

the lesson. As the debtor who had been forgiven most loved most, so this woman loved much because she had been forgiven much. One other case, and that mainly for the purpose of showing how, by this mode of teaching, the Great Teacher enlists the intellectual powers, nay, insists on their legitimate exercise. The case to which we refer is the mission of John's two disciples to Christ, for the purpose of finding out whether he were the Messiah. These two disciples, being introduced, asked, "Art thou he that should come, or do we look for another?" Jesus answered and said unto them, Go and show John again those things which ye do hear and see. The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached unto them. And blessed is he, whosoever shall not be offended in me." As if He had said, "Go home and tell your master what things you have seen; then, taking up the Scriptures in your possession, compare the predictions relative to the Messiah with what you have seen and draw your own conclusions." But why need we multiply these cases, as illustrative of the Saviour's mode of teaching, the whole Evangelical Record is but one unbroken continuation of such cases, rising, one above the other, in beautiful simplicity, and in striking appropriateness to the experience and occupations of those He addressed. And could there be a stronger possible corroboration of the soundness of our view? Who knows the latent springs of human action better than He who fashioned the human heart? And, surely, when we find Him who spake as never man spake, "who needed not that any should testify of man, for He knew what was in man"—when we find Him uniformly employing this mode of teaching, conveying spiritual truth, moral precepts through those natural objects or visible things with which his auditors were perfectly familiar, we are surely warranted to conclude that this is the best, the surest way of at once enlightening the understanding and of enlarging the heart; and to make Him the model and the pattern of our imitation in this as in every other respect. And what is the real province of the sabbath-school and week-day teacher in reference to the emblems and parabolic illustrations of Scripture? It is to hold up the picture to the mind's eye of their scholars and to allow them to deduce the lesson or truth intended,—to present such a pictorial delineation of the as that they shall be able themselves to infer the so. But this example should influence and direct the educators of the young, not only in religious and moral, but in secular, or literary and scientific subjects. Indeed, the principle is every whit as applicable and as forcible to the latter as it is to the former class of subjects; and, not to reduce it to practice here, is not only perversely to hold on in the old beaten track, but it is in broad daylight to denude ourselves of the only instrumentality by which we can secure the actual exercise of the minds of the young, and by which alone their thinking and reflecting faculties can be drawn out, developed and strengthened. But this principle has been reduced to practice. Pestalozzi, the great Swiss educationist, was the first who fairly and vigorously and perseveringly worked it out, and imparted system and form to it in popular education. But this principle, in all his plans and methods, wanted its only solid basis—the Bible, and, still more, his objective system was defective in that it merely furnished a pictorial representation of the external phenomena or outward habits of the things signified. It was reserved to David Stow, a young merchant in the city of Glasgow, upwards of forty years ago, to be the honoured instrument of placing this principle on its only enduring ba-

sis, and of adding to the systematic use of objects and prints in popular education, the systematic picturing out in words of every abstract term, figurative word and figurative phrase, by analogy, and familiar illustrations, grounding all upon the fact that every word in any language either represents an object or a combination of objects, and, therefore, may be pictured out and simplified in words representing such.

So much for the theory of the principle involved. How, it may now be asked, is it reduced to practice—what is the process by which, in the use of any pictorial illustration, we are actually to exercise the faculties of the scholars, we are to train and not merely to teach? It is the process of questions and ellipses, and this process carried on simultaneously with the whole class. This process is thus described by David Stow himself:

QUESTIONS.

What questioning is, every one knows. A question is an examination: it puts the pupil on the defensive—he is placed on his trial—he knows or he does not know what he is asked. If he knows, he ought to give a direct answer in words which he understands; or he may have merely committed the words of the answer to memory, and therefore repeats the sounds. Whichever way it may be, still the boy is put on the defensive, in regard to his memory of ideas or of words. Questioning is simply developing or leading out. It is training only, when the children's ideas are not merely led out by questioning, but led on by ellipses and questions combined.

For example, a sentence may be worked out in the following manner, and filled up elliptically by the pupils:—

If the master has been speaking of the weather, or prospects of the weather, and says—The sky threatens . . . (the pupils filling in *rain*)* the trainer may invert the sentence thus—It threatens rain to-day, from . . . *the appearance of the sky*. From this answer, or rather from filling in the ellipsis, the children prove that they know *why*. Or the master, with older scholars, may express himself thus—*The aspect of the sky . . . indicates the approach of rain*—the children filling up the ellipsis according to their more advanced style of expression. Before getting this last answer, however, or the ellipsis filled up, the master, after saying—The aspect of the sky . . . and no immediate answer given, may require, as he may choose, for the sake of expedition, to put the direct question—What does the aspect of the sky indicate? Of course, much older scholars will answer—the *approach of rain*. Had they filled in the ellipsis, however, without the question, it is evident they would have exhibited more knowledge of language, and a higher exercise of mind.

If no cross-examination takes place, the master is left ignorant as to whether his scholars really know what is expressed—so far they are not of necessity trained. Under this system therefore mere questioning is found insufficient for the full development of the intellectual powers. There must uniformly, be an analysis, based on *simple and familiar illustrations*, and conducted by questions and ellipses mixed, which must be within the extent of the knowledge and experience of the children present. It is highly important and necessary not merely to put questions and ellipses, but during the progress of a lesson frequently to invert the sentences, and thus pulverise the mind by exercise.

ELLIPTSES.

Ellipses on the mode adopted are to a certain extent another way of questioning, also a helping forward of the children in the process of investigation. An ellipsis awakens the attention. The old mode of forming an ellipsis, whenever by chance it happened to be practised, was absurd. It was a mere guess, and scarcely any exercise of mind whatever. An ellipsis ought never to be a guess, but an exercise of idea or thought on the part of the scholars, and expressed by them on a point they already know, or which they have been at the moment trained to. The only published example of an ellipsis with which we are ac-

* The dots point out the ellipses, which are to be filled in by the children.