

Out of what environment came this influence, which, after a thousand years of spiritual captivity, has driven cruelty and barrenness from the school-room, and replaced it with whatsoever things are pure, lovely, and of good report?

Passing in time to the first third of the first century A.D., and in space to Palestine in Asia, the birth-place of man and of the New Education, we find no schools. In Europe and in Africa, germs of future universities had been deposited; but "round about Jerusalem," there were neither schools to promote intelligence, nor books to feed it. The only university was the universal congregation of the people themselves.

Three times in each year, every male inhabitant was commanded to appear, and to remain for a week, at Jerusalem. Here the people mingle in the same festivities, utter the same songs of praise, and offer the same sacrifices. To be thrown into this mighty stream of pilgrims, for Josephus tells us that in A.D. 65, the number was about three millions, was, for the time, an education in itself. The hills were white with tents, covered as with an encamped host, flocking to the temple.

A kind of ecclesiastical exchange, for public, literary, or professional business was established in the Royal Porch, on the south side of the Temple; and it was here that the great Teacher gave lessons to the people, and discoursed with the Scribes and Pharisees. Here, also, early Christians used to assemble for conversation and worship.

Through the cathedral-like aisles of the Porches, through the Temple itself, at once brain and heart of the nation, surged the whole people in the great annual visitations. Then, like blood renewed and purified, it carried back new life and enthusiasm to every extremity of the land. Out of this school came the Teacher, ten-

der in sympathy, gentle in manner, loving in habit, warm in friendship.

Christ is not a mere ideal of thought, but is known as a member of actual history, whose life, sufferings and death, brought a new system of education,—a system founded on the Christian, as opposed to the former pagan idea.

One of his greatest lessons to teachers is found in the use made of the parable. Men will remember an illustration longer than a principle. Again we learn much from the exquisite distinction as to method applied. In no case did he confound the measures employed to secure spiritual and physical results. In his career as teacher not an instance is given, in which the two realms, matter and mind, are treated alike.

By a direct act of will, pride was never changed to humility; the slender stores of ignorance were never changed suddenly, into the riches of knowledge; no miracle was ever wrought upon the human soul; the storm of human passion was never commanded to obey him, or controlled by his irresistible will. Physical material was managed, according to its nature; but the human soul he left free, treated it according to its peculiar constitution.

Here we have the most admirable illustration of "conformity to nature," in a sense intensive and radical, and in almost open contrast to that usually attached to the phrase. All former movements had acted upon the character from without. Christ transferred the seat of action to the soul itself, in order to render it capable of self-control. Former dispensations had sought to overcome and put down. The master developed new forces within, excited new growth, sought to bring to new birth a whole and perfect manhood and womanhood, that needed not special patterns, and trivial rules for every act.