

In a school in western New York there was several years ago a lady in charge of a very large department and whose influence was unbounded. One of the trustees of the school often used to refer to her wonderful influence and say, "Yet she only weighs ninety pounds." She was the daughter of Quaker parents, and declared to her pupils the old Quaker doctrine (that Socrates had long ago announced) that there is a spiritual influence that will come to one if he makes room for it. It was her spiritual power that enabled her to work what seemed to be wonders to on-lookers.

Let no teacher neglect the counsel to pray for spiritual help in his important work. Ajax, the heathen, put up the prayer "Only give me light, Father Jupiter;" and will the Christian teacher do less? In the

school-room it is spirit battling with spirit; once it was the stronger body that was the superior, now it is the stronger spirit that rules. How else can the teacher replenish the spiritual waste so well as by praying? A spiritual power he must be or he is no teacher—no former of character. The new phase of education before the public is really the outcome of the perception that the teacher is a spiritual force.

And finally, the man with a spiritual side to his mind will know more of any branch of knowledge and teach it better than one who has neglected thus to perfect his nature. The noblest character in the world, the men who are doing the most in the world, are men who employ the force that comes from enlarged spiritual natures.—*School Journal, N. Y.*

THE PRACTICAL GAIN OF ORIENTAL STUDIES.

IT is a remarkable fact that at the present time, when the popular clamour is strongest against the traditional prominence of the study of Latin and Greek in the colleges, the popular interest in the study of the Hebrew, the Arabic, the Assyrian, the Ethiopic and the Egyptian languages is greater than ever before. While many are claiming that it is a waste of time for an American student to devote himself to the dead languages of Greece and Rome, American students in unprecedented numbers are entering upon the study of languages which were in decay before the languages of Greece or Rome had attained to the pre-eminence which, in turn, they occupied in the literature of the world. Even if the precise reason for this state of things be not evident, it is easy to see that there is a practical gain to the cause of truth,

and to the interests of Christianity, in this revival of study in the realm of early Oriental language and literature.

The strongest claim in defence of the traditional place of Latin and Greek in the college curriculum is that these languages open to the student the choicest literature of the world, with its rare treasures of history and biography, and that they give him a familiarity with the basis of the leading modern languages—including his own. In this view of the case no student can be well furnished for all other important study, and for a right view of the world's life, without a knowledge of these dead languages. A claim of corresponding strength in behalf of the study of the earlier Oriental languages is that they open to the student a field of literature and of history which enables him to see for himself the truer basis of the