

see the same thing illustrated in our Lord's parables constantly, that they not only chain the attention of the listener by their pictorial character, but they set him thinking for himself, and drawing inferences about truths of the highest value almost without being aware of it. *The most effective lessons which enter the human heart are not those which take the form of lessons. It is when we are least conscious of the process by which we are impressed that we are impressed most deeply.*"\*

Jesus used this method constantly. It is one reason why He taught so much by stories. When the lawyer, "desiring to justify himself," asked "Who is my neighbor?" Jesus gave no direct answer, but began to tell a story. He told how a man was beset by robbers in a lonely road, and left naked and half dead; how in turn a priest and a Levite came that way and saw him lying, but "passed by on the other side"; how finally a Samaritan was "moved with compassion" and cared for him. The story ended with a question: "Which of these three, thinkest thou, proved neighbor unto him that fell among the robbers?" "He that showed mercy on him," came the answer. Only then, when the lawyer had gotten the idea for himself, did Jesus drive home the obligation: "Go, and do thou likewise."

In general, then, the indirect method of getting moral and spiritual conclusions is the better. It is, indeed, but an application of the principles of self-activity and apperception. Better to get the pupil to think for himself than to think for him. It is harder, of course. It means that you must present the material so concretely and vividly that your pupils will be sure to get the right conclusion.

Two qualifications must be made: (a) With little children the direct method may and must be used—because

\* Fitch: "The Art of Securing Attention," pp. 107, 108. (*Italics not in the original.*)