

whatsoever our personal likings may be, and whatsoever knowledge we may possess in any one given subject, the public school room is not the field for the specialist in instruction. Here he may in truth make his influence felt, it cannot be otherwise, but it must not be an undue influence. He must not coerce; for coercion is destructive to specialism. He may lead those minds that show a tendency to follow in his own groove of research, and lend them a helping-hand, but he must not forget

the others whose instincts are not his own, yet who look to him for sympathy and aid. While learning one thing the student-teacher must be broad-minded and tolerate all. Yes, he must himself be a smatterer in all. One, two, three things if possible, thoroughly, and outside of these a knowledge—smattering, if you like so to term it—of many things to minister to the child-mind, and satisfy to some extent at least the cravings of the child's intellectual appetite.

A FEW WORDS ABOUT RELIGIOUS INSTRUCTION AND EDUCATION.

BY THE REV. HARRY JONES, M.A., HON. CHAPLAIN TO THE QUEEN.

ONE mistake of the day is to confound together religious "instruction" and "education." They are really different, though the second can hardly be given without a foundation of the first.

In order to understand any information given, or lessons or truths sought to be taught, or conclusions drawn from many lectures, speeches, sermons, or books, it is necessary to be acquainted with at least the main statements and outlines of religion, such as, with us, are contained in the Bible and the history of the Church of Christ. Unless a man knows something of these, the most ordinary allusions are unintelligible to him. The speaker, preacher, or writer cannot be always going back to the first elements of what he treats about. He assumes a certain basis of knowledge or information in those whom he addresses. He cannot always be stopping to say, "Now, you must know when I mention 'Moses' I mean a famous lawgiver who was engaged some 3,000 years ago in

leading a certain people, who were called the Jews, out of a country called Egypt," and so on. No one could stop at the mention of the name of any place or person, such as Jerusalem, Abraham, Joshua, David, Solomon, Judea, Paul, Samaria, Herod, Galilee, and the like, in order to explain what he meant by reference to the names. He must take for granted that his hearers or readers are familiar with what is generally known about them.

It does not necessarily follow that this religious instruction, these statements of religious and Christian history, should be accompanied by the moral and other lessons to be drawn from them. They must, to a certain extent, be the inculcation of dry statements which it is necessary for the child to remember, if afterwards he is to be able to understand many social allusions, as the sheer knowledge of the addition and multiplication tables is necessary if he is ever called upon to keep any accounts, or to follow references to business