

learn, and inwardly digest,"—to think it into clear and precise connections with all previous knowledge—to reproduce it in the learner's mind as it exists in the teacher's mind, modified only as the differences of ages, powers, and attainments may require; such is the import of true learning, and such is the real scope and meaning of the law we are discussing.

*Philosophy.*—The expression, "I know, but can not tell," so often heard on the lips of active but superficial students, is unphilosophical and delusive. They believe that they know, but their knowledge is unripe and imperfect, and can neither serve for guidance nor open the way to other knowledge. What we can not in some way tell, we do not adequately and fully know. A pupil may be deficient in the power of expression, and may hence be slow and infelicitous in speech. But this very deficiency argues a corresponding lack in clearness of conception, and in fullness and completeness of knowledge. What we know well and familiarly we easily tell.

The effort to reduce our knowledge to a clear and competent statement—to fit it with proper expression—is the most direct and natural way to render it thorough and precise. Thoughts exist in the mind in all stages of distinctness, from the first dim notion, seen like some object in the night, without any definiteness of form or color, to the perfect idea distinct in outline and light, like the same object seen in the full blaze of the noonday. The mind has its twilight as well as its darkness and daytime. Words limit, as well as express, ideas. The thought fully clothed with fitting words is perfectly revealed. It stands forth in full proportions and color, with all its lights and shades, its finer as well as its grander features exposed to the sight. Instinctively we struggle to express, in more and more definite and simple terms, our full conceptions. It is the very process of learning. The final step in the acquisition of knowledge is that of reducing our knowledge to plain and fit formulas of words. We thus determine its exact measure and value, and make it ready for use. All this the student accomplishes by the careful reproduction, in his own words, of the lesson he is studying.

The process varies, of course, with the character of the study. In some cases, as in Bible lessons, it is desired to retain the

very words of the book, and the reproduction must be perfect in form as well as in substance; but even here it must be an intelligent reproduction, thought out carefully by the pupil's own powers.

Some art and not a little patience are usually required to secure from the learner this reproduction of his knowledge. As it is the essential, so it is the most difficult part of study; and the pupil is always seeking to substitute for it some mere verbal memorizing. It is easy to commit to memory the words of a book, but to master the knowledge it contains, and to exhibit this mastery by a clear restatement of the ideas, this taxes all the self-activities, even when roused to their utmost. Only the teacher who duly estimates its importance will persevere in the effort to gain this restatement. All the difference between fine and coarse scholarship; between sound learning and that which is superficial; between clear and vigorous thinkers and their opposites; between mental twilight and mental daylight, may be explained by this principle.

These rules, which follow from our law, will aid the teacher in this most difficult and most necessary part of his task:

*RULES.*—1. Remember that it is the pupil's work, and not that of the teacher, which it is sought to secure. Hence be careful not to forestall, by too ready or too much help, the action of the pupil's own mind. Only interfere when the pupil's power refuse the task, or falter under its difficulties. Help too little rather than too much.

2. See to it that the learner masters fully the simple, elementary ideas and terms in the lesson or subject, before advancing to the more complex and difficult thoughts and expressions.

3. Accustom the pupils to use language with strict attention to its meaning, and to strive for the best and clearest expression of their thoughts.

4. In Bible lessons especially, make the Scriptural terms familiar to both mind and tongue, that they may carry their full weight of meaning without obscurity or feebleness.

5. Pause often in the progress of a lesson or subject to secure from pupils a fresh and full restatement of the facts and truths already learned.

6. Call into use the pupil's knowledge in