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EDUCATIONAL.

This column of the Advertiser is under the Editorial control of the Educators of Nemaha County.

HARMONIOUS EDUCATION.

MIND AND BODY.

Between the mind and body there is a mutual dependency. They are interwoven like warp and woof. They twain are one being. Man's nature is dual, yet a unit. Perhaps it would be more correct to say he is a trinity. Paul, the inspired educator so considers him. His ideal of education, is the soul body and spirit blended. This is the true idea. The entire man developed and cultured so that he is blameless.

God, or spirit takers, as a fact, as an intelligence, together with a manifestation in tangible, visible forms, always involves a trinity. Man, as an intelligence, manifested through forms partakes of this three-fold nature. There will be no use made of this idea here, theologically, any farther than is necessary to show that the entire of this three-fold nature, must be trained before there can be a harmonious education, or in other words before the man is blameless.

CHRISTIANITY.

Is an educational system, wonderfully adapted to the varied conditions of the human mind. Whoever places himself under the discipline of this system, will find himself "thoroughly furnished unto every good work and word." That is, furnished with a disposition to engage in every good undertaking for the benefit of man. Not only good work but good work. That is the distinguishing feature in the christian system. It teaches an industrial education.

This system cannot be a failure for it is devised by divine wisdom. Other systems fail although there may be good in them; because they are planned by beings of very limited knowledge. There are, to be sure, some decided failures in those who say they are being instructed in the christian system. The cause of their failure is a delusive faith apart from good works, which is no part of christian teaching. Whoever is deceived with this false doctrine will of a necessity be a failure. "Faith without works is dead." The introduction of the christian system here may have the appearance of not being legitimate to the subject being discussed in this paper. The use designed to be made of it, is to argue that there cannot be a harmonious education without this system. The foundation of the one must be the foundation of the other—that is, the observance of the two great commandments, love to God and love to man. God must be considered the father of the human family, and that all mankind is a brotherhood. It matters not what individual character is, or what individual destiny may be, growing out of character, yet each individual must be acknowledged a brother or a sister, and treated as such. Without this there cannot be any magnanimous efforts made to elevate the race, with any positive assurance of success.

HARMONY OF MIND.

To have harmony of mind a person must have a high estimation of his own worth. There is danger of being misunderstood here. And it might be well to say distinctly, that the disposition of mind which is usually saying "I am loathier than thou" shows littleness of soul and is justly condemned. Yet no one need expect a high culture who has not set a great value upon himself. Who would do an unjust, unwise, unkind thing who had a high estimate of himself? To defraud, defame, undervalue, or under-rate another, is virtually saying, I have a very low estimate of myself. A person should have such an elevated regard for himself that he would seem to do a dishonest, dishonorable deed.

SELF GOVERNMENT.

Is the great secret of success in the educator. Many undertake to be moral teachers who are all inharmonious and discordant themselves. They cannot succeed except in forming more inharmonious characters. It is useless and absurd for them to say, as I say, not I do. It is true their conduct may not affect the principle of right and wrong, yet it does affect making them practical. Each one should study himself, see his own defects—take the beam out of his own eye, then he may be prepared to teach, to govern others—not till then. Each one should try and get something of an estimate of his own powers, then resolve to make the most of himself, that the possibilities of his nature should allow. He should draw and use all influences, control all his surroundings to effect, lawfully, this end.

MAN DEMANDS EDUCATION.

There are sources whence can be found supplies to meet all the demands of men for education. Nature always furnishes a supply for every demand. So the very desire for an object, proves the existence of the object desired. There is no greater evidence of immortality than this. Man could not have had an aspiration that way, if it were not a fact of his nature sending its demands for things capable of satisfying the immortal spirit. What is called matter, is passing through continual changes; putting on an innumerable variety of forms of beauty, loveliness, grandeur and sublimity. The human body has an affinity, it may be called, a chemical affinity for all the multitudinous forms of nature, for it is formed of the same elements, and subject to the same laws. And the soul responds to these diversified forms with a thrill of conscious joy. There is no influence or object which affects the body, but what reaches the inner life—the spirit—and impresses it there. Then by reaction growing out of the mutual relation of mind and body, the body