**“Christian Education” The Present Truth 15, 46, pp. 732, 733.**

THERE are thousands of persons who are surprised whenever it is said that the Bible must be the basis of all true education; that the Bible must be the text-book in every line of study. The reason of that surprise is evident; the only reason that there can be for it is that to those persons the Bible is so small a thing, so narrow and confined, that, in their estimation, to undertake to make the Bible the basis of all education, and the text-book in all studies, is like teaching nothing at all. But how much Christianity, how much confidence in the Bible, has a person to whom the Bible is so small as that? That is the question—the important question. So, one who is astonished that the Bible should be the basis of all education is Christian schools, one who is surprised that the Bible should be the text-book in every study in a Christian school, by that simply certifies to his own narrow view of the Bible, he simply tells how small the Bible is to him, and what a small place the Bible has in his life. {PTUK November 16, 1899, p. 732.1}

Bear in mind that the Bible as the *text*-book in every study does not mean the Bible as the only *study*-book in education. To use the Bible as a text-book is literally to take the Bible as a book from which to take the *text* of all lessons to be given, in Christian education. Take a statement of the Bible as a text; and then use all the realm of history, literature, science, nature, and human experience as your *study-book*. And that is not a narrow field of study. {PTUK November 16, 1899, p. 732.2}

**THE STUDY OF BOTANY**

Perhaps I had better illustrate that: Botany must be a study in Christian schools everywhere; and the Bible will be the text-book. One of the *texts* will be this, “Consider the lilies of the field, how they grow.” And then, the *lily itself*, and how it grows—what causes it to grow—all the history, the literature, and the science of the lily—will be the *study-book*. That will be the field of study on that *text*. And for that purpose? Why does Jesus tell you and me to “consider the lilies of the field, how they grow”? “Consider;” that is, to *study* the lily. And why?—For the reason stated in that place where it is written: “Israel ... shall grow as the lily.” You and I,—Christian,—the students themselves are to grow, under God, as the lily grows. Jesus tells every student to study the lily, to see and know how it grows, so that he may know how he himself is to grow. He is to find in the lily the life and the power of God by which it grows,—the means which God employs in the sunshine, the soil, the dew, and the rain to cause it to grow,—and the science and philosophy of the growing itself, so that he may know how God will cause him *himself* to “grow as the lily.” Than every student studying botany that way only, so far as the lily is concerned, will, whenever he sees a lily, get from that lily a lesson direct from God, telling him what God is doing in *his* life, and what God will put into his life by his believing on Him. {PTUK November 16, 1899, p. 732.3}

Another *text:* “He shall revive as the corn and grow as the vine.” That is the *text;* and the study-book will be the *corn* and the *vine* themselves, in all the science, the philosophy, the literature, and the Scripture that can be found relating to the nature of the corn and the vine. “Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.” “I am the true vine, and My father is the husbandman.” “Ye are the branches.” Thus the corn and the vine will be the *study-book* for the student who has in the Bible the text, Israel “shall revive as the corn, and grow as the vine.” Then whenever he sees either corn or vine anywhere, it will speak to him lessons of experience, in the language of God. {PTUK November 16, 1899, p. 733.1}

A. T. JONES.

(*To be Continued*.)

**“Christian Education. (Continued.)” The Present Truth 15, 47, pp. 748, 749.**

ASTRONOMY will be a study in Christian schools everywhere, and one of the texts used will be, “Canst thou bind the sweet influences of Pleiades?” With that as a *text*, all the astronomy of the Pleiades will be the *study-book*. And when the student has covered the field of the Pleiades, and knows what *are* the sweet influences of the Pleiades, he will know, in his own life, the sweet influences of the Spirit of Him who gave sweet influences to the Pleiades; and this will make him in *his place* in the order of God what the Pleiades are in their place in the order of God. {PTUK November 23, 1899, p. 748.1}

More than this, it is written, in Psalm 147:3, 4: “He telleth the number of the stars; He calleth them all by their names.” “He healeth the broken in heart, and bindeth up their wounds.” When one has taken for his *text*, “Cast thou bind the sweet influences of Pleiades?” and has studied thoroughly the book of the Pleiades, and knows *Him* who *can* bind their sweet influences, he will know the sweet influences of Him who binds up the broken heart and heals the wounded spirit. {PTUK November 23, 1899, p. 748.2}

Now read Isaiah 40., the last three verses. First the 26th verse: “Life up your eyes on high, and behold who hath created these things, that bringeth out their host by number: He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth.” Why study these things?—“He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth.” Not one of them escapes His notice. And then the next verse: “Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God?” When the student, with this as his *text*, looks into that *study-book*, and knows something of the infinite number of the starry host, and knows that God calls these *all* by their *names*, he can easily understand that the Lord will never forget *his* name, nor shall he ever escape the Lord’s notice. This is the Bible as a text-book. {PTUK November 23, 1899, p. 748.3}

Meteorology will be a study in all Christian schools; that is the study of the winds and the waves, the atmosphere, the rain, the dew, the ocean tides, the ocean itself. And one of the *texts* may be: “The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits.” With that as the *text*, the teacher will lead the students into the *study-book* of the course of the winds as they come out of the north, as they go to the south, as they whirl about continually, and as they return again according to their circuits. He will lead the students into the books that give the science of the winds, and so will conduct the students along the whole course of the circuit of the winds. Then the students will know that the wind has a circuit as certainly as the sun a course, and that the gentlest breeze that fans the check on a summer’s day *is* wafted by the hand of the Lord, who “causeth His wind to blow.” And *that* will be no small study-book. {PTUK November 23, 1899, p. 748.4}

Another text will be: “All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again.” Ecclesiastes 1:7. The teacher will take that *text*, and will have his class get it well in mind. Then he will lead the class through the whole course of the philosophy, and the science, as it is given in the literature of the true science, of the return of the rivers from where they flow into the sea, to the place whence they came in the first place. {PTUK November 23, 1899, p. 748.5}

Another text on that same subject will be: God “calleth for the waters of the sea, and poureth them out upon the face of the earth.” That will be the *text;* the *study-book* will be all the literature that can be had that contains the science and the philosophy that will give to the student the actual facts, the procedure, and the means by which God picks up the water from the sea, and transports it over the—two hundred and fifty-five cable *miles* of water every twenty-four hours. {PTUK November 23, 1899, p. 749.1}

And, by the way, by the time that the student has gone through that, he will be no tyro in arithmetic. You can see, from what I have cited, how arithmetic will come in, not as an abstract thing, but as an actual experience in the daily life of the students as he studies the taking up of the waters from the sea, the transporting of them through the air, the pouring out of them in the form of the rain or the snow. As the student actually practices arithmetical calculations as a material part of his studies, arithmetic will be found a most practical thing, and will be far more beneficial than when it is studied abstractly and merely for practice. {PTUK November 23, 1899, p. 749.2}

But the greatest benefit is that in all the study and work the student is studying the works of God. And it will be found that such study will have such a hold upon the student, such a charm indeed, that there will be no need of urging, driving, threatening, etc., to have the students get their lessons. They will be so wrapped up in it that they will be studying their lessons, and will have them well learned because they are interested at every step, and wish to know. {PTUK November 23, 1899, p. 749.3}

The child who, in his first steps in figures, has all his problems in the use of figures drawn from the Bible, and is acquainted with them in the Bible, has far better influences surrounding him, and meets something of far more benefit to his character and character development, than if all his problems are concerned with hogs, and horses, and “per cent.,” and “how much did he make?” “how much did he lose?” “did he gain or lose?”—all taken from the world, and in the world’s own way; simply teaching him selfishness—how to make money. The associations that fix themselves in the child’s mind, and inevitably mould his character,—*that is* the philosophy of the Bible in the beginning of number work, with little children; and it is all expressed in that saying that, “first impressions are most lasting.” The first impressions upon the mind of a child are always most lasting, and these will associate with his thoughts in spite of himself with everything that ever comes to him. The only question is as to whether it is preferable to have these first impressions from the Word of God, or from the things of the world. And surely nobody whose heart is with God can have any difficulty in answering the question. {PTUK November 23, 1899, p. 749.4}

The Bible is the beginning and the end; the all in all; the basis of all true education, and the text-book in every line of study that is taken up in Christian education. Make the study of this one Book the study of your life; study it until it becomes your very life. Is not that the very best preparation that a teacher can make? {PTUK November 23, 1899, p. 749.5}

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