

III. But the argument goes deeper. Faith or confidence in our own powers is an essential condition of their successful exercise. This confidence can be gained only by the independent self-prompted use of these powers. We gain confidence to walk by walking; by seeing others walk. So the faith we need to feel in our own intellect must come from the self-controlled and successful use of that intellect.

IV. Every mind has its own peculiar characteristics and acquirements which can be known fully only to itself. It is therefore only when it works at its own pace and in its own ways that it will work easily and well. Better to David were his own simple sling and the five smooth stones he had himself-gathered from the brook than all the stout, splendid armor of Saul. Every thoughtful and observant teacher has had occasion to note the various and original ways in which different pupils will reach a result when left to themselves.

And especially marked are these differences of mental processes and ideas between children and adults. The knowledge of childhood is made up of simple facts and groups of facts, connected by the most obvious relations. The knowledge of adult age consists largely of general truths and principles. The child's thinking is a sort of mental seeing. It pictures, rather than thinks. It asks examples. The adult thinks by a series of judgments, applying general laws to explain particular cases. How irrational and absurd, then, for the teacher to attempt to transport his thoughts into the mind of the child, instead of inciting the child's mind to think its own thoughts in its own measure and way.

The second part of the law, as given in the precept, is but a corollary and necessary limitation of the first. For if the pupil is to learn by the exercise of his self-activities, it follows that he must be left to learn whatever he can for himself. The teacher's aid is to be given only when the pupil meets some insurmountable difficulties; and even then, the help should be confined to the mere hint which may stimulate and guide the pupils to more successful efforts.

It may be thought there is a discrepancy between this fifth law and the first and third; since those laws so strongly insist that the teacher shall be thoroughly prepared to communicate, and shall use clear and familiar language in making such communication,

while this law forbids him to tell anything which the pupil can learn without his telling. But it must be remembered that knowledge is the sole stimulant to the love of knowledge. The attractive glimpses of truth which the skillful teacher exhibits from his own stores powerfully excite his pupil's desire to know more.

Secondly, the full and familiar knowledge which the teacher possesses enables him to understand and skillfully remove the difficulties met by the pupil. Finally, only through his own thorough knowledge can the teacher determine when the pupil knows the lesson, and follow the work with thorough drills and reviews. As well insist that a general need know nothing of a battle field because he does not do the actual fighting. And yet it must be confessed that the ability to inspire pupils with a love of study may sometimes be lacking, even where great knowledge is possessed; and this lack is fatal to all successful teaching. Better a teacher with a poor and limited knowledge with this power to stimulate his pupils, than a very Agassiz without. The cooped hen may, by her encouraging cluck, send forth the chickens to the fields she can not herself explore; but sad the fate of the brood if they remain in the coop while the hen goes abroad to feed.

RULES.—As this law is central in position and importance, its practical applications are of the greatest value:

1. Lessons should be adapted to the ages and natural tastes of children. Young pupils will be interested in whatever appeals to the senses—truths in the concrete; older ones may be interested in that which exercises the judgment and imagination. Only the oldest will heartily enter into the truths of reflection. The first class will love the pictures in the Gospel narrative; the lessons must be word-painting. The second will delight in the actions and character described, and only the third will dwell with interest on the great doctrines involved.

2. Select lessons which relate to the present conditions and wants of the pupils. Pupils will be easily interested in things which personally concern them, or which throw light on the present experiences of life. The story of Lazarus will easily engage the thoughts of one who has just been to the funeral of a friend.

3. In giving out a new lesson, seek to interest the pupils in it beforehand. Hint