

order thereby to enjoy our greatest potentialities? Then we must put forth an earnest and prayerful effort. We must study Christ's life daily and systematically.

Writers on educational subjects have not in the past paid sufficient attention to Christ as "The Great Teacher." Since Christ was the Son of God and co-existent with the Father, who created man, body and soul, we would naturally expect that Christ knew what was in man, what was his nature and what were the laws of his development. We would expect Christ to teach according to His own laws of mental and spiritual development. We would also expect His motive, ideal and principles to be not only perfect but possible. Let us now examine Christ's life carefully with this end in view.

Every well known and widely recognized psychological principle may have its justification in the life and teaching of Christ.

(1) *Non-voluntary attention.* The people were drawn to him by his presence and his words.

(2) *Voluntary attention.* Nicodemus represents that large class who made every possible effort to understand Christ and his mission.

(3) *Known to the unknown.* The truths taught by Christ were invariably developed through the medium of what was familiar to his hearers. Consider for example the parable of the sower.

(4) *Concrete to the abstract.* Christ's kingdom was spiritual. How was he to convey an idea of the spiritual to a people who were grossly formal and materialistic? Only through the con-

crete with which they were familiar. There was much in nature which was similar to the higher and spiritual, "a natural law in the spiritual world." The seed that fell on various conditions of soil revealed the conditions of spiritual growth or decay.

(5) *Particular to the general.* In the parable of the good Samaritan the particulars were the conduct of the Priest, the Levite and the good Samaritan. The general truth taught inductively was the duty of loving my neighbor as myself. But notice very carefully that Christ so presented the particulars here as in other cases that his pupil was able to state the truth for himself. This is educating, drawing out as distinguished from pouring in, a maxim of the greatest importance to the teacher.

(6) *Analysis and synthesis.* In every part of Christ's teaching the fundamental operations of the mind were called into activity. A vague whole was broken up into its parts. These parts were compared. Points of resemblance and difference were noted. Finally these parts were united into a defined whole and given a value in human experience.

(7) The pupils of Christ became self-educative. This is one grand test of correct educational methods. Christ's disciples were at the outset either illiterate or worldly men. What progress had they made after four years intimate relationship with their Great Teacher? Could any of them have passed a modern entrance examination at the time of Christ's death? Many of our examiners of to-day would have held up their hands in holy horror and proclaimed the greatest