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ONE PENNY

The Outlook

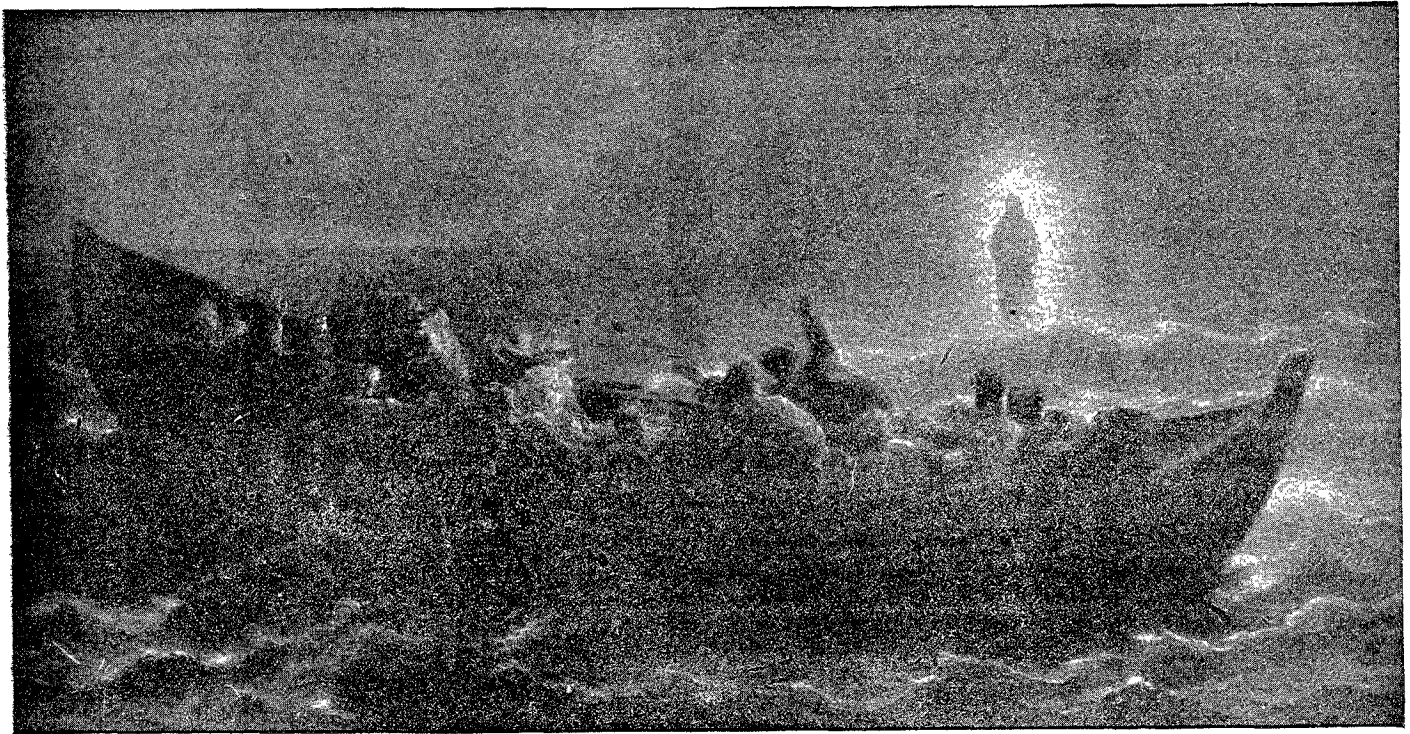
THE DISCIPLINE OF THE MIND.

Education is defined to be not so much the communication of knowledge as the discipline of the intellect, the establishment of the

Pupils in our primary schools have hosts of facts crammed into them, which make but little permanent impression on their minds, owing, perhaps, to the methods of teaching which are generally pursued.

An accurate knowledge of facts is, of course, valuable in itself, but unless, in addition to this, care is taken to cultivate the de-

thought. However, it is quite natural that such should be the case, for during that period, which ought to be the formative period for a life of usefulness, children are placed under the care of persons who hold the office of teachers, many of whom may have failed to cultivate the art of reasoning for themselves, preferring to pursue what appears to



"Be of good cheer, it is I, be not afraid."

principles, and the regulation of the heart.

It will be generally admitted that much of the teaching in the schools of to-day consists largely in the communication of knowledge rather than the discipline of the mind.

ductive faculties the pupil will be found always dependent upon others for knowledge, always thinking only what others have reasoned out previously.

It is a deplorable thing that so few persons, comparatively, have any capacity for original

their superficial minds an easier method of imparting knowledge, viz., the committing to memory by their pupils of dry facts.

The failure on the part of our educational system to train children to use their powers of observation and their deductive facul-

ties is, doubtless, largely responsible for certain conditions which are met with in the world to-day.

Says one writer: "The greatest want of the world is the want of men."

The streets of all great cities swarm with men who are idle because "no man hath hired them." Many of these individuals are unfortunate creatures of circumstances, men who by reason of a failure in their early training have not developed the talents with which a kind Providence has endowed them. Others find themselves in the workless army through other causes, such as failure of crops, bad legislation; others through a temporary slackness in trade; others through the indulgence of a bad habit, such as drinking to excess; others from a multitude of causes. But while this great army of men are seeking work, and finding none, it is well-known that large employers of labour are anxiously looking for men who have trained their reasoning powers.

It is difficult for employers to obtain the services of men and women who can be placed in position of responsibility who have executive ability, and when such a person is found and proved to be trustworthy their promotion soon follows as a matter of course.

Our schools should be not only places where children learn arithmetic, reading, writing, geography, grammar, etc., but they should be above all this, places where children should learn to discipline the intellect and to receive into their minds correct principles by which their whole future life may be guided.

Boys and girls should be stimulated to think, and when they ask a question, instead of being snubbed for their inquisitiveness, they should be encouraged and led to pursue their inquiries further. Later on in life these same children may make valuable discoveries if they have acquired the habit to personally investigate the various phenomena of nature.

Adele Marie Shaw, in an article published in a recent issue of the "World's Work," writing on the subject of "Education in New York," says:—

"In one school in which I spent the better part of two days I did not once

hear any child express a thought in his own words. Attention was perfect. No pupil could escape from any grade without knowing the questions and answers of that grade. Every child could add, subtract, multiply, and divide with accuracy; every child could, and did pronounce his reading words with unusual distinctness. . . . It was the best and the worst school I ever saw. The best because no pains, no time, nothing had been spared to bring it up to the principal's ideal, and the effort had been crowned with success. The worst because it ignored absolutely any individuality in the pupils, and fitted them for nothing more than a mechanical obedience to another's thinking."

The system of "cramming," so prevalent in our schools, unfits for a life of usefulness, and children who are unfortunate enough to be sent to a school where this system is in vogue certainly miss much of the brightness and happiness which would be theirs were they placed in a school where a more rational system was pursued.

The Victorian Department of Public Instruction is to be congratulated for having instituted a reform movement, which has for its object the development of latent powers in the children, and by no means the least hopeful sign that this reformation will take a practical shape is the manifest desire on the part of the school teachers to become thoroughly acquainted with better methods.

WHAT ARE BRAINS FOR?

The above question was prompted by the following incident which speaks for itself:—

(Scene in a public school.)

Teacher: (To a boy who was not looking at his lesson book): "Why are you not looking at your book?"

Boy: "Please, sir, I was thinking."

Teacher: "If I catch you doing that again I will punish you."

An object lesson without illustrations is like a swimming lesson without water, or a singing lesson without sound.—*David Salmon.*

THE TEACHING OF RELIGION.

BY L. A. SMITH.

In religion, truth is received, not through human research and discovery, but through the revelation of God to mankind, accepted by faith. The human intellect could not of itself comprehend the truths of salvation from sin, nor could such truths be discovered by any means of knowledge at man's disposal. It is necessary that they should come to man by direct revelation of God, and should be accepted by man on the authority of God's word alone, without demonstration. Religious truth, therefore, cannot be taught as those truths are taught which depend upon actual demonstration for their acceptance.

A mathematical truth is arrived at only by a process of demonstration. Any scientific truth, any historical truth, is accepted only after it has been subjected to some test of its correctness. Only in this way can the knowledge of such truths be obtained. But to treat religious truth in this way would certainly prevent the knowledge of it from being received at all. In other words, if man depended on his own faculties for the discovery of religious truth, he would forever remain in ignorance. Worse than this, he would be led to accept as truth doctrines altogether false, for the real truths of man's relation to God lie beyond the reach of the human intellect.

To lead the mind to a knowledge of the sciences and arts, a human teacher is sufficient; but in religion only a divine teacher can lead the mind to truth. Such a teacher God has appointed—the Holy Spirit. God gives the Holy Spirit to them that ask Him; and of this divine teacher, Jesus said, "He shall guide you into all truth." But the Holy Spirit can not be subjected to any human control. The State can neither provide nor direct this indispensable aid to religious knowledge. No person or organisation can provide this indispensable Teacher for the seeker after divine truth. Only God can do this, and only by the individual exercise of faith can He be received.

These are considerations which are necessarily involved in the question whether the State should

or should not provide for instruction in religion. In view of such facts it must be evident that any attempt of the State to teach religion must fall infinitely short of the result desired, and so far from enlightening the mind of the student, can only darken it with error. Such attempts should therefore be opposed in the name of Christianity. The propensity of human nature to rely upon human authority in the place of divine authority, and the disposition of the mind to demand a demonstration for anything it is asked to accept as truth, which disposition is strengthened by the process of acquiring secular knowledge, admonish us that religious instruction cannot safely be committed to such an institution as the public school. Where the experiment has been tried, furthermore, as in France, the result shows that under such a system, the people are led to regard religious teaching as wholly an affair of the State and of the priest. Such a system does away with faith, dispenses with the Holy Spirit, and bases religion upon human wisdom and authority altogether, and shuts out completely the light which should come direct to the soul from the throne of God; and with that is shut away the salvation which is unto eternal life. As Christians, we must protest against that which is contrary to the Christian and Protestant rule,—no teacher but the Holy Spirit, and no authority but the word of God.

BIBLE LESSONS IN STATE SCHOOLS.

At the conference of the ministers of the Evangelical Lutheran Synod in Australia, eastern district, held at Murtoa (Vic.) last month, the following declaration was unanimously adopted:—

1. Holy Writ enjoins the parents and the church to instruct the children in the Christian religion, and to bring them up in the admonition of the Lord, but no such command is given to the State.

2. Civil government, which according to Holy Writ should look to the bodily welfare of its subjects, cannot and should not claim any authority in matters of conscience. Religion and all exercise of religion is a matter of conscience. Scriptural reading, therefore, being an exercise of religion, is entirely out of place in State schools.

3. The reading of a text book containing extracts from the Scriptures is certainly not intended to be merely a new feature in the course of language or literature, but avowedly aims to afford a certain amount of religious instruction.

4. It is impossible to give religious instruction of an undenominational and undogmatical character, as the teacher more or less imparts his own religious convictions to his pupils.

5. The constitution of Victoria, as well as that of the Commonwealth, guarantees perfect liberty in religious affairs. The introduction of Bible lessons into the State school course, the conscience clause notwithstanding, would be conflicting with such liberty, as the taxpayers are required to support the State schools, and thus would be compelled to assist in inculcating religious views, which possibly they cannot endorse.

6. Every church body should found and maintain its own schools. The practicability of this plan is evidenced by the numerous parochial schools of the world in general and of Australia in particular. An opportunity would thus be provided for all parents to give their children the desired religious training, and the churches would perform their duty, while the State would not be expected to undertake a task foreign to it. In this manner church and State would remain separated, as they ought to be, and the question of reading the Bible in the State schools would be effectually settled.

CHINESE EXAMINATIONS.

In the "Educational Conquest of the Far East," Mr. R. E. Lewis describes the methods by which examinations are conducted at Kan Chou Fu, where students of Chinese literature go for their examinations, and where the Confucian system may be seen in its primeval condition. He says:—

"The opening of an examination presents a brilliant scene. The approaches to the great enclosure, the main red hall, and the decorated platform are lighted with red and yellow lanterns, swung from post to post. The doors are thrown open at midnight, and two thousand candidates, dressed in the long blue robes of the scholar, march in and take seats at the benches.

"The literary chancellor of the province, in silken magnificence, attended by secretaries, takes his seat in the platform under the canopy. The policemen take their posts, the doors are closed, and the 'text' from the classics is announced.

"The students sit on long, narrow settees, and must keep their hands on the writing-boards, for a man may be expelled from the examination hall if he is caught fingering his clothing. Nevertheless, the dullard and the cheap youth are not wanting. They often try to conceal 'cribs' in the braid of their queues, and in seams of their garments, and in their shoes. But as the 'text' selected by the chancellor is not known until it is announced, and as the student must forthwith begin to write his essay under the eye of the examiner and his lieutenants, cheating is difficult.

"The two thousand men who took their seats on this first midnight are sounded out by the big drum at six in the afternoon. Thus they are given eighteen hours to complete their essays. They are allowed to bring into the hall only light confectionery, although tea is passed often; but they are expected to work and not to eat. They are allowed the following six hours from sunset till midnight for rest, and then the same men assemble for the second trial. On the third night the two thousand, or those who are thought fit, make their third effort. With the third period the examination is ended, and the student left to his own devices, while a second set of two thousand men enters on the three-days' ordeal. This process goes on until all the men have shown their literary capacity.

"There is much anxiety, and every one is on the qui vive until the fateful list of two hundred is posted at the entrance. There is grief in nine thousand eight hundred homes; but in the towns where the successful two hundred live, there is feasting and much family pride; the holder of a degree is a hero at home."

The parish priest of a church in Rome, who has lately renounced the Romish faith, and embraced that of the Protestants, declares that he knows thirty-five priests in Rome who would follow his example if the way were only open.

The United States navy is to be augmented by the construction of another 16,000 ton battleship, two armed cruisers of 14,000 tons, three "scouts" of 3,500 tons, and two colliers. The belligerent attitude of many of the nations of the world suggests a possibility that the large number of war vessels now in course of construction will soon be required for active service.

A most degrading system of slavery is being carried on in connection with the rubber industry on the Upper Congo. The British Consul on the Congo was deputed to investigate the rumours which were current regarding the treatment of natives; and after a personal investigation lasting two months, he reported that slavery and barbarism, in the most revolting forms, are in existence in that district. A missionary who is labouring in the Congo says: "No language could describe the horrors of the system which allows the present treatment of natives. The traders do not attempt to hide this state of things from our gaze,—it is done openly."

- OUR -
CORRESPONDENTS

WORK.

Let me but do my work from day to day,

In field or forest, at the desk or loom,
In roaring market-place, or tranquil room;

Let me find it in my heart to say,
"This is my work: my blessing, not my doom,

Of all who live I am the one by whom
This work can best be done, in the right way."

Then shall I see it not too great nor small

To suit my spirit and to prove my powers

Then shall I cheerful greet the labouring hours,

And cheerful turn, when the long shadows fall

At eventide, to play and love and rest,
Because for me I know my work is best.

—*The Outlook.*

EDUCATION AND CHARACTER.

BY MRS. E. G. WHITE.

"The stability of thy times shall be wisdom and knowledge."

True education does not ignore the value of scientific knowledge or literary acquirements; but above information it values power; above power, goodness; above intellectual acquirements, character. The world does not so much need men of great intellect as of noble character. It needs men in whom ability is controlled by steadfast principle.

"Wisdom is the principal thing; therefore get wisdom." "The tongue of the wise useth knowledge aright." Prov. 4:7; 15:2. True education imparts this wisdom. It teaches the best use not only of one but of all our powers and acquirements. Thus it covers the whole circle of obligation—to ourselves, to the world, and to God.

Character-building is the most important work ever entrusted to human beings; and never before was its diligent study so important as now. Never was any pre-

vious generation called to meet issues so momentous; never before were young men and young women confronted by perils so great as confront them to-day.

At such a time as this, what is the trend of the education given? To what motive is appeal most often made?—To self-seeking. Much of the education given is a perversion of the name. In true education the selfish ambition, the greed for power, the disregard for the rights and needs of humanity, that are the curse of our world, find a counter-influence. God's plan of life has a place for every human being. Each is to improve his talents to the utmost; and faithfulness in doing this, be the gifts few or many, entitles one to honour. In God's plan there is no place for selfish rivalry. Those who "measure themselves by themselves, and compare themselves among themselves, are not wise." Whatever we do is to be done "as of the ability which God giveth." It is to be done "heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ." Col. 3:23, 24. Precious the service done and the education gained in carrying out these principles. But how widely different is much of the education now given! From the child's earliest years it is an appeal to emulation and rivalry; it fosters selfishness, the root of all evil.

Thus is created strife for supremacy; and there is encouraged the system of "cramming," which in so many cases destroys health and unfits for usefulness. In many others, emulation leads to dishonesty; and by fostering ambition and discontent, it embitters the life, and helps to fill the world with those restless, turbulent spirits that are a continual menace to society.

Nor does danger pertain to methods only. It is found also in the subject-matter of the studies.

What are the works on which, throughout the most susceptible years of life, the minds of the youth are led to dwell? In the study of language and literature, from what fountains are the youth taught to drink?—From the wells of paganism; from springs fed by the corruptions of ancient heathen-

dom. They are bidden to study authors, of whom, without dispute, it is declared that they have no regard for the principles of morality.

And of how many modern authors also might the same be said! With how many are grace and beauty of language but a disguise for principles that in their real deformity would repel the reader!

Besides these there is a multitude of fiction-writers, luring to pleasant dreams in palaces of ease. These writers may not be open to the charge of immorality, yet their work is no less really fraught with evil. It is robbing thousands upon thousands of the time and energy and self-discipline demanded by the stern problems of life.

In the study of science, as generally pursued, there are dangers equally great. Evolution and its kindred errors are taught in schools of every grade, from the kindergarten to the college. Thus the study of science, which should impart a knowledge of God, is so mingled with the speculations and theories of men that it tends to infidelity.

Infidelity.

Even Bible study, as too often conducted in the schools, is robbing the world of the priceless treasure of the word of God. The work of "higher criticism," in dissecting, conjecturing, reconstructing, is destroying faith in the Bible as a divine revelation; it is robbing God's word of power to control, uplift, and inspire human lives.

As the youth go out into the world, to encounter its allurements to sin,—the passion for money-getting, for amusement and indulgence, for display, luxury, and extravagance, the over-reaching, fraud, robbery, and ruin,—what are the teachings there to be met?

Spiritualism asserts that men are unfallen demigods; that "each mind will judge itself;" that "true knowledge places men above all law;" that "all sins committed are innocent;" for "whatever is, is right," and "God doth not condemn." The basest of human beings it represents as in heaven, and highly exalted there. Thus it declares to all men, "It matters

not what you do; live as you please, heaven is your home." Multitudes are thus led to believe that desire is the highest law, that license is liberty, and that man is accountable only to himself.

With such teaching given at the very outset of life, when impulse is strongest, and the demand for self-restraint and purity is most urgent, where are the safeguards of virtue? what is to prevent the world from becoming a second Sodom?

At the same time anarchy is seeking to sweep away all law, not only divine, but human. The centralising of wealth and power; the vast combinations for the enriching of the few at the expense of the many; the combinations of the poorer classes for the defense of their interests and claims; the spirit of unrest, of riot and bloodshed; the world-wide dissemination of the same teachings that led to the French Revolution—all are tending to involve the whole world in a struggle similar to that which convulsed France.

Such are the influences to be met by the youth of to-day. To stand amidst such upheavals they are now to lay the foundations of character.

In every generation and in every land the true foundation and pattern for character-building have been the same. The divine law, "Thou shalt love the Lord thy God with all thy heart, . . . as thy neighbour as thyself" (Luke 10:27), the great principle made manifest in the character and life of our Saviour, is the only secure foundation and the only sure guide.

It is as true now as when the words were spoken to Israel of obedience to His commandments: "This is your wisdom and your understanding in the sight of the nations." Deut. 4:6.

Here is the only safeguard for individual integrity, for the purity of the home, the well-being of society, or the stability of the nation. Amidst all life's perplexities and dangers and conflicting claims, the one safe and sure rule is to do what God says. "The statutes of the Lord are right," and "he that doeth these things shall never be moved." Ps. 19:8; 15:5.

LITERARY VALUE OF THE BIBLE.

BY A. T. JONES

The English language and English literature must be studied in Christian schools: "Our own tongue, second to that of Greece alone in force and copiousness;" "our own literature, second to none that ever existed." And in this field, as in every other proper one, the Bible stands pre-eminent.

As to the language, the English of the Bible is the purest and best English that there is in the world. There are in the Bible more pure English words, and better English words, than in any other book in the English language. Then, whoever would become acquainted with the purest and best English must study the English of the Bible.

In the English of the Bible there is more said in fewer words than in any other writing in the world. This directness and forcefulness, this true weightiness, is the characteristic of the language of the Bible above that of all other writings. And the person whose vocabulary is composed most fully of the words, the phraseology, and the forthrightness of the Bible, will be the most direct and forcible speaker or writer, will be able to say most in fewest words.

The Bible holds such an immense advantage over all other matter in English that to it it belongs by true merit to be the beginning of all study in English literature, and the basis and guide of all study of English literature in other books. Yet this is not all. To say that the Bible is deservedly the beginning, basis, and guide in the study of English literature is not enough. The Bible in itself alone is a whole English literature. This truth has been best expressed by Macaulay, in his allusion to the Bible as "that stupendous work, the English Bible—a book which, if everything else in our language should perish, would alone suffice to show the whole extent of its beauty and power."—*Essay on Dryden*.

No one who is acquainted with the English Bible, and the spirit of it, and with other literature in English, will question for a moment this estimate of the wealth of the Bible as English literature.

In the Bible there is every phase of literature that is involved in the art of human expression, or in the portrayal of human feeling. And the transcendent merit of the Bible in all this is that it is all true. Its scenes are all adopted from real life, and are drawn to the life. They are not "founded on fact;" they are fact.

Truth and Fiction.

On the other hand, how much of that which is studied to-day as English literature, in the schools, colleges, and universities, is true? Is not nine-tenths of it fiction? And is it not the fictional that stands the highest in these schools, as literature? What can give a man prominence to-day in the world of English literature more quickly than the writing of a popular novel? Even a minister of the gospel, an earnest, godly, powerful minister of the gospel, never can gain the prominence, even among people who profess the gospel, by simply preaching the gospel of the word of God, that he is assured of by the writing of a popular novel; and especially if he writes two or three, and so demonstrates that he has special ability as a novelist. That is to say, his standing as a minister of the word of God, which is truth, is made to be dependent on his popularity as a producer of fiction!

Now which is better, which is the more Christian for Christians, or for a Christian school—to study English literature that is inferior in quality, and is fictional besides, or to study it in that "book which, if everything else in our language should perish, would alone suffice to show the whole extent of its beauty and power," and which, in addition, is all the very perfection of truth—the truth of God? To ask the question is certainly only to answer it, in the mind of every Christian and in the mind of every person who would receive a Christian education.

When this can all truly be said of the Bible as compared with the literature of Christendom, what shall not be said of it in contrast to the literature of paganism? "It has come to be generally recognised that the classics of Greece and Rome stand to us in the position of an ancestral literature—

the inspiration of our great masters, and bond of common association between our poets and their readers. But does not such a position belong equally to the literature of the Bible? If our intellect and imagination have been formed by the Greeks, have we not in similar fashion drawn our moral and emotional training from Hebrew thought? Whence, then, the neglect of the Bible in our higher schools and colleges?

Says Professor Moulton:—

"It is one of the curiosities of our civilisation that we are content to go for our liberal education to literatures which, morally, are at an opposite pole from ourselves: literatures in which the most exalted tone is often an apotheosis of the sensuous, which degrade divinity, not only to the human level, but to the lowest level of humanity. Our hardest social problem being temperance, we study in Greek the glorification of intoxication. While in mature life we are occupied in tracing law to the remotest corner of the universe, we go at school for literary impulse to the poetry that dramatises the burden of hopeless fate. Our highest politics aim at conserving the arts of peace; our first poetic lessons are in an Iliad that can not be appreciated without a bloodthirsty joy in killing. We seek to form a character in which delicacy and reserve shall be supreme, and at the same time are training our taste in literatures which, if published as English books, would be seized by the police.

"I recall these paradoxes, not to make objection, but to suggest the reasonableness of the claim that the one side of our liberal education should have another side to balance it. Prudish fears may be unwise, but there is no need to put an embargo upon decency. It is surely good that our youth, during the formative period, should have displayed to them, in a literary dress as brilliant as that of Greek literature—in lyrics which Pindar can not surpass, in rhetoric as forcible as that of Demosthenes, or contemplative prose not inferior to Plato's—a people dominated by an utter passion for righteousness, a people whose ideas of purity, of infinite good, of universal order, of faith in the irresistible downfall of all moral evil, moved to a poetic passion as fervid, and speech as musical, as when Sappho sang of love or Æschylus thundered his deep notes of destiny."

It has been truly said of the book of Isaiah alone, that "It may be safely asserted that nowhere else in the literature of the world have so many colossally great ideas been brought together within the limits of a single work." This can be extended to include the whole Bible, and it still be equally true.

So also the following:—

"Even in literary form the world has produced nothing greater than

Isaiah, and the very difficulty of determining its literary form is so much evidence how cramped and imperfect literary criticism has been made by the confinement of its outlook to the single type of literature which has come to monopolise the name 'classical.' But when we proceed to the matter and thought of Isaiah—the literary matter, quite apart from the theology founded on it—how can we explain the neglect of such a masterpiece in our plans of liberal education?

"It is the boast of England and America that their higher education is religious in its spirit. Why is it, then, that our youth are taught to associate exquisiteness of expression, force of presentation, brilliance of imaginative picturing, only with literatures in which the prevailing matter and thought are on a low moral plane? Such a paradox is part of the paganism which came in with the Renaissance, and which our higher education is still too conservative to shake off."—*Modern Reader's Bible*, Isaiah, preface, p. xxiv.

Shall it be that Christians in their education will still refuse to shake off this paganism? Shall not the supreme Christian literature—the Bible—have its own supreme place alone at every stage and in every phase of Christian education?

THE AIM OF TRUE EDUCATION.

BY C. W. IRWIN, M.A.

True education seeks the development of the whole man. In scope, it means the training and strengthening of the physical, the unfolding and broadening of the intellectual, and the awakening and ennobling of the moral powers. In time, it means a preparation for the life that now is and that which is to come. In character, it means a preparation for the highest living, and fits the recipient to be a continual benefaction to all who may be reached by the ever-widening circle of his influence. "True education means more than the perusal of a certain course of study." It begins with the day of one's birth, and does not end until the day of one's death. Every method of teaching, course of study, or school regulation should serve this one end. Genius alone will not avail, neither will the dull be debarred from success who seek a true education.

We must free our minds of the idea that education consists of

attending school for so many years, cramming the head with many so-called accomplishments that do not in any way fit one for the stern realities and mission of life. We would not belittle accomplishments, but we do plead for a system of education that trains the hand as well as the head, that safeguards the morals as well as fills the mind with facts and figures.

Physical.

Physical health and perfection, combined with the training and strengthening of the muscles to perform useful labour, should constitute the basis of educational effort. Sound health is the source of good blood, which in turn produces good brains, which is the seat of the mind, and with the mind we serve the law of God.

All children and youth should be taught physiology that they may understand that we are "fearfully and wonderfully made." Hygiene should go hand in hand with physiology to inculcate temperance in eating, drinking, recreation, and work. It will also enforce the necessity of sufficient sleep, and proper care of the body as regards cleanliness, dress, exercise, and simple treatment of diseases. No system of education is complete which does not exalt the dignity of labour, and in a practical way teach some useful, manual occupation. Our girls should be taught cooking, sewing, and domestic science as thoroughly as music and painting. In fact, if either one is to be neglected, let them be taught those things that will fit them for practical life. The following from Herbert Spencer is to the point:—

"When a mother is mourning over a first-born that has sunk under the sequelae of scarlet fever—when perhaps a candid medical man has confirmed her suspicion that her child would have recovered had not its system been enfeebled by over study—when she is prostrate under the pangs of combined grief and remorse; it is but small consolation that she can read Dante in the original."

Our boys should be taught farming or a trade. It is said that toil is the common lot of three-fourths of the human race. The one-fourth whose duties may not call them to some industrial pursuit, need manual training as a balance-wheel to the judgment, and to bring them into touch and

sympathy with the three-fourths who must toil. It is a noticeable fact that the majority of the world's greatest statesmen, financiers, educators, foreign missionaries, and leaders in all departments of public life, have, in the earlier part of their career, been farmers, blacksmiths, carpenters, shoemakers, and kindred tradesmen.

Intellectual

Perhaps nothing has been productive of more harm in education than the time-honoured method of rote-learning—the committing to memory by children of unintelligible facts, dates, dry rules, and formulæ. This system benumbs the mental faculties, and produces a distaste for real learning. All have seen the beautiful picture of an angel hovering over two children at play. If they are about to rush over some precipice in chase of a butterfly, the angel's hand is outstretched to save. If they are in danger of falling into the water while pursuing some other phantom, the same guiding spirit will waft them back. This angel may fitly represent the spirit of true education. It guides instead of suppresses the inborn energy of the child. This is what Froebel calls education by "self-activity."

"The gradual development of the plant from the seed is an object-lesson in child-training. There is 'first the blade, then the ear, after that the full corn in the ear.' Childhood answers to the blade in the parable, and the blade has a beauty peculiarly its own. Children should not be forced into a precocious maturity, but as long as possible should retain the freshness and grace of their early years. Parents and teachers should aim so to cultivate the tendencies of the youth that at each stage of life they may represent the beauty appropriate to that period, unfolding naturally, as do the plants in the garden."

Moral.

If the physical and intellectual training has been well done, the moral development will naturally drop into its place as the keystone into the arch binding together and strengthening the whole structure, which will, in consequence, be enabled to stand all the storms of this life, and

bear all the burdens that may be heaped upon it. We would not be understood as advising the delay of the moral instruction until the physical and mental training has been accomplished. The three should go hand in hand, each assisting and supplementing the others.

The home is pre-eminently the school for spiritual teaching. Here the parents can by precept and example mould the children and guide the youth in the path of rectitude. "He who co-operates," writes Mrs. E. G. White, "with the divine purpose in imparting to the youth a knowledge of God, and moulding the character into harmony with His, does a high and noble work. As he awakens a desire to reach God's ideal, he presents an education that is as high as heaven, and as broad as the universe; an education that cannot be completed in this life, but that will be continued in the life to come; an education that secures to the successful student his passport from the preparatory school of earth to the higher grade, the school above."

NATURE TEACHING IN SCHOOLS.

BY HATTIE ANRE.

The Great Teacher.

Christ is the great Teacher. That He was a lover of nature, and made it the basis of much of His instruction while personally associated with His pupils on earth, is revealed in His parable-teaching. Christ is our Example in methods of teaching as well as in all other respects. He did not confine Himself and students within the walls of a school building, and give a lecture on some subject in physics, or read an essay on the wonders of astronomy. He took His disciples with Him to the place where the actual things to be studied were.

Their minds were directed to the natural object itself; they studied the object, not about it. "Ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee; . . . and the fishes of the sea shall declare unto thee." "Go to the

ant; . . . consider her ways." "Behold the birds." "Consider the ravens."

"We are not merely to tell the child about these creatures of God. The animals themselves are to be his teachers. The ants teach lessons of patient industry, of perseverance in surmounting obstacles, of providence for the future. And birds are teachers of the sweet lesson of trust."

Method of Nature Study.

Nature teaching includes not only the teaching of nature, but the natural way of teaching it—that is, out of doors. The editor of "The Independent" says:—

"We believe that children can never become properly conversant with nature through books. Every school should be planted in a garden or orchard, where the children may apply whatever they learn, and do it daily. In Canada will be opened at once, in each of the provinces, what is called a MacDonald Consolidated Rural School. In these schools the child is to be set at studying nature itself—the successive phases of the growth of plants. He is to learn how the varieties of soil affect growth. In other words, he is to combine study with work; hand culture and brain culture will go on together. Botany will be applied botany, and entomology will be applied entomology. The lessons of geography will begin at home, and so with geology, for there is geography and geology enough on any farm to make a very large initial chapter for any child. This reform in education we believe to constitute the next great step of progress."

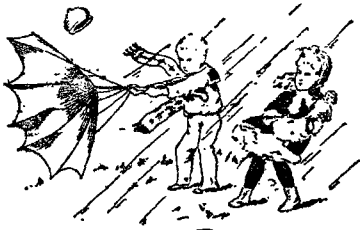
"Many attribute infinite power to nature. Nature is not God, nor ever was God. God is in nature, the voice of nature testifies of God, but nature is not God."

Correlation.

Nature study need not be conducted as such, but combined with other subjects, such as reading, especially when the textbooks are science and geography readers, physiology, and the Bible. The season, the climate, the local circumstances are to be taken into consideration. The time to study an orange is when the fruit is hanging on the tree; study rain when it is raining. Naturally we would study birds at their nesting-time, when they are migrating, and when returning. Follow the plant from the planting of the seed to the maturity of its own seeds.

"The object of true education, both for the teacher and pupil, is to become acquainted with the only true God, and Jesus Christ

whom He hath sent. This is eternal life. John 17 : 3. Nature, the seen, illustrates the unseen.



"Study Rain when It is Raining."

It testifies of God in every drop of rain or flake of snow, in every blade of grass, in every leaf and flower and shrub, assuring us of the tender, fatherly care of our Heavenly Parent, and His desire to make His children happy."

Importance of Nature Teaching.

All this emphasises the importance of nature teaching, for it may become a key to the treasure-house of God's word. "Children should be encouraged to search out in nature the objects that illustrate Bible teachings, and to trace in the Bible the similitudes drawn from nature. They should search out, both in nature and in Holy Writ, every object representing Christ, and those also that He employed in illustrating truth. Thus may they learn to see Him in tree and vine, in lily and rose, in sun and star. They may learn to hear His voice in the song of birds, in the sighing of the trees, in the rolling thunder, and in the music of the sea. And every object in nature will repeat to them His precious lessons. To those who thus acquaint themselves with Christ, the earth will nevermore be a lonely and desolate place. It will be their Father's house, filled with the presence of Him who once dwelt among men."

"From the solemn roll of the deep-toned thunder and old ocean's ceaseless roll, to the glad songs that make the forests vocal with melody, nature's ten thousand voices speak His praise. In earth and air and sky, with their marvellous tint and colour, varying in gorgeous contrast, or softly blended in harmony, we behold His glory. The everlasting hills tell us of His power. The trees wave their green banners in the sunlight, and point us upward to their Creator. The flowers that

gem the earth with their beauty whisper to us of Eden, and fill us with longings for its unfading loveliness. The living green that carpets the brown earth tells us of God's care for the humblest of His creatures. The caves of the sea and the depths of the earth reveal His treasures. He who placed the pearls in the ocean, and the amethyst and chrysolite among the rocks, is a lover of the beautiful. The sun rising in the heavens is the representative of Him who is the life and light of all that He has made. All the brightness and beauty that adorn the earth and light up the heavens speak of God.

"Shall we, in the enjoyment of the gifts, forget the Giver? Let them rather lead us to contemplate His goodness and His love.



"The time to study an Orange is when the Fruit is hanging on the Tree."

Let all that is beautiful in our earthly home remind us of the crystal river and green fields, the waving trees and the living fountains, the shining city and the white-robed singers, of our heavenly home—that world of beauty which no artist can picture, no mortal tongue describe. Such is the object to which the Christian hope is pointing, for which Christian education is preparing. To secure this education, and to aid others to secure it, should be the object of the Christian's life."

God hates sin, but He loves the sinner.

That so-called faith in Christ which professes to release men from the obligation of obedience to God, is not faith, but presumption. "By grace are ye saved through faith;" but "faith if it hath not works is dead."

MANUAL TRAINING IN EDUCATION.

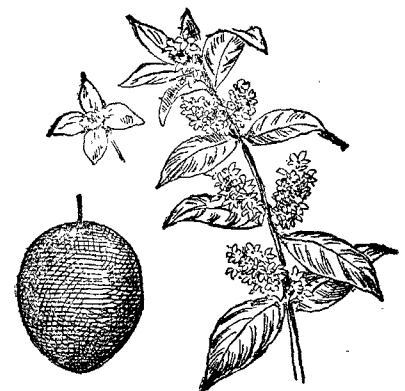
BY J. H. PAAP, B.S.

To-day there is no theme in the educational world that is more studied, or whose importance is more emphasised in a practical way than that of manual training in education. Yet the world is but picking pebbles from the beach. The reform is just begun.

When Adam was placed in the garden of Eden, God gave him the work "to dress and to keep it." The plan was ideal. A perfect man was under the guidance of Omniscience. When sin entered, the conditions changed. Additional work was given the transgressor. Yet this was done for man's good. "Cursed is the ground for thy sake," God declared. Thus before and after the fall Adam by God was directed to agriculture. Through tilling a "cursed ground" he was now to get his living. All thinkers still recognise the soil as the true source which supplies man's needs.

In the popular schools of the United States, and in many European countries, especially in Germany, thousands of children and youth receive daily instruction in agriculture. Blessed are the children who have this opportunity. They are being fitted to follow God's plan.

I am fully persuaded that if right lines were followed in edu-



"Fruit and Flower."

cation, if the time spent on the dead languages, and worse than wasted on mythology, were spent in the study of agriculture and the trades, the wealth of this fair land, Australia, might soon be doubled. Why should the mind alone be educated during the

plastic stage of youth? The head, the hand, and the heart should be trained together. The student who spends part of the day with books and part with nature and tools is on an altogether higher plane than is the literary gourmand. One is being prepared for life as he will find it, and the other, in nine cases out of ten, will make life a failure.

The Curse of Australia.

One of the greatest curses of Australia is the crowding together of her people in cities and towns. When the mighty Nimrod of old thought to gather all nations to the city of his building, a mightier One, by a miracle, confounded their language that His plan of having the people inhabit the earth and subdue it might not be foiled. If there is any country on the earth where that wonder needs to be repeated, it is Australia. Where are the educational institutions of this land? The best of them are in the cities. The youth go there to attend them, and are there educated and prepared for city life.

From the Sydney "Daily Telegraph," of Feb. 1, 1904, I quote with slight change, a few statements by the pen of G. H. F. He says:—

"In Australia we have to deal with a new country which has practically to be made by human hands if it is ever to take its place amongst those other great countries upon which the gifts of nature have been perhaps more liberally bestowed. The pioneers who discovered and opened up this vast continent were amongst the hardiest of the hardy British race, and they have left to their descendants a task the accomplishment of which calls for much manual labour and hard work. Since our legislators have excluded aliens, it behooves us to see that our young men of the coming generation shall be capable of performing the physical work which the exigencies of colonial life demand.

"Contrast the majority of the farmers now upon the land with their children, and what do we find? On the one hand, self-reliance, simplicity, and a good deal of muscular Christianity, and on the other, discontent, false pride, selfishness, and a rooted conviction that all manual work is degrading. That such a state of things should exist under present conditions is only natural, for when children are made by education to feel superior to their parents it cannot be expected that they will show respect to any one else, but there is no reason why such an anomaly should continue. Who, we may well ask ourselves, will there be in the near future to do manual work? The answer will depend on the result of the present educational reform.

"What is there to prevent the establishment of boarding-school farms for the education of those whose inclination and position point to a country life? Such farms could at least be made self-supporting. Scholarships might be offered to the successful, consisting of farm lands leased for certain terms of years. Such a scheme, which promised happiness and healthful independence, would be hailed with delight by the people of this Commonwealth. No amount of labour should be spared, no amount of intellect is too great to be expended, in order to attain this end."

G. H. F. speaks of the establishment of industrial farms. I believe the plan is divine. I am convinced, however, that at these institutions, besides the study of books and practical agriculture, trades should be taught. Every farmer, to be a success, should know something of carpentry, blacksmithing, harness-making, etc.

And I contend that mind development is greater in mastering practical carpentry than is the development by the study and solution of mere theoretical problems pertaining to it. There can be no question concerning which fits a man the better for practical life.

Therefore I adhere to the teaching of an inspired writer who says that if one of these two parts of education is neglected, "let it be the study of books."

The True Foundation.

President Draper, in his baccalaureate address before the students of the University of Illinois, U.S.A., gave utterance to the following practical thoughts. These remarks deserve consideration, for they are significant of the tendency, which to-day is quite general, to place manual and intellectual training in their proper relation to each other. In part he says:—

"Let me tell you that it is infinitely better to have correct notions of life and no degree, than a degree with unsound ideas of life. And let me tell you also that there are and always will be plenty of men trained on the farms and in the shops and the offices and the market places, rather than in the schools, who understand the factors of successful living better than many of the men who receive degrees ever will. How can this be? It is not obscure if one will think about it.

"Work, the steady, persistent doing of things upon a workable plan is the foundation of all ordinary accomplishments. If one gets the idea that the things which he has studied in the books are sufficient to enable him to get on without this persistent doing of them, his case is hopeless. If he has acquired habits of life and ways of living which

unfit him for engaging in this serious labour, it is a great pity he ever went to college."

In Dec., 1901, Prof. Edward Daniels, of Washington, U.S.A., prepared the following bill. We give but part. It was introduced in the House of Representatives by Mr. Rixley:—

"Section 1. Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled: That there shall be established in all the territories subject to the exclusive jurisdiction of the United States, and the recently acquired islands, a system of primary industrial education, to the end that all children may become intelligent, skillful, efficient, and self-supporting citizens.

"Section 2. That in these schools, agriculture and the ordinary arts of civilised life shall be taught practically to all youth who apply between the ages of thirteen and eighteen. And every pupil shall be required to work with his hands not less than four hours daily under the direction of such schools, with adequate farms, buildings, and a competent force of teachers."

For years this cry for agricultural training has been sounding in America. And while the majority of the teachers have been clinging to the classics, because they knew nothing else, a reform is being established whereby every American youth can have the opportunity of fitting himself for all the practical duties of life.

Returning to the history of education before the Dark Ages, we find that manual training and employment was not considered degrading. Our great Example, Christ, once the Commander of heaven, whose word the angels had delighted to fulfil, became a humble worker. He learned the carpentering trade, and for many years, in the little town of Nazareth, followed that calling. With His hammer He preached as eloquently as did Noah. Concerning the schools of the prophets, in which education was directed by God Himself, we are told that the pupils therein sustained themselves by their own labour, in tilling the soil, or in some mechanical employment. In Israel this was not thought strange or degrading; indeed, it was regarded a crime to allow children to grow up in ignorance of useful labour.

Learn a Trade.

By the command of God, every child was taught some trade. Many of the religious teachers supported themselves by manual labour. Even as late as the time

of the apostles, Paul and Aquila were no less honoured because they earned a livelihood by their trade of tent-making. David, the ruler of Israel, after he was anointed king, left the palace for the shepherd's crook. Twice was Cincinnatus called from the plough to the dictatorship of Rome.

The Scriptures tell us that the wisdom of this world is foolishness with God. When God appointed labour as a blessing to man, He made no mistake. When man seeks by his wisdom to avoid this duty, that is foolishness. A system of education that educates men away from work, away from God's plan, that also is foolishness. The world is far from the divine ideal; but every sincere seeker for truth may find it.

Manual work will be part of our pleasure in heaven. God, through Isaiah, says: "For, behold, I create new heavens and a new earth." "And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit: they shall not plant, and another eat; for as the days of a tree are the days of My people, and Mine elect shall long enjoy the work of their hands."

SOLVING THE GREAT PROBLEM

A young man graduated with the highest honours of his Alma Mater. He was brilliant. He was the finest mathematician that had ever walked the halls of the great university. Soon after graduation, a minister, who had known him from boyhood, met him and said, "I understand that you are celebrated for your mathematical skill. I have a problem I wish you to solve."

"Tell me what it is," said the young man, "and I will try."

The clergyman answered, "What is a man profited, if he shall gain the whole world, and lose his own soul?"

The young man walked away in silence, saying to himself, "It is a great problem." The question rang in his ears by day and by night. Everywhere he went it seemed to sound louder and louder, "What if I gain the whole world, and lose my soul?" Finally he said, "I will solve the

problem." He weighed the matter carefully. He looked at the problem in a business-like way, and said to himself, "There is no profit if I gain all the pleasures and all the wealth and all the honours of the world, and lose my soul." He at once surrendered himself to God, accepted Christ as his Saviour, and afterwards became an eminent minister of the gospel.—*The Christian Union Herald.*

"COUNTRIFIED."

Do they call you "countrified"?
Let it be your joy and pride,
You who love the birds and bees,
And the whispers of the trees!
Trust me, friend of flowers and grass,
Little brown-faced lad or lass,
Naught in all the world beside
Equals being "countrified."

Up, of mornings, when the light
Reddens on the mountain height;
Hearing now the bird-throats swell
With the joy they cannot tell;
Conscious that the morning sings
Like a harp with unseen strings,
Over which the breezes glide—
This is being "countrified."

Roaming far on summer days,
Or when autumn woodlands blaze;
Learning how to catch and tell
Nature's precious secrets well;
Filled with sunshine, heart and face,
Or, when branches interlace
Dappled like the shy trout's side—
This is being "countrified."

What though little fit to pose
In the city's ways and clothes?
There is vastly more to love
In the brawn of nature's glove.
Health and happiness and tan
Are best fashions for a man.
All who near to God abide
Are in some way "countrified."

—James Buckham.

PESTALOZZI ON EDUCATION.

"Sound education," says Pestalozzi, "stands before me symbolised by a tree planted near fertilising waters. A little seed, which contains the design of the tree, its form and proportions, is placed in the soil. See how it germinates and expands into trunk, branches, leaves, flowers, and fruit! The whole tree is an uninterrupted chain of organic parts, the plan of which existed in its seed and root. Man is similar to the tree. In the new-born child are hidden those faculties which are to unfold during life. The individual and separate organs of his being form themselves gradually into an harmonic whole, and build up humanity in the image of God."

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E. W. FARNSWORTH - - EDITOR.

NOTES AND COMMENTS.

The most profitable investment any man can make is in the education of his sons and daughters. If he has none, then let him invest something in the education of the sons and daughters of his neighbour.

"Educate, educate, educate." "Wisdom is the principal thing; therefore get wisdom; and with all thy getting, get understanding." "For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies, and all the things thou canst desire are not to be compared unto her." "The fear of the Lord is the beginning of wisdom, and the knowledge of the holy is understanding."

We need to keep alive the capacity for asking questions. The greatness of a discoverer lies not in answering questions, but in asking them. The intelligent man is a walking interrogation point. The successful teacher is the one who can maintain curiosity, stimulate the attention, and develop the powers of observation.

The best education is that which teaches the individual to think for himself, to reason from cause to effect, and to form right conclusions. If a child is taught to think, the teacher has done for him the greatest service he can perform. If he can be induced to reason for himself, if the mind has been awakened, an education has begun which will continue as long as the individual lives. True it may not count for much in examinations, no record will be made of it by the inspector; but the parent or teacher may be consoled by the thought that the power to think will grow with the growth of the child, it will strengthen with his strength, it

will form the most important part of his life, it will dominate his character, it will make him what he ultimately becomes.

A writer in "Success" says: "If you would have your work count for something, put yourself into it; put character, originality, individuality into everything you do. Don't be satisfied to be an automaton. Determine that whatever you do in life shall be a part of yourself, and that it shall be stamped with superiority. Remember that everything you do of real value must have the impress of yourself upon it, and let that be the evidence of excellence and superiority." These remarks apply especially to the work of teaching. Devotion to one's calling, superiority of method, progressiveness, and individuality will give success.

It is a significant sign of the times that in many countries the minds of educators are being turned to the subject of manual training as an important factor in complete education. Dean Jackson thus describes a school he visited in Germany:—

"At Isenberg, in the Hartz Mountains, I investigated thoroughly Dr. Herman Lietz' school. It represents strongly the reaction against the machine method of controlling a public school system. Dr. Lietz has fifty-five pupils, representing nearly as many countries. The school is on a farm of eighty acres, containing orchard, garden, cereal fields, and workshop. The principal building is an old powder mill. The work of converting it into a school-house was done by the boys.

"The boys do the farm work and everything that is to be done. Their studies begin at eight o'clock in the morning, and at the end of an hour they exercise. They return to books, and after a period of study they have a luncheon. After another hour's study they have more play. Dr. Lietz has something new every hour, and the way they rush at their work and at their play is remarkable. The afternoon is spent in the workshop and out-of-doors. The result of the system is that the boys are not dull for a minute. Their minds or bodies are always at work."

The impressions made on the mind of the child by the school teacher are never effaced. They remain like characters carved in the solid rock. The things which take place in after years are soon blotted out, like writing on sand by the sea which is obliterated by the rising tide. Many a child to manhood grown still cherishes a feeling of the injustice meted out to him in school—the sharp reprimand, the undeserved punishment, the lack of appreciation of his best efforts; while many others have been encouraged to higher deeds and nobler aims by the confidence reposed in them by the teacher who, while justly condemning what was evil, yet saw the good and nourished its growth like a tender plant by words which inspired the pupil to higher effort. Many men and women now filling places of influence and responsibility, owe their position, as far as human influence goes, to the faithful teacher who patiently instructed them from day to day, thus laying the foundation of a beautiful character which would be a blessing to the world in later years. The poet truly says:

"He built a house; time laid it in the dust.

He wrote a book; its title now forgot.
He ruled a city, but his name is not
On any tablet graven, or where rust
Can gather from disuse, or marble bust.
He took a child from out a wretched cot

Who on the state dishonour might have brought,
And reared him to the Christian hope
and trust.

The boy to manhood grown, became a light

To many souls; preached for human need

The wondrous love of the Omnipotent.

The work has multiplied like stars at night

When darkness deepens. Every noble deed

Lasts longer than a granite monument."

Then let those who have the care and training of children take courage and do their work faithfully, for they shall reap in due season if they faint not.

"A religion of externals is attractive to the unrenewed heart."

"Ignorance is no excuse for error or sin, when there is every opportunity to know the will of God."



MAKING A MAN.

Hurry the baby as fast as you can;
 Hurry him, worry him, make him a man;
 Off with his baby clothes; get him in pants;
 Feed him on brain foods and make him advance;
 Hustle him, soon as he's able to walk,
 Into a grammar school; cram him with talk.
 Fill his poor head full of figures and facts;
 Keep on a-jamming them in till it cracks.
 Once boys grew up at a rational rate,
 Now we develop a man while you wait;
 Rush him through college, compel him to grab
 Of every known subject a dip and a dab.
 Get him in business and after the cash,
 Ail by the time he can grow a moustache;
 Let him forget he was ever a boy,
 Make gold his god and its jingle his joy;
 Keep him a-hustling and clear out of breath,
 Until he wins—nervous prostration and death.

—*Nixon Waterman.*

THE DEVELOPMENT OF NATIVE VIGOUR.

Colonel Francis Parker, of Chicago, an educator of teachers, gives his own early experience to illustrate how the mind should be guided in its search for knowledge, as opposed to the common method of filling it with undigested information. We quote as follows:—

“The boy upon the farm studied everything in science that is studied in any university. He studied the elements of subjects, and studied them in unity. There was no separation of one subject from another. But the boy had a great desire to go to school. In the souls of New England children of that day there rang, deep and strong, ‘Get knowledge; knowledge is power: get knowledge.’ The boy could not go to school in the summer; his services in riding the horse to plough and in other

directions were too valuable; but in winter, with his lunch basket half filled with frozen dinner, he ploughed through the deep snow to the old schoolhouse at the cross roads.

“The boy went to school; what met him there? Oh, if some one had met him! If some one had met him at the door of that schoolhouse and said, ‘How dost thou do, my dear boy? I am glad to see thee: thou bringest to me riches from the old farm. Thou hast learned much of nature; thou hast acquired much by work. Come in, my boy, and I will help thee. We will use all thou hast learned. We will go back to the old farm and study it, and find more treasures. I am glad to see thee: we will work together.’ Oh, if such a being had met him!

“There was a Being at the door of that schoolhouse—I say, a Being—and what he thought of that boy was the embodiment, the incarnation, of the old idea of children. He did not say these words, but this is what he thought: ‘Come in, come in, you little villain, you miserable boy! Your animal spirits show that you are wicked. Come in: I will train you; I know how to teach you. You see this cane? If you don't mind me, I shall use that on you. Come in, and sit down, and study.’ And the boy crept into the schoolhouse, and sat down on one of the hard benches, and tried to do the work of the school.

“So the boy worked out his sums in arithmetic, and filled his slate full; but he wanted to do something more. He wanted to draw, and he did draw. He turned over his slate and drew the most prominent object in the school-room—that Being.

“The boy spent a delightful half-hour in his work. Did you ever see children all attention? There is a false kind of attention, forced and hypocritical, which means conformity to the desire of the teacher—an outward conformity, with no inward impulse. The boy wanted to draw, and he observed his teacher with great closeness; then he drew again, and observed, and drew and observed, until the picture was nearly finished—he was just drawing the last button upon the coat tails, when that Being drew near,

and he drew something, and the boy drew no more.

“I believe, with all my heart, that the best things, the purest things, the sweetest things in children are crushed out by the ignorance of parents and teachers. Let me tell you one more story about this boy. He went upon the farm in the winter, when the snow covered the ground. The snow seemed to him glorious. Just out of the attic window where he slept was an apple orchard. The snow covered the ground, the trees were dead—no, not dead, but sleeping. As he watched the snow, the sun came forth. It melted and ran away in rivulets. — Then, later, came the shining bark on the trees. That is life, he thought; all is resurrection and life.

“Then came the tiny green buds, and then the pink and white buds, and then, and then the great ocean of apple blossoms, beautiful! The boy wondered, and began to prophesy. Truth had touched his soul, and looking forward to the by-and-by, he thought: ‘These apple blossoms will change to fruit.’ It seemed so grand and beautiful to him that he must write it out, he must tell his story. So he got some paper and an old lead-pencil, and sat down and spent a delightful hour in writing out what he felt. He told the story of the snow and the sleeping trees, the shining bark, the green buds, the pink and white buds, then the ocean of blossoms: then he told of the fruit, and concluded how good God is to give His children such gifts.

“All aglow with his work, he felt that somebody must read it, must feel what he felt. And downstairs he went with his first composition. The lady with whom he lived was a good woman, but she had taught school six weeks. The boy handed her the paper, then looked up into her eyes for a smile. You know how children long for the smile of sympathy. But the smile did not come; it was a frown, and she handed the paper back to the boy and said: ‘If I couldn't write better than that, I wouldn't write at all.’ The boy crept upstairs again and threw himself, weeping, upon his bed. His first attempt had failed. The boy went through school,

academy, college, and never wrote but one composition, he dreaded it so—and that, another boy wrote for him. I repeat, the best things in childhood are crushed out by the ignorance of teachers and parents."

PHYSIOLOGY IN THE PUBLIC SCHOOLS.

BY GRACE AMADON.

Physiology should be studied from the body itself. Instead of beginning with the bones and cells,

to that of the physician, at times. Children often come to school with the headache; many have weak eyes; some are deaf; catarrh is a very common ailment; and there are others who come with symptoms of mumps, or measles, or even typhoid. What a work here lies before the teacher, and yet how few ever take it up intelligently! Too often the children are blamed because of apparent dulness of mind, when the trouble lies in some other part of the body. In many homes also they are likewise misunderstood; the parents do not value a knowledge of the human body, its functions, and the laws of health. Only a short time ago a father took his boy out of school because he was taught physiology.

The children of the first class in a certain school were given their books. Previous to this they had their lessons from the board. The same lessons were in the book. As it came the turn of one little girl, she refused to read. At first the teacher thought her stubborn, but as the child burst into tears, she asked, "What is the matter?" and the child replied, "I can't see the words!" "How do they look?" said the teacher. The answer made, "They look all blurred." Here was a case of defective eyesight, which would probably have resulted in blindness if the little girl had not received immediate attention. The father was very reluctant to have her eyes fitted with glasses, and probably would not have done so if he had not been urged by the thoughtful teacher.

There are other children, less fortunate, whose eyes are in just as great need of attention. Every teacher should know how to test the eyes. Far-sightedness, near-sightedness, muscular difficulty, and astigmatism are the common defects in eyesight, and very few eyes are perfect. As soon as school opens at the beginning of the year, find out at once those whose eyes are weak, and give them every possible advantage as regards light and shade. See to it that they have frequent rest. Then teach the children all about the eye. This will help them to be more careful as they learn what a delicate organ it is. Get a ball or apple, and let them suggest



A LITTLE CHILD.

There's nothing more pure in heaven,
And nothing on earth more mild,
More full of the light that is all divine,
Than the smile of a little child.

The sinless lips, half parted,
With breath as sweet as the air,
And light that seems so glad to shine
In the gold of the sunny hair.

O little one, smile and bless me!
For somehow—I know not why—
I feel in my soul, when children smile
That angels are passing by.

I feel that the gates of heaven
Are nearer than I knew,
That the light and the hope of that
sweeter world,
Like the dawn, are breaking through.

—Selected.

study first those parts which can be seen—the skin, eye, ear, nose. Learn how to care for them. The organs of sense are especially interesting to children, and it is through the proper training of the senses that they learn self-control. Far too little instruction is given along this line. The bones, muscles, food, exercise, and kindred topics make up the greater part of a text-book, while a few pages only are devoted to the senses. Surely no organs are so important as these; they are the gates to both mind and body.

A teacher should understand the physical condition of her pupils. Her work comes very close

how to place the muscles in order to move it to the right or left, up or down. In this way they will soon discover how many muscles are inserted on the eyeball. As they move their own eyes, let them find out which muscles contract, and if one were cross-eyed, which muscles would be weak. Then draw on the board a picture of the eye and its muscles, and have the children draw it also.

In the same way simple lessons on the refraction of light may be given, and much will be learned about the causes of defective eyesight.

Children should also be taught what effect various foods and drinks have upon their eyes. They little know what connection there is between the eye and the stomach. Help them to observe this in themselves. The mere reading of a statement is of little worth compared with the observation of a fact. A good teacher learns to go beyond a book or outline, and adapts her instruction to the needs of her class. This lays a better foundation for temperance than other teaching could do, if given in limited lines. A boy who is poor in reading and spelling may be deaf, or have catarh, or his eyes may be at fault. It is often possible to help him while he is young, but if such disorders are carelessly passed by, they finally become chronic, and his power to see, to hear, and to talk is ruined for life. In school he is very unhappy because he can not compete with the brighter boys and girls, and is often in trouble with his teacher because of apparent inattention.

It is because of such conditions in school that teachers should become better informed concerning the needs of the human body. Seeing, hearing, breathing, feeling, talking, walking, eating—these make up the sum of life. Let a child learn to control these functions, and he raises a barrier against every disease. Let him also learn that—

His one little mind was given,
Whether at home or school,
To govern his little body
By the Golden Rule.

“No deep-seated love for Jesus can dwell in the heart that does not realise its own sinfulness.”

A GARDEN FAIR.

BY BENJAMIN B. KEECH

A child's pure heart is like a garden,
where
Seed scattered lightly, take a ready
hold,
And grow and flourish in the pliant
mould,
Bringing a lavish harvest, sweet and
fair,
Or bitter in its weedy rue and tare.
Ah, sower in this garden, bright and
fair!
Sort well the seed that carelessly you
hold;
Drop but the fairest in the ready
mould,
And tend them well. Pluck out the
weedy tare;
And cherish all the pure, white
blossoms there.

BE CAREFUL WHAT YOU READ.

When Mr. Spurgeon was a little boy, he was very fond of reading. Once a book, which was not a good one, was

loaned to him. His father punished him for reading it. He himself said afterwards, “I should like to be able to forget even the half I read in that book, but I cannot; it sticks to me like glue. Bad books are terrible things.”

“The moral, intellectual, and executive powers of man must be nurtured within himself, and not from artificial substitutes. Thus, faith must be cultivated by our own act of believing, not by reasoning about faith; love by our own act of loving, not by fine words about love; thought, by our own act of thinking, not by merely appropriating the thoughts of other men; and knowledge, by our own investigation, not by endless talk about the results of art and science.”—*Pestalozzi*.

“God never forces the will or the conscience.”

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Send for the new book "Education." See advertisement next page.

Nearly one-fourth of the entire population of the United States is in school. The exact number of pupils is placed at 18,080,840.

We omit Dr. James' article on the nature of man this week, and also the study of prophecy in the book of Daniel. These will appear next week.

Since 1881 there have been about twenty-five thousand labour strikes in the United States alone. The great anthracite coal strike of 1902 involved 147,000 workmen.

The articles contained in this issue are worthy of more than passing thought. We cannot direct the reader to any one as being more excellent than others, for they are all of more than ordinary interest.

The Women's Temperance League of Vienna now sends out little handcards with hot non-alcoholic beverages to markets, factories, and building works, with the object of keeping workmen away from the public-houses.

If you receive this paper without having subscribed for it, you may know that some friend has posted it to your address, and that you will not be asked to pay for it. Read, and then pass it along to your friends who may be interested in it.

In the State of Indiana, eight hundred places where liquor was sold have been closed, and it has been banished from two hundred and fifty townships. This would indicate that temperance reform is making some progress in that part of the world.

Our departments are disarranged, and some are entirely omitted to make room for the articles on education contained in this issue. We invite those who receive this number who are not taking the paper regularly to send 1/6, for which we will send the "Australasian Signs of the Times" to any address in the Commonwealth for three months.

We have a number of articles in type for which we could not make room in this paper. They will appear in our next issue. Among these are "How to Manage Disobedient Children," "The Influence of Greek Education," "Home and School Gardens," "Teaching Truth about Tobacco," etc. You will want to read these articles. The paper will cost you only one penny, post paid. Send for it.

According to the January "Sunday at Home," the Jesuits now have in England seven schools, twenty-nine mission residences, and two staff establishments in London. There are, at the present time, at least fifty-eight "congregations" of foreign Catholics represented there. The recent increase in the total number of Roman Catholic communities in England alone (not reckoning Scotland and Ireland) is very striking; while in 1870 there were 299 such establishments, last March there were 990. The foreign immigrant monks and nuns have settled in all parts of the country.

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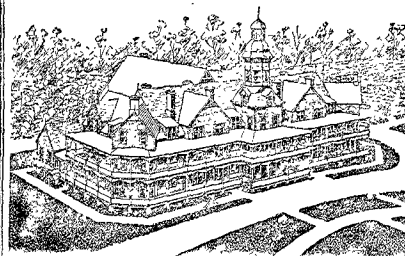
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