

case had been given, and who said in answer to the judge's objection to the proceeding,—“It is my speech and I must give it,” would have been profited by a *vade-mecum* of common sense.

The preacher who delights in such mystical delarations as that, “Faith revolves on a celestial swivel,” had better allow common sense to prevail and quote Paul's language, “Faith comes by hearing, and hearing by the word of God.”

Where common sense simply says,—“It is sunrise,” strutting pedantry exclaims: “The revolution of the earth has brought the line of the light of the incandescent hydrogen of the sun, tangent to the arc of the terrestrial circle where we are located.” Of course, technical terms must be used in teaching philosophy; and the study of Greek, Latin and Hebrew, is of the utmost importance to the Bible student; but while habitual references to the “original” and the frequent use of technicalities and definitions in public discourses and private conversation, may display the speaker as a man of uncommon acquirements, they will certainly expose his want of *common* sense.

To remedy, as far as possible, the great deficiency we are illustrating, the teacher of the young should be thoroughly practical and sensible, both in precept and example. Everything should be called by its common name. The general nature and bearing of all that is thought should be constantly kept before the pupil, that the end in view may not be lost sight of, in a cloud of details, or by a thick mist of logomachys.

The exercises in each branch should be so varied that the scholar *must* think for himself, in order to apply the rules he has learned. The exercises, too, should, whenever it is compatible, be of the commonplace character, connected with the wants and experiences of common life. All readings and recitations should be in a natural voice. All lessons should be learned by *mind* not “*by heart*.” Memory must not supersede judgment and discernment. The learner should know that education is for the man and not man for the education; that success in life depends not alone on the amount of knowledge obtained, but in the amount of wisdom used in its application.

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## THE NECESSITY FOR SPECIAL PREPARATION FOR THE WORK OF TEACHING.

BY AN INSPECTOR.

The necessity for special preparation for the work of teaching is a subject that at the present time demands careful and serious consideration. From the reports of the County Inspectors, we learn that a large number of our Public Schools are taught by persons who have but little real knowledge of the work required, or of the manner of doing it. A large number of young people are continually entering the profession, and taking upon themselves the responsible position of teacher, without scarcely giving

a passing thought—much less serious consideration, to the necessity for this special preparation, and consequently know but little of methods of teaching, school organization, government or classification. And while our schools, especially in rural section, are coming under the charge of teachers who hold only low grades of certificates, the increased expenditure in connection with providing “adequate school accommodation,” has roused public opinion to consider more carefully the whole subject of