

eyed man and end. This is the prerogative of the Almighty, but we know that here, as elsewhere, he usually operates by means. And what are the means we ought to employ, in the moral education of the young, in the use of which we have a sure and valid ground to expect His blessing? Undoubtedly, we reply, one of those means is the exercise of the understanding, as well as of the eye and memory. Before the heart can be influenced by the virtues and graces that adorn humanity, a knowledge of them must pass through the understanding of the young. It is the province of the educator to see that this is done; and, if he do his part, God will do his. But may not this be effected through the reading of the Word itself? Most certainly not. Every one who has questioned young persons on any portion of Scripture which they may have read, will acknowledge how marvellously little is remembered or has been apprehended by them. Too generally words have been communicated and not ideas.—The emblem has been read, but no pictorial representation has been given, and therefore the truth couched under it has neither been apprehended nor received. The historical portion of Scripture has been read, and the young persons may remember some of the facts of the narrative; but the lesson which might be valuable for life and godliness they do not see, and therefore they cannot draw it for themselves. Children do not naturally apply the lessons, and, not being alluded to by the teacher, it is not apprehended at all. But over and above all this, the mandate of the Author of the Bible is not merely to read, but to *search* the Scriptures. All remember the eulogium pronounced upon the inhabitants of Berea and the ground thereof? "These were more noble than those in Thessalonica in that they received the Word with all readiness of mind, and searched the Scriptures daily whether those things were so." And surely this term *search* implies something more than a mere cursory reading or perusal of the Sacred Scriptures, even an honest, determined desire, in the use of every legitimate means, to understand their true import.—And yet again, of what avail would the mere reading of the Word be to the moral education of the young? The moral education of the young is neither more nor less than the reducing to practice of the precepts of the Divine Testimony, but how could these precepts be inculcated and enforced unless they are thoroughly understood? The whole meaning of a passage or text of Scripture frequently rests on one or two words. If these are not understood, the reader may with equal profit read the whole passage in a foreign tongue. And how, in such circumstances, could the lesson, intended to be conveyed, be applied?

Thus it is plain, that if we are to have moral education in the school, and that education founded on the Sacred Scriptures, these Scriptures must be comprehended in their broad features, intellectually at least; and here comes in the instrumentality of the educator. It is his province, in the use of every legitimate means, to convey to the minds of his scholars a clear understanding of the passage read, in order that it may be applied in regulating their conduct at all times and in all places. And what is the means most likely to produce the desired end? Is he, the educator, to endeavour to convey the meaning of what is read by instruction or by explanation in words more or less simple. This is the course pursued by not a few, who oftentimes launch forth in formal discourse and eloquent strains, all explanatory, it is true, of the subject, but whether it may, or may not, be comprehended by the pupils

is another matter, and for the ascertaining of which no systematic means are taken. Or is it to be done by a catechetical process, adding to the instruction imparted a certain number of questions, to which answers are demanded? He may adopt this plan, and yet fail again; or, at any rate, in communicating to the minds of his scholars clear and accurate ideas of the meaning of the passage read? What, then, is he to do? He is to make the Great Teacher his pattern and model. And what was the method pursued by Him, in all his addresses, colloquys and discourses, as well as in all his answers to the captious cavillings of his enemies? Though in Him dwelt all the treasures of wisdom and knowledge, yet he uniformly stoops to a level with those whom he addressed, and, by borrowing figurative illustrations or pictorial representations from objects or things with which his auditors were perfectly familiar, he communicates knowledge plain to the understanding of all, and shuts them up to certain conclusions and convictions which they could neither controvert nor gainsay. Does He sit on Jacob's well wearied and exhausted with his journey, and does a woman come hither to draw water? He, at once, enters into conversation with her, and taking the beverage—water, as an emblem of the blessings of salvation, he descends at length upon these blessings. Do the Pharisees desire to entrap him on the matter of civil government, and do they come to him and say: "Is it lawful to give tribute to Cæsar or not? Shall we give or shall we not give? But he, knowing their hypocrisy, said unto him, Why tempt ye me? bring me a penny that I may see it. And they brought it.—And he said unto them, Whose is this image and superscription? And they said unto him, Cæsar's. And Jesus answering said unto them, Render to Cæsar the things that are Cæsar's and unto God the things that are God's. And they marvelled at him." Again, does the same party wish to fasten upon him the charge of Sabbath violation? "They watched him to see whether he would cure on the Sabbath day." Our Saviour looked on them and asked, "Is it lawful to do good on the Sabbath day or to do evil, to save life or to kill? but they held their peace." He did not tell the Pharisees whether it was or was not lawful to do good on the Sabbath day; he appealed to their consciences; he *trained them*; they felt the rebuke; "they held their peace." Does he sit at meat in the house of Simon, the Pharisee, and does a woman stand behind him weeping, washing his feet with her tears and wiping them with the hairs of her head, and does the Pharisee when he saw it speak thus within himself, "This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him; for she is a sinner?" What answer did Christ give to the reasoning of his host? Does he say in so many words that this woman, though a great sinner, had been forgiven all her sins, and that, in token of the genuineness of her penitential sorrow and ardent affection, she had performed this service? No. What then? "And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. There was a certain creditor who had two debtors; the one owed five hundred pence and the other fifty. And when they had nothing to pay he frankly forgave them both. Tell me therefore which of them will love him most? Simon answered and said, I suppose that he to whom he forgave most. And he said unto him, Thou hast rightly judged." Then he turned to the woman, and made the application. Such is a specimen of the mode in which Christ taught—of the way in which he accom-