

in his driving bargains. It often happens that among our leading generals, among our greatest statesmen, among the theologians of eminence, are men of cultured and ruling intellects, who have not had very excellent advantages, yet have master minds. It often happens that the boy of the neighborhood that fails to pass his examinations, gets a poor standing in his recitations, is called the block-head, in later years turns out to be more successful than those that seemed to surpass him in his school days. And why are we surprised? For two reasons, first his ability lay in a different channel, it manifested itself in a different way than that of the others, and secondly it was misinterpreted, it was misunderstood. It may be the criteria of judgment were facts quoted from the text-book, making memory the highest power of mind. Now memory is very useful, it is indispensable, but should hold a second rank as compared to the reasoning faculty. We, by observation, gather facts, by using the judgment, we note their similarity or dissimilarity, with the memory we are able to hold the facts in the mind for data of reason, and if we fail to reason, all this work is nearly in vain. Then to educate one is to perfect his being as nearly as possible. It is to develop his capabilities for power. In order to successfully and intelligently do this we must study the mind, learn the laws of its growth, and the order in which the various faculties develop themselves into prominence. Prof. Wickersham says: "It is known that the use of one part of the body develops that portion while it has little effect upon the remainder. Similarly we may cultivate the intellect without specially encouraging the growth of the physical organism, and we may cultivate separately and in a different manner the different faculties of the intellect. It requires one mode of culture to educate the senses and the perceptive faculties, another to strengthen the memory and still others to develop the powers of imagination, comparison and reason. Each intellectual power differs from the others in its nature, in its mode of operation, and modes of culture must adapt themselves to these differences. In order then not to work blindly we should inform ourselves as to which particular faculty of the mind we are trying to nourish and not be

ignorant of the great law of special training for special faculties." The perceptive powers should be largely developed in childhood and youth. In the first place the knowledge gained through the senses is of great utility and very important as constituting the basis of all the sciences. Our greatest scientists began their researches into the hidden laws of nature when children by examining through one or all the five senses properties of the objects about them. The physical philosopher is only endeavoring to ascertain the laws through which nature's forces act, and to apply them to his use by making them work for him. He is trying to gain power. He is simply trying to find out what is and how it is. Who has not watched the eagerness with which the younger scientist grasps any new object in his hands so he may be enabled to better understand the peculiar properties of it through the sense of touch and gratify his feeling of wonder. It is wonder that causes the aged scientist to labor so hard to unravel the occult powers of the universe, and it is wonder that impels the child in the same way, to taste, smell, hear, see, and touch or handle as many different things and in as many different ways as possible. It is easy for one to remember that in which he is interested. The mind will naturally reflect upon that which it loves. It is easy to teach it and train it by using illustrations it is able to understand. The child may not be able to grasp the thought contained in an abstract solution of a problem in mental arithmetic, yet be very bright to acquire knowledge adapted to its advancement in reasoning. Studies that require much abstract reasoning are very likely to weary and blight the young mind by using modes of thought and expressions he fails to comprehend, and thus render him inattentive and listless. It is easier to theorize on these things than to tell exactly, when we come to the practical education of the young mind, just what he should, and what he should not study. Though it does seem that we may teach the child to discriminate without overtaxing his mental faculties, we may introduce to him objects to be compared which will involve in discrimination of them the process of reasoning equal in mental drill to that given in arithmetical solutions, but will not be of such an abstract na-

ture as will be hurtful to the mind. Then in view of this argument since we desire power, mental, physical, and moral power, and since the object of education is to train and instruct the pupil that he may grow to manhood and approximate as nearly as may be to that full, complete and perfect human being that was intended by his Creator he should be, and since his perceptive powers are more susceptible of cultivation in childhood than when he is older, and also the knowledge thus gained is so useful, further since the matured mind more easily understands abstract thought than the immatured mind, it seems to follow that we may very naturally train the child to perceive, to compare, to discriminate, to hold the facts in the memory, to reflect upon them, to reason upon them in his own way, by bringing before him as much as possible the objects or the representatives of objects of nature. Object teaching may be made a hobby, and be subversive to its intended use, yet certainly the art of teaching by the use of object lessons can be fruitful in promoting the development of the human economy in attaining power.

A Woman's Thought of It.

I am a woman. I neither speak nor pray in public, but I am deeply interested in the prayer-meeting question discussed in some of your recent issues. There are multitudes who feel that they need this means of grace, amid varied cares and trials, to help lift them to a higher life. They go hand in hand with the services of God's house, and when these are done away, and no sooner, do I believe they will die out in the churches.

Now, how to make them interesting, as that word is generally defined, does not seem to me a question which should greatly agitate devout Christians, or even those who are inclining toward a religious life. When the heart is in a waiting attitude to receive a blessing; when there is individual consecration and personal piety, or a longing for these, the spirit will carry home simple singing and praying, and will comfort and build up the devout worshiper as nothing else will do.

However a prayer-meeting may be conducted, there are some people who always watch the clock, even craning their necks to accomplish this object. If a brother, out of a full heart, overruns the sixty minutes allotted to this service, they exhibit real impatience. The most soul-satisfying words spoken,

to judge from their countenances, are, "We will conclude by singing a hymn." Their hearts are not there, and what good will they receive? As well might they keep their eyes on their watches, at their private devotions, to see when to stop, and call it a prayer, and expect to receive a blessing.

I have seen all kinds of methods adopted to prevent meetings from running in a rut; quartette singing, solo singing, repetition of verses, and extracts from other books than the Bible; but those who go from principle, and to be profited, derive little real benefit from novelty; and those who go to be amused soon tire of any devices or machinery invented to interest them. It is a great point to have a subject which is understood beforehand, as the one to which attention will be directed. Then proper preparation can be made, and continuity of thought secured. When there is a scattering fire along the whole line of faith and works and hope and joy and love and zeal, and every other Christian grace, I always feel like exclaiming, "To what purpose is this waste?" How much better to make a united attack upon one point!

There is a certain class of brethren, it must be owned, who are a drag upon prayer-meetings. They "feel to speak a few words," and, lo! they are many. They have no gift to edify, and seem never to suspect it. Oh, what sufferings have been endured by sensitive saints when certain persons, known and dreaded, have risen to express themselves! But the Lord is very patient with bad grammar and stammering tongues, and why should his people be over fastidious? If a man's spirit is right, if he has the root of the matter in him, and does not talk against time, or to show himself off, it ought not to spoil a meeting—even though he asks the Lord, as a certain very good illiterate man always did, "to convey us safely, when we part, to our respectable abodes." Our Savior when on earth was closely associated with humble men of no education, but their hearts burned with the fire which love had kindled. If we had more of this spirit we should not complain of uninteresting services any more than did these early disciples, though it is to be feared if they were to appear and speak in one of our meetings, they would be voted hardly intelligent enough to edify the Christians of 1883.

Finally, with all the modesty inherent to the sex, I must say, the best meetings I have ever attended have been those conducted by women. Their exercises are generally fervid and short, and, owing to their timidity and want of self-reliance, perhaps, they make thorough preparation. This last hint I would especially commend to all who manage prayer-meetings and fail to make them interesting.—J. L. P. in *Christian Union*.