

modated himself to the capacity and experience of his auditors. And this course he pursued, not on great or extraordinary occasions, as in his more formal similes and parables, but in almost all his replies to his captious cavilers, and in almost all the intercourse he held with individuals. No one can pursue with any attention any of the evangelical stories, as narrated by Matthew, Mark, Luke, or John, without perceiving this feature not only prominently held forth, but pervading every page and almost every sentence. And why, it may be asked, did the Divine Redeemer so uniformly adopt this method? He did so, we would remark, in the first place, in entire accommodation to our sensible constitution. He who fashioned us, and needed not that any should testify of man, was thoroughly conversant with our dependence on our perceptive faculties, and that the greater the number of senses brought to bear on any one fact or subject, the reader will be the access to the understanding and the more vivid the impression produced. Again, the Saviour employed this method with those he addressed that he might exercise and develop and strengthen their rational powers, with the view of rendering them subservient for the accomplishment of those purposes for which they were given. His method, intellectually, was out and out *The Training Method*, and he therefore only employed illustrations which were suited to the experience and occupations of those he addressed. But, again, the Divine Redeemer adopted this method, in order that by their own reasonings or findings he might shut up his hearers to certain moral convictions, from which they could not make their escape. Wrecked and ruined though natural conscience may be by that sad catastrophe which has befallen the species, yet the Divine Redeemer never overlooks its existence, but uniformly appeals to it and uses it as far as it can go, or according to its capabilities, as an instrument for the effecting of moral results. He never resorts to Divine, or supernatural agency, until he has exhausted that which is natural. He, in one word, pays the most profound respect to the use of means, of secondary agency, and only betakes himself to his omnipotent energy when the other fails in the accomplishment of his purposes; and even then it is always in company with the other. In this way the duty of man and the prerogative of Deity strikingly harmonize. Hence the beauty and force of the expression, "If ye do his will, ye shall know the doctrine whether it be of God." Such was the mode of instruction pursued by the Great Teacher, and surely there is no need of any argumentation to show that here, as in all his actings, he was perfect, absolutely perfect. None could know better than He who fashioned us the latent principles of human action, or the most accessible way of reaching the understanding and the conscience; and, if this mode was uniformly adopted by him, then the path for us is clearly marked out, we ought to walk in his footsteps—we ought to make him the model of our imitation, both intellectually and morally. In the intellectual education of the young, it is the bounden duty of the educator not merely to supply the appropriate food, or the befitting subject for the cultivation and development of each faculty, but to supply it in a way by which they shall have the opportunity of exercising their own powers, by which they shall actually do the thing themselves. This can only be done by imitating the Great Teacher, viz., by borrowing illustrations from objects or pursuits with which they are familiar, and leading them on, step by step, from the known to the unknown, from the visible to the invisible,

from the temporal to the eternal. And this by a process of questioning and ellipsis, removing every difficulty out of the way, by imparting any needed information; and, when they are able, allowing them to walk, intellectually, themselves. And now let us apply all this to the method which the educator ought to pursue in explaining Scripture to the young, in making its truths and its precepts plain to the understanding of the meanest intellect. Is it, for example, Scriptural terms, a clear conception of whose meaning he wishes to communicate to the minds of his pupils, and with such the Bible literally abounds; such as the terms wisdom, kingdom, salvation, redemption, glory; or, the names and titles of Christ, such as Rock, Shepherd, Bridegroom, Day-Star, Light, Life, Prince of Peace, Lamb, Judge, &c., &c.;—what is he, in these circumstances, to do? He is to picture out, by familiar illustration, the abstract meaning of the term, and lead them on, by the process already referred to, to the conventional or Scriptural meaning. Suppose, for example, he takes the term *wisdom*, a term which occurs some hundreds of times in the Bible, such as "Wisdom's ways are ways of pleasantness, and all her paths are peace;" "So teach us to number our days that we may apply our hearts unto wisdom;" "The fear of the Lord is the beginning of wisdom." "Now, it is an almost universal fact," says Stowe, "that all children mistake the meaning of the term wisdom, and answer that *knowledge is wisdom*. They, however, may be led to perceive that all-important distinction, when you suppose a boy *knowing* that the fire will burn him, and yet thrusts his finger into the flame. What is he; or what would you think of the man, who, knowing that the house was burning about his head, instead of running out, yet sat still, as if in perfect security? When pictured out by such familiar illustrations, the children will quickly tell you that they believe the action is the wisdom, not the mere knowledge—that wisdom is the right application of knowledge. The same with glory in ordinary life, and the glory of the sun, moon and stars, and all God's works—the glory of Christ's work, and being in glory with him, crowned with glory, and reflecting his image—*So Salvation*. I may be saved from drowning or from eternal death. A finite creature might do the one act—the infinite Saviour alone can do the other." Or is it a Scriptural emblem, embodying a great and important truth, he wishes to make plain to the understanding of his scholars,—what, in these circumstances, ought he to do? Suppose it is some such passage as this, and the Bible literally teems with such, "As the hart panteth after the water-brooks, so panteth my soul after thee, O God."—Is he, as is very often done, to expatiate on the history of David's flight from and persecution by Saul, which called forth those expressions, without any allusion to the emblem, "As the hart panteth?" Or is he to enlarge on the aspirations of the sanctified soul after God and divine things, and especially when that soul has been shut out from communion with God in those public ordinances of his grace, which have oftentimes proved so satisfying and reviving, with, perhaps, a passing notice of the condition and circumstances of David when he penned the psalm of which these words form a part? Such an exposition, or mode of explanation, would, in our opinion, be not only above the comprehension of the generality of children, but in direct opposition to the mode pursued by the sacred penmen, and especially of the Great Teacher—would, in fact, be neither doing justice to the sentiment of inspiration, nor to the mode pursued by infinite wisdom. In