

of these points there is little or no difficulty. The food most congenial to the perceptive faculty is just the object most gratifying to each sense,—to consciousness, the controlling of the will, or the doing habitually what we resolve to do, whether in the acquisition of lessons or the mastering of any subject,—to original suggestion, the exercising of patient thought on any given subject, the incouraging of a spirit of earnest and persevering inquiry,—to abstraction, the distinguishing and separating from each other things which differ, the studying of the generalizations and combinations of nature,—to memory, thoroughness in whatever is committed,—to reasoning, the making of arguments for ourselves on all matters of investigation that come under our notice,—to imagination, the forming of pictures, and the associating of the visible with the invisible, the natural with the spiritual. All this, we have said, is comparatively easy. The actual digestion of the food, on the part of the scholars, constitutes the grand difficulty. This, again, involves the consideration of two things,—the theory and the practice, or the philosophical principle and the means of carrying it out.—Let us meditate for a little on each of these topics. And, first, as to the theory or the philosophical principle involved. This consists in the teacher's adapting himself to the sensible nature of his scholars, by borrowing images, or illustrations, or pictorial representations of the fact, or truth, or principle intended to be communicated, from objects, or things, or pursuits with which they are perfectly familiar, and thus conducting them from the known to the unknown, *du connu a l'inconnu*.—That man is a sensible being, very much under the influence of his senses, of external objects or pursuits, requires no proof.—Is not all language a verification of this fact? What is every word but the representation of an object, or a combination of objects, existing in certain conditions or relations. And thus every word, even the most insignificant, can be pictured out.—Again, do we not see every day this principle instinctively acted on. Look, for example, at the conduct of the mother in her attempts to impress the mind of her prattling child on her knee with any event, or fact, or truth. Is it the unnatural deed of Cain, imbruing his hands in the blood of his unoffending brother? She has no sooner determined to depict this transaction to her little one than she hies away to the Library shelves for the folio copy of the Bible, and at once turns up the pictorial representation of this event. Having fixed the eye of her child upon the picture, she proceeds to the rehearsal of the tragical story. And why does she resort to this method? Is it because she is aware of the philosophical principle involved? No.—She does it from pure instinct. And could there be a nobler testimony to the truth of our position? But we would conduct our readers to a still higher platform in support of our view.—And we would bid them contemplate the method adopted by the Divine Being in making known his will to mortals. No one, we think, can read the sacred record without being struck with the profusion, the appropriateness and the gorgeousness of its imagery, that there is scarcely a spiritual truth or doctrine or moral precept unfolded, without its being embodied in some biographical sketch, or exhibited in some natural emblem or some parabolic illustration. It matters not whether man is in an un-fallen or fallen condition, whether he is living under the dawning twilight or the noontide radiance of the remedial economy, the same mode of revelation is followed. Witness, for example, the two special trees in the Garden of Eden—the tree of the knowledge of good and evil and the tree of life. Witness, again, the immense ceremonial of the preparatory dispensation, how

completely everything connected with the person, the character, the office and the work of the cunning deliverer of the human family, was portrayed by personal types, by symbolic rites, and sacrificial observances. And why all this? It was because the Church was then in her minority, in a state of pupillage, and required all the more that her instructions should be couched under natural emblems. But the finest illustration of this mode of teaching, anywhere to be found is in the discourses and interviews of the incarnate Son of God, the most profound Philosopher the world ever saw, for in Him were hid all the treasures of wisdom and knowledge." No one, we think, can peruse the evangelic story without being struck with the admirable dexterity of the Great Teacher in the wielding of this weapon, the conveying of spiritual and moral lessons through the medium of natural objects, of parabolic illustrations, and of analogical reasonings. With what inimitable ease he lays a tribute upon the world of nature around to meet and rebut, at the instant, the captious cavils of his accusers, and not only so, but to shut them up, by a process of reasoning, to certain convictions and conclusions which they could neither guiney nor controvert. "Is it lawful to give tribute to Caesar?" said the Pharisees: "Show me a penny," said our Saviour—"and they brought it, and he said unto them, Whose is this imago and superscription? And they said unto him, Caesar's. And Jesus answering said unto them, Render to Caesar the things that are Caesar's, and to God the things that are God's. And they marvelled at him." "Who is my neighbour?" said the same party. Jesus Christ did not say in reply that all the human family were the lawyer's neighbour, or enter upon an abstract elaborate disquisition of the great moral lesson he came to exemplify and establish: that we are all our brothers' keepers; but he answered it, by picturing out to him the touching and the thrilling story of the good Samaritan. Again, on another occasion, the Pharisees watched him whether he would cure on the Sabbath-day; our Saviour looked upon 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." Take another example, which we simply recite; it cannot be touched without marring its effect: "And one of the Pharisees desired Jesus that he would eat with him. And he went into the Pharisee's house and sat down to meat. And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. Now, when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what sort of woman this is that toucheth him: for she is a sinner. 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 which 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 all was clear for making the application; indeed Simon himself, however reluctantly, was compelled to draw