault in not formulating and displaying a complete Christian philosophy that shall, from every point of view, be superior to all the old classic systems. It is an admission of constructive weakness that Christian thinkers have not long ago taken intelligent leadership in every advanced line of modern thought. With the fountain of truth open and unpolluted, why should the stream be lost in the sands and morasses of failure?

"How little has been done by the church as a body professing to believe the Bible, to gather up the scattered jewels of God's word into one perfect chain of truth."[1] With the divine word as the nucleus and criterion of all truth, the studious Christian ought to be, potentially and technically, the foremost philosopher of the age. And the Christian philosophy ought to be the sweetest, simplest, clearest, most luminous, comprehensive, and rational statement of the universe that has ever been attempted in language. It ought to recognize, locate, classify, dignify, and beautify every truth that has ever sprung unconscious from the lips or pen of pagan, deist, infidel, or Jew. Truth is truth, everywhere and always.

Instead of fighting the "dead languages" and bemoaning the beauty of classic art, what is needed is to put the ever-new subject-matter of the Bible into a more enticing form than ever graced the old classics. Instead of continuing to be mere negative protestants against old evils, let us put the new wine into new bottles. This is true economy, true religion, and true philosophy. This is what every live preacher seeks to do in every sermon: it is why we *have* sermons,— to select, classify, and correlate the eternal truths into a form adapted to present conditions and needs. But that has never yet been systematically done with the word and works of God as a whole. That is what is needed to give a new classic philosophy of life superior to all that has gone before. And the teaching of it is due from every Christian to every pagan, ancient or modern, who has been deceived by the form and substance of a philosophy and science that are "falsely so called."

So the great desideratum for our Christian schools is the development of a complete system of Christian thought that shall correlate and rationalize all our civic, philanthropic, scientific, and educational methods and influences, under the ruling principles of God's will and wisdom. When shall we have it?

[1] From "Christian Education," p. 85.

MODERN COLLEGE EDUCATION.

In April of the year now closing, the *Cosmopolitan* magazine began a series of articles under the above general title, supplemented by the question, "Does it educate, in the broadest and most literal sense of the term?" This series has now progressed so far that it seems proper to take the various articles under review, especially for the purpose of selecting and commenting upon those elements of the discussion that bear most directly on the subject of educational reform.

The first article was written by the editor, John Brisben Walker. As introductory to the series, it lays out a proposed "Scheme of Education," which is essentially a reformed curriculum of studies for the modern college and university. It is somewhat startling in its radical structure, and yet Mr. Walker's vigorous observations almost compel assent to the main points suggested. It is to be regretted that the writers who followed him in the series have not taken up this proposed plan of education for serious criticism.[2]

This scheme divides the subjects of study into nine groups, arranged in the order of relative importance, as follows: First Group, Wisdom; Second Group, Life; Third Group, Science; Fourth Group, Languages; Fifth Group, Accomplishments; Sixth Group, Business Preparation; Seventh Group, Citizenship; Eighth Group, The Arts; and Ninth Group, Manual Training.

It should be understood that these groups are not to be isolated from each other, or studied in this order, but that they are arranged in this way merely for the purpose of logical classification. As a reason for giving "Wisdom" precedence over "Life," Mr. Walker suggests that it is more important to be wise than it is to live; "that life itself is of little value without wisdom; but that having wisdom, the next step is to preserve life."

Every Christian must agree with this proposition; for in the broadest sense, real life is impossible without Wisdom, while the highest wisdom itself is found in studying the science and conditions of Life. All the other groups are likewise closely related, and can not be separated except by the process of logical analysis. But such analysis is emphatically necessary in order that the Christian educator may be sure that he has not omitted or neglected some important element in a complete education.

[2] Since this was written the December *Cosmopolitan* has come to hand with an article by Professor Mc Louth, expressing the same feeling of regret and disappointment.

It can not be said as yet that our Christian teachers have fully performed this important work of educational analysis. The tendency and practise has been to discard the old standards, and then "feel" along weakly and uncertainly after something that may be better. It is therefore very refreshing to see laid out a clear, definite, logical plan for educational reform. However crude it may be, as a basis for intelligent criticism it at least makes some progress possible.

It is in this spirit that Mr. Walker has presented his suggestions. He has endeavored to imagine himself a member of a great educational reform commission. "It would be necessary, in the beginning, for each to submit his own ideas however crude. The tables presented by the individual members would form a basis for discussion; and from the careful comparison of these plans would ultimately be worked out the report of the commission." This is an eminently fair and philosophical method of procedure. It ought to win the support and co operation of all who are interested in educational reform.

We have only space to add a few words of comment on the plan of education presented in the *Cosmopolitan*. In the first place, it is not avowedly Christian or religious; and so, while available for the secular college or university, it can not satisfy the requirements of an ideal Christian education. On the assumption that the college course always leads to some profession, it lays a consistent emphasis on a special preparatory course of instruction; but it is emphatically the fault of the average college that it educates young men for some learned profession only, and generally toward the ideal and habit of living without manual *work*. Again, this scheme places history, which is probably the most important of all studies — at least, of those which lead to "wisdom" — as of the fifth rank in importance, under the Seventh Group. It would seem to us that this whole group of "Citizenship" studies belongs logically within the "Wisdom" group, and that "The Arts" and "Manual Training" should constitute one group only instead of two.

But we wish to record our commendation of some subjects included in this plan that are stupidly ignored in the traditional curriculum. The first of these is the "science of health," embracing instruction in the prevention and treatment of disease, exercise, food, etc. The whole of the Sixth Group is excellent, — "the study of organization," "the keeping of accounts," "the filing of papers," and "general ideas of legal responsibility." In the Fifth Group Mr. Walker uses the word "Accomplishments" in a very practical sense, and enumerates under it "voice culture," "conversation," "charm of manner," "memory culture" and "how to walk." A few more items might be included in this list, but the college graduate should certainly be "accomplished" in all these respects.

We have no hesitation in saying that probably the most important contribution to educational reform that is offered in this proposed scheme, is a thorough study of the moral and physiological "relations of the sexes." This is a subject concerning which there is a woeful lack of information and a vast amount of misinformation. Undoubtedly the majority of unhappy marriages result from inadequate or improper education on the part of one or both parties to the obligation. A false sentiment has stood in the way of correct education; and the schools have almost uniformly sought to discharge their duty negatively, by "rules and regulations" that suppress rather than enlighten. The subject should, of course, be taught judiciously; but the *duty* of instruction is plain; the only question should be that of the best ways and means. If this subject cannot be properly taught in the Christian college, and is not taught by the parents, shall it, then, be taught on the streets, or by wretched experience in unhappy wedlock?

This, and many other topics suggested in the *Cosmopolitan* editorial, are deserving of careful consideration by every one who assumes to have an intelligent opinion on the subject of modern college education. It is, of course, easy to "pooh-pooh" any educational plan that is not constructed on the old lines, and some contemporary journals, and even educators of eminence, have assumed this attitude toward the proposed plan. On the other hand, there are educators who are presumably anxious to promote needed reforms, and yet who are impatient of any proposal to sit down and reason together, before leaping to other ills they know not of. It is certain that no system of permanent educational value can be developed that is not a *system*, capable of winning its way to the convictions of every mind that is intelligently seeking the truth.

F. W. H.

THE CHRISTIAN EDUCATOR is in earnest in the endeavor to assist in formulating a thorough and comprehensive system of Christian education. It invites the cordial co-operation of all who are interested, and welcomes all criticism that is not merely destructive in its tendency and results.

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FRANK W. HOWE, ... Editor.

MAKE yourself and family a Christmas present of a year's subscription to the CHRISTIAN EDUCATOR. It will be worth more than sleds, and dolls, and skates, if you can not afford both.

OUR visit to the State Agricultural College is the first in order of many visits we should like to make to other schools whose work illustrates the value of reform methods in education.

WE are still receiving many letters of encouragement from parents and teachers to continue our efforts in behalf of a Christian home education. The CHRISTIAN EDUCATOR family is growing. Send the names of new members.

THIS issue of the EDUCATOR might appropriately be called our Agricultural Number, inasmuch as several of its leading articles are devoted to phases of agricultural life and education. The subject may seem unseasonable to our northern climate; but the paper goes to all parts of the world.

THE Christmas season always brings with it a halo of happy associations and a promise of still brighter days to come. The CHRISTIAN EDUCATOR commends all its friends and readers to the blessed guidance of the Great Teacher, who came as a child to lead children and parents into the way of the higher life.

IN order to stimulate constructive reforms, our January number will offer a suggested outline of an educational system suitable to be carried on in a Christian college. In the meantime, we request all to send contributions and suggestions to be embodied in such a plan. Let us unite in the effort to promote the best educational reform.

QUERIES FOR STUDENTS

1. What is the meaning of "Catholic"? "catholic"? What is "the holy Catholic church"? The Greek church? The Armenian church?

2. Who was Democritus? Anaxagoras? Horace? Cicero? Vergil? Eneas? Seneca? Petrarch?

3. Psychology? physiognomy? phrenology? thermodynamics? atavism? "sport"? esthetic? infantry? perquisites? dormitory? What is a "Christian Nation"?

4. Pronounce — superfluous, perfume, exquisite, precedence, precedent. Who was the "Household Poet"? The others quoted on page 87?

5. What is an Assistant Professor? Adjunct Professor? Associate Professor? Head Professor? Instructor? Tutor? Docent? Fellow? Which is right — "graduate studies" or "post-graduate studies"?

A CORRESPONDENT asks if the writers in the CHRISTIAN EDUCATOR can not make a distinction between "book education" and the education that can be gained in other ways. We do try to make that distinction, and always in favor of the other kind, if only one can be had. But we believe in both, in the sense that the bookman needs more practical education, and the practical man needs more book education. All we object to is that anybody shall be content with an inferior amount or quality of either, and virtually say, "I guess the Lord is pretty well satisfied with me as I am." We must all "move on," or be arrested as moral and intellectual tramps and vagabonds. "Every man and every woman should feel that obligations are resting upon them to reach the very height of intellectual greatness. While none should be puffed up because of the knowledge they have acquired, it is the privilege of all to enjoy the satisfaction of knowing that with every advance step they are rendered more capable of honoring and glorifying God."

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