

renders him in a veritable sense a citizen of the world, and thereby brings life and rest to his mind.

Grammatical studies he pursues with the view of ascertaining the conceptions and aims which are to grammatical rules what the soul is to the body.

In a word the born teacher "to make full proof of his ministry" must enter into and maintain relations with the vital and ultimate contents of all the subjects upon which he undertakes to instruct his pupils. Knowledge must occupy rightly his own mind before he can effectively impart it to others. That knowledge may hold this relation to the teacher's own mind he must vigilantly exert himself to *clearly apprehend* what he is endeavoring to know. In acquiring knowledge he must guard against false assumptions and vague notions lest he should mistake the conventional for the true and vainly conclude that what is familiar to the ear is perceived by the mind. To master any subject, in any adequate degree, we must in the first instance cultivate the habit of clearly defining to our own minds the contents of any knowledge of which we are endeavoring to put them in possession. Lucid explanation to pupils can only be secured by accurate perception on the part of teachers of whatever is undertaken to be imparted from one mind to another.

Accurate perception refers not only to the *bounds* of knowledge, but also to its *depths*. Matters must be seen by us in the light of their principles as well as in their bounds and settings. We perceive rules aright when along with correct ideas of their terms there is given us their rationale. It is then only that rules become living seeds in the minds alike of teachers and scholars.

The mind, when it apprehends truth in its essential nature, beneath every form which contains it and to which it gives its shape, when it comes moreover in contact really with mind, with thought-life, it, as iron sharpening iron, receives quickening and gratification. Studies then take on a human, living, social aspect. They become endowed with "the touch of nature," transforming the otherwise "dry bones" of abstract rules of grammar and science, into living beings throbbing with our life and delighting us with the sympathetic light of their countenance.

Truth has not only bounds and depths but also inter-ramifications. It is not simple but complex in character. It is a body consisting of many members. Its parts are bound together in *systematic* relations. Truth, therefore, must be related to the mind, not only in the relation of clear, fundamental perception, but also of large systematized conception. Any subject, to be rightly taught, must be grasped by us, in a more or less comprehensive degree, in its systematic relations. To attain to this relation to truth demands time. Not in a day can the mind reach out and put itself in vital relations to the many sides, and bearings of any subject of research.

A subject is only known by us in its systematic relations, when our minds, so to speak, become embedded in the truths constituting it. The