

pate the difficulties of individual teachers, being often silent when one most wishes them to speak. Their use should be supplemented by that of a good Bible dictionary. A trustworthy dictionary of the English language,—an unabridged edition is always the best—should also be conveniently at hand, so that the teacher may not be bewildered and misled by the many cases where the Bible meaning of words differs from the current meaning.

The foregoing does not mean that the pupil is to be inundated periodically with a flood

of hastily acquired erudition. The miner may work over many cubic yards of earth for a single ounce of the precious metal. So the teacher selects and condenses and simplifies,—always with the needs of his class in mind. It may be that in actual teaching he makes direct use of only a tenth of what he has studied. But the study of the other nine-tenths is always a source of power, if only from the fact that it ministers to his self-confidence and his self-respect.

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Why a Trained Teacher

[The first in a series of twelve articles by the author of *The Teacher*, one of the books of the New Standard Teacher Training Course, discussing more fully some points dealt with in the book.—EDITORS.]

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Why should one be trained to teach? Why, especially, should one be trained in methods of teaching? Is it not enough to know thoroughly the subject that one is to teach? Will not right methods then be followed naturally?

Such questions have been asked concerning education in general. The experience of the past forty or fifty years in America, as in England and France, has made clear the answer. The primary qualification of every teacher, of course, is to know his subject, completely and thoroughly and in relation to the rest of human knowledge. But a knowledge of subject matter is not enough. To know is one thing; and to be able to teach is another. Right methods of teaching do not come naturally to every possessor of adequate knowledge and good intentions. Such methods are worked out slowly in the course of actual experience, just as methods are worked out in any other field of human endeavor. And the teacher of to-day, just as the worker in other fields, may profit by the experience of all who have gone before him and who are working with him. He may learn much from others, not simply about *what* to teach, but *how* to teach.

We hear it said sometimes that teachers are born, not made. This aphorism has about as much truth when affirmed of teachers as it has when affirmed of business men, physicians, ministers, or any other class of workers who have much to do with people and with human values. There are born business men, born doctors—yes, born engineers and born farmers—in much the same sense as there are born musicians, born poets and born teachers. For each of these vocations calls for certain qualifications of capacity and temperament which are matters of original endowment. Yet in each case success depends, not simply upon the indispen-

sable original ability or aptitude, but upon training and opportunity. The work of the teacher is no exception to the rule. It would be a strange paradox if teachers, whose work is education, could not themselves be educated for that work. It is doubtless true that teachers are "born;" but it does not follow that they are "not made."

Here and there, indeed, we do find some engaged in the work of teaching who imagine themselves to be teachers by the grace of God, born, not made, and excused by birthright from some of the pains and cares which necessity lays upon others. These good folk loftily sneer at "pedagogy," and seem to believe it their duty to present their subject in as difficult and uninteresting a fashion as they can, in order that their pupils may gain more mental "discipline" by conquering it.

But the world is going by these folk. The steady growth and development of normal schools, the increasing requirements for the certification of teachers, the establishment of colleges of education and departments of education in colleges and Universities, the application of experimental methods to educational processes and to the measurement of the abilities and achievements of children, the organization and work of societies for the scientific study of education—these are some of the evidences of the movement in our time which is raising the work of the teacher to the level of a profession. Teaching is no longer a job for old women and incompetent men, and it is becoming less and less a stop gap or stepping stone for youngsters who are looking forward to other things. It has become a profession, conscious of its aims, intelligent in its methods, and possessed of a growing technique.

But why should one be trained to teach religion, it may still be asked? Religion is different from mathematics, science or his-