

**THE TEACHER'S MODEL AND THE
MODEL TEACHER; OR, THOUGHTS
ON THE EDUCATIONAL ASPECTS
OF OUR LORD'S TEACHING**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649424016

The Teacher's Model and the Model Teacher; or, Thoughts on the Educational Aspects of Our Lord's Teaching by William H. Groser

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

WILLIAM H. GROSER

**THE TEACHER'S MODEL AND THE
MODEL TEACHER; OR, THOUGHTS
ON THE EDUCATIONAL ASPECTS
OF OUR LORD'S TEACHING**

THE TEACHER'S MODEL,

AND THE

MODEL TEACHER;

OR

THOUGHTS ON THE EDUCATIONAL ASPECTS OF OUR
LORD'S TEACHING.

BY

WILLIAM H. GROSER, B. Sc. (Lond.), F.G.S.,

AUTHOR OF 'OUR WORK,' 'ILLUSTRATIVE TEACHING,'

'BIBLE MONTHS,' 'THE INTRODUCTORY CLASS,'

&c. &c.



LONDON:

JAMES CLARKE & CO., 13, FLEET STREET, E.C.:

AND SUNDAY SCHOOL UNION,

58, OLD BAILEY, E.C.

1887.

141. k. 194.

LONDON: PRINTED BY WILLIAM CLOWES AND SONS, STAMFORD STREET
AND CHURCH LANE.

THE fact that the following pages were originally prepared and delivered as lectures to Sunday-school teachers, will account for the general style adopted, and for some peculiarities of expression. It is hoped, however, that the interest and usefulness of these "Thoughts" will not be entirely confined to the class of Christian workers for whom they were at first exclusively designed.

W. H. G.

1000

1000

1000

1000

1000

THE TEACHER'S MODEL,

AND

THE MODEL TEACHER.

To visit countries whose annals are enshrined in brick and stone, as well as in the more perishable pages of written history, is a privilege perhaps not so fully appreciated in these days of swift and easy locomotion as it was in times when opportunities of foreign travel were confined to a favoured few. Yet, to thoughtful minds, it must ever appear a distinguished honour to sojourn, even though it be but for a few weeks or days, in a *land of ruins*. Greece and Egypt, Assyria and Palestine, so unlike in other respects, have this in common—that they bring the traveller into contact with visible embodiments of past ideas—stony thoughts, simple and grand, tender and graceful, or gorgeous and magnificent—the productions of intellects whose very types have long since disappeared from the earth. As in the ridged and furrowed sandstones of the quarry the geologist discerns the ripple-marks of primeval seas, so may the traveller learn from each grey

and mouldering ruin where the tides of human thought and feeling have ebbed and flowed.

This is not mere fancy, but sober truth—truth which grows more striking and impressive when we transfer its application from man's handiwork to that of his Creator—from the imperfect conceptions of human architects to the faultless conceptions of the Great Builder of the universe. The form and sculpturing of nature's temple are *divine thoughts*, revealed to human sense—the realization of ideas which have existed from all eternity in the mind of the Infinite! And as from the scattered relics of Nineveh or Luxor the archaeologist seeks to restore in thought the one grand conception which the palace or the temple originally embodied, so the true student of nature is ever striving to discover, not merely the bare facts of creation, but the great Master Builder's plan—the divine chain of thought, of which these are but the several links.

The botanist, for example, labours to realize a purely "natural system" of plants; one which shall exhibit the true relations which bind together the oak of the forest and the daisy of the field—the palm of the tropics and the snow-plant of the Alpine glacier—in other words, the Creator's own conception of the great world of vegetable life, to which all human botanical systems are as yet perhaps but distant approximations. This is the ultimate object of physical science.

When perusing the discourses of Our Lord, as recorded by the four Evangelists, such questions as the following often suggest themselves:— If this record be from God, is there no true system of *education* here, as well as of theology? If the botanist can discover harmony of plan and purpose in those divine thoughts which are embodied in flower and tree, why may not the educationist hope to discover the true principles and even the true methods of instruction in the recorded utterances of Him who spake as never man spake? Must not His modes of moral and religious tuition, at least, be the true modes—the only safe models for the Christian teacher to follow?

To the earnest educator, whatever his special work, such inquiries must needs possess the highest interest. And if it can be shown, as I venture to think it can, that Our Lord presents to us the example of a model teacher as well as of a model man, surely the story of his earthly life must thenceforth be to us invested with a holier charm and a deeper significance! For it is a thought suggestive of the liveliest emotions to the Christian mind, that Our Lord came as an Unfolder of moral and spiritual truth, not an expositor of physical or metaphysical science. He might have unlocked the deep mysteries of external nature, and solved problems which philosophy had for centuries attempted in vain to unravel. Had he done so, the wise, the noble, the learned, would