

lectual Athens. Moreover, the Bible shows its design to educate man from the fact that so much of its contents are in the very words of prophets who pursued the didactic method; nay of the great Teacher himself, whose was the socratic style of imparting and fixing truth by well directed questions, and of the apostles to whom the Savior's last command was, "Go TEACH all nations."

Indeed, the Bible was designed for the education of the race, and is divinely adapted for that purpose. This remarkable adaptation appears in the information which the Bible imparts and in the method of instruction employed. Mere LEARNING is not education. The mind may be a lumber room of facts and yet not know how to think. The faculties may be so trammelled by excess of information, that like the limbs of a child oppressed with undue clothing, the very freedom and naturalness of action may be impeded. David with his sling, which he knew how to use, is mightier than in Saul's armor, which he has not learned to handle. A capacious memory, excellent as it is, is not a trained mind. The wise educator does not oppress the mind of his pupil with too much knowledge, but seizing upon salient points, he repeats them until they are fully within the scholar's grasp, and then they are his forever. He is taught to use them, to see their bearing on each other, to recognize them as the centres of systems, as nuclei around which other facts are to be gathered. This is pre-eminently the mode of the Bible; while it imparts information, it wisely withholds far more than it gives.

There are certain great essential facts—the creation of the world, the origin of man, the immortality of the